

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5巻

(1925 - 1939)

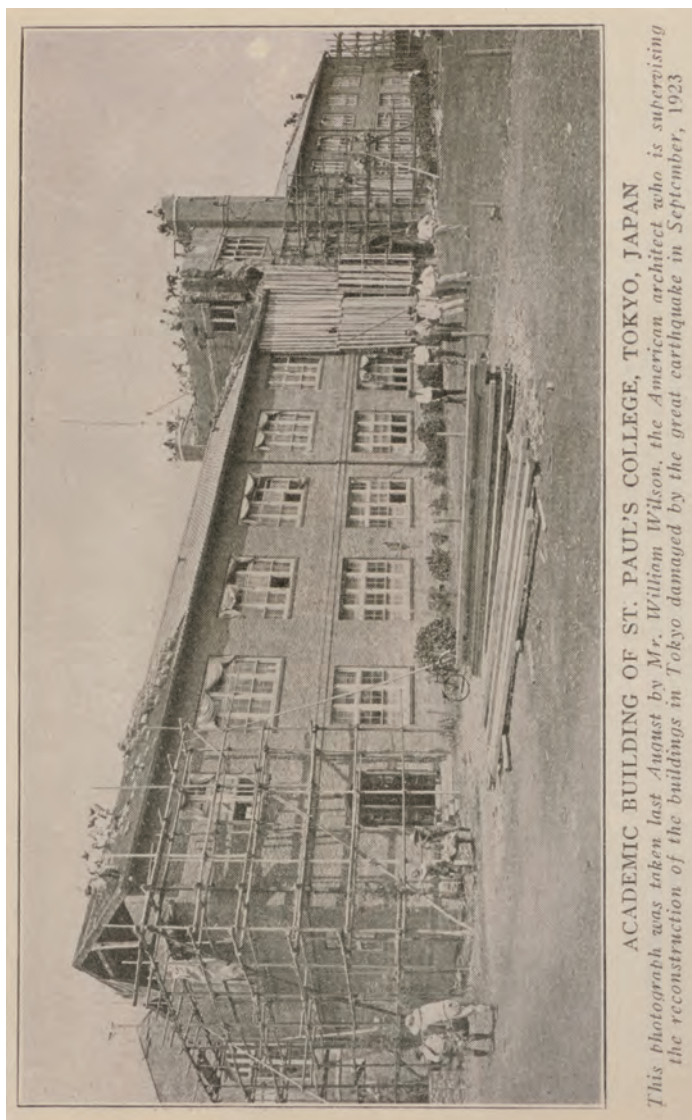
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The Spirit of Missions
立教関係記事集成〈抄訳付〉
第5巻
1925~1939
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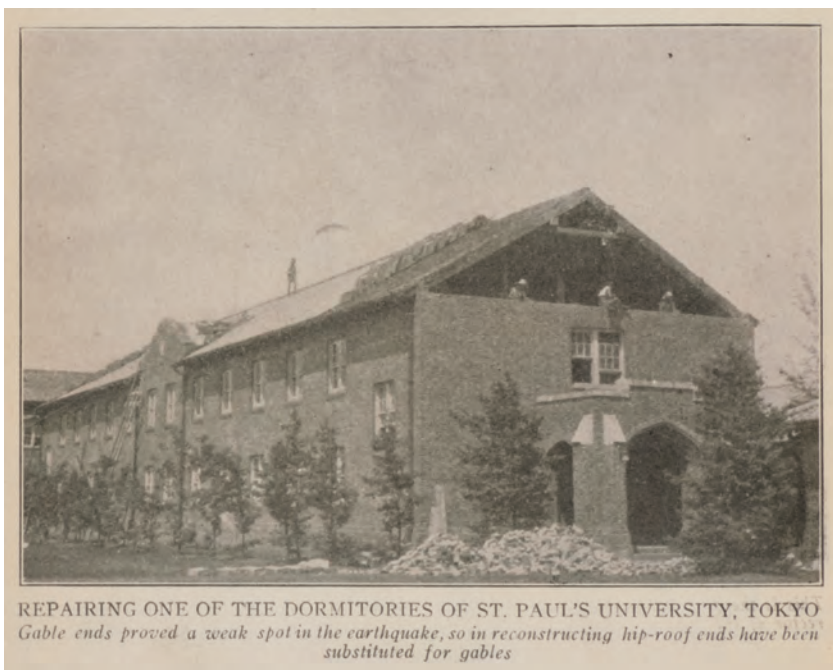
1 1925 年 4 月 号 立教大学本館

この写真は、1923 年 9 月 1 日の関東大震災で損傷した東京の建物の再建を監督した米国人建築技師ウィリアム・ウィルソンが昨年（1924 年）8 月に撮影した



2 1925 年 4 月号 立教大学の再建

本館（モリス館）の塔の切り落とし。米国人は米国聖公会全国協議会伝道部門の依頼で監督の仕事をしているウィリアム・ウィルソン氏



3 1925年4月号 立教大学寄宿舎の1つの修理

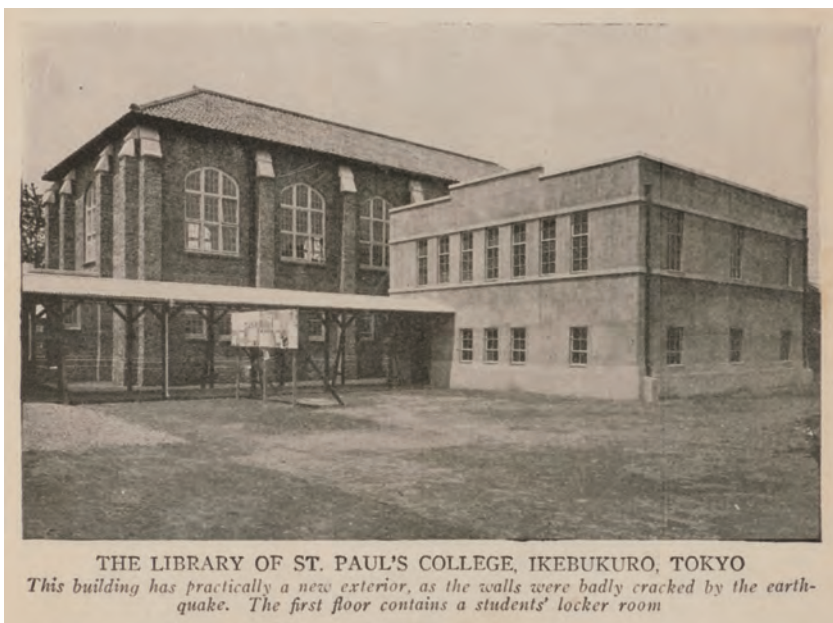
切妻の端が地震に弱いことが分かったため、その代わりに寄せ棟屋根を
再建しているところ



4 1925年9月号 東京、池袋の立教大学本館

この写真は、今年（1925年）5月に撮影された

地震による損傷はウィリアム・ウィルソン氏の監督によって修復された

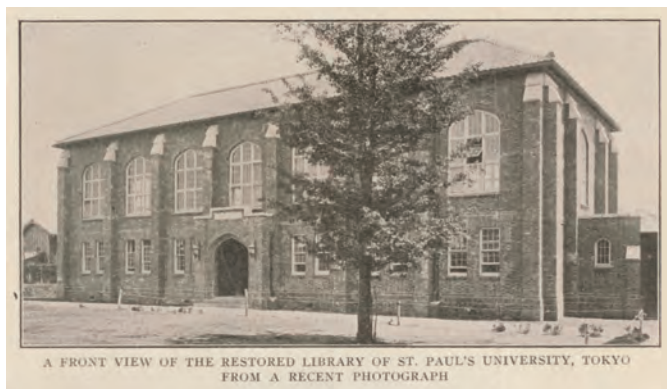


5 1925年9月号 東京、池袋の立教大学図書館

地震で壁がひどく断裂したため、この建物の外部は実際に新しくなっている

1階には学生のロッカー・ルームがある

6



7

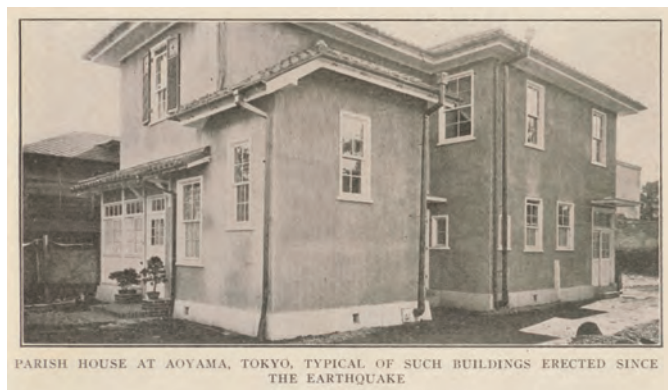


8

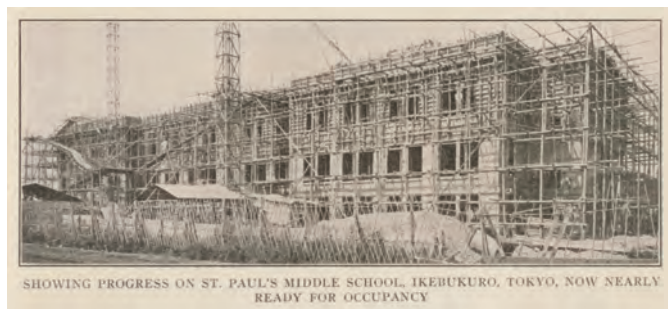


- 6 1926年1月号 修繕された東京の立教大学図書館の正面風景 最近の撮影
- 7 1926年1月号 この広い体育館は立教大学の社交的および運動競技のセンターである
- 8 1926年1月号 裂け目のない床スペースの見事な直線コースをみせる立教体育館の内観

9



10



11



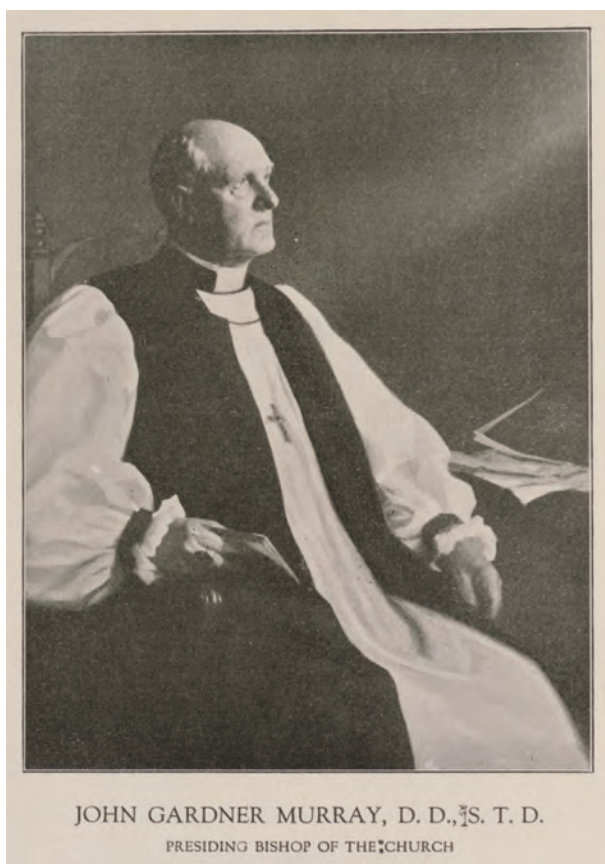
- 9 1926 年 1 月号 東京、青山の教会信徒会館 地震以降に建設された典型的な建築
- 10 1926 年 1 月号 進展をみせる東京・池袋の立教中学校 現在ほぼ占有準備ができつつある
- 11 1926 年 1 月号 近代的なセメントと覆いの建造による立教中学校の耐震強化



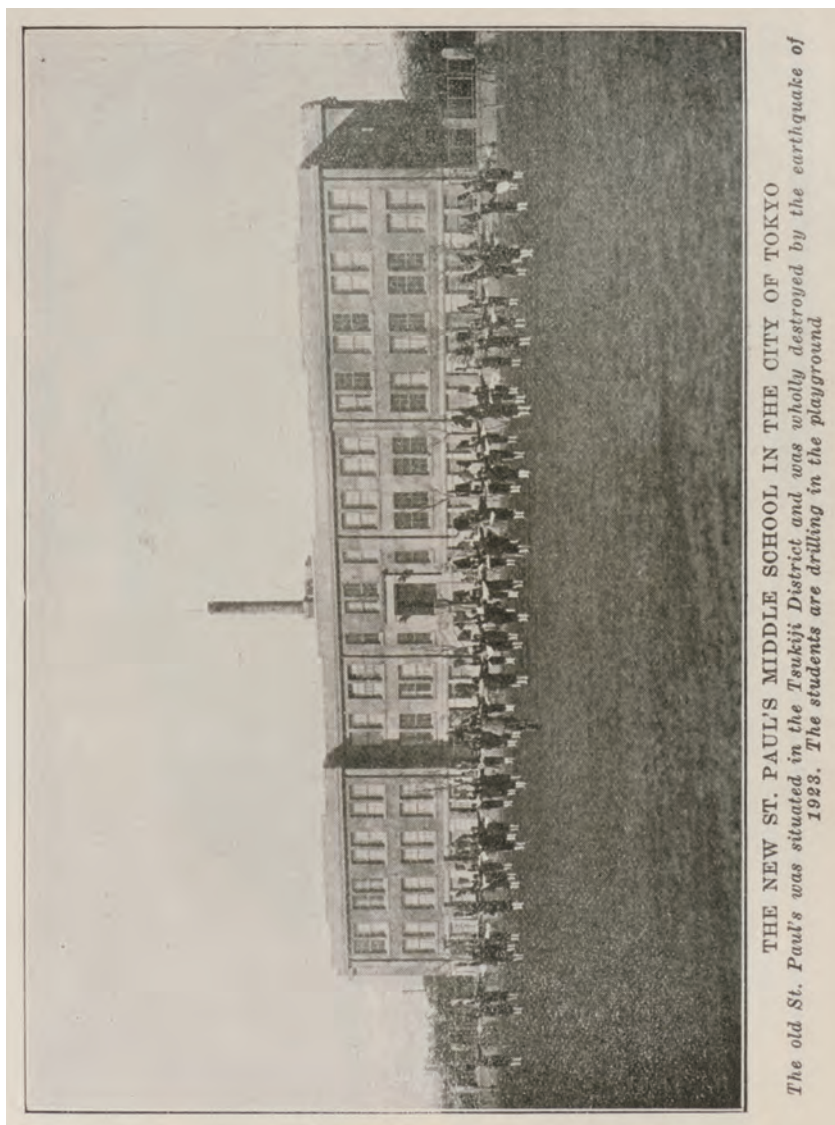
12 1926年8月号 1926年5月5日に開館された立教中学校本館

この写真は生徒による万国旗掲揚後、生徒と招待客によって万歳（三唱）の時に撮られた

段上に立っているのは元田主教、ライフスナイダー主教、博士小島校長



- 13 1926年11月号 米国聖公会総裁主教ジョン・ガードナー・マレー神学博士、聖神学博士



14 1927 年 5 月号 東京市内の新しい立教中学校

旧立教中学校は築地地区に位置しており、1923 年の地震で全壊した生徒は校庭で軍事教練をしている



15 1927 年 12 月号 1927 年 10 月 17 日に聖別された東京の新・聖三一大
聖堂

1923 年の大震災で全壊した教会の移築

将来に備えた耐震用コンクリートで教会全体が補強建築された

皇居の 1 つの反対正面に建てられている



16 1927年12月号 東京の新・聖三一大聖堂の聖陣

新大聖堂の内陣と祭壇は米国聖公会ニューヨーク教区女性伝道補助協会の故会長ミス・エリザベス・デラフィールドを記念して贈呈された



- 17 1928年1月号 北東京伝道主教ジョン・マキム神学博士
同じ写真が1931年9月号（表紙）と1936年5月号（表紙）に掲載されている



- 18 1931年3月号 東京・立教大学で再興した学生バイブル・クラス
 学生に宗教的生活を発展させる仕事をしている立教大学チャプレンの高松孝治師（着座）は、自宅で2つのバイブル・クラスを開いている女性執事スーザン・T・ナップに補助されている



19 1931 年 5 月号 東京・立教大学チャペルでの礼拝

この礼拝で1教授と6学生が受洗した

立教大学総長ライフスナイダーの指導下、立教は日本におけるキリスト教的な生き方に明確な貢献をしている



20 1931 年 11 月号 マキム主教夫妻 北東京伝道主教は米国聖公会総会会 期中多くの友人と挨拶を交わした



21 1931 年 11 月号 マキム主
教の訪問

人力車は私たちが在日宣教師
たちの長く忠実な運送手
段である



22 1931 年 11 月号 立教大学
食堂

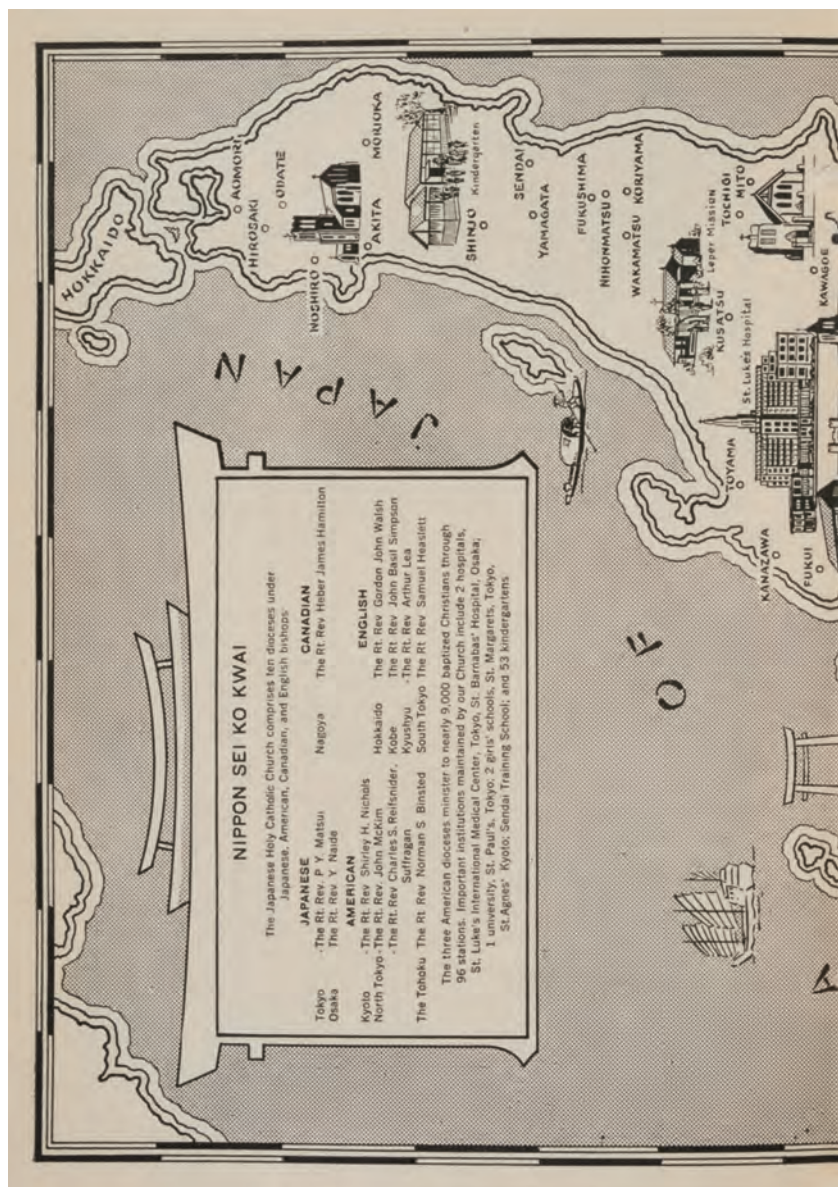
ライフスナイダー主教が入
口の右側にみられるかも
しれない



23 1932年5月号 立教大学野球部の米国訪問

1931年のこの日本の大学野球優勝チームは（1932年）4月末にシアトルに到着

ニューヨーク州アナンデイル聖ステファン大学を含む米国大学の諸チームと一連の試合をする



24 1931年11月号 日本聖公会

日本聖公会は日本人と米国人とカナダ人と英国人主教たちのもとで、



10 教区（正確には日本人主教官轄 2 教区と外国人主教官轄 8 地方部）を構成している



ON THE MARK!
Intramural games at St. Paul's, Tokyo, include most American sports with a few indigenous ones added

25 1933年2月号 位置について！

東京・立教大学内の試合は、日本の競技を少し加えながらも、大部分は米国のスポーツから成っている



BISHOP PERRY ADDRESSES ST. PAUL'S UNIVERSITY STUDENTS

Owing to rainfall the outdoor assembly of the entire student body had to be abandoned and the meeting with the Presiding Bishop held in the largest classroom. This cut down the number able to hear him to about 350 (See page 374)

- 26 1933 年 7 月 号 ペリー米国聖公会総裁主教の立教大学学生への講演
学生全員による屋外集会が雨天中止となったため総裁主教との集会は最も広い教室で開かれた
彼の講演を聞くことのできる学生数は約 350 人に削減された



BISHOP PERRY, at the Perry Memorial at Kurigahama, meets Mrs. Toda, great-granddaughter of Lord Toda of Izu, who received his grand-uncle in 1853. Others in the group include Bishop McKim, Mrs. Perry, Ambassador and Mrs. Grew, and Ensign Toda. (See page 453)

27 1933年8月号

ペリー主教は久里浜ペリー記念碑前で、1853年に彼の大おじに応接した戸田伊豆守のひ孫の戸田夫人と会見した
他のメンバーはマキム主教、ペリー夫人、グルー大使夫妻と戸田少尉



JAPANESE SEMINARY FRIENDS ENTERTAIN BISHOP PERRY AT DINNER
 Four Episcopal Theological School (Cambridge) graduates gave a Japanese-style dinner
 for the Presiding Bishop. They are the Rev. B. S. Kimura, the Rev. J. H. Kobayashi,
 the Rev. T. Takamatsu, and the Rev. W. E. Kan. The girls are the waitresses

- 28 1933 年 8 月号 ペリー主教と夕食で歓談する日本人の神学同窓生
 4 人の米国聖公会神学校（ケンブリッジ）の卒業生は米国聖公会総裁主
 教に日本式の夕食をもてなした
 彼らはバルナバ木村重治師、J・小林彦五郎師、高松孝治師、ウィリア
 ム・菅円吉
 女性たちは仲居



THE PRESIDING BISHOP MEETS LEADERS OF THE JAPANESE BROTHERHOOD
 Included in the group are (left to right) Tadao Kaneko, secretary of the Japanese B.S.A., John Wilson Wood, Yoshitaro Negishi, president, Bishop McKim, Bishop Perry, the Rev. P. O. Yamagata, chaplain, and Yasuo Muto, treasurer

- 29 1933 年 8 月 号 日本聖徒アンデレ同胞会の指導者たちと会うペリー主教
 左から右へ 日本聖徒アンデレ同胞会主事金子忠雄、ジョン・ウィルソン・ウッド、根岸由太郎会長、マキム主教、ペリー主教、P・山縣雄杜三チャブレン、武藤ヤスオ財務委員



- 30 1933年8月号 ペリー主教を歓迎する東京・立教大学のポスター
- 長旗の大学校旗と聖アンデレ・クロスがみえる下に日本語で「歓迎大監督(総裁主教)ペリー」と書かれている。その次に彼の大学滞在期間中の講演と彼が参加する行事のプログラムの予定が続く。ポスターは簡素な歓迎のメッセージと大学内の様々なキリスト教団体の紋章で結ばれている。



31 1933 年 8 月 号 マキム 主 教 の 主 教 聖 別 40 周 年 記 念 の 栄 誉 を 讃 え る た め に 集 う 仲 間

1893 年 の マキム 主 教 の 聖 別 に 出 席 し た 3 人 も こ の 周 年 記 念 の 祝 祭 に 参 加 し た

日 本 聖 公 会 全 体 の 10 教 区 (2 教 区 と 8 地 方 部) は 代 表 を 通 し て、米 国 聖 公 会 と 世 界 の 聖 公 会 は 記 念 帳 に よ っ て、北 東 京 主 教 ・ 日 本 聖 公 会 総 裁 主 教 (主 教 会 議 長) ・ 全 世 界 の 聖 公 会 で 2 番 目 に 古 い 現 役 主 教 で あ る ジ ョ ン ・ マ キ ム に 祝 辞 を 述 べ た



RECESSIONAL, BACCALAUREATE SERVICE, ST. PAUL'S UNIVERSITY, TOKYO
In crowded All Saints' Chapel, the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku, preached the baccalaureate sermon to the graduating class of the university, their parents and friends

32 1934 年 9 月号 東京・立教大学の卒業礼拝の退場

諸聖徒礼拝堂の大勢の信徒たちのなかで、ノーマン・S・ビンステッド東北
地方部主教が卒業する大学生のクラスと両親と友人たちに卒業説教をした

33 1934 年 6 月号 立教大学で開催した日本聖公会主教会

日本聖公会の主教会の人数は 11 人 日本人 2 人、米国人 4 人、英国人
4 人、カナダ人 1 人

最近の 3 月の会議のメンバーは左から右へ、東京教区主教松井米太郎
師、東北地方部主教ノーマン・S・ビンステッド師、中部地方部主教
(名古屋) ヒーバー・J・ハミルトン師、神戸地方部主教ジョン・バジ
ル・シンプソン師、南東京地方部主教兼総裁主教(主教会議長)サミュ
エル・ヘーズレット師、大阪教区主教名出保太郎師、北東京地方部補佐
主教チャールズ・S・ライフスナイダー師、北海道地方部主教ゴード
ン・J・ウォルシュ師、京都地方部主教シャーリー・H・ニコルス師
欠席の 2 人は南日本(九州)地方部主教アーサー・リー、愛する米国
人開拓者の北東京地方部主教ジョン・マキム師

House of Bishops, Nippon Sei Ko Kw



The Japanese House of Bishops numbers eleven members: two Japanese, four Americans, four English, and one Canadian. Those at the recent March meeting were (left to right): The Rt. Rev. Yonetaro Matsui, Bishop of Tokyo; the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku; the Rt. Rev. Heber J. Hamilton, Bishop of Nagoya (Mid-Japan); the Rt. Rev. John Basil Simpson, Bishop of Kobe; the Rt. Rev. Samuel Heaslett, Presiding Bishop

...i, Meets at St. Paul's University, Tokyo



and Bishop of South Tokyo; the Rt. Rev. Yasutaro Naide, Bishop of Osaka; the Rt. Rev. Charles S. Reitsnyder, Suffragan Bishop of North Tokyo; the Rt. Rev. Gordon J. Walsh, Bishop of Hokkaido; and the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto. The two Bishops unable to be present were the Rt. Rev. Arthur Lea, Bishop of South Japan, and the beloved American pioneer, the Rt. Rev. John McKim, Bishop of North Tokyo

American Churchwomen Visit St



Among the delegates of the Garden Clubs of America who in May visited Japan at the invitation of Prince Iyasato Tokuzawa were several prominent Churchwomen. They took time while in Tokyo to see the Church's work at St. Paul's University and St. Margaret's School. Included in this group photographed at the entrance to Samuel Livingston Mather Memorial Library are (left to right): the Rt. Rev. Charles E. Beffanlder; Mrs. Eugene M. Worden of New York; Miss Mary E. Johnston of Southern Ohio, and a member of the Executive Board of the Woman's

- 34 1935年7月号 日本の東京・立教大学を訪問した米国人女性たち
 徳川家達公の招待で（1935年）5月に訪日した米国ガーデン・クラブ
 の派遣者たちのなかの何人かは著名な教会信徒であった
 彼女らは立教大学と立教高等女学校の教会事業をみる時間をとった
 写真に写っているサミュエル・リヴィングストーン・メイザー図書館の
 入り口にいるこのグループは、左から右に、チャールズ・S・ライフス
 ナイダー主教、ニューヨークのユージン・M・ワーデン夫人、米国聖
 公会女性補助会理事会メンバーでサウス・オハイオのミス・メアリー・

. Paul's University, Tokyo, Japan



Auxiliary; the Rev. Takaharu Tagamatsu, chaplain of the University; Mrs. William Cooper, President of Southern Ohio; Mr. Worden; Mrs. H. Franklin Pepper of Pennsylvania; Mrs. James S. Russell of Massachusetts, sister of the Presiding Bishop; Mrs. J. William McMillan of Maryland; Dr. Shigeharu Kimura, director of the University; and Professor Yoshitane Negishi. The party inspected the library, All Saints' Chapel, a gift to the University of the New York Diocesan Woman's Auxiliary, and some of the college buildings.

E・ジョンストン、立教大学チャプレン高松孝治師、サウス・オハイオのウィリアム・クーパー・プロクター夫人、ワーデン氏、ペンシルヴェニアのH・フランクリン・ペッパ夫人、米国聖公会総裁主教の妹でマサチューセッツのジェームズ・S・ラッセル夫人、メリーランドのJ・ウィリアム・マクミラン夫人、立教大学学長木村重治博士、根岸由太郎教授

一行は図書館とニューヨーク教区女性補助会の大学への寄付である諸聖徒礼拝堂といくつかの大学の建物を視察した



THE RT. REV. JOHN MCKIM whose resignation as Bishop of North Tokyo was accepted at the Houston meeting of the House of Bishops. For fifty-six years, forty-two of them as Bishop, he labored in Japan for the common good—a man beloved by all

35 1935 年 12 月号 ジョン・マキム主教

北東京伝道主教ジョン・マキム主教の辞任は米国聖公会ヒューストン主教会で受諾された

56 年間のうち 42 年間を主教として日本の公益のために働き、皆に愛された



36 1936年6月号 ライフスナイダー主教による立教大学新築の建物の起工式

1923年の地震以来大学施設への最初の重要な追加となる新しい建物は、大学の同窓生と友人たちの贈り物である

大学予科がその校舎に入る（1937年3月竣工、J・H・モーガン設計管理、現・4号館）



ST. PAUL'S UNIVERSITY CHOIR, TOKYO, JAPAN

The choir which is under the direction of Prof. Karl Branstad, is composed almost entirely of members of the Brotherhood of St. Andrew. The Rev. Lawrence Rose tells of the work of the Brotherhood in Japan in a notable article on pages 255-258 of this issue

37 1936年6月号 日本・東京の立教大学聖歌隊

カール・ブランスタッド教授の指導下にある聖歌隊は、ほとんどすべて聖徒アンデレ同胞会のメンバーである。ローレンス・ローズ教授は本号（1936年6月号）255-258頁に日本聖徒アンデレ同胞会の働きについて注目すべき記事を書いている



38 1936年10月号

東京の立教大学は62年間絶えず増大する効果をもって、日本の若者たちをキリストと彼の教会の指導者へと導いている



39 1937年6月号 ヘンリー・セント・ジョージ・タッカー主教

ヘンリー・セント・ジョージ・タッカー主教は米国聖公会を代表して日本聖公会の東京での50周年に出席した

元・京都地方部主教の彼は日本人信徒たちに彼らの自国語で講話するのを喜んだ



- 40 1937 年 6 月号 東京の立教大学と立教中学校の礼拝奉仕者団体
 毎週平日に諸聖徒礼拝堂で開かれる 14 回の礼拝で、20 人以上の会員が
 十字架捧持者、旗手、聖書朗読を務める
 中央は H・C・スパックマン師、高松孝治師、前島潔師

5000 Japanese Churchmen Attend



For three days, April 28-30, Churchmen from all over the Japanese Empire gathered in Tokyo to commemorate the fiftieth anniversary of the first General Synod of the Nippon Sei Ko Kai which marked the establishment of the Japanese Church as an autonomous branch of the world-wide Anglican Communion. This picture shows the vast multitude which came together on the second day of the celebration for the anniversary eucharist, celebrated by the Presiding Bishop of the Japanese Church, the Rt. Rev. Samuel Heasley, assisted by the Bishops of the Tohoku and Kyushu.

- 41 1937 年 6 月号 日本聖公会 50 周年記念礼拝に 5,000 人が出席した
1937 年 4 月 28 日～30 日の 3 日間、日本聖公会の 50 周年を記念するた

Nippon Sei Ko Kwai Jubilee Service



Next month THE SPIRIT OF MISSIONS will devote practically its entire issue to the story of this celebration and the life of the Church in Japan during the past half century. The inclusion of the above picture in the present issue was made possible by exceptional cooperation of our missionaries in Japan and the excellent mail service now provided between the United States and the East. Mailed in Tokyo on May 2 the picture crossed the Pacific on one of the fast Empress liners. Air mail from Seattle brought it to New York in time for publication in this issue

めに全国から信徒が東京に集結した

Golden Jubilee of Nippon Sei Ko K



A great choral Eucharist was the central feature of the Japanese Church's Jubilee. Bishop Tucker who represented the Church in America is third from the left in the above picture of the opening procession. At the right the choristers are entering the Central Theological School grounds on which the special tent church was erected



Conferences on problems of vital concern had a large place on the Jubilee program and were well attended

Exhibits gathered from all parts of the Empire brought together an amazing wealth of early historical material

The Presiding Bishop of Ko Kwai, Bishop Heas, semicentennial with



- 42 1937 年 7 月 号 日本聖公会 50 年記念はキリストのための偉大な証明
 (左上) 米国聖公会代表のタッカー主教は開会行進中の左から 3 番目
 (中央) 聖歌隊が特別テント教会がある聖公会神学院の校庭に入場する
 ところ (中央・上) 50 周年記念礼拝に参加した約 5,000 人のほとんど
 は、全国の遠方から集まった小規模教会の 1,500 人の男女たちを含む日
 本人たち 外国人も約 500 人が参加した (右端) 50 周年記念礼拝の 250
 人の聖歌隊と 600 人の聖職、神学生、職員を先導する十字架捧持者は、

Yamaguchi is Great Demonstration for Christ



(Above) Five thousand Churchmen participated in the fiftieth anniversary services in Tokyo, April 28-30. Most of these were Japanese including about 1,500 men and women from the smaller congregations in distant parts of the Empire. There were also about 500 foreigners including the chaplain and passengers of a cruise ship then in port



The Nippon Sei-un Kai, closes the services with a blessing

The special tent erected for Jubilee services on the theological school grounds was brilliantly illuminated at night

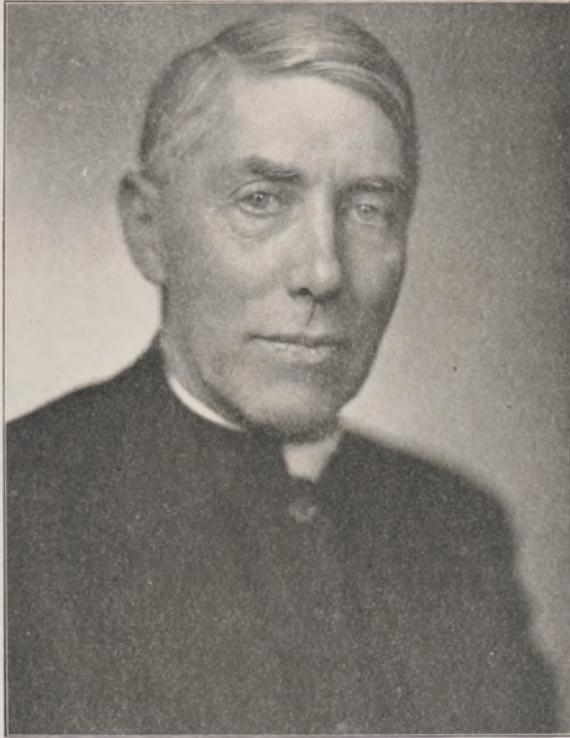


The Crucifer leading the procession of 250 choristers and six hundred clergy, seminarians, and officials at the Jubilee Eucharist may typify the Japanese Church marching forward vigorously as it enters its second half-century of life

後半の半世紀に入り勇壮に前へ行進する日本聖公会を象徴している
 (左下1) 活気ある関心事についての諸会議は50年記念プログラムの大きな位置を占め、よくにぎわった(左下2) 全国から集まった展示品は驚くほど価値のある初期の歴史資料をもたらしした(中央・下) 日本聖公会主教会議長ヘーズレット主教は半世紀を、祝福をもって閉じた(右下) 50年記念のために神学校の土地に建てられた特別テントは夜にきらきらと光輝いた



43 1937年7月号 日本聖公会50年記念 スピリット・オブ・ミッションズ表紙

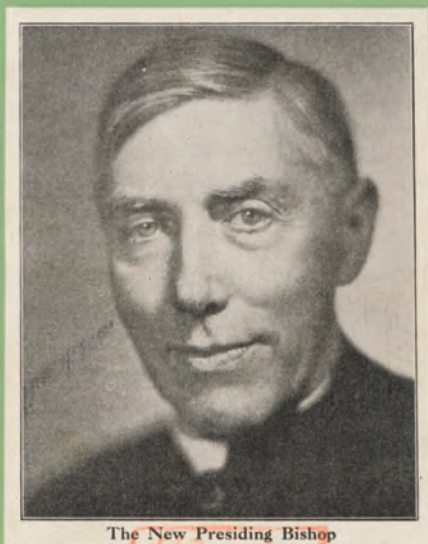


The Presiding Bishop-elect, the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, under canonical changes adopted by General Convention also will be President of National Council (see page 519)

- 44 1937年11月号 ヴァージニア主教ヘンリー・セント・ジョージ・タッカーが米国聖公会総裁主教に選ばれた
総会で採択された法規の変更のもとで被選主教と全国協議会総理となる

THE SPIRIT OF MISSIONS

JANUARY, 1938



The New Presiding Bishop

The Church has placed a heavy load upon the shoulders of Bishop Tucker. It is due to him that every member of the Church should carry his share of the burden—*Bishop Johnson*

- 45 1938年1月号 新・米国聖公会総裁主教 スピリット・オブ・ミッ
シヨonz表紙
米国聖公会はタッカー主教の肩の上に重い道を乗せた
全聖公会信徒が彼の重荷を分かち合うべきことを彼に示すべきである
—ジョンソン主教



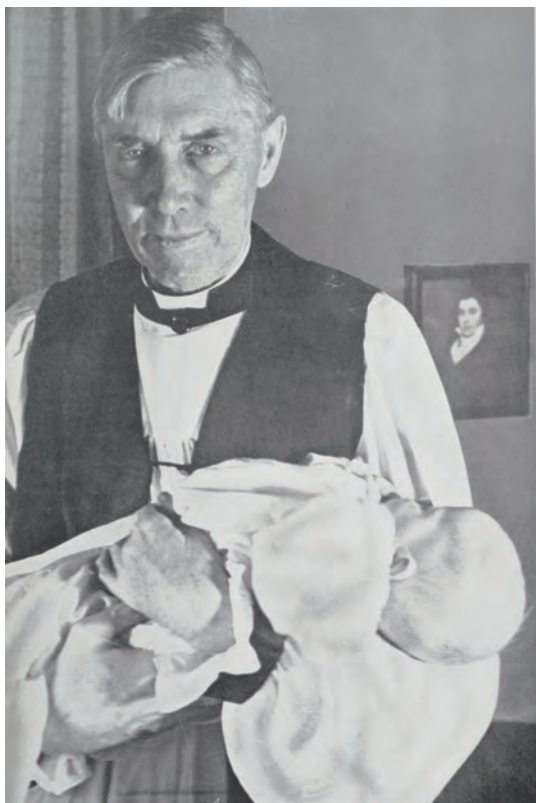
46 1939年9月号 高松孝治博士の立教大学チャプレン 10 周年の栄誉の祝祭
礼拝に入る行進で北関東地方部主教ライフスナイダーの杖を運ぶ高松博士



47 1939年9月号 高松孝治
博士の立教大学チャプレン
10 周年の栄誉の祝祭
高松博士とローバー・スカ
ウトの指導者たち



48 1939年9月号 高松孝治博士の立教大学チャプレン10周年の栄誉の祝祭
ライフスナイダー主教の高松大学チャプレンへの財布贈呈



"Look to the Future," the Presiding Bishop of the Church is urging this fall. "Go Forward!" is the keynote which he has sounded and throughout the nation this challenge is being accepted. Above is an unusual intimate view of Bishop Tucker holding Rebecca Brown Lee whom he baptized recently. She is the daughter of Mr. and Mrs. St. George Tucker Lee of Richmond, Virginia.

49 1939年11月号

「未来を見よう」と米国聖公会タッカー総裁主教はこの秋主張した
「前へ進もう」は彼が発したキーワードで、全米を通してこの挑戦は受け入れられた

上の写真は、タッカー主教が最近授洗したレベッカ・ブラウン・リーを抱く彼の普段みられない私事の光景である

彼女はヴァージニア州リッチモンドのセント・ジョージ・タッカー・リー夫妻の娘である

(Below) Mr. Parson talking to a group at St. Paul's College and Middle School, Tokyo, during his visit to Japan.



50 1939 年 11 月号

米国聖公会全国協議会外国伝道部門主事補 A・B・パーソン師は滞日期间中に東京の立教大学と立教中学校の一群に講話した

まえがき

本書は、米国聖公会伝道機関誌『スピリット・オブ・ミッションズ』のなかから、立教関係記事とその抄訳を収載したものの第5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、用語表記、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 5 巻は 1925 年～1939 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 5 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 Diocese は一般的に「教区」と訳出するが、日本聖公会の場合、「教区」は日本人主教が管轄する東京と大阪の2教区のみである（1923年以降）。原文記事でそれ以外の日本聖公会における8「教区」とされているのは、日本聖公会の文脈においては、正確には外国人主教が管轄権をもつ「地方部」である。けれども、外国人主教が帰属する外国ミッションからすると、それは「伝道教区」となる。したがって、記事の文脈に応じて適宜「地方部」や「伝道教区」という語句の補足を文中に〔 〕で施すか、(注)で指摘した。
 - 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5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

全国協議会外国伝道部門（伝道実務機関 1930 年～）

Department of Foreign Missions

外国伝道部門総主事

Executive Secretary of the Department of Foreign 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

チャーチ・ミッションズ・ハウス（ニューヨークの米国聖公会伝道本部）

Church Missions House

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

一致感謝献金

United Thank 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5巻）

スピリット・オブ・ミSSIONズ

Spirit of Missions (1925～1939)

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 (1925～1939)

米国聖公会総会誌

Journal of the General Convention (1925～1937)

在日ミSSION所属機関名（第5巻）

米国聖公会北東京伝道教区（＝日本聖公会北東京地方部）

Missionary District (Diocese) of North Tokyo

米国聖公会京都伝道教区（＝日本聖公会京都地方部）

Missionary District (Diocese) 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

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

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

米国聖公会全国協議会（伝道実務機関）

1919（大正8）年秋の米国聖公会総会で内外伝道協会の役員会と実務機関を包摂した伝道機関「総裁主教と協議会（The Presiding Bishop and Council）」（1922年秋の総会で「全国協議会」（National Council）と改称）を設置したことは前巻の解題で言及した。本巻の記事収載対象の開始年となる1925年には、同年秋開催の米国聖公会総会でメリーランド教区主教のジョン・ガードナー・マレー（John Gardner Murray）が総裁主教に着任し、全国協議会総理を兼任した。伝道・教会拡張部門総主事・外国主事代理にはジョン・ウィルソン・ウッド（John Wilson Wood）が就任（SM誌1926年2月号）した。

1930年になると全国協議会は事務上の再組織を敢行、従来の6部門を2分割し、1つの事務所に伝道（Mission）、宗教教育（Religious Education）、キリスト教社会奉仕（Christian Social Service）の3部門を置き、さらに最初の伝道部門を国内伝道（Domestic Mission）と外国伝道（Foreign Mission）に分けて合計4部門を設置した。残りの財務（Finance）、任地（Field）、広報（Publicity）の3部門は、副総理ルイス・B・フランクリン博士（Lewis B. Franklin）のもと、聖公会全般の事業の促進担当部門を担った。こうして、総裁主教とこの2つの主要部門を統括する副総理（第1副総理・第2副総理）が教会組織を内的に管理すること、この計画は新総裁主教が選出されるまで施行されないものとされた（SM誌1930年4月）。そして、1930年3月26日の米国聖公会主教会（シカゴ）は、ロード・アイランド教区主教のジェームズ・デウォルフ・ペリー（James DeWolf Perry）を新総裁主教に選出（SM誌1930年5月号、293-296頁）、ペリー総裁主教は1931年4月29～31日に改組された全国協議会を主宰することになった（SM誌1930年6月号、393-399頁）。その後、1934年秋の米国聖公会総会は、教区主教と総裁主教と全国協議会総理を兼任するペリー総裁主教の重責に配慮し、当時第1副総理であったデラウェア教区主教のフィリップ・クック（Philip Cook）を全国協議会総理とする措置を取った（SM誌1934年12月号、597頁）。

1937 年秋の米国聖公会総会は、新総裁主教に元・立教学院総理で元・日本聖公会京都地方部主教のヘンリー・セント・ジョージ・タッカーを選出した (SM 誌 1937 年 11 月号)。1927 年秋から全国協議会役員を務めてきたヴァージニア教区主教のタッカーは、1928 年秋の米国聖公会総会で、6 年間の期限で再任され (SM 誌 1928 年 11 月号)、1931 年 4 月 29～31 日の全国協議会再組織により国内伝道部門と外国伝道部門が設置されると (SM 誌 1931 年 6 月号)、タッカーは両部門のメンバーを兼務し (SM 誌 1932 年 8 月号)、1934 年からも 1940 年の年末までの 6 年間役員として再任されていた (SM 誌 1934 年 12 月号)。1937 年の米国聖公会総会は、総裁主教は全国協議会総理に着任すること、教区主教の管轄任務遂行の調整を図ること、定年の 68 歳になった後の総会に続く元日まで総裁主教の任務を延長することが決議され、1874 年生まれの 63 歳のタッカーは、68 歳になる 1942 年の後の総会 (1943 年秋) につづく元日まで、という 2 期 6 年の任期が確定した (SM 誌 1937 年 11 月号)。1943 年の総会では、さらに定年を 72 歳まで再度引き延ばしでまでタッカーを再選している (Forth 誌 1943 年 9 月号、同誌 1946 年 12 月号)。1946 年の総会にいたるまで、米国聖公会は戦前・戦中・戦後のもっとも困難で危機的状況下の 9 年間でタッカーに託したのである。

いずれにせよ、1937 年に米国聖公会総裁主教となったタッカーは、同時に全国協議会総理を兼任することとなった。そして翌年に全国協議会は、広報と促進事業の再組織と統合について検討し (SM 誌 1938 年 12 月号)、ラジオ (電波・放送局) と視覚教育分野 (動画) の発展を広報促進のために生かすことを計画 (SM 誌 1939 年 1 月号)、また、前・任地部門と広報部門を統合し (名称未定)、宗教教育部門はキリスト教教育部門に、キリスト教社会奉仕部門はキリスト教社会関係部門に名称変更をする (SM 誌 1939 年 2 月号) など、機構改編を実施していった。1939 年 11 月 5 日の日曜日午前 10 時～10 時 30 分 (東部標準時間: 9 時～9 時 30 分 = 中部標準時間) には、タッカー総裁主教がコロンビア・ネットワークの全国ラジオ放送を通して、セントルイスの KMOX 局から、米国聖公会の全支持者に話す機会として計画された聖公会の連続放送の第一弾が実施されている (記事 No. 137、139)。

緊急援助基金・日本復興基金

1925 (大正 14) 年 1 月の全国協議会会議は、緊急援助基金額が 1924 年 11 月 1 日現在で 531,397.51 ドル (約 53 万ドル余り)、日本復興基金額の合

計額が1924年末の時点で777,707.66ドル（約100万ドル足らず）と報告した。前者は関東大震災後わずか3か月で目標の50万ドルを達成していたが、後者の復興基金額の目標額は240万ドルと見積もっていた。大震災から1年3か月ほどで約1,000,000ドルちかく集積されたが、なお1,400,000ドル不足していたことになる。1924年12月1日現在の日本復興基金額の内訳は、425,545.66ドル、未払い確約金が257,162ドル、フィラデルフィア都市キャンペーン250,000ドル、ハリマン女史寄附金（立教高等女学校建物）40,000ドル、トイスラー博士の友人寄贈5,000ドルというものであった（記事No.1）。

1925年4月のSM誌（記事No.4）で、ウッドは日本復興の進展について、日本復興基金額の最初の1,000,000ドルは見えてきたとし、残りの確保すべき額は1,500,000ドルと言及した。そして、ペンシルヴェニアにならって、メリーランド、ワシントン、ニュージャージーの3教区が教区キャンペーンを実施中で、日本復興基金に総額300,000ドルの追加を期待している。また、ニューヨーク主教はこれまでの成果にくわえて、別の努力をすると約束したことを明らかにし、日本政府も学校設備の援助に35,000ドル、聖路加国際病院には75,000ドルの支援をしていると報告した。日本の聖三一教会の外国人信徒は日本人会衆とともに5,000ドル以上を寄付し、基金活動は継続中で、実際の復興事業はかなり進んでいる、と述べるとともに、立教大学の被害に遭った建物は、礼拝堂を除いては修繕されて、現在使用中と報告した。

さらに3か所の土地が購入されたこともウッドによって報告された。1つは立教高等女学校で、築地の旧地から西15マイルに新しい敷地11エーカーを獲得、この土地に女学校新校舎、男女共学の小学校を建設する予定で、最終的費用は50,000ドルとしていたが、女学校の新築建物は75,000ドルで建設された。2つめの立教中学校は、立教大学の近くに新しい土地を購入。3つめは聖三一教会で、青山御所の真向かいに、現在、多川幾造牧師館を建設中と報告し、次の建設は納骨堂（メモリアル・チャーチ）、宣教師ビンステッド（聖三一教会外国人会衆牧師、聖路加国際病院のチャプレン、在日米国ミッションの会計責任者を兼務）の住居、および簡素な信徒会館、と言及した。建築中の教会としては、後藤栄吉が牧師をしている神愛教会の名を挙げている。聖三一教会と立教中学校の校舎資金の確保後は、2度の冬をテントで過ごした聖路加国際病院の米国人看護婦と医師の住居のための建物

の必要性を指摘した。

1925年2月11～12日開催の全国協議会会議は、日本建設委員会が立教中学校校舎の建設を総額176,000ドルで直ちに開始すること、また聖三一教会の日本人牧師館を総額5,000ドル以下で建設することを、それぞれ承認している（記事No.6）。

メリーランド教区ボルチモア在住の17歳の青年が、多額の寄金は無理なので、祖父の形見の時計を日本復興基金に寄付したことが感動的に報じられた（記事No.7）翌月の1925年5月号のSM誌では、メリーランド教区が日本復興キャンペーンとして今週末に95,000ドルないし100,000ドルに達し、復活祭の次の日曜までに120,000ドルになると予想されていることが、全国協議会会議で報告された（その内訳は記事No.9）。

その後、1926年のマキム年次報告（SM誌1927年7月号）によると、立教高等女学校はまだ鉄筋コンクリートでない不十分な仮設校舎の状態が続いており、新校舎に必要な150,000ドルが1年間拠出できなかったため、近い将来対策が必要であると日本復興委員会によって報告されていたが（記事No.22）、1932年7月号のSM誌で、マキムは震災直後に建設された立教高等女学校の仮設校舎に修理と修繕が施され、米国聖公会女性伝道補助会の支援で学校礼拝堂が新たに建設されたことを報告している（記事No.72）。また、1933年10月11～12日の全国協議会では、ニューヨークのエリザベス・ラッセル遺贈基金の日本への総額22,000ドルの最後の割り当て金額7,000ドルを日本復興委員会が受け取り、北東京地方部の番町の神愛教会の再建に使われることが報告された（記事No.96）。

このように、SM誌の1925年以降は日本復興基金額に関しては断片的な情報はあるものの、その全体像は報じられていないため、1924年5月までに2,400,000ドルを目標額とした復興基金額のうち1924年年末時点での1,500,000ドル近い不足額がその後どうなったかは定かではない。

立教学院財団法人

前巻の解題で記したように、1907（明治40）年に専門学校令によって立教学院立教大学として認可されていた「立教大学」は、英米ミッションの神学校を共同運営する目的で1911（明治44）年に設立された「財団法人日本聖公会教学財団」理事長マキムの名で、1922（大正11）年になると、大学令にもとづく「立教大学」として申請され、認可された。関東大震災の前年

である。大学令によると、新設の私立大学は財団法人であることが認可条件だったため、この財団法人は、新たに大学令によって私立大学となった立教大学を運営するために「基督教神学其他教育事業ヲ為ス」とされていた目的を「学校ノ経営ヲ為ス」と変更し、「財団法人日本聖公会教育財団」と改称された。この財団法人日本聖公会教育財団の理事は英米ミッシェンの諸主教であったが、立教大学の経営実態は米国聖公会であったため、在日米国ミッシェンとしては運営上不都合なこともあり、1931（昭和6）年に、「財団法人日本聖公会教育財団」は、「財団法人立教学院」と「財団法人聖公会神学院」とに分離され、立教学院は米国聖公会単独の教育機関として運営されることになった。このとき、財団法人立教学院は、機関の根本規則である寄附行為の第二条「目的及事業」において、立教学院は「基督教主義ニヨル教育ヲ行フ」と規定し、キリスト教主義にもとづく普通教育機関であることを明示し、「本条文ノ目的ハ変更スルコトヲ許サズ」と明記した。

財団法人立教学院の寄附行為によると、立教学院は立教大学と立教中学校を維持経営し、法人理事は米国聖公会遣日主教、米国聖公会在日ミッシェン・メンバー、日本聖公会聖職信徒から選ばれるものとされ、米国聖公会派遣の日本聖公会北東京地方部主教が理事長とされた。理事長は、学院総長と学院付牧師と会計を任免し、学院総長は理事会の同意を得て立教大学長と立教中学校長と一般教職員を任免する。寄附行為の変更は理事総員 3/4 以上の決議により米国聖公会全国協議会の承認を得て、主務官庁の認可を経ること、また、理事総員 3/4 以上の決議により法人を解散する場合、その残余財産処分は米国聖公会全国協議会の承認を得て、主務官庁の認可を経ることとされた。

発足当時の理事7人は、理事長マキム（北東京地方部主教）、学院総長 C・S・ライフスナイダー（北東京地方部補佐主教）のほか、S・H・ニコルズ（Shirley Hall Nichols：京都地方部主教）、N・S・ビンステッド（Norman Spencer Binsted：東北地方部主教）、R・B・トイスラー（Rudolf Bolling Teusler：聖路加国際病院理事長）、松崎半三郎（日本聖公会信徒：立教学院校友会会長）から構成されていた。このとき、日本人理事は松崎唯1人であった。

立教大学の初代日本人学長・元田作之進は1923（大正12）年に東京教区監督（主教）に選出されて、学長を辞任したため、1923年から立教大学学長事務取扱を務めていた杉浦貞二郎が、財団法人立教学院が発足した1931

年に学長に着任した。SM 誌 1930 年 1 月号は、学長事務取扱時代の杉浦が、まもなく訪英予定の今上天皇の弟の高松宮に、全聖公会、特に英国国教会の歴史と組織と教えについて連続講義をするよう内務省から依頼されたことを、また文部省からは 1930 年 1 月以降 10 年間、毎年 12,500 ドルの助成金を付与されることを報じ、立教大学に対して日本人がいかに評価しているかの証左として言及している（記事No. 40）。ちなみに、SM 誌 1932 年 7 月号に掲載されたマキム報告によると、日本政府は立教大学に 25 万円の助成金を 16 年間にわたり支給とある（記事No. 72）。1932（昭和 7）年に学長を辞任した杉浦の後任には木村重治が就任（1932 年）したが、木村は 1936（昭和 11）年 4 月の天長節祝賀礼拝後に、チャペル聖壇の下段で教育勅語を奉読したのは不敬である、との学内非難を受けたため、8 月に学長を引責辞任した。その後任として遠山郁三が立教大学の学長に選出されたことが SM 誌 1937 年 2 月号で報じられた（記事No. 121）。同年 3 月末日で学長に就任した遠山は、1940（昭和 15）年には立教学院理事と立教学院総長を兼任するが、1943（昭和 18）年 2 月に遠山による学院総長、学院理事、大学学長の辞表が、理事会によって正式に受理されている。

米国聖公会の財政難と立教学院拡張計画

関東大震災で被害に遭った立教大学の建物に関しては、震災から 1 年半後の SM 誌 1925 年 4 月号で礼拝堂を除いて修繕されて現在使用中と報じられていたが（記事No. 4）、同誌 1926 年 1 月号で「立教学院諸聖徒礼拝堂の再開を機に集められた献金」と言及されており、遅くとも 1926（昭和 1）年初頭には礼拝堂も使用できるようになっていた（記事No. 17）。1933（昭和 8）年に来日した米国聖公会総裁主教ジェームズ・デウォルフ・ペリーは、聖公会関連の施設を中心に日本を訪問視察したが、その印象として、立教大学の美しい礼拝堂が朝の聖餐式で教職員と学生 400 人で満杯になったことを挙げている（記事No. 95）。

立教大学の新しい施設としては、心理学研究所が 1932（昭和 7）年 11 月 19 日に正式に開設された（記事No. 84）。けれども、震災からの復興において、寄宿舎 2 棟、本館両翼の教室棟の新築が計画されていた立教大学では、その後講堂の建設も必要とされ、なかでも講堂と教室棟は早期建設待ちの状態であった。これらの建物からなる中庭の完成に必要な 200,000 ドルのうち 75,000 ドルを、米国聖公会で支援してほしいと 1933 年 5 月の訪日時に要望

されたベリー総裁主教は、1929年の世界恐慌の影響で財政難に苦しむ米国聖公会よりも日本のほうが適切に集積されるだろうと示唆して、立教大学の同窓生や校友による資金集めを求めた（記事No.95）。

当時の母教会の財政事情をみると、米国聖公会全国協議会の収入額は、1926～30年度の約3,900,000ドルから、1931年度は約3,400,000ドル、1933～38年度は約2,100,000～2,200,000ドルへと下落し、そのうちの伝道費（国内伝道と外国伝道）も、1926～30年度の約2,700,000～2,800,000ドルから、1931年度の約2,700,000ドル、1933～34年度は約2,000,000ドル前後、1935～38年度は約1,700,000～1,800,000ドルへと下降していた。全国協議会の各年度経常収支による負債額は、1931年度に250,000ドルの欠損金を出し、1936年度を除く1938年度まで赤字が続いた。特に1933年度は約660,000ドル、1934年度も約430,000ドルの不足額を出している。伝道事業費のうち、国内伝道と外国伝道の支出額の比率は、国内が1/3、外国が2/3の割合で終始一定しているが、1929～31年度に1,700,000ドルであった外国伝道支出額は、1932年度に約1,480,000ドル、1935年度以降は1,100,000ドル台へと落ち、1938年度は約1,070,000ドルにまで下落した。外国伝道のうち、ラテン・アメリカ伝道圏（ブラジル、キューバ、メキシコ、ハイチ、ドミニカ共和国）への支出は、終始一定して外国伝道全体の15%前後、海外領土伝道（アラスカ、ホノルル、フィリピン、パナマ運河領域、プエルトリコ）へは、2割前後から3割の間で推移している。これに比べ、1926～28年度に外国伝道全体の6割後半の支出額を得ていたアジア・アフリカ伝道（中国、日本、リベリア）は、1929～31年度に55%前後となり、1932～38年度は5割前後となった（1933, 34, 38年度は5割を切る）。1926, 27年度に1,000,000ドル以上の支出があり外国伝道の2/3を占めたアジア・アフリカ伝道の支出額は、1938年度には半額の約530,000ドルにまで下降し、1933年以降は減額対象の伝道地とされた。そのアジア・アフリカ伝道のうちアフリカ（リベリア）は8～9%、中国・日本への支出が90%以上であった。つまり、支出費減額の影響を最も被ったのが、支出額が1926～31年度の約960,000～850,000ドルから1938年度は、ついに約480,000ドルにまで半減された中国・日本の米国聖公会海外二大伝道地だったのである。このうち、立教大学帰属の北東京地方部へは、1930～32年度に250,000ドル前後から210,000ドルほどあった支出が、1933, 34年度に140,000ドルに激減し、1936～38年度には110,000ドルまでになり、北東京への支出額は聖約翰大

学を擁する上海への支出額を下回っていった。米国聖公会全国協議会伝道部門主事ウッドが、1932年度は総計1,100,000ドルの債務に直面すると述べ（1932年2月1日付ライフスナイダー宛書簡）、この対策として、1932年度からは諸経費20%削減と、伝道本部および国内・海外ともに全伝道地の宣教師現地スタッフ全員の給与10%削減が実施されていた（これは1939年度の時点でも継続されている）ように、米国聖公会はこのとき深刻な財政難に陥っていたのである。そして、母教会のこの赤字財政が直撃したのは、立教学院帰属の北東京地方部であった（大江満「戦時下外国ミッション教育の危機—立教首脳の動揺と米国聖公会の決断」『ミッション・スクールと戦争—立教学院のディレンマ』老川慶喜、前田一男編著、東信堂、2008年参照。米国聖公会の財政赤字と緊縮財政については記事No.63、78、81、105を、緊縮財政の日本への影響に関しては記事No.64、67、76、79を参照）。

このとき立教学院は、この機に50年先をみすえ、学院総長のライフスナイダーと日本人首脳によって1933年7月に策定された、学院を3期15年間で拡張する計画の原案を、財団法人立教学院（1931年設立）理事長マキムと米国聖公会全国協議会伝道部門主事ウッドに提出した。緊急に必要な施設として、講堂、予科校舎、本館両翼の教室・実験棟、中学校寄宿舎、体育施設を要望したこの拡張計画案は、これらの費用を1,500,000円と見積もり、他の諸経費と合わせ5,040,000円（総額6,150,000円のうち1,110,000円は大学の基金で負担）という巨額支援を米国聖公会に要請したのである。さらに、1934年7月、立教学院の日本人首脳（木村重治学長・経済学部長、小島茂雄中学校校長・文学部長、菅岡吉予科長、高松孝治大学チャブレン）は、大学予科の臨時バラック校舎を1935年4月の新年度までに緊急に新築してほしいとの許可を願う長文の声明を学院総長ライフスナイダーに送付した。この複写は総裁主教ベリーとウッドにも送られた。ウッドは、立教学院拡張15年計画の認可を強く求める立教学院日本人首脳の焦燥のようなものには批判的になれないとしながらも、立教の拡張は賢明ではない傾向があり、この問題が理事長マキムの管理から外れていることを憂慮した（米国聖公会全国委員会検討委員会議長タッカー宛1934年9月8日付書簡）。そしてウッドから、この計画は未曾有の財政難に苦しむ米国聖公会の理解を得られず「必ず成功しない」との判断を伝えられた木村学長は、その批判の正当性を悟り、立教大学の日本人校友たちが自分たちで何か行動を起こさなければならない時があきらかに到来したとの理解を、ウッドと同じく日本人首脳

の声明を批判していたマキムに伝えた。こうした経緯で、後述する日本人校友らによる立教学院維持会が組織されていくのである。

だが、立教学院日本人首脳の交替後、そしてマキム死去後の1936年11月になると、立教学院理事会は拡張15年計画の第2案を可決し、再度米国に送付した。その要請額は第1案の約倍額の12,535,450円であった。日本聖公会組織成立50周年にあたる1937（昭和12年）に米国聖公会代表として来日したタッカーはこの問題を調査し、1937年6月28日付の立教大学に関する報告書を米国聖公会全国協議会に提出した。それによると、立教のキリスト教的性格が維持されて、立教が教会にとって真に有益であるような機関であるなら、少なくともしばらくは母教会から財政支援がくるとの自信があると表明しつつも、いずれの項目も理想的には望ましいが、要求金額がこれからの15年で米国聖公会から供給されることは不可能であること、もっとも賢明な方法は、全体としてこの計画の認可を表明し、計画のどの部分が財政的な実行支援を母教会に期待できるかを決めて提示することと述べ、設備に関しては講堂と本館校舎の両翼の完成、また増収の準備も必要と指摘した。そして、全国協議会はいかにして立教の収入に追加の10,000円が供給されるかという問題を考慮すべきであることを勧告すると結んだ。1937年秋の米国聖公会総会がタッカーを総裁主教に選出したことで、立教学院による教育事業の維持というこのタッカー勧告が母教会の路線となった。前年（1936年）の外国伝道年次報告では、米国聖公会は教育や医療事業への予算を廃止し、福音伝道に集中すべきとの方針転換が全国協議会総理クックによって表明されていたなかで、米国聖公会における教育事業の維持という新総裁主教タッカー（全国協議会総理を兼務）の判断は、立教を延命させることに連動したのである。

立教学院では同窓生によって組織された立教学院維持会（1934年1月24日の理事会で設置）に、2年足らずで新しい基金として30,000円以上の寄付と誓約が確保されたが、これは1936年1月までに911人の同窓生と他の20人からのものであった。そして、1935年4月22日の理事会で決議されていた新築予科校舎の着工のための基金200,000円は、在学生の両親と卒業生の委員会で集められている、とSM誌1936年5月号は報告した（記事No.114）。その後、1937年2月号のSM誌は、立教大学予科のコンクリートの新築校舎が工事中である（1937年3月竣工）と伝え、これは父兄会のキャンペーンの成果であると報じた（記事No.122）。完成したこの予科校舎

はJ・H・モーガンの設計監理によるもので、日本人校友の資金による初の本格的校舎となったのである（4号館として現存）。

日本のキリスト教教育に関する2つの報告書

20世紀も四半世紀を経過したころ、日本の外国ミッションにおとずれた危機は、1929年の世界恐慌による経済危機や、1931年の満州事変、1932年の上海事変など、日本の侵略外交を嚆矢とする一連の国際政治危機による悪影響だけにとどまらなかった。満州事変後にリットン調査団が派遣され、その報告書が1932年は刊行された（翌1933年の日本の国際連盟脱退に連動した）が、その1932年には、在日外国ミッションに重大な危機をもたらした教育と伝道にかかわる2つの報告書が刊行されていた。

1933年に立教学院拡張15年計画が策定され、立教日本人首脳による予科校舎新築要請の声明文が母教会に送られた背景には、1932年に刊行されたこの2つの報告書における外部評価が影響していたのである。1つは国際宣教協議会の日本キリスト教教育調査団による報告書（*CHRISTIAN EDUCATION IN JAPAN, A Study BEING THE REPORT OF A COMMISSION ON CHRISTIAN EDUCATION IN JAPAN*, International Missionary Council, 1932. 邦訳『日本の基督教々育に就いて』日本基督教連盟・基督教々育同盟会発行、教文館、1932年）、もう1つは東洋伝道に関する米国諸教派（超教派）の外国伝道信徒調査団・評価委員会による報告書（*RE-THINKING MISSIONS, A LAYMEN'S INQUIRY AFTER ONE HUNDRED YEARS*, The Commission of Appraisal, William Ernest Hocking Chairman, Harper & Brothers Publishers, 1932. 以下、『伝道再考』と表記）である。前者の教育分析によると、官立学校との競争に直面している「劣等な基督教主義中学校はもはや日本に存立を続け得られない時期が到来した」との認識にもとづき、日本人後援者や校友の寄付による経済的援助がほとんどない中学校が多いことを財政難の大きい原因として挙げ、ミッションからの補助金の増額は期待できそうにないため、恒久的な基金を積み立てる必要を説きつつも、最後では、中等教育からの撤退が示唆されている。それは、米国では初等教育と同じく中等教育における公立学校の台頭により、米国の教会が中等教育の分野から駆逐され、その注意を高等教育に集中するよう余儀なくされている現状が、日本にも到来するとの危機感からであった。そのため、日本の教会も中等教育の分野から退却しなければならないなら、そのとき、教会は断固

として高等教育の分野にたてこもることができるほどに堅固な地位をもたなければならぬと提言されたのである。これは、日本の基督教主義中学校の存続は不透明な情勢にあり、男子キリスト教主義専門学校の延命は中学校の犠牲のもとに成り立つ可能性さえ示唆するという衝撃の分析であった。そして、国際宣教協議会の日本キリスト教教育調査団は、日本における既存の高等教育機関を基盤とした諸教派による男子連立キリスト教大学構想を推奨した。前巻の解題でみたように、これに対し、立教学院は日本人首脳がこの構想に一定の共感をしめしていたのとは対照的に、米国聖公会全国協議会伝道部門主事のウッドや立教学院理事長マキムはこの連立大学構想には一貫して反対し、立教独自路線を主張していた。立教学院が拡張15年計画を策定したのはこうした事情も左右していたのである。

他方、外国伝道信徒調査団による報告書『伝道再考』における日本のキリスト教教育の結論と勧告はつぎのとおりである。日本のミッション・スクールは、キリスト教思想と教育の第一の源泉ではなくなっているにもかかわらず、学校経営者は経済支援の不足を本質的問題として把握しており、こうした学校へはこれ以上の支出を止め、慎重に思慮深い撤退を開始すべきである。ただし、女学校など優れたいくつかの学校へは経営参加を継続すべきとしたうえで、1. ミッション基金が必要に迫られている中学校へはミッション基金からの補助金減額と最終的停止を求め、基金を継続している一定期間の終わりまでに、特に男子校は女学校よりはやく自給自立経営の準備をすべきこと。2. 国際教育調査団の報告書が唱える諸派学校の統廃合による学校合同再編案を支持し、その高尚な目的を実現するために閉鎖が必要な学校は閉鎖すること。日本人に学校の管理と責任を移譲するまで、各派ミッションはこの動向に責任をもつこと、というものであった。また、インド、ビルマ、中国、日本という極東のミッション・スクール全般への勧告はつぎの4点である。1. 学校を経営するミッションでは、学校の目的の第一を伝道ではなく教育とすること。2. 非キリスト者の生徒は、キリスト教礼拝や聖書の授業への出席を強要されないこと。3. 学校の宗教教育と礼拝は、その種の学校のプログラムに責任をもつ資格ある専門家の指導によること。4. 海外のキリスト教教育の合同組織として、諸派は一致して専門家機関を米国に創立すること。

『伝道再考』が日本の男子高等教育機関として挙げているのは、立教学院、明治学院、青山学院、関東学院、東北学院、同志社、関西学院、西南学院の

8校、そのうち5校は専門学校令にもとづくキリスト教主義専門学校で、アメリカのジュニア・カレッジにちかい高等教育機関とされ、同志社、立教、関西学院（最近認可）の3校は大学令にもとづく大学であるとし、高校レベルの女学校は23校あり、ジュニア・カレッジと呼べる女子大学は神戸女学院と東京女子大学である、と言及している。

男子の高等教育機関については、日本政府が水産や音楽関係をふくめ、幼稚園から帝国大学にいたる賞賛すべき完備した教育体系を確立しているため、困難な状況にあるとし、かつては価値ある存在であったキリスト教高等教育は、有益な実験性や秀逸な刺激をみせないかぎり、存続する理由がほとんどないが、そうした貢献はできないと厳しく評価した。

キリスト教大学をふくむミッション高等教育機関の諸問題としては、宗教教育の現状が因習的でつまらなく、宗教的目的の成就より普通教育が勝っていること。官立大学に優秀な学者、科学者、教員が集中しているため、学生は国立志向となり、青年キリスト者さえそれを好むという、教員の資質が問われていること。やや低い次元の仕事の専門教育や、女性英語教師の育成教育といった、ミッションの経済資源の不足に起因する偏狭な教育内容などの問題を指摘している。

国際教育調査団が推奨する、日本における既存の高等教育機関を基盤とした男子連立キリスト教大学構想に関しても、『伝道再考』は不支持を表明した。その理由として、第1に、大学を構成しようとする高等教育諸機関が、学生を大学に供給するまえに再組織され強化されなければならないこと。第2に、第一級の日本人学者と科学者で独占的に構成するキリスト者の教授団を集めることは、現状況下では近い将来も不可能であること。第3に、世界の他の諸地域でのより緊急な教育需要を考慮すれば、米国のキリスト者が現時点で健全な財政基盤のうえに立つ大学が要する巨額の寄付を日本に投げるとは思えないことを挙げ、単立でも連立でも、キリスト教大学設立の機は熟していないと勧告したのである。

この外国伝道信徒調査団による日本の高等教育機関の現状分析は、相対的にキリスト教女子大学にくらべて男子大学の評価は低いものであった。単立でも連立でも、現時点での連合大学設立は望ましくないとの分析には、首都東京で唯一の大学令にもとづく大学であった立教への現状批判がこめられていることは明瞭であり、調査団から指摘された諸問題の取り組みなしには、立教は単立大学としても存続する資格がないとの批評が暗示されていた。こ

うした危機感のもと、立教学院総長ライフスナイダーと日本人首脳は、在日諸派ミッションが関心をしめしている男子「連立」キリスト教主義大学とは一線を画し、低い現状評価と支援撤退の勧告を払拭して、独自に現中学校・大学の外部評価をたかめるべく、立教学院拡張15年計画を起草したのである。それは母教会への巨額資金拠出の要請であり、男子諸派連立大学設立を構想する日本基督教連盟と基督教々育同盟会、および他派在日諸ミッションからの分離路線といえるものであった。

外国伝道信徒調査団による報告書『伝道再考』は、さらに、寄金下落に連動して、全伝道地が究極的な諸問題に直面するなか、伝道機関は現在分岐点にあり、重大な決断がもとめられているとの認識にもとづき、外国伝道はその任務を終えたのではないか？アジア伝道はこれ以上持続されるべきか、もし持続すべきなら、どのような変革をするのが重要な問題であるとする、根本的疑問をなげかけた。それによると、20世紀の国際情勢の変化と神学的視野の変化、洋の東西を問わない人類共有の現象や価値観の発見にもとづく世界文化の登場、東洋におけるナショナリズムの勃興などにより、かつては利点であった西洋文化を背にするキリスト教が、現代では不利益の代表となっていることに言及し、伝道活動において19世紀に主流であった西洋からの一方的な教会入植は、20世紀では一時的機能であり、20世紀は東洋の伝統文化を尊重する外国の奉仕や資質が、永続的機能とされる時代であると主張し、キリスト教をふくめ、諸宗教は他宗教の信仰を尊重し、たがいに学ぶべきであると提言した。この報告書は、東アジアの他宗教は否定すべき異教であるとの19世紀から20世紀まで常態化していた宣教師の確信にもとづく西洋キリスト教の絶対的価値観を批判し、他宗教は真理の異相であるとしてキリスト教相対化の必要性を説き、その意識変革が困難であるなら、外国ミッションと宣教師に東洋からの撤退を勧告するという、諸教派の海外伝道にとって「回復不可能」なほどの衝撃と動揺をもたらす警告的な指針をつきつけたのである。

『伝道再考』刊行後、長老派、ルター派など他派はこれを激しく批判したが、米国聖公会の動向としては、教会の性格と伝道の動機に関する記述については異論が出たものの、それをのぞくと、在日半世紀を越す北東京伝道教区主教（日本聖公会北東京地方部主教）ジョン・マキムが感情的に反駁した以外は、東洋伝道諸主教、母教会の特別検討委員会議長タッカー、伝道部門主事ウッド、伝道機関誌SM編集者らは誌上で厳しい批判を展開すること

なく、おおむね、これを教会への挑戦として柔軟に受けとめ、客観的に賛否の内容を区別し、改善点を集約し対応することになった（記事No.81）。ウッドは、現地人教会の自給・自治・自主伝道の発展の重要性と、伝道組織の管理と拡張の責任を現地人に移管すべきという2点には賛意を表明し、米国聖公会東北伝道主教（日本聖公会東北地方部主教）N・S・ビンステッドも、日本人指導者を生み出すことに失敗しているとの指摘は正当なものであるとの判断を母教会に伝えた。

米国聖公会総裁主教ペリーが日本巡礼団の名誉団長として1933年5月に訪日したのは、上記の報告書『伝道再考』による伝道批判に対して、米国聖公会の東洋伝道（フィリピン、中国、日本）の現状を視察し、調査報告をする目的からでもあった（巡礼団の組織化に関しては記事No.55、東洋訪問については記事No.85、86、88を参照）。そしてペリー主教は東洋諸国の視察後、外国伝道を継続するため母教会は支援すべきであることを確信するとの公式声明を出す一方（記事No.91）、『伝道再考』が提示した1) 諸ミッションは分派主義と教派競争を避け協働すること、2) 現地人教会はできるだけ早急に調整して独立し自給すること、3) 外国資金を減額し、指定期間内に教会への資金援助を停止すること、という3つの勧告に対応し、現地の教会や教育機関などの自給や自治を目指すこと、宣教師の数を制限し補助金を減額することなどを含めた、今後の方針に関する現実的な提案を示したのである（記事No.95）。

ペリー総裁主教は、幕末の1853（嘉永6）年に黒船で来航し、翌年に締結された日米和親条約によって日本を開国に導いたマシュー・カルブレイス・ペリー提督の子孫でもあった。このためペリー主教は来日すると、駐日米国大使ジョセフ・クラーク・グルーに伴われ、皇居に参内して天皇に謁見。なかでも、日本国民の大きな関心を呼んだのは、ペリー提督がかつて日本に上陸した浦賀の久里浜において最初に接見した戸田伊豆守の又姪に当たる戸田ツルヨと、1932年6月1日に会見したことである（No.92、口絵No.27はペリー提督の記念碑の前で撮影された写真）。これは新聞各紙で報道された（記事No.90）。

聖徒アンデレ同胞会（Brotherhood of St. Andrew = BSA）

ポール・ラッシュによって立教大学経済学部でキリスト教事業に強い関心のある学生を集める努力をした結果（記事No.35）、1927（昭和2）年の聖徒

アンデレの日である 11 月 30 日に、聖徒アンデレ同胞会の支部が立教大学で結成された。このとき「日本にキリスト教徒をつくるために」というスローガンが掲げられた。最初は堅信礼を受けたばかりの 10 人の学生と 2 人の教員であった（記事№48）。ちなみに SM 誌 1936 年 6 月号の記事によると、この 1927 年秋の最初の入会式について、同胞会の最初の大学支部には 3 人の教員と 7 人の学生を入会させた、とある（記事№116）。1928（昭和 3）年になると、学生と教員の 25 人が会員である、と SM 誌で報告された（記事№35）。

SM 誌 1929 年 12 月号の記事によると、米国聖徒アンデレ同胞会の青年同胞会（Junior Brotherhood）は、立教大学の有望な卒業生を立教大学の講師または聖公会の事業における指導者として養成する目的で、彼らにアメリカの大学院で 2 年間研究する機会を与え、日本奨学金基金を立ち上げることを決議した。学生 1 人当たり 3,000 ドルが必要となるこの計画は、向こう数年間で 10 人の若者に提供されることが期待されている（記事№39）。1929 年 8 月に米国聖徒アンデレ同胞会の全国青年会議（National Junior Convention）で始められた（記事№48）この計画は、立教学院総理ライフスナイダーによって快く受け入れられ、大学同胞会会長のポール・ラッシュによって進められた。立教大学最初の留学生は、ペンシルヴェニア大学ウォートン・ビジネススクールで大学院生として学ぶために派遣されたジョン・山本文雄であった（記事№39）。1930 年 11 月号の SM 誌では、米国聖徒アンデレ同胞会総主事レオン・C・パーマーによって、山本の入学が報告されている。2 人目は日本の同胞会支部の主事としてキリスト教指導者の素質をしめしたアンデレ小川徳治となり、必要額 3,000 ドルのうち 2/3 以上を小川に渡されたことが報告されているが（記事№46）、なぜか 1931 年 2 月号の SM 誌では、「小川は同胞会の援助で派遣される最初の若者である」と記されている（記事№48）。その同じ記事によると、「日本奨学金の最初の受領者の小川徳治」は、ペンシルヴェニア大学で 2 年間大学院生として研究するため、1931 年 1 月アメリカに到着した。彼は立教大学を卒業し、在学時代はフットボールの学校代表チームのキャプテンも務め、立教大学の聖徒アンデレ同胞会（BSA）のリーダーであった。このとき立教大学の BSA には 100 人以上の教員と学生が入会しており、さらに 53 人が受洗したことが報告された（記事№48）。

SM 誌 1931 年 9 月号によると、米国聖徒アンデレ同胞会は、1932 年夏に

日本聖公会を訪ねる米国聖公会の大巡礼団を組織した。150 人の選り抜きの信徒で構成する予定で、すでに大人と若者を合わせて 100 人以上が任命されている。彼らは教区の責任者の承認がなければ巡礼団に入れないものとされた。名誉団長は米国聖公会総裁主教ジェームズ・デウォルフ・ペリー。巡礼団は米国聖公会の 8 管区に相応して 8 グループに分けられ、それぞれ 1 人の優秀な年長会員が班長を務めるものとされ、グループの構成はいずれも 20 人以下であった。日本に向かう船上で午前中授業が行われ、日本人の生活、習慣、歴史、日本の聖公会の事業について学ぶ予定である、と報じられた（記事No.55）。

SM 誌 1931 年 12 月号は、米国聖徒アンデレ同胞会総主事補にポール・ラッシュが任命されたと報告した。彼は日本帰任後、日本にある 3 つの同胞会（BSA）の支部を基礎に日本全国の聖徒アンデレ同胞会を組織する予定とされ（記事No.60）、1931 年 11 月 30 日の聖アンデレの日に、立教大学構内で日本聖徒アンデレ同胞会（BSA）を結成している。2 教区の 6 支部と、さらに 10 支部でのスタートの見込みとされた。毎年全国大会を開催し、指導者育成のため、毎年夏に 2～3 か月間運営される訓練キャンプの創設を計画。また、年間を通して 4 種類の活動プログラムが推奨された（1. 教会出席キャンペーン、2. バイブルクラス、3. 家族の祈りキャンペーン、4. 青少年聖餐式）（記事No.61）。1932 年 5 月号の SM 誌では、日本聖徒アンデレ同胞会（BSA）によって『日本聖アンデレクロス』第 1 号が刊行されたと報じられている（記事No.70）。1932 年 7 月号の SM 誌は、立教大学 BSA によってキリスト教事業は意欲的に進められており、大学チャプレン高松孝治が貢献していること、中学校チャプレン前島潔も義務を果たしていること、日本聖徒アンデレ同胞会（BSA）会長は立教大学教員のキリスト教指導者・テモテ根岸由太郎教授である、というマキムの報告を載録した（記事No.72）。立教大学チャプレンの高松孝治師は、1933（昭和 8）年に 58 人の学生が受洗し、61 人が堅信礼を受けた、と報告している（記事No.98）。大学学長の木村重治は、1935 年 9 月号の SM 誌掲載記事で、新入生 40 人が受洗候補者であること、18 人が同年 5 月 26 日に受洗、8 人が 6 月 2 日に受洗し、その 1 週間後の 6 月 9 日にマキム主教が 32 人に堅信礼を授けたと報告し、BSA が過去数年間で、すべての宣教師グループだけでなく、さまざまな日本人グループの尊敬を勝ち得たことに言及した（記事No.107）。

1936 年 6 月号の SM 誌に掲載された長文タイトルの記事「日本聖徒アン

デレ同胞会（BSA）は多数を洗礼に導く 同胞会が全国規模で組織されて5年間で日本聖公会の10教区（8地方部と2教区―括弧内筆者）に50の支部を設立」（記事No.116）によると、『インターナショナル・レビュー・オブ・ミッション』誌が、1935年に日本でおこなった調査報告にもとづいて、「信徒の3つの運動は今日の日本で聖霊がいかに多様な方法で働いているかを如実に示している」と述べているが、その3つのうちの1つが聖徒アンデレ同胞会であった。このSM記事によると、立教大学のキャンパスでは、さまざまな駐在教員の家で学生の支部集会が開かれているが、その学生らは日本聖徒アンデレ同胞会（BSA）の大学集会のメンバーで、このなかの150人余りの青年が立教大学礼拝堂での晩祷に出席し、演説を聞き、討論をしている。BSAにとって、立教大学での月曜午後の合唱晩祷式、水曜日の早朝聖餐式は、特別に努力をはらうものとされ、後者は平均70～80人が出席し、大学の聖歌隊と侍者組合（オルターギルド）は完全に同胞会会員で構成され、カール・ブランスタッド教授の指導による聖歌隊は礼拝に美しさと重々しさを与え、運動に大きく貢献していると言明された。これらの学生の大学入学前は、キリスト教徒は今の半数に満たなかったとも言及され、日本聖徒アンデレ同胞会が組織された1931年以降に、学内組織のBSA支部も飛躍的に発展している。立教大学のキャンパスには日本全国から入学した2,050人の学生が通っているが、寄宿舍がないので東京の下宿で暮らしており、平均すると、入学する学生の8人に1人がキリスト教徒であった。正確に評価することは不可能だが、BSAの全国組織結成から過去5年間にBSAを通して洗礼を受け、キリスト教教育を始めた非キリスト教学生数は300人といわれている。現在（1936年の時点）立教キャンパスには予科と大学の学生からなるBSAの支部が10、中学校に6、教員支部が1つあり、計250人がBSAの会員となっている。これらの大学組織は、さまざまな教会の日曜学校に26人の教師を派遣しており、ときには教会の奉仕を支部全体が手助けすることもあった。過去3年間指導者訓練協議会キャンプを実施し、毎年夏に100人の青少年と指導者が1週間集まっていること、他校の学生もかなりの数が参加し、国内で難しい立場の外国生まれの日本人が毎年何人か参加していることは心強いこと、キャンプの目的はキリスト教指導者の育成であり、指導的な教会人による一連の講義を過去2年間冬の学期に立教大学礼拝堂での月曜日の晩祷で実施し、これを後に本として出版したことなどが言及されている。また、聖公会全体に対しても毎年秋に感謝

献金を贈呈し、多くのパンフレットやハンドブックなどの出版物も刊行している。BSA の基本的な規則は、祈りと奉仕とされ、キリストの国が拡張されるように毎日祈ること、そして個々の会員が毎週誰か 1 人を教会に誘ってキリストに触れさせるように奉仕することが求められた（記事№ 116）。

こうして、BSA は日本における最も重要な伝道事業の 1 つであり、聖公会の援助で行われている学生事業の最も効果的な具体例の 1 つである、と SM 誌掲載記事で称賛されるにいたり（記事№ 116）、立教大学に本部を置く日本聖徒アンデレ同胞会（BSA）は、SM 誌 1939 年 11 月号の時点で、全国で 60 の支部を擁するまでに成長した（記事№ 141）。日本聖徒アンデレ同胞会は立教大学のキリスト教事業の核となっただけでなく、日本聖公会の伝道事業としても大きな役割を担うことになったのである。

立教大学赴任者

SM 誌 1930 年 11 月号は、立教大学にノース・カロライナ州ウィリアムストン出身の体育教員ジョージ・H・マーシャル（ウィリアムストンのグレース教会の牧師の息子でオハイオ大学卒業）が赴任予定であることを伝え、立教大学で体育を担当すると報じた（記事№ 45）。また、1939 年 10 月号の SM 誌は、東京で暮らしている若いビジネスマン（米国人 3 人と英国人 1 人）が、最近立教大学の教員になったことに言及した。彼らは大学が支払うフルタイムの大学教員の給料が週 20 ドルを下回っているのにもかかわらず、最近創設された清泉寮キャンプのホームパーティーに招待されたことをきっかけに、3 人の米国人は現在聖徒アンデレ同胞会（BSA）の立教大学支部に入会し、支部評議員を務めていると報じられている。その 3 人は、ニューヨークのデイヴィッド・マッカルビン、カンザス大学卒業後、日本のアメリカン・スクールで 3 年間教師を務めたウォレン・ノインツマイヤー、ローリンズ大学卒業後、3 年前に日本の音楽を研究するために特別研究員として来日したヴィンセント・カンゾネーリである。もう 1 人の若い英国人は、銀行員として来日した J・ハミッシュ・サトクリフであった（記事№ 140）。

立教大学の卒業生と在学生

SM 誌 1930 年 7 月号は、立教大学の最初の卒業生は全員、現在の日本聖公会の指導者であると報じ、以下の 4 人の名を挙げている。八王子復活教

会牧師・伊藤堅逸、立教中学校校長・立教大学文学部長・小島茂雄、京都平安高等女学校チャプレン・宇田梅太郎、元・京都聖マリア教会牧師で現・立教大学チャプレンの高松孝治（記事№42）。翌年5月号のSM誌では、1931年3月21日の立教大学卒業式に出席した卒業生は140人で、その半数は職業や商業生活でよいスタートを切ったこと、同年の帝国大学卒業生の就職率15%と比較すると高い評価の証拠であることが報告されている（記事№52）。1932年7月号SM誌掲載のマキム書簡によると、立教大学では予想された入学者の減少はおこっており、反対に一部で順番待ちが出るほど増加していると言及され、収容1,000人の立教大学に1,500人以上の学生が在籍し、立教中学校の評判もいいと報告された（記事№72）。SM誌1935年9月号では、立教中学校500人、大学予科学生750人、大学本科学学生750人、合格率4倍、同年4月19日には250人の新入生によって新学期が開始されたと報じられ（記事№107）、1939（昭和14）年11月号のSM誌も2000人が立教中学校と立教大学に通っていると言及した（記事№141）。1935年9月号のSM誌は、「立教大学はクリスチャンをつくる—日本人聖職者の80%を訓練し、聖公会の信徒指導者に対する影響を増している」というタイトルの木村重治・立教大学学長による記事を掲載し（記事№107）、キリスト教大学としての内実も誇っていた。

ところで、1931年10月立教大学は日本大学野球連盟のリーグ戦で優勝した。これにより優勝校の立教大学野球部は1932年4月に訪米し、同年7月までアメリカの大学野球チームと対戦することになった。北太平洋岸、カリフォルニア、ホノルルで、それぞれ数試合行う予定である、と報じられている（SM誌1932年4月号、5月号。記事№66、69）。

立教中学校

SM誌1925年4月号の「日本復興の進展」と題された記事には、ニューヨークの友人が立教中学校の教室建設のために40,000ドルを約束したこと、また、立教中学校のための新しい敷地が大学の近くに購入されたことが報じられ、とくに三一教会と並んで立教中学校の校舎のための資金の確保が急務であると伝えられた（記事№4）。「全国協議会会議 1925年2月11日～12日」という同月号の別の記事では、日本建設委員会が、東京の立教中学校のための校舎を総額176,000ドル以下で直ちに建設することを承認した、と報じられている（記事№6）。翌月号の「全国協議会」と題した記事では、メ

リーランド教区の日本復興キャンペーンの成果として、今週末に 100,000 ドルに到達し、次週には 120,000 ドルになる見込みが伝えられている（目標額は 150,000 ドル）が、そのうち立教中学校の校舎には 20,000 ドルが提供されることが、最初の項目として記されている（記事No.9）。こうして、立教中学校の池袋校舎は 1925 年 12 月に竣工した。

SM 誌 1926 年 9 月号では、立教中学校による学校市制（生徒自治組織）が設立されたと報じられた（記事No.19）。学校市制では、3 人の教師がそれぞれ衛生部、体育部（設備部）、人格部（風紀部）の主事を務め、各クラスの代表 3 人からなる市議会は、市参事会（4、5 年生の市会議員 3 人×4 クラスの 12 人）のほか、市長（校長）、区長（学級担任、各部主事）から構成される。区会はそれぞれのクラスからの 15 人の代表によって構成されるが（区会は 15 人×10 学級の 150 人）、この 15 人のなから 3 人が市議会に選ばれる。こうして、市議会（市会）は学校全体で 30 人の生徒（3 人×10 学級）からなる、という内容であった。（田中智子「〈研究ノート〉立教中学校市制に関する一考察」『立教学院史研究』10 号、立教学院史資料センター、2013 年を参照）。

SM 誌 1931 年 2 月号は、「日本国が立教学院の教師に栄誉を授ける 教育勅語発布 40 周年記念に特に教育における称賛に値する業績を表彰」と題した小島茂雄（立教中学校校長）の記事を掲載し、立教中学校教員の 2 人が 1 つの学校で 40 年勤続したことを記念されて、日本政府から各県をとおして表彰状を受け取ったと伝えられた。1 人は市川勝太郎（77 歳）。彼はキリスト教徒で、中国語と日本語の古典の学者と紹介されている。もう 1 人は、浅越金次郎（67 歳）。彼は高等数学の教員で、航海図作成者で有名な科学者でもあると紹介されている。この 2 人には、1930（昭和 5）年 11 月 3 日（明治天皇記念日の祝日）に中学校生徒と教師によって記念品が贈呈された（記事No.49）。また、1932（昭和 7）年 7 月号の SM 誌は、マキムの報告として、立教中学校は魅力的なことが分かり、学業の点での評判も広く知られているため、多数の入学志願者から最良の生徒を選ぶことができる、と伝えられた（記事No.72）。

訃報

本巻載録の立教関係記事の期間は 1925（大正 14）年～1939（昭和 14）年の 15 年間であるが、この間に何人かの立教関係者が他界している。1925

年11月25日には立教学校初代校長でミッション建築家のジェームズ・マクドナルド・ガーディナーが逝去した（記事No.18）。1927（昭和2年）年10月19日にはロードアイランド州バリントンにおいて、ガーディナーの後任として立教学校校長を務めたセオドシウス・スティーヴンス・ティングが他界している（記事No.28、33）。同年4月6日には、日本聖公会最初の聖職者の1人（もう1人は夭逝した金井登）である田井正一が川越で永眠した（記事No.23）。

立教中学校校長、立教大学初代学長、日本聖公会初代東京教区主教を歴任した元田作之進が、1928（昭和3）年4月16日に大阪の聖バルナバ病院で急逝した（記事No.29、31、32、112）。彼は1928年4月10日に大阪の川口基督教会で行われる予定のティングの追悼式で弔辞を述べるよう依頼され、夜行列車で東京から大阪に向かい、式当日の正午に教会牧師館に到着したが、汽車のなかで突然発病して病臥の状態となったため、11日にバルナバ病院に搬送され、16日に息絶えたのである。元田の追悼礼拝は同年5月に、ロンドンのセント・マーチン・イン・ザ・フィールズ教会で行われ、大勢の関係者が参集した（記事No.32）。また、深川の真光教会牧師として、永年首都スラム街伝道と労働者救済活動を展開した杉浦義道が1930年11月7日に聖路加国際病院で逝去した。11月10日の告別式では、多川幾造が「彼の人生の理想は恩師で友人でもあるチャニング・ムーア・ウィリアムズ師の先例と生涯だった」と述べ、SM誌1931年1月号の記事は、杉浦の全生涯は東京の「最下層階級」とでもいうべき人たちへの奉仕に捧げられた、と報じた（記事No.47。他の関連記事No.50、51、112）。

1934年9月号のSM誌はその巻頭（通巻402頁）に聖路加国際病院創立者ルドルフ・ボーリング・トイスラーの写真を掲載し、1934年8月10日の彼の急逝を報じた。東京で34年間におよぶ医療伝道に尽力したトイスラーに関するSM誌同月号の4頁にわたる記事（記事No.101）には、米国聖公会総裁主教ペリーの追悼文も載録された（405～408頁）。

マキムの奉仕の終焉

1928（昭和3）年1月号のSM誌は、同年毎月同誌に掲載される予定の伝道主教の写真12枚のうち、按手順で最初に紹介されるジョン・マキムについて「日本聖公会最長老の主教・日本聖公会総会議長」と題した記事を書き（記事No.26、27）、1930年10月号と11月号では、マキムによる日本伝道50

年回想記を収録した（記事No.56、58）。その3年後のマキム主教在位40周年に当たる1933年6月14日には祝賀会が開かれたが、SM誌はその関連記事を掲載（記事No.89、93）。その半年後のSM誌1934年1月号は、マキムの37年間におよび日本聖公会主教会議長職の退任（南東京地方部サミュエル・ヘズレット主教を後任に指名）を伝え（記事No.97）、同年8月号ではマキムが日本聖公会北東京地方部主教（米国聖公会北東京伝道主教）から辞任することを報じた（記事No.99、100）。その翌月号で上記のトイスラーの訃報が伝えられたのである。時期が重なったマキムの退任とトイスラーの他界により、ひとつの伝道時代に幕が降りたと、このときSM記事は報じている（記事No.101）。

その後、SM誌1935年12月号は、在日宣教師として56年間におよびマキムが高齢のため同年11月5日をもって引退したことを告げた。同年11月5～7日開催の米国聖公会主教会はこれを承認し、マキムの後任の北東京地方部主教（北東京伝道主教）にはチャールズ・シュライヴァー・ライフスナイダー補佐主教を選出。そして、その11月7日は、マキム最後の離日の日でもあった（記事No.110、111）。ホノルルに赴いたマキムはそれから半年後の1936年4月4日に同地で永眠した。

この訃報を伝えたSM誌1936年5月号は、マキムの永年の日本での働きを讃える米国聖公会全国協議会伝道部門総主事ウッドとペリー総裁主教とライフスナイダー日本聖公会北東京地方部主教（米国聖公会北東京伝道主教）の追悼文を載録し（記事No.113）、日本では同年4月17日に東京聖三一教会で500人近い人が参集し追悼式をおこなった（記事No.115）。全国協議会外国伝道部門でも、同年秋にニューヨーク聖トマス教会でマキムの追悼式を予定していることが伝えられた（記事No.117）。

翌1937年は日本聖公会組織成立50周年記念の年であった。10年前（1927年）の40周年記念のときには簡潔に報じられていたSM誌の記事（記事No.21、30）は、50周年記念のときは世界各国からの参列者が多数集い、祝典も盛大におこなわれたこともあり、記事の数やそれに割かれた頁数も増幅した（記事No.123、124、125、126、128）。この2年前の1935年には『スピリット・オブ・ミッションズ』も刊行100周年を迎え、米国聖公会主教会は祝辞を送っていた（記事No.110）。いずれも、周年記念の祝賀ムードに包まれていたように感じられるが、この時期日本は15年戦争（アジア・太平洋戦争）のただなかにあった。日本聖公会組織成立50周年の

1937 年は日中戦争開戦の年であり、SM 誌が終刊（1940 年以降は『フォース』Forth と改名）を迎えた 1939（昭和 14）年は第二次世界大戦が始まった年であり、日本でもこの年宗教団体法が成立し、日本の教会や学校は戦時国家によるキリスト教界への外圧に対峙しなければならない時期を迎えようとしていたのである。

（立教大学立教学院史資料センター員）

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51	1931 年 3 月号 キリシト教は現代日本の一部。聖公会宣教師の努力の基礎の上に日本の教会、日本聖公会が立ち上がり、帝国の生活に欠かせない要因となった。155-159 頁。……………	140
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53	1931 年 7 月号 日本と中国の聖公会の歴史的な結びつき。中華聖公会総会の挨拶で、東京〔教区〕主教はアジアにキリストの王国を築くために引き続き協力していくことの必要性を強調した。	
	467-468 頁。……………	151
54	1931 年 7 月号 聖徒アンデレ同胞会。500 頁。……………	153
55	1931 年 9 月号 聖徒アンデレ同胞会。634-635 頁。……………	156
56	1931 年 10 月号 日本におけるイエス・キリストのための先駆け。 極東において 50 年以上にわたって続けてきたキリスト教の奉仕 を振り返り、マキム主教が聖公会の初期の事業の困難とその報い を語る。673-677 頁。……………	164
57	1931 年 10 月号 聖徒アンデレ同胞会。713 頁。……………	172
58	1931 年 11 月号 日本におけるイエス・キリストのための先駆け。 日本の状況がより積極的な福音伝道を可能にしたため宣教師が主 教になった。自国聖公会の基礎が敷かれる。741-748 頁。……………	182
59	1931 年 11 月号 聖徒アンデレ同胞会。795-796 頁。……………	195
60	1931 年 12 月号 聖徒アンデレ同胞会。866 頁。……………	198
61	1932 年 1 月号 聖徒アンデレ同胞会。72 頁。……………	200
62	1932 年 2 月号 聖徒アンデレ同胞会。131 頁。……………	202
63	1932 年 3 月号 全国協議会議長からの緊急メッセージ。 172-173 頁。……………	206
64	1932 年 4 月号 続行への決意。214 頁。……………	210
65	1932 年 4 月号 立教学院が二重の記念日を祝う。215 頁。……………	210
66	1932 年 4 月号 各地からのニュース。257 頁。……………	212
67	1932 年 4 月号 主事のデスクから。265 頁。……………	214
68	1932 年 4 月号 聖徒アンデレ同胞会。279 頁。……………	216
69	1932 年 5 月号 主事のデスクから。325 頁。……………	218
70	1932 年 5 月号 聖徒アンデレ同胞会。339 頁。……………	220
71	1932 年 6 月号 聖徒アンデレ同胞会。412 頁。……………	222

72	1932 年 7 月号 マキム主教、彼の教区について語る。北東京を通じて高まる、神とキリストの身体の住み処としての聖公会に対する理解と敬意。453-454 頁。……………	226
73	1932 年 7 月号 各地からのニュース。455 頁。……………	227
74	1932 年 7 月号 主事のデスクから。462 頁。……………	229
75	1932 年 8 月号 全国協議会。525 頁。……………	232
76	1932 年 8 月号 主事のデスクから。528-529 頁。……………	235
77	1932 年 10 月号 各地からのニュース。648 頁。……………	237
78	1932 年 11 月号 全国協議会から聖公会会員へのメッセージ。 704-705 頁。……………	240
79	1932 年 12 月号 主事のデスクから。781 頁。……………	244
80	1932 年 12 月号 聖徒アンデレ同胞会。796 頁。……………	246
81	1933 年 1 月号 全国協議会がミッション問題について研究。予算の削減を必要とする今日の窮状の先を見て、私たちの任務を積極的に評価するための規定を設ける。5-7 頁。……………	250
82	1933 年 1 月号 聖徒アンデレ同胞会。61 頁。……………	255
83	1933 年 2 月号 日本兵、キリストのために戦う。立教中学校の元配属将校と妻が、東京の多くの困窮者のために村を運営している。 83-84 頁。……………	258
84	1933 年 2 月号 各地からのニュース。105 頁。……………	262
85	1933 年 3 月号 協議会はミッションの完全性を維持する。 137 頁。……………	264
86	1933 年 3 月号 総裁主教、送別の言葉を語る。ペリー主教は東洋における伝道問題の調査に出発するに当り、聖公会の主教に希望を持って語る。139 頁。……………	267
87	1933 年 3 月号 主事のデスクから。178 頁。……………	270
88	1933 年 5 月号 全国協議会。305 頁。……………	272

89	1933 年 6 月号 40 年にわたる王国の建設者たち。〔1933 年〕6 月 14 日に催されるグレイヴズ主教とマキム主教の周年祝賀会は、東洋における一貫した建設的な奉仕の歳月を思い出させる。 327-331 頁。……………	278
90	1933 年 7 月号 日本の天皇がペリー主教を迎える。ペリー提督の子孫であるペリー〔米国聖公会〕総裁主教の訪日は、多くの国民の関心を引き起こした。立教大学訪問。374-375 頁。……………	286
91	1933 年 8 月号 「有力な働きがわたしのために大きく開かれている」。3 か月の東洋視察を終えたペリー主教がニューヨーク主教の招きに応じてニューヨーク大聖堂で公式声明を出す。 419-423 頁。……………	294
92	1933 年 8 月号 久里浜で回想される日本の開国。歴史的事件の主役の子孫が会見する。ペリー主教はそのときから長い友好関係が始まったと強調。453-454 頁。……………	303
93	1933 年 8 月号 日本聖公会はマキム主教の栄誉を讃える。6 月 14 日東京で開催された日本の前任主教の按手 40 周年記念式典に全アングリカン・コミュニオンが参列。459-460 頁。……………	310
94	1933 年 9 月号 日本聖公会の最近の幾つかの統計。499 頁。……………	314
95	1933 年 11 月号 東洋の聖公会。ペリー主教は全国協議会に宛てた声明で、3 か月の視察で得た印象を語った。今後の方針に関する提案。579-587 頁。……………	324
96	1933 年 11 月号 全国協議会会議、10 月 11/12 日。609-612 頁。……………	332
97	1934 年 1 月号 主事のデスクから。52-53 頁。……………	335
98	1934 年 4 月号 主事のデスクから。201 頁。……………	337
99	1934 年 8 月号 マキム主教が北東京主教を退任。373 頁。……………	339
100	1934 年 9 月号 各国からのミッション情報。404 頁。……………	345
101	1934 年 9 月号 卓越した宣教医が東京で死去。トイスラー博士の突然の死によって、東洋の著名なキリスト教徒のキャリアが幕を閉じた。ビンステッド主教が暫定的に聖路加病院の監督に当たる。 405-408 頁。……………	345

102	1934 年 12 月号	各国からのミッション情報。564 頁。……………	347
103	1934 年 12 月号	会議の間の全国協議会。597 頁。……………	349
104	1935 年 1 月号	村の教師から主教に。天の意味への問い掛けが名 出保太郎をキリスト教の教えに耳を傾けさせた。それが日本聖公 会におけるリーダーシップに進む第一歩だった。27-33 頁。……………	357
105	1935 年 3 月号	聖公会へのメッセージ。104 頁。……………	367
106	1935 年 6 月号	日本の学生は宗教的な接触がない。258 頁。……………	370
107	1935 年 9 月号	立教大学はキリスト教徒を作る。立教大学は日本 人聖職者の 80 パーセントを訓練し、聖公会の信徒指導者に対す る影響を増している。394 頁。……………	372
108	1935 年 9 月号	菅予科長が世界会議で日本を代表。399 頁。……………	375
109	1935 年 12 月号	偉大な宣教師の指導者が引退する。日本で 56 年 間にわたりキリストに奉仕したマキム主教は、日本聖公会の発展 における主要な要因であった。531-532 頁。……………	379
110	1935 年 12 月号	主教がヒューストンで年次会合を開く。主教会は 北東京とリベリアの退任した主教の後任指導者を選出し、バート レット主教をアイダホに転任させる。543 頁。……………	383
111	1936 年 1 月号	北東京は独立を計画する。マキム主教は、按手と 寄付基金の贈与という特徴的な行為をもって、長いキャリアに幕 を閉じた。協議会は感謝を記録する。13-14 頁。……………	387
112	1936 年 2 月号	海外の聖公会におけるリーダーシップ。 53-56 頁。……………	394
113	1936 年 5 月号	ジョン・マキム：キリストの大使。日本で半世紀 以上奉仕した先見の明ある宣教師が、昨秋主教職を退任し、4 月 4 日ホノルルで他界した。197-199 頁。……………	399
114	1936 年 5 月号	立教学院を支援するための同窓生集会。224 頁。…	404
115	1936 年 6 月号	各地のミッション情報。244 頁。……………	406
116	1936 年 6 月号	日本聖徒アンデレ同胞会は多数を洗礼に導く。同 胞会が全国規模で創設されて 5 年間で、日本聖公会の 10 の教区 に 50 の支部を設立した。255-258 頁。……………	411

117	1936 年 6 月号	全国協議会。危機に際して。マキム主教。 280 頁。……………	418
118	1936 年 7 月号	各地のミッション情報。292 頁。……………	420
119	1936 年 8 月号	各地のミッション情報。340 頁。……………	422
120	1937 年 1 月号	主事のデスクから。53 頁。……………	424
121	1937 年 2 月号	各地のミッション情報。67 頁。……………	427
122	1937 年 2 月号	各地のミッション情報。68 頁。……………	427
123	1937 年 7 月号	日本聖公会の半世紀の歴史。307-309 頁。……………	443
124	1937 年 7 月号	今日の日本聖公会は機会に直面している。アメリカ 人主教とその他の宣教師は現在のキリスト教の状況を評価して、 今後の前進に対する希望を表明する。310-316 頁。……………	447
125	1937 年 7 月号	日本聖公会の 50 年。日本聖公会は 1859 年に最初 の宣教師が事業を開始して以来の福音の進展を振り返り、完全に 自給できる日を待ち望んでいる。317-320 頁。……………	457
126	1937 年 7 月号	聖域。日本聖公会。334 頁。……………	465
127	1937 年 9 月号	聖徒アンデレ同胞会。462-463 頁。……………	469
128	1937 年 10 月号	日本聖公会が米国聖公会に感謝。474 頁。……………	471
129	1937 年 11 月号	伝道精神が米国聖公会総会に浸透する。聖公会の ミッションを支援および推進することへの一致した決意が〔米国 聖公会〕シンシナティ総会を際立たせた。タッカー主教が総裁主 教に任命される。519-521 頁。……………	475
130	1938 年 2 月号	聖域。「今年日本で宣教師であることは恐ろしく困 難であるに違いない」—中国からの手紙。76 頁。……………	478
131	1938 年 10 月号	本を読み—元日本宣教師の A・W・クック師は、 タッカー主教の最近出版された『日本聖公会に関するヘイル講演 集』を特に重要な読み物として推薦する。367-368 頁。……………	482
132	1938 年 10 月号	全国協議会。一致感謝献金と聖公会のミッション。 425 頁。……………	487
133	1938 年 11 月号	伝道レポーターの報告。462 頁。……………	490

134	1938 年 12 月号	日本の台風の被害を受けたミッションが助けを求 める。500 頁。	492
135	1939 年 1 月号	主事のデスクから。40 頁。	495
136	1939 年 6 月号	聖徒アンデレ同胞会。31 頁。	497
137	1939 年 8 月号	総裁主教の日。全国放送の計画。22 頁。	499
138	1939 年 9 月号	今月、史上最大の移住が起こる。今秋 1,250,000 人 のうち 65,000 人の聖公会員が大学に入学する。18-20 頁。	503
139	1939 年 10 月号	11 月 5 日米国聖公会総裁主教の全国放送。聖公 会本部からの重要な宣言が予想される。13 頁。	505
140	1939 年 10 月号	若いアメリカ人が日本聖公会に移る。ビジネスを やめて大学教員になる。19 頁。	507
141	1939 年 11 月号	“日本で聖公会が死ぬことはあり得ない” なぜなら 聖公会は繁栄しているからと主教は言う。戦争と誤解に直面しな がら日本聖公会はさまざまな活動プログラムを実施している。 20-21 頁。	510

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

THE National Council met in the Church Missions House on December 10th and 11th. The President in his opening address called attention to the fact that a committee, of which Bishop Rhinelander is chairman, was cooperating with the authorities of the Church of England and the Eastern Churches in preparing for a world-wide celebration of the sixteen hundredth anniversary of the Council of Nicea, next spring.

The committee appointed at the joint meeting of the Bishops and the National Council in October, 1924, to consider the advisability of a spiritual crusade throughout the Church, made an encouraging report and the following resolution was adopted:

Resolved: That the National Council has heard with very great satisfaction the report of the Committee on a Spiritual Crusade on the part of the Bishops of the Church, and the Council requests the Committee, with the addition of two other Bishops, members of this Council, to accept responsibility for the presentation of this matter to the next General Convention.

The President named as additional members of the Committee, Bishop Francis of Indianapolis and Bishop Reese of Southern Ohio.

Careful consideration was given to the report brought in by the committee which had been asked to prepare a plan for the Program for the next Triennium, to be laid before General Convention. As far as possible the recommendations made at the joint conference of the Bishops and National Council in October were embodied in this plan. A committee of the Council was appointed to work with the officers in perfecting the details, which committee will report at a future meeting of the Council.

From the report of the activities of its first year it is evident that the National

Center for Devotion and Conference at Racine, Wisconsin, has filled a real need in the Church. Its success was largely due to the tactful leadership of Mrs. George Biller, Organizing Secretary of the Woman's Auxiliary. Mrs. Biller has now resigned her post in the Auxiliary and been appointed as the permanent head of the Center.

The committee appointed to consider appropriations for white work in this country, exclusive of that done among Mountaineers, was requested to continue its inquiry with the aid of the Bishops concerned.

Authority was given to the committee in charge of the National School for the Training of Colored Women as Church Workers to begin the erection of the building at Raleigh, N. C., on the grounds of St. Augustine's School.

At the request of the Committee on Adult Education a small appropriation was made to make possible a meeting of representatives of the various Summer Conferences. This movement has attained such magnitude that it is highly desirable there should be opportunity for conference among the leaders.

It was ordered that a resolution of appreciation of the services of Dr. Gardner, the retiring Executive Secretary of the Department of Religious Education, be engrossed. A record of his work appears on page 40.

The Council was rejoiced to hear through the Bishop of Maryland that Bishop Fiske, who has been critically ill in Baltimore for over eight months, has now received from his physicians positive assurance of his complete recovery. The Council sent him their loving greetings by telegram.

Since the last meeting of the Council two of its members have been severely afflicted. The following resolution was adopted by a rising vote:

The National Council has been informed by its President of the supreme

THE SPIRIT OF MISSIONS

loss which has come to the Right Rev., the Bishop of Georgia, in the death of Mrs. Reese, after forty-five years of wedded life and of happy co-operation; and to Mr. James H. Pershing, in the death of Mrs. Pershing, who had been his efficient help-meet for thirty-five years.

Fully realizing that no human words can avail to assuage the grief and the sorrow which our brethren are enduring, the Council nevertheless cannot refrain from assuring them of its affectionate regard and heartfelt sympathy, and of their prayers that the God of Peace, who brought again from the dead our Lord Jesus Christ, the Great Shepherd of the Sheep, may sustain them in this their time of trial and desolation, and bring to them anew the reality that both those who have gone before and those who are left here awhile longer are joined together in one communion and fellowship in the Mystical Body of Christ our Lord.

The Department of Missions: The death was announced of our veteran missionary in Brazil, the Rev. John G. Meem. An appreciation of Dr. Meem's work and the Minute adopted by a rising vote of the Council will be found on page 46.

Mr. Homer P. Knapp and Mrs. Charles Pancoast were elected additional members of the department and the Rev. R. F. Lau was appointed on the staff of the Foreign-Born Division to take the place of the Rev. Charles T. Bridgeman, our representative in Jerusalem.

The resignation of the bishop of Idaho on account of ill health was accepted with great regret. The presiding bishop has appointed Bishop Fox, suffragan of Montana, to take charge of the work in Idaho.

The report on the funds for relief in Japan showed that there had been received to November 1, 1924, on account of the Japan Emergency Fund \$531,397.51. That on account of the Japan Reconstruction Fund there had been received to December 1, 1924, \$425,545.66. This did not include unpaid pledges amounting to \$257,162, and the more than \$250,000 raised in the city campaign in Philadelphia, nor the gift just received from Mrs. Harriman for a building in connection with St. Paul's College amounting to \$40,000, nor a gift of \$5,000 made to Dr. Teusler by a friend for use at his discretion in the work of reconstruction.

Dr. Teusler was present at the meeting and he, with Dr. Wood, gave the members of the Council exact information about conditions in Japan.

The Council was informed through the Department of Missions that letters had been received from the Bishop of the Philippine Islands indicating that serious disagreement

existed between the Bishop and the Priests in charge of the station at Sagada. The Council authorized its President to appoint a committee, of which he should be the Chairman, to consider the whole matter and the committee was empowered to take whatever action might in its judgment seem best.

The committee as appointed consists of Bishop Gailor, President of the Council, the Bishop of Maryland, the Bishop of Rhode Island, the Bishop of Indianapolis, Bishop Lloyd, the Rev. George Craig Stewart, D.D., the Rev. E. M. Stires, D.D., and Dr. Wood, Executive Secretary of the Department of Missions.

Finance Department: The Treasurer reported that \$868,086 was needed before January 1st if the books were to be closed with a balance on the right side. This fact having come to the knowledge of Dr. Atwater of the Church of Our Saviour, Akron, Ohio, he asked his vestry to allow the Christmas offering of the parish to be used toward the amount needed by the National Council and anticipated the offering by sending a check for \$900. Not content with this, Dr. Atwater wrote to about five hundred other rectors, asking them if possible to follow the example of the Akron parish. If this is done the amount needed will be easily obtained.

An interesting report was that on the Estate of Helen F. Massey, late of Philadelphia, Pa., which came to this Society. The total amount received on account of this legacy to December 1, 1924, is \$3,987,238.21. Under the wise management of the Philadelphia Trust Company and the services freely and generously rendered by the firm of which the Hon. George Wharton Peper is a member, and our Counsel, Davies, Auerbach and Cornell, the value of the legacy has increased from the estimate given in October, 1921, of \$2,700,000, to the above-mentioned amount.

Field Department: The Executive Secretary made a most encouraging report of conditions in the field, especially of the value of the work done by the Associate Secretaries, who serve without remuneration. Bishop Gailor, who had made an extensive trip, embracing among other places Memphis, Detroit, St. Louis and Denver, told of a wonderful service in the last-named city, where there were over 5,000 people present, of whom 2,000 were men. There was a choir of some 250 people and the singing was like "the voice of many waters."

The Rev. J. I. B. Larned was appointed a secretary in this department.

Department of Religious Education: Mr. Edward Sargent, acting Executive Secretary, asked for the appointment of Miss Mabel Lee Cooper as Field Worker, also that the work among students should be continued.

Department of Christian Social Service: At the request of the Executive Secretary

1 1925 年 1 月号 全国協議会会議。53-54 頁。

訳出 54 頁左下 28 行目～左下 5 行目まで。

日本の救済のための基金に関する報告によると、1924 年 11 月 1 日現在、緊急援助基金の口座には 531,397.51 ドルの入金がある。日本復興基金の口座の入金は、1924 年 12 月 1 日現在 425,545.66 ドルである。これにはまだ支払われていない確約 257,162 ドル、フィラデルフィアの都市キャンペーンで集めた 250,000 ドル以上、ハリマン女史から受け取ったばかりの立教学院関係の建設のための寄付金 40,000 ドル、そしてトイスラー博士に復興事業で自由に使えるように友人から贈られた 5,000 ドルは含まれていない。

トイスラー博士は会議に出席し、ウッド博士と共に協議会メンバーに日本の状況について詳しい情報を伝えた。

注記：1924 年 3 月に逝去した米国聖公会遣日女性教育宣教師レーラ・ブール（Miss Leila Bull）の記念基金を募る運動が、大阪教区主教名出保太郎の指導のもと日本の聖公会関係者によって展開されている（SM 誌 1925 年 1 月号、48 頁）。

Brief Items of Interest From the Field

Our Cover This Month

ALTHOUGH we did not intend to show our readers a parable when we prepared our very attractive cover this month, that smiling Indian youngster breaking his way through pine trees laden with snow is typical of the way our Alaska missions are enabling the youth of that country, Indian and Eskimo, to emerge from the darkness of ignorance into the Light of the Gospel, even though "the wilderness hath shut them in."

BY the completion of Seaman Hall for St. John's Middle School, Shanghai, through the gift of the late J. F. Seaman, a Shanghai merchant, and his widow, the building formerly occupied by the students of the Middle School has been released for college purposes. It will provide the college with much needed additional dormitory accommodation and lecture rooms. It is to be renamed, and hereafter will be called Schereschewsky Hall. Thus after many years the man who had the vision to found one of the first institutions of high learning in China forty-five years ago, will have his memory perpetuated in connection with one of the University buildings.

UNDER the caption "The Cruse of the Building Fund," Dr. Charles L. Pardee, secretary of the Church Building Fund, has sent out a very encouraging report in the course of which he says, "The Fund has proven a veritable cruse of oil to the prophets (or priests of the Church) who have depended upon it for supplies.

"To be sure, the cruse is limited in size, but it is always full. It holds a Permanent Fund of \$752,787.10. Out of it \$207,171.00 has gone during the year to help thirty-six parishes complete as many buildings through loans. There is no secret to the fulness of the

cruse, for the Church restores what it draws out.

"But this is not the whole story, for the Building Fund's cruse (through interest on its contents) has also in the same year poured the oil of comfort and blessing upon fifty-seven other parishes for the completion of sixty-six buildings in gifts and grants amounting to \$41,743. The cruse has thus been more than full."

THE Archbishop of Canterbury has asked the Warden of St. Augustine's Missionary College in England to visit Japan, for the purpose of reporting and advising in regard to the missionary work of the English Church in that country. The Japanese Government has granted a sum of approximately \$5,000 toward the reconstruction of Christian churches destroyed by the earthquake "in recognition of the valuable moral and educational influence which their work represents."

WHEN the Church General Hospital, Wuchang, China, was built in 1918, the money gave out before provision could be made for a heating plant. Rather than keep patients waiting until a heating plant could be procured, the hospital doors were thrown open, and its wards and clinics have been full ever since.

A heatless hospital is uncomfortable enough for Chinese patients in bed under blankets and padded quilts, but when you are neither a Chinese nor a patient, but just an ordinary American doctor or nurse, an unheated hospital is no longer a discomfort, it is positively painful.

Dr. Theodore Bliss, writing about his hope that a heating plant may be secured some day, says: "When I was home last year I got a leather 'aviator's' suit from one of the army and navy stores, and I found it just the thing for wear about the hospital last

BRIEF ITEMS OF INTEREST FROM THE FIELD

winter. The blanket-lined leather sleeveless jacket and riding breeches with a sweater extra during the coldest part of the time did the heat retaining necessary; and a white-duck long coat kept the outside capable of being laundered and sterilized."

*

THE rector of St. James's Church, Spokane, the Rev. Leonard K. Smith, writes that though the Every Member Canvass had not yet been completed in his parish, the entire quota, both budget and priorities, had been subscribed in full and the parish has achieved complete self-support. He adds these pithy words: "If you know of anybody who feels his church is too hard up to subscribe to missions, tell him that stressing missions has brought St. James's Church in five years from a parochial income of \$500 to \$3,000, and a missions income from \$150 to \$1,000."

*

IF any of our readers suffer from lowness of spirits, we advise them to write to the Church Periodical Club at 2 West Forty-seventh street, New York, or to the Massachusetts Branch, at 41 Kirkland street, Cambridge, and ask for copies of their bulletins of work done. Such stories of joy given to those who are book-hungry will drive away the worst attack of the blues and may induce some who read to take part in this most delightful part of our Church's work.

*

SOME months ago Bishop Oldham, of Albany, wrote a series of articles for *The Churchman*, upon the Catechism. They attracted the attention of the Rev. Dr. I. H. Correll, the secretary of the Church Literature Co. of the Church in Japan. He recognized their value in giving definite teaching to Japanese Christians and inquirers. With Bishop Oldham's permission, the articles have been translated into Japanese and printed in a small book, which it is hoped will have wide circulation.

FOR the use of editors of parish papers, leaders of mission study classes, parish bulletin boards and other centers of information, mimeographed material is sent twice a month from the Church Missions House. It consists of brief paragraphs about the work of the Church, covering a wide variety of subjects. It may be obtained on request by asking for "Notes," from the Publicity Department, 281 Fourth avenue, New York.

*

THAT bright little pamphlet, *Indian Truth*, which is published monthly by the Indian Rights Association of Philadelphia, says that Don Whistler, a member of the Sac and Fox Tribe of Oklahoma, has been appointed as an assistant in the general ethnological department of the University of Pennsylvania Museum.

*

THE Rev. Dr. F. L. H. Pott, president of St. John's University, Shanghai, and Mrs. Potts recently celebrated the anniversary of their arrivals in China. Dr. Pott has been connected with the Shanghai mission since 1886. Mrs. Pott arrived in China one year later.

*

THE recent death of Miss Agnes Edmond at Portland, Oregon, brings back memories of the early years of the Alaskan Mission. In 1898 Miss Edmond at her own cost went out to superintend the work of the school at Ketchikan and gave six years of her life to the Indian children of Alaska.

*

THE Hon. J. J. Dossen, Chief Justice of Liberia, died recently at his home in Cape Palmas. Like many other men prominent in government circles in that country, he was a devoted member of our Church.

*

BISHOP MOTODA, of the Japanese diocese of Tokyo, recently visited China in behalf of the congregations of Japanese Christians in that country.

2 1925 年 3 月号 任地からの興味深い短信。174-175 頁。

訳出 175 頁左下 14 行目～左最後の行まで。

オルバニーのオールドハム主教は、数か月前『チャーチマン』に公理に関する一連の記事を寄稿した。これらの記事は、日本の聖公会の聖公会出版社の事務局長である博士 I・H・コレル師の注意を引くところとなった。師は日本人信徒とその質問に明確な教えを与える上で、それらは貴重であると認識した。記事はオールドハム主教の許可を得て日本語に翻訳され、小冊子として印刷された。広く読まれることが期待される。

3 1925 年 3 月号 任地からの興味深い短信。174-175 頁。

訳出 175 頁右下 4 行目～右最後の行まで。

日本の東京教区の元田主教（注 1）は、最近中国にいる日本人信徒の教会のために同国を訪問した。

注記：SM 誌 1925 年 2 月号には、米国聖公会女性伝道補助会の遣日女性教育宣教師メアリー・E・ランニング（Miss Mary E. Laning）が急逝したとの連絡が京都から届いたという記事が掲載されている（109 頁）。1908 年に来日したメアリーは、大阪聖バルナバ病院創立者の宣教医ヘンリー・ランニングの姪。

（注 1）ヨセフ元田作之進。



Temporary Home
of St. Margaret's
School, Tokyo.
Erected on the New
and Beautiful Site
Secured for It



VIEWS OF THE NEW HOME OF ST. MARGARET'S SCHOOL, TOKYO
*At the top is shown the dormitory. At the right is the dwelling for six American teachers;
at the left a room in the dormitory. Below we can see a view from the dormitory windows.*

- 4 1925/4 Progress of Japan Reconstruction; Summary of What Is Being Done in Tokyo and the Efforts Made to Complete the Fund by Dioceses in This Country.



POSTER ISSUED BY THE LAYMEN OF THE DIOCESE OF NEW JERSEY
This very graphic poster tells its own story. The splendid coöperation of laymen will make the success of the Japan Reconstruction Fund assured

Progress of Japan Reconstruction

Summary of What Is Being Done in Tokyo and the
 Efforts Made to Complete the Fund by
 Dioceses in This Country

By John W. Wood, D.C.L.

Executive Secretary of the Department of Missions

JAPAN Reconstruction! How much the phrase stands for of present need, present accomplishment and that still to be wrought.

Our first united effort on behalf of the reconstruction program resulted in gifts and pledges totaling in the neighborhood of \$650,000.

In October, 1924, the diocese of Pennsylvania gave a fine demonstration of its spirit of careful planning by conducting a diocesan-wide campaign that

resulted in gifts and pledges totaling about \$250,000.

One friend in New York has promised \$40,000 for the classroom building of St. Paul's Middle School, on condition that the other \$110,000 needed for this purpose is provided. The same person gave \$5,000 toward the fund for St. Luke's Hospital.

Another friend in the Middle West has sent \$200 for the altar and chancel furniture of the chapel it is hoped

THE SPIRIT OF MISSIONS



ACADEMIC BUILDING OF ST. PAUL'S COLLEGE, TOKYO, JAPAN

This photograph was taken last August by Mr. William Wilson, the American architect who is supervising the reconstruction of the buildings in Tokyo damaged by the great earthquake in September, 1923

to build some day for the new St. Margaret's School.

The Woman's Auxiliary of the diocese of New York has already secured about \$15,000 toward the new Trinity Church, Tokyo, to cost \$50,000 and to be a memorial of Miss Elisabeth Ray Delafield, some time president of the New York branch.

Other gifts of varying amounts are coming in occasionally from congregations and individuals in addition to pledges already made.

So it is safe to say that the first \$1,000,000 is in sight. That is a promising start. It leaves only \$1,500,000 still to be secured. By June 1 or earlier that amount will be considerably reduced.

At a meeting in October, 1924, one hundred and three members of the House of Bishops sent a message to Bishop McKim expressing their intention to use all possible efforts to complete the reconstruction plans. As a result diocesan campaigns along the lines proved so effective by Pennsylvania are now under way in Maryland, Washington and New Jersey. It is expected that these three dioceses will

add fully \$300,000 to the Reconstruction Fund.

The Bishop of New York has given assurance in public meeting and in private conference that in the near future the diocese of New York will make still another effort to supplement what it has already given to re-equip the Church's work in Japan.

So much for our work at the home end. What has been done in Japan?

The Japanese Government has most generously loaned \$35,000 to assist in equipping our schools and has given \$75,000 to St. Luke's Hospital.

Members of the Tokyo parishes have done their best, in spite of personal losses in homes and in business, to give for the rebuilding of their churches. Help has come, too, from other dioceses in Japan. Indeed, the whole Church in the Orient has shared in the effort. For not only the missionaries in China and the Philippines, but native congregations as well have sent their offerings direct to Bishop McKim.

The English-speaking congregation that will use the new Trinity Church, Tokyo, with a Japanese congregation, has already given more than \$5,000 and is still working for the fund.

Of the actual reconstruction work a good deal has been done.

All the damaged buildings of St. Paul's University, except the chapel, have been repaired and are now in use.

Three important land purchases have been made:

1. A new site of about eleven acres for St. Margaret's School, fifteen miles west of the old site in Tsukiji. This will provide space not only for the new St. Margaret's buildings, but also for a primary school for both boys and girls, thus filling the serious gap between our kindergartens and our high schools. It is expected that part of the land purchased (it had to be bought in one piece) will later be sold so that the cost of a most advantageous site will eventually be about \$50,000. New buildings costing \$75,000 have been erected. They are far from supplying all the space St. Margaret's needs, but they are so great an improvement upon the temporary quarters the school has used for over a year that every one is delighted and happy.

2. A new site has been purchased for St. Paul's Middle School, near the University. This will make possible a closer coordination in the work of the two institutions that ought to prove advantageous and economical for both.

3. Just opposite the Aoyama Palace,

one of the official residences of the Imperial Family, and at the junction of two important thoroughfares, a wonderful site has been purchased for the new Trinity Church. No more satisfactory location could have been secured in the whole of Tokyo. A residence for Tagawa San, rector of the Japanese congregation, is now being built. The next building, it is hoped, will be the memorial church. Then will come a residence for the Rev. N. S. Binsted, rector of the American congregation, chaplain of St. Luke's Hospital and treasurer of the mission. Still later will come a simple parish house. Then the new plant will be complete.

The only permanent church at present under construction in Tokyo is the Church of the Love of God. It is in one of the most needy sections of the city where the Rev. P. K. Goto has bravely worked for many years.

When money has been secured for Trinity Church and for the classroom building of St. Paul's Middle School, the Japan Reconstruction Committee hopes to make vigorous efforts to insure the building of proper houses for the American nurses and doctors at St. Luke's Hospital. For two winters they have lived in tents. It is not reasonable to ask them to endure a third.

Church and Stage Allies in Japan as Elsewhere

**While St. Luke's Hospital Burns, Kabuki Theatre Is
Planning a Benefit**

By R. B. Teusler, M.D.

THE photograph on the next page was taken during the fire which recently consumed about two-thirds of our temporary St. Luke's Hospital barracks. The large building at the end of the street, showing clearly against the skyline, is the Kabuki Theatre, where the benefit for St. Luke's Hospital given by the Actors' Guild of Tokyo was held on February 27. This is the largest

theatre in Tokyo and, being of concrete and steel, was not injured during the fire and earthquake of September 1, 1923. At that time this building was not completed and, although in process of construction, it was very little damaged. This is of especial interest as it illustrates the stability of steel and concrete structures even in such a catastrophe as the Tokyo earthquake.

- 4 1925 年 4 月号 日本復興の進展。いま東京で行われていること、そして日本の教区による基金を完成するためになされている努力の概要。197-199 頁。

訳出 197 頁 1 行目～199 頁上段〔全文〕。

ジョン・W・ウッド民法学博士
伝道部門総主事

日本の復興！ この短い言葉は、現在の窮状と、これまでに達成されたものと、そして今後作り上げていかねばならないものをいかによく表していることでしょうか。

私たちが復興計画のために行った最初の統一された努力の結果は、およそ 650,000 ドルの寄付と確約を生み出しました。

1924 年 10 月にペンシルヴェニア教区は、その慎重な計画の精神を見事に発揮して全教区キャンペーンを実施し、計約 250,000 ドルの寄付と確約を得ました。

ニューヨークの一人の友人は立教中学校の教室建設のために 40,000 ドルを、この目的のために必要な他の残額 110,000 ドルが拠出されることを条件に約束しました。同じ人物は聖路加病院の基金のために 5,000 ドル寄付しました。

ミドルウェストの別の友人は、新しい立教高等女学校でいつか建設されることが期待されている礼拝堂の祭壇と内陣の家具のために 200 ドル送ってくれました。

ニューヨーク教区の女性伝道補助会は東京の三一教会のために、元ニューヨーク支部長エリザベス・レイ・デラフィールド嬢の記念として、総額 50,000 ドルのうち既に約 15,000 ドルを確保しました。

これ以外にも、既になされた確約に加えて、教会や個人からさまざまな額の寄付金が折に触れて送られてきます。

したがって最初の 1,000,000 ドルは見えてきたと自信をもって言うことができます。これは幸先の明るいスタートです。確保しなければならない額は 1,500,000 ドルを残すだけとなりました。この額は〔1925 年〕6 月 1 日まで、あるいはもっと早い時期に著しく減るでしょう。

主教会の 103 人のメンバーは 1924 年 10 月の会議でマキム主教にメッセー

ジを送り、復興計画を完成させるために最大の努力を尽くす意志を伝えました。その結果、ベンジルヴェニアで効果が実証されたやり方に倣って、教区キャンペーンが現在メリーランド、ワシントン、ニュージャージーで行われています。これら3教区は復興基金に300,000ドル全額を追加することが期待されています。

ニューヨーク主教は公の会議や私的なミーティングで、近い将来ニューヨーク教区は、日本の聖公会の事業を再構築するために既に果たしたことに加えて、さらに別の努力をすることを約束しました。

米国における私たちの事業は以上の通りです。日本では何が行なわれたのでしょうか？

日本国政府は極めて寛大にも私たちの学校の設備を援助するために35,000ドルを貸与し、聖路加病院には75,000ドル拠出しました。

東京の諸教会の信徒は、本人は家も仕事も失ったにもかかわらず、自分たちの教会を再興するために最善を尽くしました。援助は日本の他の諸教区からも届きました。実際、東洋の全聖公会が努力を分かち合いました。というのは中国とフィリピンの宣教師のみならず、その現地人教会も直接マキム主教に献金を送ったからです。

新しい東京三一教会を使うことになる英語を話す会衆は、日本の会衆と共に既に5,000ドル以上寄付しましたが、引き続き基金のために活動しています。

実際の復興事業はかなり進んでいます。

立教大学の被害にあった建物は、礼拝堂を除いて修理が行われ、現在使われています。

次の3か所の重要な土地が購入されました。

1. 築地の旧敷地から西に15マイルの所に、立教高等女学校のための新しい敷地約11エーカー。これは立教女学校の新校舎のための場所を提供するだけでなく、男女の小学校も建てられ、それによって私たちの幼稚園とその上の学校の間の深刻なギャップを埋めることになります。購入した土地（一括購入しなければなりません）の一部はあとで売却されるため、このうえなく有利な土地の費用は、最終的におよそ50,000ドルとなる予定です。新しい建物が75,000ドルで建てられました。これらは立教高等女学校が必要とするすべてのスペースを供給するには程遠いですが、同校が1年以上使ってきた仮設校舎に比べれば著しい改善であるため、誰もが喜び幸せ

です。

2. 立教中学校のための新しい敷地が大学の近くに購入されました。これは2つの機関の事業をより密接に関連付けることを可能にし、双方にとって有利で経済的であることが明らかとなるはずです。

3. 皇室公邸の一つである青山御所の真向かい、2本の重要な幹線道路が交差する場所に、新しい三一教会のためのすばらしい敷地が購入されました。東京中見回しても、これ以上満足できる立地は確保できなかったでしょう。現在、教会牧師である多川さん（注1）の住居が建てられています。その次に建てられるのは記念教会であると期待されています。それからアメリカ人会衆の教会牧師で、聖路加病院のチャプレンとミッションの会計責任者を務める N・S・ピンステッド師のための住居が建てられます。さらにその後、簡素な信徒会館が立ちます。これで新しい施設は完成します。

現在東京で建設中の恒久的な教会は神愛教会だけです。それは東京で最も貧しい地区の一つにあり、ここで P・K・後藤師（注2）が長年にわたり果敢に仕事してきました。

三一教会と立教中学校の校舎のための資金が確保されたら、日本復興委員会は聖路加病院のアメリカ人看護婦と医師がちゃんと住める建物を保証するために懸命に努力したいと考えています。彼らは2度の冬をテントで過ごしました。彼らに3度目の冬も耐えるようお願いするのは筋が通りません。

注記：（写真解説の訳文）

- ・立教大学の教室棟。この写真は昨年8月にアメリカ人建築家のウィリアム・ウィルソン氏によって撮影された。氏は1923年9月に大震災で破壊された東京の建物の再建を監督している。

（注1）多川幾造。

（注2）後藤栄吉。

THE SPIRIT OF MISSIONS

in America of the insistence of the foreign-born problem at home and of the necessity that the horizon of the Church be enlarged to meet this problem among the great Eastern Communions and their people in their home lands.

INFORMATION from China in this issue together with letters reaching the office as we go to press indicate that quieter times **Bishop Graves** have come. We all **Writes From** may rejoice that the **China** mission in Shanghai and Wusih and their vicinity has passed safely through troublous days and once more has evidenced a fine courage and a real capacity to serve.

St. Andrew's Hospital, at Wusih, and St. Luke's Hospital, at Shanghai, have rendered exceptional service. In March we told of the work at St. Luke's and in this issue learn from Mrs. Lee of the heroic effort being made at Wusih on behalf of the wounded and refugees.

The last message to reach the office of the magazine is from Bishop Graves and is dated February 2nd. This in itself is an editorial summary of the situation and we reprint it here:

"Things are momentarily quiet at Shanghai, but the great question of who is to rule in China is not in the least settled and until it is settled there will be no stable government, and no peace. The triumph of northern troops was greatly expedited by the few thousand Russians they have enrolled in their army. We are back in the Middle Ages with hired mercenaries and universal looting of everybody that the soldiers can get hold of. It is, of course, useless to tell people at home that the Chinese Republic is an utter farce because they think that the form of government that is good for them must necessarily be good out here, but if you will consider the extent of this country and then imagine these armies scattered about it and fighting among themselves, with

robber bands in between everywhere despoiling the people and carrying them off for ransom, you can imagine what the state of China is.

"Our people are safe and I am proud to say that all of them kept their heads and behaved most bravely. Men and women alike have been splendid."

THERE is a stress upon Japan and its problems in this issue highly reminiscent of those dramatic days in the fall of 1923, when **Japan Re-** from month to month **construction** we told of the tragedy that had befallen our Church enterprise in Tokyo. Every reader of the magazine, loyal to the great mission responsibility of the Church, will read gladly Dr. Wood's summary of progress toward completion of the rebuilding fund.

The Church-wide effort failed to produce the needed total but there is cause for deepest satisfaction that diocese after diocese has faced this task and by special appeals has contributed additional sums until with a reasonable, further spread of this movement there seems no reason to doubt that the whole program for Japan will be realized.

Pictorially, too, we help this good cause by showing progress in rebuilding churches and schools. St. Margaret's School is fortunate in having won the sponsorship of the Woman's Auxiliary. There is a real and growing interest in the campaign by which old gold and silver and many another article of value are finding their way into the melting pot or into glorified rummage sales, thus producing thousands of dollars toward the rebuilding fund.

Again pictures help the cause. We are able to show the temporary home occupied by the school and to suggest the beautiful site by the view stretching out from an open dormitory window.

As a local loyalty the Woman's Auxiliary in the diocese of New York is successfully completing the Delafield Memorial Fund which will build Holy Trinity Church.

Indeed, the future seems bright with the promise of swift rehabilitation in every phase of our stricken work.

The only need is that others shall see in Tokyo's need such opportunity for service as Pennsylvania, Maryland, Washington and New Jersey, and the Woman's Auxiliary, have seen.

THE whole Church may take justifiable pride in the successful effort made during this triennium by the Woman's Auxiliary to provide as a memorial to Bishop Tuttle two Church Houses for women workers, one in New York City, the other on the campus of St. Augustine's School, Raleigh, North Carolina. In the pictorial section of this issue we present a bird's-eye view of the whole campus at St. Augustine's, and indicate the house formerly occupied by Dr. and Mrs. Hunter, which will give way to the Auxiliary's house of instruction for colored Church women.

The building is to be of first-class brick construction with accommodations for dean, matron and twenty students when the third floor is finished. The building will cost twenty-five thousand dollars, its equipment five thousand dollars, a total of thirty thousand dollars.

The Bishop Tuttle Memorial is the Woman's Auxiliary Special for 1922-1925. It is expected that the whole amount needed will be completed by May 1, when the fund is to be offered at corporate communions of the Auxiliary.

While this is the particular purpose served by presenting an airplane view of the campus at St. Augustine's, the picture as a whole has value as indicating the extent of this splendid institution, truly a monument to the zeal with which the Church, through the instrumentality of the American Church Institute for Negroes, is serving these people! The new Woman's Auxiliary unit adds effectiveness to a work that

already represents the highest possible ideals for the preparation of colored young people for genuine service.

IN addition to being the missionary magazine of the Church, responsible for bringing the work at home and abroad to general attention, **THE SPIRIT OF MISSIONS** is also the official publicity organ of the National Council and

**In the
Back of the
Magazine**

from month to month brings from the departments of the Council to the Church latest news of their activities. To many this may be a commonplace but we venture to call attention this month in particular to the great volume of valuable matter which appears in the form of departmental reports.

The National Council itself has a story to tell. The Field Department comes with unusually important messages. The Missions Department sketches briefly its work, and Dr. Wood, the Executive Secretary, begins a series of notes from the monthly grist of his office under the caption "Across the Secretary's Desk." The Woman's Auxiliary presents exceptionally imperative information and, indeed, these pages bristle with just the sort of thing that the equipped Churchman and Churchwoman need to know if they are effectively to forward the whole program of their Church.

A day may come when material of this kind must have separate publication, bi-monthly perhaps, and thus reach the bishops and other clergy, the mission workers, and officials of organized groups within the Church, leaving **THE SPIRIT OF MISSIONS** free to fulfill its major responsibility, that is, as an inspirational and educational missionary magazine. For the present the two are one and we insert this word here to make sure that all who see and read the magazine will understand that the dynamic news of the Church comes to them each month between its covers, and that every line of it should be read.

5 1925年4月号 神の国の進展。日本の復興。238-239頁。

訳出 238頁右9行目～239頁左8行目まで。

本号で日本とその問題に重点を置くことは、1923年の秋の劇的な日々を強く思い出させる。当時、私たちは東京における聖公会の事業を見舞った悲劇について毎月詳しく報告した。聖公会の偉大なミッションの責任を忠実に果たしている本誌のすべての読者は、再建基金の完成に向けた進展に関するウッド博士の概要を読んで嬉しく思うことであろう。

聖公会全体の努力は必要とされる総額を生み出すことはできなかったが、心の底から満足できる大義がある。それというのも教区が相次いでこの任務と向き合って、特別の呼びかけによって額を増やすことに貢献して、この運動がさらに有意義な広がりを見せた結果、日本のための計画全体が実現することを疑う理由はない、と思われるまでに至ったからである。

写真も教会と学校の再建の進捗状況を示すことによって、この良き大義を助けている。立教高等女学校は女性伝道補助会の財政援助を得るという幸運に恵まれた。キャンペーンに対する関心は着実に高まり、古い金や銀、その他多くの貴重品が溶かされ、あるいは神聖な慈善バザーに出されて、再建基金のために何千ドルも生み出したのである。

またもや写真が大義を助けている。私たちは学校が置かれている仮設の家屋を見せることができ、寄宿舎の開いた窓から美しい敷地が広がっているのを示すことができる。

地区の忠誠として、ニューヨーク教区の女性伝道補助会は、聖三一教会の建設に当てることになっているデラフィールド記念基金の完成に向けて成果を上げている。

実際、私たちの被災した事業のあらゆる局面で急速な復旧が約束されて、未来は明るく見える。

唯一必要なのは、ペンシルヴェニア、メリーランド、ワシントン、ニュージャージー、そして女性伝道補助会が東京の窮状に見た奉仕の機会を、他の地区にも同じように見てもらうということである。

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final reports from some of the distant districts have not yet been received. He estimated that the expenditures exceeded the income to the extent of about \$136,000. His report showed a decrease in receipts from the dioceses on program quotas of \$39,627.86 as compared with 1923, but an increase in income from all sources available for budget appropriations of \$35,005.49. The estimate of expenditures for 1924 showed an increase of about \$216,000 over 1923. But he reported that this increase was due wholly to the necessary normal and gradual increase of the missionary work in the several fields. The cost of administration showed a decrease. He reported that again the receipt of undesignated legacies, amounting to \$395,022.88, had saved the Council from a much larger deficit. This deficit of 1924, added to the accumulated deficit inherited by the Council, largely due to war conditions, will make the total deficit about \$1,000,000.

The Treasurer reported further that estimates made by the various dioceses, based upon the results of the recent Every-Member Canvass, indicated a small increase in the probable receipts from the dioceses in 1925. He estimated that the National Council will probably need \$400,000 in addition to the income now in sight from all sources to close the year 1925 with all current maintenance obligations met.

The whole financial situation was studied by a special committee and given prolonged consideration by the Council. As a result the officers of the Council were directed to take measures through the bishops of the various dioceses to see that an appeal be made to individuals for \$1,500,000 for the purpose of paying off the present indebtedness and closing the triennium without debt. An appeal was made to all the bishops to issue a call that during the whole Lenten season earnest prayer be made for the work of the Church at home and abroad and for the progress of the Kingdom.

Field Department: The recommendations of the Field Department regarding the Church Service League were discussed at much length and definite recommendations were unanimously adopted. This matter will be found in full on page 247.

The Associate Secretaries of the Field Department have been most valuable aids in the work. It was felt that it would be helpful to include a woman from each province in the list, and at the request of the department, the council appointed the following:

Province I, Miss Eva D. Corey, of Boston, Mass.; Province II, Mrs. Arthur S. Phelps, of Plainfield, N. J.; Province III, Mrs. Roger Walke, of Baltimore, Md.; Province IV, Mrs. J. B. Cranmer, of Wilmington, N. C.; Province V, Miss Elizabeth Matthews, of Glendale, Ohio; Province VII,

Mrs. C. S. Quin, of Houston, Texas; Province VIII, Mrs. William P. Remington, of Pendleton, Oregon.

The Right Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, was elected a member of the Commission on Evangelism.

The Rev. Philip A. Easley, rector of St. Stephen's Church, Hollywood, California, was appointed an Associate Secretary. Word was received that the Rev. J. A. Schaad and the Rev. E. S. Willett had accepted their election as Associate Missioners of the Department.

The resignation of Mr. L. L. Gaillard, one of the General Secretaries of the department, was received with an expression of appreciation of his work and regret at its termination. The Rev. F. B. Bartlett, rector of St. Philip's Church, St. Louis, was appointed to fill Mr. Gaillard's place on the staff, and the hope was expressed that Mr. Bartlett would see his way to accept his appointment.

The Rev. R. W. Trapnell, rector of St. Andrew's Church, Wilmington, Delaware, who had served most acceptably as an Associate Secretary of the Field Department, found it necessary to resign, and his resignation was regretfully accepted.

The American Church Institute for Negroes reported the destruction by fire of the dormitory at Gaudet School, New Orleans, La. Some insurance was received toward this loss, but in order to rebuild an additional sum of \$9,000 is needed. The Field Department authorized the director of the American Church Institute for Negroes to appeal for special gifts from interested friends in such an amount.

Department of Christian Social Service: The Secretary called attention to the Fifth National Conference which opens on June 6 at Manitou, Colorado. [See page 229.]

The following resolution regarding Child Labor was adopted:

Whereas: This National Council recognizes that the differences of opinion in regard to the wisdom of a Federal Amendment as the proper way to correct the evils of Child Labor are beclouding the fact that there are forms and conditions of child labor which constitute a grave evil in our American life,

Therefore Be It Resolved: That this National Council urges upon all our Church people the immediate and continual duty of bringing home to the American conscience the Christian truth, that every child has a right to an adequate opportunity for educational development and self-expression; and of setting in motion every influence toward securing this right to the child by regulating and limiting, and so far as pos-

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sible, eliminating, the industrial labor of children throughout the country.

Department of Missions: The Committee on Japan Building reported that it had authorized immediate erection of a classroom

building for St. Paul's Middle School, Tokyo, to cost not more than \$176,000 and the erection of a rectory in Japanese style on new property opposite Aoyama Palace in the same city to cost not more than \$5,000. The Council adjourned to meet May 13.

Missions and Church Extension

John W. Wood, D.C.L., Secretary

Meeting of the Department of Missions

THE Department of Missions met as usual on the day preceding the Council meeting. The Executive Secretary presented Mrs. Charles R. Pancoast, who was elected an additional member of the department at the last council meeting. The Rev. Robert F. Lau, D.D., the new assistant secretary of the Foreign-Born Division, was also welcomed to the staff.

The Executive Council of the District of Porto Rico has opened up new work in the section of the city of Ponce called Canas. The work was started by the Rev. Philip D. Locke, clergyman in charge of the Church at Ponce. This was done without calling upon the National Council for any help whatever.

Through the splendid coöperation of the bishops of Maryland and Washington a campaign in the interest of the Japan Reconstruction Fund has been carried on in those two dioceses.

Bishop Graves of Shanghai has at last succeeded in purchasing land in Nanking upon which to erect a building for the Central Theological School of the Church in China. The school now has about thirty students, occupying an old rambling Chinese house owned by St. Paul's Church, Nanking, and needed by it for its parish work. Nearly all the instruction at the Nanking School is given in Chinese.

Mrs. Loaring Clark, chairman of the Committee on Literature for the Blind, made a most interesting report.

The edition of *A Selection of One Hundred Hymns* recently published, has met with the most cordial and gratifying approval. There is no doubt that this work has filled a very real need and it is regretted that the edition is exhausted. More letters of thanks and commendation have been received regarding this book than any of the other Braille publications. Through the generous gift of a member, this committee distributed at Christmas greetings and a calendar to our own blind and has received the promise of sufficient Easter Greetings in revised Braille to take care of the same persons.

The Committee has on its files the names of a large number of women who have vol-

unteered their services to transcribe into Braille any literature we may need for individual cases.

The National Committee for the Prevention of Blindness has reported that from 1920 to 1923 there was a decrease of blindness by 5,000 persons, because of prompt treatment and precautionary measures taken by health organizations and school officials. Over against this, the same committee announces that from September, 1923, to September, 1924, 4,456 men, women and children have been partially or totally blinded through accidents.

Several non-sectarian organizations are making an effort to place a radio set in the home of every blind person in our country.

The Sunday School Board of the Southern Baptist Church, having become interested in the blind, through data furnished by this committee, has appointed a Field Secretary and appropriated the sum of \$20,000 for its work amongst the blind this year.

The following recommendations of the committee were adopted:

1. Consideration of the advisability of publishing a larger number of any books it may in future emboss in order that they may be sold at cost price to persons desiring to buy them.

2. That a reprint of 100 copies of "*A Selection of One Hundred Hymns*" be made immediately.

3. That "*The Sayings of Our Lord*", a book of devotions, be transcribed into Braille and 250 copies embossed.

The following appointments to the distant mission fields were made:

Anking: Miss Lilia Blake Pingree.
Hankow: Miss Margaret Gladys Hope Tetley.
Shanghai: Miss Elizabeth Roberts and Miss Mary Theodora Young.
Porto Rico: Mr. Frank D. Edmunds.

The resignation of Miss L. M. Montgomery, missionary in the Philippines, was accepted with regret and with an expression of appreciation of the excellent work done by Miss Montgomery while attached to St. Luke's Hospital, Manila.

THE SPIRIT OF MISSIONS

Across the Secretary's Desk

BISHOP GRAVES writes frequently of the courageous bearing of all the members of the Shanghai mission in face of the difficulties and dangers resulting from the recent fighting and the still greater menace from defeated and leaderless soldiers. "Their attitude," he says, "has been simply splendid."

SO far \$232 has been received to help Bishop Graves meet the losses sustained by our Chinese workers at the hands of looting troops. Unfortunately that amount is not sufficient. The Chinese Christians in Shanghai are caring for the losses of their fellow Christians in the fighting area. So far they have raised nearly \$1,800 for this purpose. Such philanthropy as this is wholly the product of Christian work. It was absolutely unknown in the old days.

BISHOP GRAVES is also very anxious to make good some of the losses suffered by our hospitals. They have had to care for large numbers of wounded soldiers and have received practically nothing for this. They could not refuse to receive wounded men whose lives might be saved, or even dying men whose sufferings might be relieved. The number of soldiers crowding into the hospitals has crowded out the regular patients. So every hospital has not only failed to receive return for service rendered but has been prevented from earning its usual income.

IHAVE occasionally remarked that one of the essential qualifications for missionary service is a sense of humor. An illustration of the truth of this is given in the following letter from Dr. Claude M. Lee, of St. Andrew's Hospital, Wusih, to Bishop Graves. It was written in February in the midst of anxieties that would make most of us gray in a night. A good many Russians have been hired for service in the contending Chinese armies:

"We have seven Russians in the hospital and they don't like our food. One brought in half a bottle of brandy, a merry jag, and a long bayonet. I emptied out his bottle and cursed him in English, hoping all the time he would not stab me. So far from doing that he came to attention, saluted me, had a bath and a haircut, after sleeping off the jag, and now is real nice. I took his bayonet away from him and gave a receipt for it in case I might feel inclined to argue with him again."

NUMEROUS friends abroad have gently intimated to the secretary that a good

typewriter of standard make would be a most acceptable addition to the missionary equipment. What is a secretary to do when his typewriter fund is exhausted? Emphasis upon the necessity for sending only the standard machines to the mission field does not mean that there is any lack of appreciation of the offers of those who have expressed their willingness to send machines no longer manufactured. Even the best typewriter has an accident once in a while. That means new parts or repairs. It is impossible to secure either in the mission field for any machine but the standard models.

IN the course of the year, through the cooperation of the parish clergy and others, the officers of the Department of Missions have the privilege of speaking about the Church's Mission to many thousands of people in the aggregate. They value that privilege highly. They are ready to be of service as frequently as other duties permit. Limitations of time and expense make it difficult to accept single appointments in parts of the country most distant from New York. Whenever a useful itinerary can be arranged they are glad to consider it. Most of the officers have had the immense advantage of visiting the Church's mission fields, both in this country and abroad. So they speak from first-hand knowledge. At the same time they realize that they cannot always speak with that intimate and up-to-the-minute knowledge of particular features of the work which is the happy possession of the "missionary from the field". They cannot hope to take the missionary's place and relieve him of speaking so that he may really have a furlough. What they can do they are ready to do with a deep sense of privilege in the doing.

HOW often one is humbled by the example of others in making sacrifices for God's work. The other day a Baltimore lad of seventeen heard his rector tell of the need of the Church in Japan and the effort that is being made in the Diocese of Maryland to meet it. Shortly after he came to his rector to say that as he was unable to give much money, he had decided to give his most prized possession. It was a costly watch, inherited from his grandfather. He insisted that it should be sold and the proceeds added to the Japan Reconstruction Fund. Thank God for the idealism of youth! For the readiness of youth to make sacrifices for a great cause!

JOHN W. WOOD.

- 6 1925 年 4 月号 全国協議会会議、1925 年 2 月 11 日-12 日。242-243 頁。
訳出 243 頁左 3 行目～右 6 行目まで。

日本建設委員会は、東京の立教中学校のための校舎を総額 176,000 ドル以下で直ちに建設すること、および同じく東京にある青山御所の向かい側の新しい敷地に日本風の牧師館を総額 5,000 ドル以下で建設することを承認した。次回協議会は〔1925 年〕5 月 13 日に開催する。

- 7 1925 年 4 月号 主事のデスクから。244 頁。
訳出 244 頁右下 17 行目～右最後の行まで。

他の人が神の仕事のために払う犠牲の模範によって、なんとしばしば謙虚にさせられることだろう。ある日、ボルチモアに住む 17 歳の若者は、教会牧師が日本の聖公会の窮状と、メリーランド教区がそれに応えるために行っている努力について語るのを聞いた。それからしばらくして若者は教会牧師のところに行き、自分は多くの金を出せないで、一番貴重な持ち物を寄付することを決心したと言った。それは祖父の形見の高価な時計だった。若者はそれを売って、売上を日本復興基金に加えてもらいたいと主張した。神よ、この若者の理想主義に感謝します！ 偉大な大義のために進んで犠牲を払う若者の姿勢に！

ジョン・W・ウッド

PROGRESS OF THE KINGDOM

IN the January SPIRIT OF MISSIONS Deaconess Lucy N. Carter, in writing of her work in the Pyramid Lake Indian Reservation, told about her need of materials for the patchwork and rug work of the native women. Many readers have been so kind as to write to Deaconess Carter, addressing her at Pyramid Lake. Although letters will ultimately reach her with this address, it is not the correct one. Her postoffice address is Nixon, Nevada.

THE Southern Mountain workers of our Church, together with representatives of the National Council, met in conference March 16 to 19 at Knoxville, Tennessee. Bishop Horner, a number of the clergy from the mountain districts and many teachers and deaconesses were present.

The council was represented by the Rev. Carroll M. Davis, L.L.D., Domestic Secretary; the Rev. Franklin J. Clark, secretary; Mrs. G. B. K. Wade, supply secretary of the Woman's Auxiliary and Miss Mabel Lee Cooper of the Department of Religious Education.

The rector of St. John's Church, Knoxville, and his parishioners entertained the visitors with gracious hospitality which was thoroughly appreciated. The conference was of much benefit to those who attended and revealed a varied and constructive work being done in the Appalachians.

THE Secretary of that useful part of the Church's work, the Church Building Fund Commission, calls attention to the fact that its plant must be enlarged.

"When a corporation realizes that the commodity which it manufactures cannot be produced by its plant in quantities sufficient to supply a constantly increasing demand, its only recourse is to enlarge its plant. It cannot close down, and it cannot afford to lose the business. The March meeting of the trustees of the Church Building Fund disclosed the fact that the machinery of the commission could not produce

loan funds in quantities sufficient to supply the demand; that the entire output for 1925 had been pledged; and that since March 1 nine applicants requesting loans totalling \$50,000 had been denied assistance because the plant could not produce the goods fast enough.

The plant, however, cannot be shut down, for the Church needs all that its only building loan corporation can produce. Nor can the latter afford to lose the new business for the Church's sake.

The answer is, of course, the enlargement of the plant, and this is the Church's business. But the trustees are preparing a plan in this direction along investment lines for the attention of the laymen of the Church. Correspondence on the subject, directed to the Building Fund at 281 Fourth Avenue, New York, is invited.

IT is reassuring to know that Bishop McKim of Japan does not apprehend any bad results from the recent action of the United States senate. "There was much fear expressed both here and in America," he says, "that the despicable exclusion clause in the act to restrict immigration would affect very seriously the work of American missionaries in Japan. I see no evidence of this. Neither have I heard of any from members of the various other American missionary organizations in Japan. The number of baptisms and confirmations compares favorably with that of other years. Attendance at the services of the Church is reported as larger than usual and the number of inquiries is greater than that of last year. In all of my travels through the three missionary districts assisted by the American Church I have yet to meet with any act or word of discourtesy from the Japanese people. I have been profoundly impressed with the self-control and dignity which they have exhibited under conditions which would almost certainly call for hostile demonstrations from any other people.

8 1925 年 5 月号 任地からの興味深い短信。303 頁。

訳出 303 頁右下 29 行目～右最後の行まで。

日本のマキム主教が、米国上院の最近の動きについて、いかなる悪い結果も懸念していないことを知って、安心に思う。彼は次のように言う。「移住を制限する卑劣な除外条項は、日本におけるアメリカ人宣教師の仕事に極めて深刻な影響を及ぼすという懸念が、日本でもアメリカでも多く表明されました。しかし私はその兆候を見ていません。種々の在日米国宣教団のメンバーからも聞いたことはありません。洗礼と堅信の数は、他の年と比べて増えています。聖公会の礼拝に参列する数は例年より多く、問い合わせの数は昨年より増加していることが報告されています。私は米国聖公会の支援を受けている三つの伝道区を回りましたが、全行程を通して日本人の無作法な言動に遭遇したことはありません。私は他の国民ならば敵意に満ちた示威行動を招くことがほぼ間違いない状況下で、彼らが見せた自己抑制と品格に強い感銘を受けました。」

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.

Missions and Church Extension

John W. Wood, D.C.L., Secretary

Across the Secretary's Desk

LAST November *The Living Church* devoted more than two pages to an editorial discussion of the situation of the Church's work at Sagada in the Philippine Islands. It closed its treatment of the subject by asking "Who will volunteer?" It was an S. O. S. of the most critical urgency. No effective response has been made. Age, family or other limitations have stood in the way of the three or four courageous spirits who indicated their willingness to serve.

Bishop Mosher is terribly distressed. He has been in the Sagada mission since mid-February, doing his utmost to minister to the spiritual needs of the people and to hold things together. All the members of the appointed Sagada staff, save one, have left the islands *en route* to this country. The Sisters of St. Mary, who are volunteer workers, remain and, with the Rev. Paul Hartzell, are doing their utmost to assist the Bishop. The gravity of the situation cannot be exaggerated. It is not a question of letting opportunities for extension pass by. It is a question whether established work shall be carried on or abandoned.

Sagada needs immediately:

- (a) Three unmarried clergymen.
- (b) Two women for evangelistic work.
- (c) Two women teachers for primary and grammar grades.
- (d) A woman with business training (accounting, stenography and typing).

Will anyone volunteer or put us into communication with those who might do so?

ST. JOHN'S UNIVERSITY MEDICAL SCHOOL, Shanghai, was the first medical school of any kind established in China. It is now carried on jointly by the Univer-

sity and the Christian Association of the University of Pennsylvania. Dean McCracken sends this encouraging news:

"Recently eighteen alumni of the Medical Department of St. John's University met for a dinner given at St. Luke's Hospital and after listening to an appeal for the salary of another full-time teacher, pledged themselves to give over \$4,000 (Mexican), distributed over the next three years. With war all around Shanghai and business at a standstill, they said no big drive could be made just now, but that in this emergency they wished to do what they, themselves, were able to do and that they would in a quiet way seek contributions from other members of the alumni for the support of their Alma Mater at this important time.

"This was very encouraging to me. I know it means much sacrifice, for some of the boys are as yet drawing very small salaries; but the most encouraging part was their splendid spirit of coöperation and their determination to keep their school one of the best if not the best in China".

MARYLAND has already made a wonderful record in its Japan Reconstruction campaign and is still going strong. The Rev. Dr. Abbott, writing at the end of March, said:

"The money is coming in splendidly from the parishes and we shall have approximately \$95,000 or \$100,000 by the end of the week. The Gold and Silver offering in all the churches yesterday was a great success. The Diocesan House is literally being swamped by very wonderful things. Our ladies are sorting all the articles this week and next week. The sale will be on Easter Monday and Tuesday. People were so overcome by the pathos of this collection

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that the monetary giving has been stimulated. Even those who thought the Gold and Silver Offering was taken up too soon are unanimous in their commendation. They feel it has been a stimulus to the campaign. I think I can honestly say that by Low Sunday we shall have approximately \$120,000, for a number of our parishes are giving their Easter offering to the cause. Then we shall take stock and get what is needed to complete our objective in some way."

This is the task that Maryland set for itself:

St. Paul's Middle School Academic Building	\$ 20,000.00
Church Building (St. John's)	35,000.00
St. Margaret's School, one dormitory to house 50 students	15,000.00
Land and residence for Bishop Reifsnider	20,000.00
St. Luke's Hospital: one ward of ten beds.....	20,000.00
Residence for American nurses and woman doctor.....	15,000.00
Residence for Japanese rector	
Trinity Church (land already owned)	5,000.00
Undesignated	20,000.00
Total	\$150,000.00

ONE of my friends in China sends me a letter from a former student of Boone University now taking post-graduate work

in the United States. Here is his last paragraph:

"I like America quite well, but some places I do not like. For instance, in New York, we hear a great deal about robbery, murder and divorce. America, as well as China, is far from being a Christian country. Let us pray for the Kingdom to come".

Not very flattering, is it? But sadly true.

FOR several months messages have come to me like this one in a letter from Rev. Robert E. Wood, of Wuchang:

"Give my best Chinese greetings to Miss Lindley and Miss Hitchings. Their visit at this time last year was such a help and joy to us all, and their generous gifts were a tremendous boost to Miss Byerly and myself and all of us at St. Michael's".

HERE are four facts to think over: The Bible has been introduced as a textbook into some Chinese Government schools.

Nearly 11,000 persons were baptized in the dioceses of western Equatorial Africa in 1924. The 52,000 African members of the Church gave \$148,000 last year.

A Christian professor in a Japanese Government College has been asked to give a course of thirty lectures on Christianity.

There are ten million Indians in South America who have never heard the Christian message.

Educational Division

William C. Sturgis, Ph.D., Secretary

The Study Course on Latin America

LATIN America has not received the interested attention of the Church at large for nearly a decade.

It was in 1916 that the Rev. Arthur R. Gray wrote his volume, *The New World*, which proved a "best seller". More than 25,000 copies were required to meet the demand. It was read and studied throughout the Church. It put our Missions in Latin America on the mental map of Church people. It helped to establish one of the most useful of Christian institutions in Porto Rico. It remains today, after nine years, a standard source of information regarding those Latin-American countries in which our Church is at work.

Now, in 1925-26, we return to this fascinating field. Much has happened in it since 1916. There have been changes—political, social, economic; and with all of these changes the Church is profoundly concerned.

From the very nature of the case, the Church faces, in the Latin-American republics, problems of a kind quite different from those which meet her anywhere else in the world except in the Philippine Islands. Her environment in the West Indies, for example, is totally different from that in the Orient—so different as to make it advisable to consider, with much thought, the grounds on which she must justify her presence there if it is to be justified at all. The same is true of all of the southern republics, and of our Church in their midst.

Moreover, the more or less "domestic" quality which attaches to our Mission in Latin America gives it a rather critical importance, which is increased by the intimate political relations in which the various republics of the Western Hemisphere are involved, both mutually and in common. These considerations should give to the

9 1925 年 5 月号 全国協議会。309-310 頁。

訳出 309 頁右下 16 行目～310 頁左 30 行目まで。

メリーランドはその日本復興キャンペーンにおいて既に驚くべき記録を達成したが、なおも強力に進めている。博士アボット師は 3 月末に報告を書いて、次のように述べた。「資金は各教会から見事に集まり、今週末には 95,000 ドルないし 100,000 ドルに達するだろう。昨日すべての教会で行った金と銀による献金は大成功であった。教区会館は非常に素晴らしい品々で文字通り溢れかえっている。私たちのご婦人たちは今週と来週にかけてこれらすべての品物を仕分けする。販売は復活祭の月曜日と火曜日に行われる予定である。人々はこのコレクションの情念に圧倒されたため、金銭による寄付も鼓舞された。金と銀による献金を始めるのが早すぎたと思っていた人たちでさえ、口をそろえて称賛している。彼らはこれがキャンペーンの良い刺激になったと感じている。私は復活祭の次の日曜日までにおよそ 120,000 ドル集めることができると正直に言おう。というのも私たちの数多くの教会が、この大義のために復活祭の献金を捧げているからである。それから全額を調べれば、私たちの目的を完成させるために必要なものを、何らかの方法で得るであろう。」

以下は、メリーランドがみずから課した任務である。

立教中学校の校舎	20,000.00 ドル
教会堂（聖ヨハネ教会）	35,000.00 ドル
立教高等女学校の寄宿舎（50 人収容）	15,000.00 ドル
ライフスナイダー主教のための土地および住居	20,000.00 ドル
聖路加病院の病棟（10 床）	20,000.00 ドル
アメリカ人看護婦と女医の住居	15,000.00 ドル
三一教会の日本人牧師の住居（土地購入済み）	5,000.00 ドル
その他	20,000.00 ドル
計	150,000.00 ドル

- 10 1925/6 Bishop Motoda Will Visit the Convention; The Gathering in New Orleans to Be Unique in Some of Its Aspects — A Distinguished Visitor From the Orient.

Bishop Motoda Will Visit the Convention

The Gathering in New Orleans to Be Unique in Some of Its Aspects— A Distinguished Visitor From the Orient

WHEN the long line of Bishops wends its way through the beautiful avenues of Audubon Park, New Orleans, where the opening service of General Convention will be held next October, a notable figure will be that of the Right Rev. Joseph S. Motoda, D.D., Bishop of the diocese of Tokyo in the *Nippon Sei Ko Kai*, the Holy Catholic Church in Japan. As an authority on educational matters, Bishop Motoda will be one of the invited guests at the Christian Conference to be held in Sweden during August. Some of his friends in this country have made it possible for him to take in New Orleans on his way back to Japan. This will be the first time that a Bishop of any national church in the Orient has been a visitor to General Convention in the United States.

This new member of the Episcopate has long been one of the outstanding figures in our Japan Mission. As a boy he entered St. Paul's College—now St. Paul's University—Tokyo. After graduation he came to this country and entered Kenyon College. From there he went to the University of Pennsylvania and the Philadelphia Divinity School, graduating from each with high honors. In 1896 he was ordained by the late Bishop Whitaker and returned

to Japan, where he became headmaster of St. Paul's University.

Bishop Motoda is one of the recognized authorities on educational matters in Japan. His work at St. Paul's attracted so much attention that the

Japanese Department of Education sent him to the United States three years ago to attend a conference of educators as their representative. His influence among his fellow-countrymen has lain in the fact that he has always endeavored to impress on them the truth—to use his own words — “that behind education there must be a spiritual force, namely, religion.” His consecration in December, 1923, marked a new era in the history of Christianity in Japan.

For the first time in the history of the American Church, the opening service of General Convention, as noted

above, will be held in the open air. It is many years since any ordinary church building could accommodate the throngs which attend this service, and the happy thought occurred to the New Orleans committee in charge of arrangements for the Convention that this service might be held under the oaks of Audubon Park.

Audubon Park, which covers some 250 acres, is beautifully situated in the



THE RIGHT REV. JOSEPH S.
MOTODA, D.D.

First Japanese Bishop of Tokyo

southwestern part of the city, between the campus of Tulane University and the Mississippi River. It was once the sugar plantation of Etienne de Boré, the first man to be successful in the manufacture of granulated sugar, and contains today the State Sugar Experiment Station. In 1884 the Cotton Centennial Exposition was held in this park. The only one of the Exposition buildings still standing is Horticultural Hall, with a fine display of tropical trees and plants.

Through the courtesy of the Park Commission and the active coöperation of the superintendent, Mr. Neale, arrangements have been perfected for a

service which will be unique in the history of General Conventions. Seats will be provided for many thousands of people and amplifiers will be installed to carry the voices of those conducting the service to the limits of the grounds. The Weather Man of New Orleans assures the committee that such a thing as a shower on October 7th is practically unknown, and the last mosquito has been ordered into winter quarters on or before the opening day. As a precautionary measure, however, the Athenaeum, where the sessions of General Convention will be held, will be in readiness in case the record of the weather bureau is broken.

Will Visit Missions in Mexico

Tours Before and After Convention Have the Hooker School as Their Ultimate Goal

A GROUP of friends of Hooker School and of the missions of the Church in Mexico generally is actively promoting two interesting tours to that country, one to precede and the other to follow General Convention.

The Department of Missions, with the particular coöperation of the Rev. Arthur R. Gray, D.D., Secretary for Latin America, together with various Bishops of the Church with particular interest in this work, has given cordial approval to this plan.

The first tour will start from New York by steamer about September 16.

From Havana the tourists will proceed to Vera Cruz and thence by rail to Mexico City. Seven days will be spent here, visiting points of historical scenic and missionary interest.

After leaving Mexico City the trip will be made to New Orleans by way of San Antonio, Texas.

The pre-Convention tour will reach New Orleans on the morning of the day before the General Convention. The post-Convention tour, identical with the other, will begin at New Orleans on October 26.

Political unrest in Mexico and the fact that our work there has had no permanent Episcopal oversight, have resulted, except in the case of the Hooker School, in some demoralization. We expect the Hooker School from this generalization since the work there has proceeded with increasing success and effectiveness until the school today enjoys patronage never before equalled.

Deaconess Newell, therefore, will proudly greet her visitors and show to them one of the genuinely successful missionary educational enterprises of the whole Church. The committee in charge includes Miss Laura F. Boyer, Mrs. Charles H. Boynton, Miss Josephine F. Bumstead, Mrs. Earl Harding, Mrs. Henry Goddard Leach, Miss Esther G. Ogden, Miss Grace Lindley, Mrs. Ralph Putman, Mrs. George Zabriskie.

The Honorable Alexander W. Weddell, American Consul General at Mexico City, is acting in advisory capacity and the visit has received the endorsement of high government officials.

Further information may be had from Mrs. Earl Harding, 34 Gramercy Park, New York City, N. Y.

10 1925 年 6 月号 元田主教が米国聖公会総会に出席。ニューオリンズの集会は幾つかの点でユニークなものとなる。東洋からの著名な訪問者。393-394 頁。

訳出 393 頁 1 行目～394 頁上段〔全文〕。

来たる〔1925 年〕10 月、米国聖公会総会の開会礼拝が行われるニューオリンズはオーデュボン公園の美しい並木道を主教の長い行列が進むとき、注目すべき人物は日本聖公会東京主教の神学博士ヨセフ・元田〔作之進〕師である。元田師は教育分野の権威として、8 月にスウェーデンで開かれるキリスト教徒会議に招待されている。この国の彼の友人たちは、彼が日本に帰国する途上でニューオリンズに立ち寄ることができるように便宜を図った。東洋の現地人教会の主教が合衆国の総会を訪ねるのはこれが初めてである。

この主教職の新しいメンバーは、長年私たちの日本ミッションにおいて傑出した人物の 1 人であり続けた。元田師は少年のとき東京の立教学院（現在の立教大学）に入学した。卒業後、この国に来てケニヨン・カレッジに入学した。それからペンシルヴェニア大学、フィラデルフィア神学校と進み、いずれも優秀な成績で卒業した。1896 年に故ウィテカー主教によって按手され、日本に帰国して立教大学の学長になった。

元田〔作之進〕主教は日本の教育分野で高く評価されている権威の 1 人である。立教学院における業績は多くの注目を集め、3 年前日本の文部省は彼を合衆国に派遣して、教育者会議に代表として出席させた。同国人に常に真実を植え付けようと努めたために、彼らの間で影響力を持った。その真実とは、彼自身の言葉を用いれば「教育の後ろには精神的な力、すなわち宗教がなければならない」ということである。彼が 1923 年 12 月に主教として按手されたことは、日本におけるキリスト教の歴史に新しい時代を画した。

上に述べたように、米国聖公会の歴史で初めて総会の開会礼拝が野外で行われる。ごく普通の聖堂でもこの礼拝に参列する群衆を収容できるようになってから何年にもなるが、総会の手配を任されたニューオリンズ委員会は、礼拝をオーデュボン公園のオークの木の下で行ったかどうかという楽しい案を思いついたのである。

広さおよそ 250 エーカーのオーデュボン公園は市の西南部、テューレーン大学のキャンパスとミシシッピ川に囲まれた美しい場所にある。そこはかつてグラニュー糖の製造に初めて成功したエティエンヌ・ドゥ・ボレの砂糖

農場で、現在は州立砂糖試験所がある。1884年にはこの公園で綿花100周年博覧会が開催された。博覧会の建物で唯一現存しているのは園芸館で、美しい熱帯植物が展示されている。

公園委員会の好意と管理責任者ニール氏の積極的な協力により、総会の歴史において画期的となる礼拝の準備は完璧に進められた。参列者のために数千脚の椅子が用意され、礼拝を執り行う人々の声が地の果てまで届くように多数のアンプが設置される。ニューオリンズの天気予報官が委員会に保証したところによれば、これまで10月7日にわか雨などが降った記録はほとんどなく、蚊も開会日までには最後の1匹が避寒地に移っているという。しかしながら万が一気象局の記録が破られたときに備えて、総会の議事が行われるアテナウム神殿を使えるようにしておく。

注記：（写真解説の訳文）

・神学博士ヨセフ・元田作之進主教。日本人最初の東京〔教区〕主教。

THE SPIRIT OF MISSIONS

introduce my religious influence into their social works around my former church site.

Under such circumstances, my only course to take is to persuade those members of my church who are living now near the new mission houses to go to those meetings and belong to the new chapel, and I, on the other hand, to concentrate all the energies of my declining age to my life's work in Honjo and Fukagawa slums and once more start anew in building of a new and second True Light Church in that dark quarter among the poor people who look to me as their friend.

I firmly believe this is God's command to me, at least I strongly feel so, after waiting one year for His direction since the disaster. I feel that I am The Man that the Lord sent to those people in that "East End" of this

city. Who else, having no experience, can do the work? I would with greatest joy obey the will of the Lord, and most gladly devote my remaining life to the work I have been doing for more than thirty years now.

At this time all churches of this city are assiduously striving to put themselves on the wholesome financial basis and realize their hope to make the diocese independent. But my way seems to be in the other direction. I must go forward on the way God points for me until I die on my own battle field, for I firmly believe the Lord's name must be glorified by the poor in this way. It is my hope that all my friends will understand my peculiar position under special circumstances and hereafter kindly look upon my work with even more sympathy and prayers than before.

A Macedonian Cry From Japan

American Missionaries in Convention Assembled Petition General Convention for Continued Support

OUR American staff in Japan appeals for reinforcements. A few weeks ago the entire body of American missionaries of all three dioceses met in Kyoto for a careful consideration of achievement, need and possibilities. It was the most

important gathering of our American workers for many years.

After a deliberate study of the facts, the conference adopted, by unanimous vote, the following petition to the General Convention which will meet in October.

Resolved: That in the opinion of this Conference the successful prosecution of the work of the Church in Japan depends, as it did in the first years of evangelization, upon the sympathetic support of the whole body of the Catholic Church, to be realized in a continued supply of foreign workers and foreign means,

Therefore, we, the whole body of missionaries of the American Episcopal Church in Japan, petition the Church at home, through the House of Bishops and House of Deputies, in General Convention assembled, not to abate any of its early zeal in sending priests, women workers, medical workers, teachers and material means to aid in carrying this Empire forward into complete Christian citizenship in the Kingdom of God; we know that true spiritual leadership is welcomed by the Japanese Church come whence it may, and we feel sure the Church in Japan is looking to its mother Churches in America and Great Britain to continue their contribution to this leadership.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



THE NEW CHURCH OF THE TRUE LIGHT, TOKYO

The Rev. Yoshimichi Sugitara carries on his settlement work from this new chapel. It replaces the one destroyed by the earthquake and was built with funds given by the Government

11 1925 年 8 月号 日本からマケドニアの叫び。アメリカ人宣教師が会議を招集して米国聖公会総会に支援継続を請願する。480-481 頁。
訳出 480 頁枠内 [全文]。

日本にいる私たちのアメリカ人スタッフは補強を訴えている。数週間前に 3〔伝道〕教区すべてのアメリカ人宣教師が全員京都に集まり、実績と必要性と可能性について慎重に検討した。それはここ数年間でアメリカ人教役者の最も重要な集会であった。

事実を詳細に分析した後、会議は〔1925 年〕10 月に開催される米国聖公会総会に対して提出する以下の請願を全会一致で採択した。

決議：この会議の意見として、日本で聖公会の事業を成功裡に遂行することは、福音伝道の最初の時期にそうしたように、公会全体を挙げての情熱的な支援にかかっており、引き続き外国人教役者と資金を供給することによって実現される。

それゆえ、日本における米国聖公会の全宣教師は本国の聖公会に対し、この帝国が神の国でキリスト教徒としての完全な市民権を獲得するのを助けるために、司祭、女性教役者、医療従事者、教師、および物資を送ることに對する初期の情熱を決して弱めないことを、主教会および聖職信徒代議員会を通して来たるべき総会において請願する。私たちは、真の精神的リーダーシップは、それがどこから来ようと日本の聖公会によって歓迎されることを知っており、日本の聖公会は米国と英国の母教会がこのリーダーシップに引き続き貢献することを望んでいると確信している。

12 1925/9 Holy Trinity Cathedral, Tokyo, Eagerly Awaits Its New Building;
Congregations Must Stand to Pray — No Room to Kneel.

HOLY TRINITY CATHEDRAL, TOKYO

visible company who would have gone over the edge with her. It is not "such girls" or "wayward girls" whom we will be helping. It is our own girls and boys as well. This is not the highest argument, but it is valid.

There is another, on an even lower basis of materialistic consideration, and startlingly vivid to people who think of it for the first time, and this is the appeal to our pocket-books—for pre-reform school aid for girls is ever so much cheaper, even in cash, than letting them drift to complete shipwreck, and then trying to make something out of the drift-wood. Moral health is like physical health, it is more easily kept,

than won back after it is lost. Simpler, easier methods serve to keep girls safe, and happy, and normal, than will serve to help them climb back the steep, steep road to rehabilitation. It does not take much to keep little children in health . . . enough good food, enough good air, plenty of harmless occupation. But it takes the wisest doctors to get them back into health. And so with our girls.

And then, what one hopes most of all from the Church Mission of Help is the highest appeal of all, the age-old, ever-new, unanswerable, heart searching appeal for help for those who need help, in the name of Jesus Christ!

**Holy Trinity Cathedral, Tokyo, Eagerly Awaits Its
New Building**

Congregations Must Stand to Pray—No Room to Kneel

Good News for Tokyo

The work of a committee of the Woman's Auxiliary in the Diocese of New York supplemented by other gifts, has made it possible for the Japan Building Committee of the National Council to authorize the erection of a new Holy Trinity Cathedral, Tokyo, as soon as the necessary plans can be prepared.

FOR many years Holy Trinity Cathedral in the Tsukiji section of Tokyo was used jointly by Japanese and American congregations, worshipping at different hours and each in its own language. That meant six services for Sunday besides at least two services each week-day for the students of St. Paul's and St. Margaret's Schools. The earthquake and fire of September 1, 1923, left nothing but ruins of the church. Since then, the two congregations have been worshipping in a small chapel attached to Bishop McKim's temporary residence.

Both Japanese and American congre-

gations are eagerly awaiting the result of Japan Reconstruction efforts and are hoping for word that construction may soon begin upon the new church building. Meanwhile, they are doing their best to take a large share in the \$50,000 building fund for the new church.

Reverend N. S. Binsted, the minister in charge of the American congregation, reports that on Easter Day, the little chapel was so uncomfortably crowded that it was practically impossible to kneel during the service. "In spite of our crowded quarters", Mr. Binsted continues, "we had a vested choir and used for the first time, the processional cross given by the three sons of the former Ambassador, Mr. Warren.

"The offering, which was designated for the building fund, amounted to *Yen* 2,228.67. This, I believe, is the largest offering in the history of the church. It shows, I believe, a real desire on the part of the congregation to have a proper church home. Then, too, it is a prophecy that in the near future the congregation will be able to pay the full salary of the chaplain.

12 1925年9月号 聖三一教会は新しい建物を待ちわびている。跪くスペースがないため会衆は立っていなければならない。549 頁。

訳出 549 頁下段〔全文〕。

東京に朗報（注1）

ニューヨーク教区の女性伝道補助会の委員会の働きにより、その他贈答品での補い分もあり、米国聖公会全国協議会の日本建設委員会が、必要な計画が整い次第、新しい聖三一大聖堂を建設することを承認した。

東京の築地地区にあった聖三一教会は、長年にわたり日本人とアメリカ人の会衆が共同で使用し、異なる時間帯にそれぞれの言葉で礼拝を行ってきた。具体的に言うと、日曜日の6回の礼拝のほか、平日は立教学院と立教高等女学校の学生のために毎日少なくとも2回行われた。しかし1923年9月1日の地震と火災のために教会は完全な廃墟と化した。それ以来、日米の会衆はマキム主教の仮設住居に隣接した小さい礼拝堂で礼拝している。

日米双方の会衆は日本復興の努力の成果を待ちわびており、新しい聖堂の建設がまもなく開始するという言葉を期待している。その一方で彼らは新しい教会の建設基金50,000ドルの相当部分を分担するべく最善を尽くしている。

アメリカ人会衆を担当する教役者N・S・ビンステッド師は復活祭の日に、この小礼拝堂はひどく混み合い、礼拝中に跪くことはほとんど不可能だった、と報告した。ビンステッド氏は続けて次のように書いている。「大変混雑していたにもかかわらず、私たちは正装した聖歌隊を持ち、前大使ウォーレン氏の3人の息子からもらった行列用十字架を初めて使用しました。

建設基金に指定された献金の額は2,228.67円に達しました。これは聖公会の歴史で最大の献金だと思います。それは会衆の側に自分たちの教会を持ちたいという強い願いがあることを示していると思います。それはまた近い将来に会衆はチャブレンに給料を全額支払うことができるようになるという予想でもあります。」

（注1）原文枠内の訳文。

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.

Missions and Church Extension

John W. Wood, D.C.L., Secretary

Across the Secretary's Desk

STOWED away in a remote corner of some attic, somewhere, there surely is a stereopticon designed to use oil as an illuminant. No one would think of using an oil lantern in the United States in these days of electric light. That lantern that you think is worthless can, if it is a really good instrument, be used in one of our stations in Liberia. Electric light has not reached there yet. If that lantern is in your attic, will you tell us about it?

FROM the mission of St. John's-in-the-Wilderness, one of our most remote stations in Alaska, comes a letter containing a \$10 gift for the Church's work from each of our two women missionaries. When a thing of this kind happens to a missionary secretary, he is apt to indulge in mental calculations—as soon as his emotions will permit.

If two lonely women living on small salaries in an out-of-the-way corner of the world can send \$10 each, what might reasonably be expected of the 1,100,000 other communicants of the Church, most of whom are surrounded by comfort, if not luxury, and whose average income is several times the amount of a missionary stipend?

\$11,000,000 for the Church's general work! Why should it not be true, if two lonely women can do their share?

"CAN nothing be done," asks my friend Mrs. Standring of Soochow, 'to bring before the Church women of the United States the need for evangelistic workers among the women of China? The need is very great and the call very urgent yet no one responds.

"Don't let people say that 'evangelistic work' is indefinite; call it 'parish work' and appeal for parish workers, that ought to be definite. We need the type of woman who makes a good Woman's Auxiliary President at home, or who teaches Mission Study

Classes and Lenten Bible Classes, or who has been interested in organizing clubs among young girls or working women, and we need these women now. The work among women is terribly crippled now for lack of workers and each woman is doing about three women's work and yet the field is not nearly covered."

NANKING is one of our most important stations in China with two churches, day schools and three compounds. The well on the main residence compound is running dry and has become polluted. The one solution is an artesian well. We have had a good result from artesian wells in Soochow, Yangchow and Wusih. A well will cost \$1,500.

As a city Nanking is one of the most interesting places in China. Centuries ago it was the national capital. An ancient Chinese poet has paid it this tribute:

Rare old city, home of kings;
The glory of the past sits on thee like a crown,
What if thy present be but days of gloom,
A dragon sleeps beneath thee, and a Yao and Shun
Shall in the future ages coming down
Make thee again the great Nanking.

ONE of the diocesan papers to which I look forward with much eagerness is the quarterly known as *The Church in Japan*. Of course it is published in English, otherwise I would not receive much illumination from it, however interested I might be in it as an evidence of the enterprise of our friends in Japan. Every number brings messages of progress and tells of intimate details that cannot well get into a magazine like *THE SPIRIT OF MISSIONS*. It is just the thing for those who desire to keep pace with the month by month growth of the Kingdom of God in Japan.

THE SPIRIT OF MISSIONS

Bishop McKim and his associates who are financially responsible for the little quarterly are anxious about making ends meet. They need more regular readers at 50c per year, post paid, but especially they need a small annual amount to help fill up the gap between income and outgo.

My friend, the Rev. Charles H. Evans, the Managing Editor, writes me that \$150 a year would mean almost everything to the magazine. I will be glad to loan my copy to any friends who would like to see it. Also, I'll receive and forward subscriptions at 50 cents a year.

"THE March of Missions visualized in statistics and maps" describes just what the new *World Missionary Atlas* does. It is the most important missionary publication of 1925. Indeed, it might be called the most important missionary publication of the past decade. What the *Statesman's Year Book* is to the publicist, that *The Missionary Atlas* can be to every Christian man and woman with a world vision.

Its 250 text pages, and its 30 double-page maps (each 13 inches x 17 inches) in colors, give a mass of information nowhere else available. Besides a list of mission stations in every corner of the world, and descriptive notes concerning all principal areas of the world, the volume contains the most reliable statistics covering the growth of mission work since 1900, the number of missionaries, the various forms of missionary activity, classified under evangelistic work, educational work, medical work, Bible distribution, etc. The volume also includes the most accurate information obtainable concerning the work of the Roman Catholic Church.

A volume such as this is expensive to produce. The Institute of Social and Religious Research has rendered a great service in making it available. Though the cost of production was \$20 per copy, the Institute has priced it at \$10.

The Church Missions House Book Store will take pleasure in receiving and filling orders.

Educational Division

William C. Sturgis, Ph.D., Secretary

Suggestions for Study Courses

WITH the passing of Labor Day, the return of vacationing crowds to the city, the coming of brisk days and cool evenings, the approach of autumn and winter is evident and with it the season for active reading and study. It may not be amiss, therefore, to call attention to the principal subjects recommended for reading and study by the National Council.

During the fall, from the beginning of October until the close of the Every Member Canvass in November, it is hoped that everyone will be reading, studying, and discussing *The World and I* (Price 25c). The four chapters of this little book of seventy-five pages consider briefly the whole task of the Church as represented by its evangelistic, educational, and social service work at home and abroad, its impulse, its content, its method, and its effective focusing.

Leaders of groups will find the *General Church Program for 1926-1928* (Price 50c) of inestimable value. It also ought to be read, at least, by everyone. It sets forth, in detail, the maintenance "Budget," for which the Church as a whole is responsible, together with descriptive text and illustrations on every field. It also contains a listing of the known and pressing projects which the Church should undertake after maintenance needs are met.

With the beginning of the Advent season, those who up to that time have gathered a

general idea of what the Church as a whole is trying to do are given the opportunity to study and discuss more thoroughly whichever of the three fields of the Church's Mission most appeals to them, whether it be Missions or Religious Education or Christian Social Service.

The Department of Missions has for its course *That Freedom* (Price 50c), a study of democracy in the Americas. This book, written by the Rev. Arthur R. Gray, D.D., is an original and fascinating study of the growth of democracy in the New World and the relation of Christianity thereto. The book, divided into two parts, contains in part two a survey of our work in the various fields of Latin America, and a carefully selected reading list.

For the assistance of leaders, a pamphlet of suggestions has been prepared by Miss Boyer. Maps similar to those used in our study of China and Japan are also available for Latin America. We can supply a wall map of Latin America, measuring 38x48 inches and showing the principal towns besides an index of Mission Boards and Stations (60c); an outline map of Latin America, 28x32 inches (25c), and a smaller outline map 11x14 inches (25c per dozen).

For collateral reading, Dr. Gray's former book on Latin America, *The New World*, will prove an invaluable source of information and help. Other books recommended

13 1925 年 10 月号 主事のデスクから。653-654 頁。

訳出 653 頁右下 13 行目～654 頁左 14 行目まで。

教区の刊行物で私が毎回楽しみにしているものの一つは、『チャーチ・イン・ジャパン』の名で知られる季刊誌である。もちろんこれは英語で刊行されている。さもないければ、私が日本にいる友人の活動の証としてこの雑誌にどんなに興味があったとしても、多くの啓発を受けることはないだろう。毎号進展に関するメッセージが届き、『スピリット・オブ・ミッションズ』などの雑誌にはなじまない内密な詳細を伝えてくれる。それこそは、日本における神の国の成長ぶりを、月を追って知りたいと思う人のためのものである。

マキム主教と、この小さい季刊誌の発行に財務上の責任がある彼の同僚たちは、帳尻を合わせるのに懸命である。彼らは年 50 セント前払いで、より多くの定期購読者を必要としている。とりわけ必要としているのは、収入と支出のギャップを埋め合わせる一助となるわずかばかりの年額である。

私の友人で編集主幹のチャールズ・H・エヴァンズ師は、年 150 ドルあれば雑誌のほとんどすべてを賄えと書き送ってきた。雑誌を見てみたいという友人がいたら喜んで私の分をお貸しする。また年 50 セントで定期購読予約を受け付け、転送もしよう。

THE SPIRIT OF MISSIONS

money to meet budget needs.

Throughout the whole period of the Convention there has been manifest a deep feeling of mutual understanding and fellowship. Differences, instead of being fought out have been worked out, and as to the Program especially the conclusions reached have been the conclusions of the whole body. Such a spirit fills us with strong hope for the future.

LEWIS B. FRANKLIN.

New Orleans, October 23, 1925

UNDERNEATH all the discussions and activities of General Convention one felt the power of the missionary motive. That accounts in large measure for the unity of spirit and purpose that marked those busy days in New Orleans. Consciously or unconsciously nearly every proposal was tested by the question, "Will it aid in the upbuilding of the Kingdom of God on earth?"

The conferences on October fifth and sixth between members of the National Council and the bishops of home dioceses and districts and of foreign districts were an excellent preparation. Careful consideration was given to present conditions and needs in their bearing upon large questions of policy.

The crowded hall on the evening of October eleventh, when the bishops from the Orient interpreted the significance of the new day that is slowly dawning there, evidenced clearly the attractive and inspiring quality of the missionary message. It was the best meeting during the convention session. So, too, the four well-filled churches on the evening of October eighteenth when sixteen speakers were asked to tell the story of the Church's varied work, the enthusiastic meeting on behalf of the schools under the American Church Institute for Negroes, the meetings on rural work and work under the care of the Foreign Born American Division, showed how eager people are to know the facts of the Church's mission.

For nearly an hour on October twelfth, the Convention in joint session listened to the presentation of the budget of the Department of Missions, as part of the whole program for the Church, so effectively set forth by Mr. Franklin. It was gratifying that neither the Convention nor its committee that studied the budget for nearly a week, proposed any reduction. That fact is an indication of the vigorous and convincing way in which Bishops Bennett, Burleson, Overs and Roots interpreted the work for the maintenance of which the missionary budget provides.

Fine as other missionary occasions were the outstanding peaks of missionary spirit were found in the services and meetings of the Woman's Auxiliary. No one present can ever forget the communion service at which the United Thank Offering was given or the gathering under the trees in Audubon Park when the amount was announced. Then there were the frequent sessions when missionaries from far and near told of progress and opportunity, and the twelve charming simultaneous garden parties where New Orleans women extended characteristic hospitality and eagerly listened to the reports of the missionary pioneers. The decision of the Woman's Auxiliary to make a corporate gift during the next three years of not less than \$100,000 for six missionary projects included in the list of "Advance Work" objects is a fine venture of faith.

The reality and success of the Church's missionary work were vividly revealed by the presence and the addresses of Bishop Motoda of Tokyo, the Rev. Dr. Hayakawa, of St. Agnes' School, Kyoto, and the Rev. P. L. Tsen, first General Secretary of the Board of Missions of the Church in China.

So one looks back gratefully to New Orleans as a Convention that revealed missionary spirit and purpose, registered progress and gave promise of still greater things to be done in the days to come.

JOHN W. WOOD.

14 1925年11月号 神の国の進展。米国聖公会総会でのミッション。716頁。
訳出 716 頁右下 15 行目～右下 2 行目まで。

東京の元田〔作之進〕主教、京都平安女学校の博士早川師（注1）、そして中華聖公会の伝道局総主事 P・L・ツェン師が出席して演説したことにより、聖公会の伝道事業の現実と成果が生き生きと伝えられた。

こうして伝道の精神と目的、銘記された進歩を伝えるとともに、これからの日々になされるべきさらに偉大な事柄を約束したニューオリンズの米国聖公会総会を感謝して振り返る。

ジョン・W・ウッド

（注1）早川喜四郎。

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.

Missions and Church Extension

John W. Wood, D.C.L., Secretary

Across the Secretary's Desk

THE history of Christian progress shows that great cities have almost invariably been the centers from which the Christian message has spread into surrounding regions. That is as true today in China as it was in Asia Minor and southern Europe in the first Christian century. Each of our stations is the center of a chain of small town stations. Usually these out-stations are staffed by Chinese workers. They render fine service but they need the frequent visits of American missionaries from the central station.

Soochow is one of our central stations surrounded by a number of out-stations. Soochow itself is a veritable Venice and is in the midst of a country cut up with canals and creeks. In fact, these waterways are the highways, for there are practically no roads.

Slow-moving sampans and houseboats, sometimes towed by launches, are supposed to care for the passenger traffic. No dependence can be placed upon published schedules for departure or arrival. Hours of valuable time are lost. I have travelled myself by these Chinese boats and know how much of the missionaries' scanty and valuable time they use up. It is time that could be saved if a mission like Soochow had its own motor boat. Then journeys which now take a whole day could be made in two or three hours.

These facts were brought home forcibly to me once again when Mrs. A. R. Standring told me recently of one of her experiences last year. She supervises the woman's work in a chain of out-stations. She spent all of last Christmas Day in a vain effort to get back to Soochow, simply because she had to make the journey by Chinese houseboat.

While in this country during the summer, Mrs. Standring received a gift of \$500 from a mid-Western layman who knows something of the need for better travel facilities for

our missionaries in China. Some other friends gave another \$500. She tells me that if she had an additional \$500, the much needed motor boat for the Soochow mission could be secured and begin its work in carrying the Gospel to out-stations and saving the time of our missionaries. I will be glad to supply any further information desired.

♦

ONE of the most impressive documents that has come my way in a long time is the *Japan Book of Remembrance*. It is issued by the committee of the diocese of Tennessee that undertook the task of enlisting the cooperation of the Church people of Tennessee on behalf of rebuilding our Churches, institutions and residences in Japan.

Mr. George H. Patten, the chairman for Tennessee, reports that the diocese promptly provided its full share of the Reconstruction Fund and that many parishes and missions gave more than 100 per cent of the amount asked for. The book contains an impressive list of individuals and organizations giving \$10 or more to the Japan Reconstruction Fund.

Two copies of the book printed on parchment and bound in leather have been published, one of them will be presented to His Majesty, the Emperor of Japan, through the American Ambassador to Tokyo. The other will be presented to Bishop Gailor as president of the National Council.

♦

ONE of our Librarian Missionaries, who has served for twenty years, and who is now returning for another term of duty on the field, has insisted upon paying her own way back to the field, as a contribution towards the removal of the deficit that is hampering the Church's Mission work. If it had not been for this action, the passage would have cost \$655.

15 1925 年 12 月号 主事のデスクから。783 頁。

訳出 783 頁右 10 行目～右下 11 行目まで。

久々に届いた極めて印象深い文書の一つは、『日本の回想』である。これは日本の聖公会と機関および住居を再建するために、テネシーの聖公会会員の協力を求める任務を引き受けたテネシー教区の委員会の手で発行されたものである。

テネシー教区長のジョージ・H・パットン氏の報告によると、同教区は復興基金の全分担額を速やかに用意し、多くの教会と宣教団は委託された額の 100 パーセント以上寄付した。この本は、日本復興基金に 10 ドル以上寄付した個人と団体の印象深いリストを載せている。

この本の 2 部は羊皮紙に印刷され、革製本され出版されたが、その 1 部は駐日アメリカ大使を通じて日本の天皇陛下に贈呈される。もう 1 部は米国聖公会全国協議会総理のゲイラー主教に贈られる。

John W. Wood, D.C.L.

General Convention Honors a Leading Layman of the Church— Recognition of Twenty-five Years' Devoted and Able Service

AT the meeting of the Board of Managers of the Domestic and Foreign Missionary Society—the forerunner of the National Council—in December, 1899, the Vice-President, Bishop Doane of Albany, introduced the newly-elected General and Corresponding Secretaries in the persons of the Rev. Dr. (now Bishop) Lloyd and Mr. John W. Wood. Of all the members of the Board then present, only two are still active in the legislative body of the Church, Burton Mansfield, D.C.L., the honored layman of Connecticut, and Dr. John W. Wood, Executive Secretary of the Department of Missions and Acting Foreign Secretary.

Dr. Wood has thus rounded out twenty-five years of service in the national missionary organization of the Church. It was fitting that such a record, which is unparalleled by any other layman, should receive recognition at General Convention, and it was peculiarly fitting that a resolution recognizing the debt which the Church owes Dr. Wood should have been presented to the House of Deputies by his long-time friend and the man who was instrumental in procuring his services for the Church, Dr. Burton Mansfield. The text of the resolution, which was adopted by a unanimous rising vote amid great enthusiasm,

was as follows:

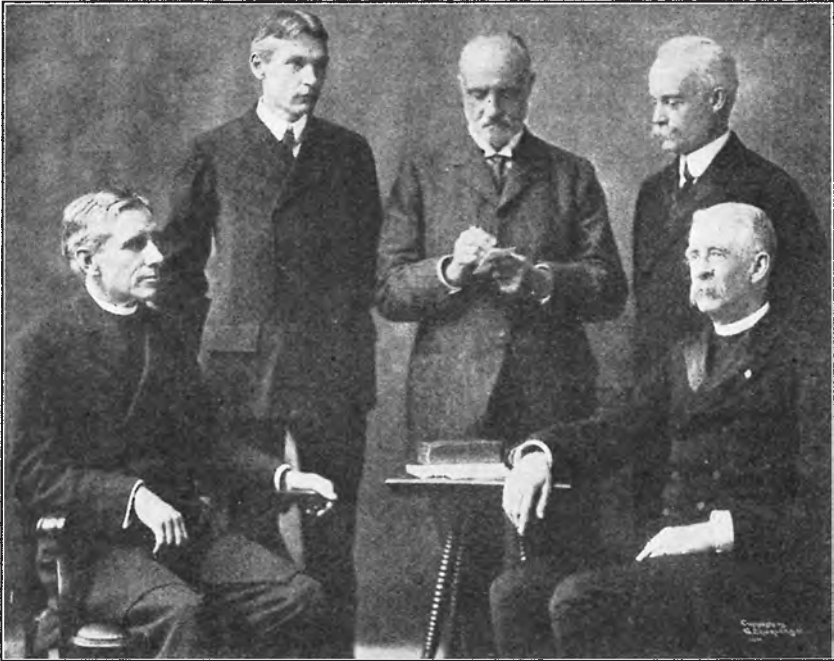
Whereas, John Wilson Wood, Doctor of Civil Law, has served the missionary cause of this Church for a quarter of a century with great personal sacrifice, but with great satisfaction to the men, women and children of the Church:

Therefore, Be it Resolved, the House of Bishops concurring, that the General Convention in New Orleans assembled in the year of our Lord 1925, extends to Dr. Wood its hearty appreciation of his labors and its sincere gratitude for the earnest and devoted way in which he has promoted the missionary work of this Church during his twenty-five years of service; and we hope and pray that, in continuing his labors for the Church, he may enjoy that rich reward which comes to all those who serve their Master with love and devotion.



JOHN WILSON WOOD, D.C.L.
*Executive Secretary and Acting Foreign
Secretary of the Department of Missions
of the National Council*

It is needless to say that the House of Bishops concurred, and at the meeting of the National Council in New York on December 9, a beautifully engrossed and illuminated copy of this resolution, signed by the officers of both Houses, was presented to Dr. Wood by Bishop Stires, who took the occasion to pay a personal tribute. "When this resolution was offered in the House of Deputies," he said, "it was not only adopted with great unanimity but it could not be adopted immediately because of the apparent desire of every



OFFICERS OF THE BOARD OF MANAGERS, DOMESTIC AND FOREIGN MISSIONARY SOCIETY, JANUARY 1, 1900

Seated (left)—The Rev. Arthur S. Lloyd, D.D., General Secretary; (right) the Rev. Joshua Kimber, Associate Secretary. Standing (left to right)—John W. Wood, Corresponding Secretary; George C. Thomas, Treasurer; E. Walter Roberts, Assistant Treasurer

member of the House to second it and speak to it. The House had a few moments of real enthusiasm. There was an expression of nothing short of profound affection from all over the country and unbounded evidence of the largest gratitude for the past and devout prayers to God for the future. Someone has cynically said that gratitude is the expectation of future favors. We do hope and pray that our dear Church and its work as carried on in this house is to be favored with many more years of such devoted leadership of the Department of Missions by the man who, it seems to me, more conspicuously than any other of whom I can think at present, illustrates the reality of the priesthood of the laity. And therefore I feel it a great personal privilege to present

this copy of the resolution before this body."

One of the first duties assigned to the young Secretary twenty-five years ago was the editorship of *THE SPIRIT OF MISSIONS*. The magazine was revolutionized over night. Editors have come and gone but practically every feature which distinguishes its mode of presenting the missionary message was inaugurated by Dr. Wood at that time. Stress upon pictures, now a striking feature of the magazine, was begun by him. The *Progress of the Kingdom*, intended to be a monthly chronicle of missionary advance, was introduced. Indeed, editors ever since have been busy in the main in efforts to maintain the magazine upon the standard instantly set for it by John Wilson Wood.

- 16 1926年1月号 ジョン・W・ウッド民法学博士。米国聖公会総会は聖公会の指導的な信徒に榮譽を授ける—25年間の献身的で有能な奉仕を評価。44-45頁。
訳出 44頁～45頁〔全文〕。

1899年12月、米国聖公会内外伝道協会—全国協議会の前身—の会議において、副議長・オルバニーのドーン主教は、総主事および交信主事として新しく選出された博士〔A・S・〕ロイド師（現主教）とジョン・W・ウッド氏を紹介した。このとき出席した伝道局の全メンバーのうち、いまなお聖公会の正規機関で現役を務めているのは、コネティカットの名誉信徒であるバートン・マンスフィールド民法学博士と、伝道部門総主事兼外国主事代理であるジョン・W・ウッド博士の2人だけである。

ウッド博士は聖公会の全国伝道組織で25年間で全うした。他のいかなる信徒にも例を見ないこのような記録が総会で評価されるのは当然のことであり、聖公会がウッド博士に負っている恩義を評価する決議が、彼の長年の友人でその聖公会に対する奉仕を受け取る窓口であったバートン・マンスフィールド博士の手で、信徒代議員会に提出されることになったのは特別相応しいことであった。熱狂的に歓迎されて全会一致で採択された決議文は、次のとおりである。

ジョン・ウィルソン・ウッド民法学博士は四半世紀にわたり聖公会の伝道の大義に奉仕して、多大な個人的犠牲を払いながらも、聖公会の老若男女に最大限の満足感をもたらした。よって、西暦1925年にニューオリンズで開催される米国聖公会総会がウッド博士に対し、その功業の誠実な評価と、25年間の奉仕を通して聖公会の伝道事業を促進した真面目で献身的な姿勢に対する深甚な感謝を表明することに主教会が賛成するよう決議する。我々は、彼が聖公会に対する功業を続けて、愛と献身をもって主に奉仕するすべての者に与えられる豊かな報いを享受することを願い祈る。

いうまでもなく主教会は賛成し、〔1925年〕12月9日にニューヨークで開催された全国協議会の会議において、この決議の、美しく彩飾され両代議員会幹部によって署名されたコピーが、スタイアーズ主教によって博士ウッド師に贈られた。その際にスタイアーズ主教自身も次のように敬意を表した。「この決議が聖職信徒代議員会に提出されたとき、それは満場一致で採択されたにとどまりませんでした。明らかに代議員会の誰もがこの決議に賛

成して一言述べたいと思ったために、直ちに採択することができなかったのです。議場はしばらく真の熱狂に包まれました。そこにあったのは国中から寄せられた深い愛情そのものの表現にほかならず、過去に対しては深い感謝と、将来に対しては神への敬虔な祈りの限らない印でした。感謝とは将来の恵みに対する期待であると皮肉っぽく言った人がいます。私たちは聖公会と、本会で遂行されているようなその事業が、今後何年間も伝道部門の献身的なリーダーシップに恵まれることを期待して祈ります。それは私の見るところ、現在考えられる他の誰よりも傑出して、信徒の聖職性を体現している人物によるものです。それゆえ私は、この場において決議のコピーを授与できることを大変名誉に思います。」

25年前、若い主事に与えられた任務の一つは『スピリット・オブ・ミッションズ』の編集だった。この雑誌は一夜にして変革された。いろいろな編集者が出入りしたが、伝道者のメッセージを表現する方法を際立たせるほとんどすべての特徴は、このときウッド博士によって始められたものである。この雑誌の強烈な特徴ともなっている写真の重視も彼が始めた。伝道の進展を毎月記録することを意図した「神の国の進展」が導入された。実際、それ以来編集者は、主として雑誌を、ジョン・ウィルソン・ウッドによって即座に打ち立てられた水準を維持することに懸命に努めてきたのである。

注記：（写真解説の訳文）

- ・ジョン・ウィルソン・ウッド民法学博士。米国聖公会全国協議会伝道部門の総主事兼外国主事代理。
- ・米国聖公会内外伝道局役員、1900年1月1日。着席（左）：総主事の神学博士アーサー・S・ロイド師、（右）主事補のジョシュア・キンバー師。立席（左から右へ）：ジョン・W・ウッド交信主事、ジョージ・C・トーマス財務委員、E・ウォルター・ロバーツ財務委員補佐。

SM誌1926年1月号（26頁）の宣教師出航情報によると、東京教区主教ヨセフ元田作之進は、1925年11月23日に蒸気船「プレジデント・マッキンリー」号でシアトルから出航。北東京伝道教区補佐主教C・S・ライフスナイダー主教夫妻は、米国聖公会総会後、1925年12月12日に蒸気船「プレジデント・リンカーン」号でサンフランシスコから出航。遣日宣教師シャーリー・ホール・ニコルズ（Shirley Hall Nichols）は1926年4月13日に京都聖三一教会で米国聖公会京都伝道教区主教（＝日本聖公会京都地方部主教）に按手予定。按手者は北東京地方部主教ジョン・マキム（米国）、九州地方部主教アーサー・リー（英国）、中部地方

部主教ヒーバー・ジェイムズ・ハミルトン（カナダ）。SM 誌 1926 年 6 月号にニコルズの主教按手の記事が写真付き（5 点）で掲載されている（383-386 頁）。

THE NATIONAL COUNCIL

Across the Secretary's Desk

FROM our treasurer in Tokyo there came the other day an envelope full of orders from Japan missionaries upon our treasurer in New York to deduct the amounts indicated from their salaries and to add them to the fund for the payment of the debt of the National Council. These missionaries, whose salaries at best are barely sufficient to provide a reasonable living and in some cases are really insufficient even to do that, made gifts of \$10, \$15 and \$20. One cannot help remembering that if every communicant of the Church in this country were to give on the same scale, the deficit would be cleared off at least fifteen times. If missionaries with painfully modest incomes can do this, what might not the rest of us do?

From Japan there have also come recently three offerings to help the Church in the United States carry on its missionary work. One was the annual offering from Christ Church, Kanda, Tokyo. This congregation became entirely self-supporting in 1910 and ever since then has sent an annual gift as a thank offering for the aid extended by the Church in the United States in the early years when the congregation could not care entirely for itself.

Of the other offerings, one was made at the reopening of All Saints' Chapel, of St. Paul's University. It is a great satisfaction to be able to report that this chapel, badly damaged in the earthquake of September, 1923, has at last been restored.

The other offering was made at the first service held in the chapel just completed for St. Luke's Hospital. It is a barrack building, like all the other buildings of the hospital, but it is churchly in character and its influence in the devotional and missionary life of the hospital is felt in a very real way.

THE *Japan Advertiser* of Tokyo is the leading paper in Japan published in the English language and one of the leading English language papers of the Orient. It devoted several pages of its issue of November 3 to the story of the development and present work of St. Paul's Middle School and St. Paul's University, generously illustrated. Through the kindness of one of the members of the faculty, one hundred copies of the *Advertiser* have been sent to the Department of Missions. Would you like to see a copy? If so, drop me a card.

YEARS ago, Professor Max Muller described Buddhism as one of the three great missionary religions of the world. That it well deserves the title is indicated by a report in the *Japan Advertiser*, of November 3, of action taken by the Far Eastern

Buddhist Congress then meeting in Tokyo. Among other things, it proposes to make an effort to secure a world-wide celebration of the birthday of Buddha, similar to the Christian observance of Christmas. The article is well worth reading. It may jar some of our unthinking complacency.

In one of his recent letters, Dr. Teusler, of St. Luke's Hospital, Tokyo, said:

"Occasionally someone interested in St. Luke's wants to give a specific present for the use of the hospital. We need two microscopes and a pair of baby scales. Will somebody supply them?"

"Our laboratory work has increased considerably during the past few months, and with the advent of Dr. Hashimoto, we need a microscope for his department. In addition, we should have a microscope for clinical work here in the dispensary. The scales are needed in the children's department, and I want a Fairbanks scale, because the attachment showing pounds is not made in Japan. Dr. Hashimoto is a graduate of the University of Tokyo, and later was for several years director of the Sapporo University Hospital. He was sent to the United States a little over two years ago on a Rockefeller fellowship, and spent one year at the Mayo Clinic and a little over a year at Johns Hopkins Hospital. He is a man of exceptional ability, and I think a very distinct acquisition to the hospital staff."

One of the microscopes has been given. I will be glad to supply information to anyone interested in the other or in the Fairbanks scales.

IT does a Secretary's heart good to receive from the lay president of a men's Church club a letter such as this, referring to a missionary speaker:

"His ideas and methods for the development of the work of the Church are a credit to him, and more modern and practical than those shared by many of our American clergy. We wish him God speed in his work."

These words referred to the Rev. E. S. H. Ling, rector of St. Saviour's Church, Wuchang, China. Mr. Ling is at present doing post-graduate work at the General Theological Seminary and Columbia University, New York.

Dr. John Dewey of Columbia University, one of America's leading educationalists, said after a visit to China, "Instead of carping at missionaries we should remember that they have been almost the only ones in the past with a motive force strong enough to lead them to take an active interest in Chinese education."

17 1926年1月号 主事のデスクから。61頁。

訳出 61頁左1行目～左下8行目まで。

ある日、東京の財務委員から封書が届いた。日本宣教師の注文が詰まった封筒が、ニューヨークの財務委員のもとに送られてきたのである。それは彼らの給料から指示された額を差し引いて、米国聖公会全国協議会の負債を弁済するための基金に加えてほしいというものだった。宣教師の給料と言えば、良くてもともな生活を送るのにкаろうじて足りる額であり、実際そうするのにも足りない場合もあるのだが、彼らはそのなかから10ドル、15ドル、20ドルの寄付をしたのである。この国の聖公会のあらゆる受聖餐者が同程度の寄付をしたならば、赤字は15回以上埋め合わされるだろうと考えるのを禁じ得ない。痛々しいほど乏しい収入しかない宣教師たちにできることが、それ以外の者にどうしてできないことがあろうか？

日本からは合衆国の聖公会が伝道事業を遂行するのを助けるために、最近3件の献金も寄せられた。1つは東京の神田にあるキリスト教会からのものである。この教会は1910年に完全に自給できるようになったが、それ以来、会衆がまだ自分の面倒も完全にみきれない最初の頃に援助を差し伸べてくれた米国の聖公会への感謝献金として、寄付を毎年送ってくる。

他の献金のうちの1つは、立教学院の諸聖徒礼拝堂の再開の機に集められたものである。1923年9月の地震でひどく破壊されたこの礼拝堂が、ついに復旧したと報告できるのは、非常に喜ばしいことである。

もう1つの献金は、完成したばかりの聖路加病院の礼拝堂で行われた最初の礼拝で集められたものである。礼拝堂は病院の他のすべての建物と同様にバラックであるが、性質において教会そのものであり、病院の献身的な伝道生活に与える影響は非常に顕著に感じられるのである。

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東京の「ジャパン・アドバタイザー」は英語で発行されている日本の有力な新聞であり、東洋でも有力な英字新聞の1つに数えられる。この新聞が〔1925年〕11月3日号で数ページ割いて立教中学校と立教大学の発展と現在の事業を紹介し、写真もふんだんに掲載した。1人の教員の好意により、「ジャパン・アドバタイザー」100部が伝道部門に送られてきた。ご覧になりたい方は葉書で知らせてほしい。

注記：SM 誌 1926 年 2 月号（126 頁）によると、ホノルルに行っていたマキム主教夫妻は、米国聖公会総会出席後、1926 年 1 月 9 日に蒸気船「プレジデント・ピアース」号でサンフランシスコから帰任予定。日本人のために生涯を捧げた故ミス・レイラ・プールの働きについて書かれたブックレット（日本語）が発行された（2 月号、125-126 頁）。

- 18 1926/3 James McDonald Gardiner — Missionary, Educator, Architect; The First Head of St. Paul's College Lived to See It a Great University — The Church's Mission in Japan Loses a Steadfast Friend.

James McDonald Gardiner—Missionary, Educator, Architect

The First Head of St. Paul's College Lived to See It a Great University—
The Church's Mission in Japan Loses a Steadfast Friend

By the Rev. Charles H. Evans

For thirty-one years missionary in the District of Tokyo

ON Wednesday, November 25, 1925, there passed to the life beyond one more of the early missionaries to Japan, of whom so few now remain, namely, Mr. James McDonald Gardiner, of Tokyo.

Mr. Gardiner was born in St. Louis, Missouri, on May 22, 1857. Educated at schools both in the United States and Scotland, the home of his ancestors, and at Harvard University, he had a brief experience in an architectural office in New York, before coming to Japan. In 1880 he was appointed to Tokyo. As head of St. Paul's College, Mr. Gardiner most certainly laid foundations as true as those of the buildings erected by him in later years.

With refined artistic taste, Mr. Gardiner naturally turned more and more to architecture. At first designing the buildings of the Mission and supervising their erection and preservation, this work came to absorb all his time and energy, and so he retired from St. Paul's and devoted himself to it. Until 1908, when he retired from the active work of the Mission, his architectural skill was almost exclusively employed on its behalf alone; but upon retirement he set up in business for himself.

In church architecture, as was natural, Mr. Gardiner especially excelled, and although nearly all of the church buildings of his handiwork in Tokyo were destroyed by the fire of 1923, specimens of his skill remain in many parts of the Empire, from Aomori in

the north to Kobe in the south. Although the plans for the later buildings of St. Paul's University were modified by another hand, the original conception was his, and few know the amount of thought and effort devoted by him to its development.

Although in business for himself, Mr. Gardiner remained until his death in close connection with the

Church's Mission, a trusted and beloved adviser and member of its most important committees. His equable and genial nature, his sterling worth and readiness for service of whatever character, rendered him respected and beloved by all who knew him.

His final illness was not of long duration, and up to the day of his last seizure he was active as ever. Mr. Gardiner will long be missed, and to many a friend Tokyo will never be the same as before, without that hospitable, genial, sympathetic friend.



RESIDENCE OF THE LATE J. McD.
GARDINER IN TOKYO

*Mr. and Mrs. Gardiner are seen standing
in the gateway*

- 18 1926年3月号 ジェームズ・マクドナルド・ガーディナー―宣教師、教育者、建築家。立教学校の初代校長は立派な大学を見るまで生きた―日本の聖公会のミッションは誠実な友人を失う。193頁。
訳出 193頁〔全文〕。

チャールズ・H・エヴァンズ師
東京伝道教区で31年間にわたって伝道

日本に來た初期の宣教師でいまでも存命している人はほとんどいないが、その1人である東京のジェームズ・マクドナルド・ガーディナー氏が1925年11月25日水曜日に他界した。

ガーディナー氏は1857年5月22日にミズーリ州セントルイスで生まれた。米国と、祖先の故郷であるスコットランド、そしてハーバード大学で学び、日本に來る前にしばらくニューヨークの建築事務所に勤めた経験がある。1880年に東京に赴任することが決まった。ガーディナー氏は立教学校の校長として、後年彼によって建てられた建築物と同様、しっかりとした基礎を築いたことはまちがいない。

洗練された芸術的感覚を備えたガーディナー氏は、当然のことながら次第に建築に向かっていった。初めてミッションの建築物を設計し、それらの建設と修繕の監督に当たったときすべての時間と全精力が奪われたため、彼は立教学校を退任してその仕事に専念した。1908年にミッションの現役を退くまで、彼の建築家としての技量はほとんどもっぱらミッションのためだけに使われていたが、引退してからは個人で仕事を始めた。

ガーディナー氏がその本領を教会建築で発揮したことは言うまでもない。彼の作品である東京の教会建築物は、1923年の火災でほとんどすべて破壊されたが、その技量の見本は、北は青森から南は神戸まで帝国の多くの場所に残っている。立教大学の後の建物の計画は別の手によって修正されたが、最初の構想は彼のものであり、その発展に彼がどれほどの考察と努力を捧げたか知る者はほとんどいない。

ガーディナー氏は個人で仕事をしていたにもかかわらず、死ぬまで聖公会のミッションと緊密な関係を持ち続け、信頼され慕われるアドバイザーであり、最も重要な委員会のメンバーであった。ガーディナー氏はその温和で優しい人柄と、立派な品格と、どんなことにも奉仕する姿勢により、彼を知る

すべての者から尊敬され慕われた。

彼の死の病はそれほど長く続かず、最後の発作が起きる日までいつもと変わらず活発であった。ガーディナー氏は長く惜しまれることだろう。そして多くの友人にとって、親切で温和で共感に溢れる友がいなくなった後、東京はもはや以前と同じではなくなるだろう。

注記：SM 誌 1926 年 7 月号には、日本帰任予定の船上で急逝した遣日宣教師アーヴィン・H・コレル (Irvin H. Correll) の記事が掲載されている (446 頁)。8 月号は、それが 1926 年 6 月 22 日の蒸気船「プレジデント・モンロー」号からの電報 (訃報) であったことと、彼の略歴などを報じている (514 頁)。また 8 月号は、新しい東京聖三一教会の建築予定地 (青山御所に面している) に最初のシャベルを入れる儀式を復活日の午後に行ったという、カール・E・ブランスタッドの記事を掲載している (500 頁)。記事 No. 25 参照。

Brief Items of Interest

BISHOP ROWE laid the corner stone of the new dormitory at St. Mark's Mission, Nenana, Alaska, on the Fourth of July. Unfortunately there was a perfect deluge of rain and so no pictures could be taken. In spite of the rain and the wind, which blew down two trees in front of the Mission, many visitors came up from town to take part in the ceremony.

After his visit at Nenana Bishop Rowe proceeded to the little mission of St. John's-in-the-Wilderness at Allakaket, farther north. While at Tanana on the return trip an Indian lad accidentally shot himself with a rifle. The Bishop immediately put him on his boat and rushed him to Nenana for medical assistance, "an errand of mercy," remarks the local paper, "such as has made him (the Bishop) known throughout the Northland."

DEACONESS EMILY L. RIDGELY, for sixteen years an evangelistic worker in our Hankow mission, is greatly in need of a portable typewriter. She would be quite content with a second-hand one. It is hoped that this note will meet the eye of someone who may be able to supply this need.

ON the eleventh of June Bishop Campbell confirmed a class of forty at St. John's Church, Cape Mount, Liberia, leaving the next day for Bahlomah, in the interior, to confirm those whom Miss Seaman had prepared for the rite.

ST. PAUL'S MIDDLE SCHOOL, Tokyo, has instituted a student city government. The principal is the mayor, three of the teachers are advisory heads of hygiene, athletics, and character departments. There is a municipal council composed of three from each class; then each class is also represented by fifteen members who form ward assemblies. From these fifteen three are elected to the municipal

council, making a municipal council of thirty for the whole school. The advisory committee is appointed by the school, as is the mayor. The other officials are elected by the student body. Under supervision and control the students will govern themselves and will try to realize in the student city the ideals of the institution. The Educational Department of Tokyo is very much interested in this project and the local papers have been full of it. It is not too much to say that, as never before, educational ideals at St. Paul's are becoming an inspiration and an example to the student life of Tokyo.

IF any reader of THE SPIRIT OF MISSIONS has a few sacred pictures to spare, the rector of a parish in Wyoming would be glad to receive them. They have just built a substantial but plain room for the Church School and he feels that pictures of this sort would help a great deal in his teaching. Please address the Rev. Henry A. Daniels, Trinity Church, Thermopolis, Wyo.

BISHOP HULSE needs a cabinet organ for the mission at Santiago, Cuba. Will anyone who is interested in supplying this need write to the Rev. A. B. Parson, 281 Fourth Avenue, New York?

MISS MARY WILLIAMS of Bala, Pennsylvania, is serving as a volunteer worker and nurse at the new hospital which Bishop Rowe has just opened at Wrangell, Alaska.

ARCHDEACON DRANE has called our attention to the fact that the airplane which caused so much excitement in our mission at Allakaket, Alaska, as noted in our August issue, was not the one which flew over the pole but, as Miss Hill correctly stated, one belonging to the Detroit Arctic Expedition. Needless to say, that pestilential person, "the headliner" was responsible for this error.

19 1926 年 9 月号 興味深い短信。587 頁。

訳出 587 頁左下 11 行目～右 16 行目まで。

立教中学校は学生市役所を設立した。校長は市長、3 人の教師がそれぞれ衛生部、体育部〔設備部か〕、人格部〔風紀部〕の主事である。各クラスの代表 3 人からなる市議会がある。それぞれのクラスは学校区会を構成する 15 人によっても代表される。これら 15 人の中から 3 人が市議会に選ばれ、市議会は学校全体で 30 人の生徒からなる。諮問委員会〔参事会か〕は市長と同じく学校によって任命される。その他の役人は全生徒から選ばれる。監督と管理の下、生徒は自分たちで統治し、学校市において学校の理想を実現することを目指す。東京の文部省はこの企画に非常に興味を示し、現地の新聞も詳しく報道した。立教学院の教育の理想が東京の学生生活にとってこれほど刺激と模範になったことはかつてないと言っても過言ではない。

注記：ミス・C・G・ヘイウッド (C.G.Heywood) は、特別休暇後、日本に帰任するため、サンフランシスコを 1926 年 7 月 24 日に出国した (SM 誌 1926 年 9 月号、590 頁)。新任遣日聖職宣教師ノーマン・S・ハウエル (Norman S. Howell) は 1926 年 8 月 28 日にサンフランシスコから出国。同じく新任宣教師ミス・ミルドレッド・P・ラッセル (Mildred P. Russell) は 8 月 21 日にサンフランシスコから出国し、9 月 6 日に東京に到着。新任のミス・アライア・ビショップ (Arria Bishop) は 9 月 7 日にシアトルから出国、9 月 24 日に東京に到着した。新任のミス・マーガレット・マイヤーズ (Margaret Myers) と女性執事 S・T・ナップ (S.T. Knapp) は、9 月 30 日にヴァンクーヴァーから出国し、ともに 10 月 12 日に東京に到着した (SM 誌 1926 年 10 月号、651 頁、11 月号、715 頁、12 月号、780 頁)。マイヤーズはその後、特別休暇で 1927 年 5 月 12 日に横浜を出港し、5 月 23 日にシアトルに到着した (SM 誌 1927 年 6 月号、372 頁)。アーネスト・W・フート (Ernest W. Foote) は休暇帰国で 1926 年 8 月 24 日にサンフランシスコに到着した (SM 誌 1926 年 10 月号、651 頁)。

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Japan's women are realizing their power and ability, and each year the kindergarten teachers' group shows more interest and ability.

When the department was organized every one hoped it would grow to twenty, but no one dreamed that in five years time we would be turning girls away. Only one model kindergarten for practice work was planned then, but now our girls are practicing in nine Mission kindergartens, four of which belong to other Churches.

The senior girls have one year of practice teaching and every student is required to plan and teach many lessons. All the regular kindergarten subjects are taught in addition to piano and organ. The department is the proud possessor of a brand new American-made piano, the gift of a New York parish.

Pianos are scarce in Japan and even

more so in kindergartens. Imagine doing rhythms and marching to a squeaky old organ, one-half of whose keys are broken beyond repair. Yet that is the condition in some ten of our kindergartens. Does it discourage the teachers? Only a little. Last week one girl told me she had five organ pupils who paid her one *yen* a month and that this money is being put into her "piano fund" for a new kindergarten piano. Do you wonder we are proud of St. Agnes' Training School graduates?

Some time ago the good news of the Corporate Gift reached us and there was much rejoicing in Kyoto. We of the Training School are looking forward to larger quarters, more opportunities, larger groups hearing about the Master, more girls going out each year to carry the Message of Love to those who know it not.

Who Will Take Advantage of This Opportunity?

THE Church's Program for the present triennium contains in the "Advance Work" section an item of \$40,000 for land, buildings and other equipment in the Japanese diocese of Tokyo. Bishop Motoda desires to use that amount, as soon as it is available, to secure property in the growing Tokyo suburbs. Here the solid, substantial, middle-class Japanese live. The Christian message makes a most effective appeal to them.

Writing on December 13 Bishop Motoda tells me:

"Today I found a lot of 244 *tsubo* (about 8,800 square feet) for sale in Asagaya. I talked with the owner and asked him not to sell to any one else, but to hold it for two or three months for me. This land is *yen* 50 per *tsubo* (36 square feet) and including the buying tax would cost about *yen* 12,500. At present exchange that would be \$6,200 gold.

"Asagaya is, as you remember, the first of the suburban churches I want to get started. Could you possibly find some one who would give this amount at once? I am very anxious to secure this land since if I do not get this piece there is no other good lot available. Besides land prices are rising."

It is most important that the Mother Church here in the United States should help this young Japanese diocese of Tokyo to secure equipment necessary for effective work.

Bishop Motoda is a graduate of our St. Paul's, Tokyo. Then he came to the United States, took a college course with distinction at Kenyon and was prepared for the ministry at the Philadelphia Divinity School.

I wish it were possible for me to cable him at once: "Buy Asagaya land."

Will any one make it possible?

JOHN W. WOOD.

20 1927年2月号 このチャンスを生かすのは誰か？ 80頁。

訳出 80頁下段〔全文〕。

聖公会の向こう3年間計画は、「進展事業」の部に日本の東京教区における土地、建物およびその他の装備のために40,000ドルを含んでいます。元田主教は拡大する東京郊外で地所を確保するために、この金額が手に入り次第使用したいと思っています。そこには堅実な中産階級の日本人が数多く暮らしています。キリスト教のメッセージは、彼らに対して最も効果があります。

12月13日、元田主教は私に次のように書いてきました。

「今日私は阿佐ヶ谷に244坪（約8,800平方フィート）の土地が売りに出されているのを見つけました。持ち主と話をして、その土地を他の誰にも売らず、2、3か月私のために取っておいてもらいたいと頼みました。土地の価格は坪（36平方フィート）当たり50円で、売却税を含めるとおよそ12,500円になるでしょう。現在の為替では金6,200ドルでしょう。

覚えておられると思いますが、阿佐ヶ谷は私が始めたいと考えている最初の郊外教会です。この金額をすぐに出せる人を見つけてもらえないでしょうか？ 私はこの土地を確保したいと強く願っています。これを見逃したら、他に良い土地はないからです。そのうえ土地の値段も上がっています。」

最も重要なのは、この若い日本の東京教区が効果的な事業に必要な装備を確保するのを、合衆国の母教会が助けるべきだということです。

元田主教は立教学院を卒業しました。それから合衆国に来てケニヨン・カレッジを優秀な成績で卒業した後、フィラデルフィア神学校で聖職に就く準備をしました。

できることならすぐ彼に「阿佐ヶ谷の土地を買え」と打電したく思います。誰かそれを可能にしてくれる人はいませんか？

ジョン・W・ウッド

注記：SM誌1927年1月号は、京都の開拓宣教師の1人であるミス・マーサ・オールドリッチ（Miss Martha Aldrich）が1926年10月7日に逝去した、と報じた（54頁）。SM誌1927年4月号によると、京都地方部のミス・E・L・フート（E. L. Foote）は休暇帰国のため1927年1月23日に横浜を出港し、2月9日にサンフランシスコに到着（245頁）。その後、1927年9月21日に京都に到着した（SM誌1927年11月号、700頁）。

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forty years, was built and partly endowed by a devout Methodist woman, and is supported by tuition fees and grants from the Methodist Board. There is a corps of 21 teachers, and some 300 boys and girls of all grades, mostly boarders. Its graduates are eagerly sought for clerical work by the business men of Texas. Also many of its boys and girls have become missionaries to their people on both sides of the border. The finely-equipped school rooms, library and dormitories have an air of brightness and refinement. The theater-like auditorium and chapel centers most impressively in its one adornment, a life size Hoffman's "Christ in the Temple."

I visited elsewhere churches, welfare centers, schools and seminaries, Presbyterian and Congregational, as well as Baptist and Methodist, South and North.

Roman Catholic churches I saw a plenty and large numbers of Mexicans attend them. But I was told that the men were becoming indifferent and hostile, and that the boys and girls growing up amid American life were fast leaving the Church of their fathers and all religion.

It is interesting and rather shaming to us to record the extent of the Prot-

estant work along the border, of which I have given a few examples. All honor to these Christians who according to their lights have striven to do their duty for over half a century.

The Presbyterians (North), the Methodists (North) and the Methodists (South) have each in the border field three field executives and about 50 pastors, 60 teachers and 20 social workers. The Baptist (South), Baptist (North), Congregational and Presbyterian (South) have each about half that number, while a lesser number are faithfully working under the Disciples, Free Methodists, Friends and United Brethren. *Our Church has just 2 women missionaries, sent and financed by the Church.* We have been at it but three years.

One more word and then this will be continued in our next. Although I gleaned from those who know the Mexicans well all sorts of contradictory statements as to their worth or worthlessness, I think it is quite true to conclude that the Mexicans are just human beings, rather lovable ones at that, who have just as great potentialities for good as any other race, and just as much right to God and life. What they need is a fair chance.

[To be continued in June]

Dr. Wood Endorses National Church Mission in Japan

THE article in the April SPIRIT OF MISSIONS by the Rev. W. H. Murray Walton on the National Church Mission planned for Japan to mark the fortieth anniversary of the Nippon Sei Ko Kai has aroused much interest in this country. It was my privilege, during a visit to Japan in 1924, to meet Mr. Walton and to discuss with him the far-reaching work he was doing through the Japan Daily Press in bringing Christian truth directly to the attention of thousands of people who might never hear the spoken word. The results as they were summarized by Mr. Walton in his article are certainly re-

markable, but they are only a beginning of what may be done if this form of work can have adequate support. It would give me the greatest pleasure to forward to Mr. Walton any gifts those who have read his article may desire to send to make possible a broadcasting of the Christian message through the press of Japan. I should also be glad to send a copy of THE SPIRIT OF MISSIONS containing the article to any interested person who has not seen it.

JOHN W. WOOD, D. C. L.
Executive Secretary the Department of Missions, 281 Fourth Ave., New York, N. Y.

21 1927 年 5 月号 ウッド博士は日本における現地聖公会の伝道を支援する。276 頁。

訳出 276 頁下段〔全文〕。

W・H・マレー・ウォルトン師が日本聖公会の 40 周年を記念して『スピリット・オブ・ミッションズ』〔1927 年〕4 月号に寄せた、日本のために計画された現地聖公会の伝道に関する記事は、この国に対する大きな関心を引き起こしました。1924 年に日本を訪れた折りにウォルトン氏と会い、彼が「ジャパン・デイリー・プレス」を通して行っている遠大な事業について話し合えたことは、私にとって大変名誉なことでした。彼は、本来なら決して話された言葉を聞くことのない何千という人々に直接キリスト教の真実を伝えています。ウォルトン氏が記事の中で要約している結果は、確かに注目に値するものですが、それはこの形の事業が十分な支援を得ることができたなら達成できるであろうものからすれば、ほんの序の口にすぎません。この記事を読んだ人が日本の新聞を通して、キリスト教のメッセージを広めることを可能にするために何らかの寄付をしてくれたら、私は喜んでウォルトン氏に転送したいと思います。また、この記事が載っている『スピリット・オブ・ミッションズ』をまだ見ていない人で興味のある方には、喜んで一部お送りします。

ジョン・W・ウッド民法学博士

伝道部門総主事

ニューヨーク州ニューヨーク 4 番街 281 番

Notes from Japan

ONE of the branches of the Church's work in Japan nearest to Bishop McKim's heart is the work for lepers at Kusatsu. "Until fifteen years ago," says Bishop McKim, "Kusatsu was like a place of perdition, full of rottenness and uncleanness. It is now a paradise for more than three hundred of God's children who are looked upon as physically loathsome, but whose souls have been cleansed and sanctified by the Holy Spirit of God, in whose sight they are beautiful. This activity has been carried on up to the present without any direct appropriation from the Church at home and the necessary expenses have been met largely by a devoted woman whose life and all that she has are consecrated to God's service. Miss Mary Cornwall Legh is now approaching seventy years of age and lives the most ascetic of lives.

"May I set before the Church my urgent prayer that individual Churchmen and women may see in this a call from God to relieve us of some of the responsibility for the financial burden which we are now carrying. There is no mission work in Japan which yields such splendid spiritual results as that at Kusatsu. There are more baptisms and confirmations there than at any church or institution of the American Church Mission in Japan."

Any gifts sent to the Department of Missions will be promptly forwarded to Bishop McKim.



IN HIS Annual Report for 1926 Bishop McKim justly emphasizes the need of equipment for St. Margaret's School, Tokyo. He says: "The school is sadly handicapped by its lack of sufficient buildings. Those now in use are temporary structures built after the earthquake of 1923 with money from the Emergency Fund. These must be replaced by reinforced concrete buildings. The present buildings are too small and quite insufficient

for the present limited number of pupils. The rapidly increasing population of the suburb in the neighborhood of the school makes it important that we do something to meet the demands made upon us. We realize the number and importance of the appeals constantly made upon the sympathy and generosity of the Church at home, but we venture to ask for a few more crumbs for St. Margaret's School. We are grateful to the large-hearted women who did so much in the Gold and Silver Offering, and wish it were possible to send our thanks to each one who took part in it."

The Japan Reconstruction Committee had hoped that at least a year ago it would be possible to provide the \$150,000 necessary for the construction of a new, permanent classroom building. Unfortunately conditions were not favorable for pushing the Japan reconstruction appeal. Nothing has been done for a year. The matter must be taken up again in the near future and provision made for St. Margaret's. A splendid beginning has been made in the approximately \$100,000 given by the women of the Church through the Gold and Silver Offering.



THAT something is being done in connection with the Reconstruction Work in Japan is evidenced by Bishop McKim's comment upon the new Holy Trinity Church, Tokyo, with its memorial chancel to Miss Delafeld, the much beloved president of the New York Woman's Auxiliary, which is nearing completion. "It is a beautiful structure," writes Bishop McKim, "earthquake and fireproof, and will seat about 250 people. A well equipped parish house of the same design is attached to it. There is also a parsonage for the pastor of the Japanese congregation, and there is a fund for the residence of the chaplain for the American congregation."

22 1927 年 7 月号 日本からのノート。430 頁。

訳出 430 頁左下 12 行目～右最後の行まで。

1926 年の年次報告でマキム主教は、正しくも立教高等女学校の設備が不足していることを強調している。彼は次のように述べている。「学校は十分な建物がないために悲しむべき不利な条件下に置かれています。今使われているのは 1923 年の地震の後に緊急援助基金からの資金で建てられた仮設の構造物です。これらは鉄筋コンクリートの建物によって置き換えなければなりません。現在の建物は小さすぎ、現在の限られた人数の生徒にも全く不十分です。学校周辺の郊外の人口が急速に増えているので、私たちに向けられた需要に応えるために何かすることが重要です。私たちは本国聖公会の好意と寛大さを頼って、ひっきりなしに数多くの重要な嘆願をしていることを承知していますが、立教高等女学校のために、敢えてもう少しお願いします。私たちはこれほど多くの金と銀の献金をしてくれた心の広い女性たちに深く感謝しており、できることなら参加した一人ひとりにお礼を申し上げたい気持ちです。」

日本復興委員会は、少なくとも 1 年前は新しい恒久的な校舎に必要な 150,000 ドルを拠出できると期待していた。しかしあいにく情勢は日本復興の訴えを後押しするには有利ではなかった。1 年間何もなされなかったのである。この件は近い将来再び取り上げられて、立教高等女学校のために対策を講じなければならない。聖公会の女性たちの手による金と銀の献金で贈られた約 100,000 ドルは輝かしいスタートであった。

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日本の復興事業に関連して行われていることは、マキム主教の聖三一教会についてのコメントが証言している。その内陣は、女性伝道補助会のニューヨーク支部長ミス・デラフィールドを記念して造られるもので、まもなく完成する。マキム主教は次のように書いている。「それは美しい耐震・耐火構造で約 250 人収容できます。同じ設計で設備の整った信徒会館がこれに付属します。日本人会衆のための牧師の住まいと、アメリカ人会衆のためのチャプレンの住居の基金もあります。」

Brief Items of Interest

A MEMBER of the Church in the Diocese of New York has established with the Foreign and Domestic Missionary Society a trust fund of \$30,000. The income is to be used for the support of St. Margaret's Home, Kusatsu, Japan. The Home itself was given a few years ago by the same donor for the care of the untainted children of leper parents. It is a part of the merciful and self-sacrificing work carried on among lepers by Miss Mary Cornwall-Legh, under the auspices of our Church in the Diocese of North Tokyo.



THE students in the DuBose Memorial Training School at Mont-eagle, Tennessee, work among the mountain people of that state, going from community to community where no religious services are held. They would like very much to have a little portable organ that could be carried on the shoulder. Will anyone who is interested in promoting this work write to Archdeacon Claiborne at Seewanee, Tennessee?



RESIDENTS of different nationalities in Santo Domingo gave Archdeacon Wyllie a Ford sedan as an Easter present, his old automobile having given out. One of the first uses the archdeacon made of his new car was to visit Bishop Carson in Haiti by means of the new automobile road which connects the two districts. This new road makes it possible to do in a long day's ride what formerly meant a voyage by water from Santo Domingo to Porto Rico and back to Haiti.



BISHOP McKIM sends word of the death in Kawagoe on April 6 of the first priest ordained in the *Nippon Sei Kokwai*, the Rev. Masakadzu Tai. He was ordained deacon by Bishop Williams in 1884, and priested by Bishop Hare when he made a visita-

tion in Japan in 1891. In his younger days Mr. Tai was one of the most eloquent Christian preachers in Japan, and an aggressive and fearless evangelist. He was a soldier under the Shogun in his early years. When he became a Christian he was cast out by his family and ostracized by his friends. Mr. Tai was one of the most genial and friendly of men and was the best known and best loved citizen of the city of Kawagoe.



THE annual report for the year 1926 of the cathedral parish of St. Mary and St. John, Manila, P. I., shows that 435 services were held during the year, that the Church School is the largest in its history, and that one thousand more communions have been made than in any previous year—the number for 1926 being over three thousand. For the first time the parish met its apportionment; in fact, overpaid it by 100 pesos.



IN THE April SPIRIT OF MISSIONS we gave an account of the way in which Miss Rosa Camfield, our missionary among the Utah Indians, had lost all her worldly possessions by fire. It was a pleasure to receive a note from her the other day in which she said "It certainly was a fine thing for me that you wrote up that item for THE SPIRIT OF MISSIONS. I do want you to realize what a tremendous help THE SPIRIT OF MISSIONS has been to me! A thousand, thousand thanks to all my generous friends. My needs are well supplied."



GREAT numbers of student nurses from all over the country come to the Training Schools for Nurses in New York and many graduate nurses also come for study. Bishop Manning would like to assure those of our Church of a personal welcome to his diocese and to this end he asks that clergy will send the names of nurses

23 1927 年 7 月号 興味深い短信。433 頁。

訳出 433 頁左下 7 行目～右 12 行目まで。

マキム主教は日本聖公会の最初の司祭田井正一師が、〔1927 年〕4 月 6 日川越で亡くなったことを知らせた。彼は 1884 年（注 1）ウィリアムズ主教によって按手された執事で、ヘア主教が 1891 年に訪日したおりに司祭に按手された。田井氏は若かりし頃、日本で最も雄弁なキリスト教説教師であり、恐れを知らない積極的な伝道者だった。彼は最初將軍に仕える武士であった。キリスト教徒になったとき、家族から見放され、友人からは仲間外れにされた。田井氏は最も温和で優しい男の 1 人であり、川越市の最も著名で慕われた市民であった。

（注 1）1883 年の誤り。金井登とともに、日本聖公会最初の日本人聖職者。米国聖公会日本ミッションが輩出した。

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deacon, the vestry and three members of the Woman's Auxiliary. About \$3,000 was promised locally, the Bishop promised another \$3,000 from district funds, the little rectory was sold for \$3,500, the little undertaking-parlor church was sold for \$250, and a contract was let for \$12,000. The builders were experienced men from Omaha, the plans were drawn upon the suggestions of the Archdeacon and the work began. It was a great undertaking for a little band of about thirty people away in Western Kansas.

But the expenses began to multiply, seats, furnishings of all kinds for church and parish hall, memorial windows, a memorial altar and a beautiful reredos, a Lady Chapel, choir vestments and the many other things that go to equip a modern church were all added to the original cost. The Guild set to work to raise the money for the hall, various families offered to pay from \$50 to \$450 for the memorial windows, the builders donated many a special service, the Eastern Kansas firm supplying the brick gave one car-load free delivered on the ground and \$500 to help put the bricks into the church. Two women of the Auxiliary went to Denver with \$25 to purchase lights, made a contract for \$400 and

paid it in three months. The city library donated the lights for the parish hall. People of the various Christian bodies of the city gave valuable contributions—all working, giving and praying with all their might.

The building was practically finished by Christmas, 1926. The humble beginning had grown into a church complete and worth at least \$25,000, of which four-fifths has been raised and only \$5,000 remains to be paid.

The Archdeacon after consultation with the Bishop determined to open the Church with the first service of the Bishops' Crusade of the district in the new year. It was a wonderful Crusade. The Church membership was doubled, the Sunday School re-established, many were baptized, and when the Bishop came for the dedication twelve adults were confirmed.

This church is the most beautiful in the city of Goodland, a testimony to the leadership of Bishop Mize, and to the faith and devotion of a small but enthusiastic group of Church people. The inspiration of the opening services will never be forgotten. The church was opened with the saving of souls and the keynote of the Church's life in that part of Kansas definitely struck.

Distinguished Japanese Scholar Here

THE REV. T. TAKAMATSU, D. D., of the diocese of Kyoto, Japan, expects to be in the United States taking post-graduate work at the General Theological Seminary during the academic year 1927-1928. Dr. Takamatsu is rector of St. Mary's, Kyoto, one of the younger clergy of the diocese, and a man of already wide and increasing influence. His unusual abilities have been recognized on numerous occasions. Among other posts he holds that of official interpreter for the Imperial Family on its visits to Kyoto. In November, 1928, he is to act in this capacity when the enthronement of the

present Emperor occurs in Kyoto.

Dr. Takamatsu has specialized in New Testament studies and some years ago was asked to write all the articles on the New Testament for a national encyclopedia projected by a firm of Japanese publishers. The plans call for a work on a scale not unlike that of the Encyclopedia Britannica.

Dr. Takamatsu expects to arrive in the United States about October 1 and will go into residence immediately at the General Theological Seminary. He speaks English excellently and interpreted for Bishop Gailor and Dr. Wood during their visit of 1923-1924.

24 1927 年 10 月号 卓越した日本人学者が訪米。624 頁。

訳出 624 頁下段〔全文〕。

京都〔伝道〕教区の神学博士高松〔孝治〕師は、合衆国でジェネラル神学校の大学院生として 1927-1928 年度に研究を行う予定である。高松博士は京都の聖マリア教会の牧師であり、同教区の若い聖職者の 1 人であり、既にその広い影響力を増しつつある。彼の異例の能力は多くの機会で認められている。いくつかある職位の中で特に、皇室が京都を訪問する際には公式通訳を務める。1928 年 11 月に京都で今上天皇の即位の儀が執り行われるときも、同様の職務を務めることになっている。

高松博士は新約聖書の研究が専門で、数年前日本の出版社が企画した国内の百科事典のために新約聖書に関する記事をすべて執筆するように依頼された。この計画はブリタニカ百科事典に劣らない規模の作業を要求する。

高松博士は〔1927 年〕10 月 1 日頃合衆国に到着して、ジェネラル神学校のすぐ近くにある住居に入る予定である。見事な英語を話し、ゲイラー主教とウッド博士が 1923 年から 1924 年にかけて来日したときも通訳した。

注記：K・E・ブランスタッドはシベリア経由で帰国のため、東京を 1927 年 7 月 2 日に出発し、ニューヨークに 8 月 6 日に到着した（SM 誌 1927 年 9 月号、567 頁）。マキム主教夫妻は夏休暇で帰米のため、横浜を 1927 年 7 月 7 日に出発し、シアトルに 7 月 18 日に到着した（SM 誌 1927 年 9 月号、567 頁）。マキムはアラスカで 26 日間過ごし、ミッション拠点を訪問したことが報告されている（10 月号、629-630 頁）。26 年間に日宣教師を務めたチャールズ・F・スイート（Charles F. Sweet）が 72 歳で逝去した（SM 誌 1927 年 10 月号、630 頁）。聖職の高松孝治博士は米国留学のため神戸を 1927 年 9 月 19 日に出発し、サンフランシスコに 10 月 6 日に到着した（SM 誌 1927 年 11 月号、700 頁）。

Brief Items of Interest

SOME time ago a group of Bishop Rowe's friends, under the chairmanship of Bishop Sumner of Oregon, began to gather a Bishop Rowe Foundation Fund in commemoration of the Bishop's long service in Alaska. The goal set was \$100,000. All but \$16,000 of this amount has been raised and it is hoped that the fund may be completed and presented to the Bishop by February, 1928.

Every cent of this fund will go direct to the Bishop, to be used for the building projects he has at heart. Checks can be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, or to Mrs. John Markoe, Chairman of the Women's Committee for the Bishop Rowe Fund, 1630 Locust Street, Philadelphia, Pa., marked "For the Bishop Rowe Foundation Fund."



IN THE death of the Right Rev. Edwin Stevens Lines, D. D., Bishop of Newark, on October 25, the Church lost a wise and fearless leader. For a quarter of a century Bishop Lines was closely identified with the legislative body of the Church. In 1901, while still the rector of St. Paul's Church, New Haven, he was elected as a member of the Board of Managers of the Domestic and Foreign Missionary Society, remaining on the same body when he became a Bishop in 1905 and retaining his seat when the Board of Managers became the Board of Missions in 1906. He served on the board continuously until the reorganization of the Church in 1919, when he was elected a member of the National Council, retiring at his own request at the General Convention of 1925.

The Right Rev. Arthur Selden Lloyd, D. D., Suffragan in the Diocese of New York, who was associated with Bishop Lines from 1900 until the reorganization in 1919, pays this tribute to an old friend:

"Within a very few days of my coming to the office he came down from New Haven, where he was then rector of St. Paul's Church, to bid me God-speed and to assure me of his constant support.

"I shall always bear in grateful remembrance the generous way in which he fulfilled his promise. As long as I was in the office he was my understanding advisor and supporter. Those who knew Bishop Lines will realize what this meant to me because they know of his wisdom and his clear understanding of what it is that our Lord has called His Church to do on His behalf."



ON NOVEMBER 17 the new Holy Trinity Cathedral, Tokyo, which replaced the church destroyed in the earthquake, was consecrated by the Right Rev. John McKim, Bishop of North Tokyo, assisted by Bishop Motoda of Tokyo, and Bishop Naide of Osaka.

The new church is a beautiful structure of reinforced concrete which will resist any future earthquakes and is situated in a fine part of the city. The chancel, including the altar, was given by the Woman's Auxiliary of the Diocese of New York as a memorial to their late president, Miss Elizabeth Ray Delafield.

We hope to give a more extended account of this occasion in a future issue of THE SPIRIT OF MISSIONS.



IF ANY of our subscribers have copies of the October number which they can spare we should be grateful if they would mail them to us at 281 Fourth Avenue, New York, New York, as the edition of THE SPIRIT OF MISSIONS for October is completely exhausted. Please mail them *flat*, as rolled copies are of no use for our purpose.

25 1927 年 12 月号 興味深い短信。757 頁。

訳出 757 頁右 19 行目～右下 12 行目まで。

〔1927 年〕11 月 7 日、地震で破壊された教会に代わって建てられた新しい聖三一教会が、北東京〔地方部〕のジョン・マキム主教の司式、東京〔教区〕の元田〔作之進〕主教と大阪〔教区〕の名出主教（注 1）の補佐で聖別された。

新しい教会は将来どんな地震にも耐える鉄筋コンクリートの美しい構造物で、東京のすばらしい場所に立地している。祭壇を含む内陣は、ニューヨーク教区の女性伝道補助会から、元支部長ミス・エリザベス・レイ・デラフィールドの記念として贈られたものである。

この件については、次号以降の『スピリット・オブ・ミッションズ』により詳しいことを報告できるものと思う。

（注 1）名出保太郎。

The Right Rev. John McKim, D. D.

Senior Bishop of the Church in Japan and
President of the Synod of the Nippon
Sei Ko Kwai (Holy Catholic Church in Japan)

BISHOP McKIM is a native of Massachusetts who took his B. D. degree at Nashota in 1879, was priested and appointed for missionary service in Japan in the same year. Four years later he was consecrated Missionary Bishop of Yedo (as Tokyo was then called) and has served continuously in Japan with marked ability and devotion ever since. He is now senior Bishop of the Church in Japan, President of the Synod of the Nippon Sei Ko Kwai, Bishop of North Tokyo, and Bishop in charge of Tohoku.

The Nippon Sei Ko Kwai, organized in 1887, contains ten dioceses: four are English, three American—North Tokyo, Tohoku and Kyoto—one Canadian and two Japanese—Tokyo in charge of the Right Rev. J. S. Motoda, D. D., and Osaka under the Right Rev. Y. Naide, D. D. Both these Japanese Bishops are the product of the educational institutions of our Church fostered by Bishop McKim.

Probably few people realize what a wonderful nation Japan is. A country about equal in area to Texas minus Delaware sustains a population of over 77,000,000—a little more than three-quarters of the population of the entire continental United States. The place which Japan has made for herself among the nations of the world is probably due largely to two sources—freedom from internal strife and the stress laid upon education. According to tradition, the Empire has existed under a single dynasty since 660 B. C., while the best educational methods of western countries have been adopted and nearly one hundred percent of the children of proper age attend school. Shintoism and Buddhism are the

chief religions with nearly two hundred thousand priests ministering in innumerable temples and shrines. The influence of the Christian Church upon the life of Japan is out of all proportion to the number of its adherents. The Nippon Sei Ko Kwai is a compact national body of twenty-five thousand members, self-governing, self-propagating and partly self-supporting. St. Paul's University is one of the leading educational institutions in Japan; the fame of St. Luke's Hospital is known all over the Orient. A Divinity School, a Catechetical School and a Training School for Bible Women have graduated many Japanese evangelists.

In September, 1923, the entire world was shocked by the tidings of death and destruction wrought by the great earthquake and fire. Bishop McKim's first message to the Church at home, "All gone but faith in God!" has become historical. That faith has been justified. The same year saw the consecration of the two Japanese Bishops who are supported by their own people. Some of the buildings destroyed have been rebuilt and new stations opened. Last September Holy Trinity Cathedral, Tokyo, was consecrated, replacing the church destroyed in the earthquake.

Further information about Bishop McKim and the work in Japan may be found in the *General Church Program* and in the *Handbook on Japan*. On page 47 of the latter is a comprehensive bibliography of the subject. Both books are published by The National Council and may be procured from the Book Store, 281 Fourth Avenue, New York. The *Program* is 50c postpaid and the *Handbook* 40c postpaid.

Brief Items of Interest

OUR New Year's Greeting to our subscribers takes the form of the first of twelve portraits of missionary bishops, printed on paper suitable for framing, which will appear month by month in 1928. The bishops will be presented in the order of their consecration, beginning in the present number with Bishop McKim of North Tokyo, our veteran in Japan. Each portrait will be accompanied by a short sketch of the man and his field. (See page 44 for sketch of Bishop McKim.)



DEACONESS ANNA G. NEWELL, *Directora* of Hooker School, Mexico City, since December 1921, has resigned to accept an election as Dean of the School for Christian Service and Deaconess Training at Berkeley, California. She enters upon her new duties January 1st, 1928.

In accepting her resignation Bishop Creighton wrote: "There is nothing left for me to do but to accept your resignation. You have assured me that you will never lose your interest in Mexico and I am sure of it. And may I say that your contribution to her has been notable. During the interim it was your courage and vision more than anything else which kept the light of our work burning here in the States. For that, and for all else you have done, I am grateful."



THE Committee on Literature for the Blind, through the kindness of interested friends, has several hand-made copies of the service of *Baptism of Those of Riper Years*; the *Catechism* and the *Order of Confirmation*. Clergymen who would like to borrow any of these may do so by writing to Mrs. W. J. Loaring Clark, secretary, Sewanee, Tennessee. The services are transcribed into Revised Braille, Grade 1½.

The Church Herald for the Blind, the monthly magazine which has been issued under the auspices of this com-

mittee during this year, has a circulation of three hundred copies. The increase in number has been made possible through the generous gifts of two friends of the Blind.



IOLANI School for boys in Honolulu has made a splendid record during its sixty years of existence in spite of the fact that it has occupied a building quite inadequate for its purpose. The friends of Iolani will rejoice to know that the school is moving to a new location and has a much more satisfactory building. The opportunity arose to acquire Craigside, the estate of Mr. Clyde Davies, a wealthy English resident of Honolulu. When Mr. Davies returned to England he said that he would rather have his house used for Iolani than for any other purpose. His offer was a generous one and was accepted by Bishop La Mothe.



THE REV. LEICESTER F. KENT, who has been in charge of Cordova and other missions on the southeastern coast of Alaska, has succeeded the Rev. Frederick Drane as Archdeacon of the Yukon. Mr. Drane, who was forced by ill health to give up his work in Alaska, is recovering, but it is thought better that he should work in a less strenuous climate than Alaska. Archdeacon Kent will have headquarters at Fort Yukon.



THE REV. W. JOSSELYN REED of Liberia says that "no one should come to the mission field who is not willing to work, all kinds of work, and work hard." Mr. Reed practices what he preaches. Since June, 1925, he has been engaged in repairing the Irving Memorial Church at Cape Mount. This building dates from the end of the last century, and that is a long life for a church in Africa. Mr. Reed has succeeded in putting a new roof on the chancel and vestry

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room and is now beginning on the rest of the church, doing much of the work himself. Like most other jobs of this kind there was more to do than the builders had expected. The ceiling planks were nearly all rotten and the timbers were in frightful condition. "We must feel fortunate," he says, "that we got them down before a storm came and broke them down. It might well have happened during a service."



AMONG interesting new publications THE SPIRIT OF MISSIONS welcomes *Jews and Christians*, a magazine of reconciliation, Volume 1, Number 1, "published quarterly if funds permit" by the Hebrew Christian Publication Society, as the official organ of evangelistic effort among the Jewish people of America. While many communions are represented in this enterprise it has always claimed notable coöperation in the Episcopal Church, Bishops Lloyd and Rhinelander being particularly interested.

The magazine of ninety-eight pages is being sold at fifty cents the copy. The Society maintains offices at 405 Bible House, New York, and through literature addressed to many types in numerous tongues presents the Gospel Message.



THE REV. THEODOSIUS S. TYNG, retired missionary from Japan, died on October 19 at St. John's rectory, Barrington, Rhode Island, where his son, the Rev. Dudley Tying, was rector.

Mr. Tying was appointed a missionary to Japan in 1878, serving at St. Timothy's School, Osaka, for seven years, and as head of St. Paul's School, Tokyo, from 1891 to 1897. He was a professor in Holy Trinity Divinity School, Tokyo, from 1889 to 1895. He retired from the field in 1909.

He was the author of the *New Translation of the Gospel of St. Luke* in Japanese.

THE RIGHT REV. THOMAS CASADY, who was consecrated on October 2 in his parish Church of All Saints, Omaha, as Bishop of Oklahoma, has taken up residence in his new district. Under the leadership of Bishop Thurston, Oklahoma has made gratifying progress towards becoming a self-supporting diocese and we feel sure that under Bishop Casady this progress will continue.



IN THE SPIRIT OF MISSIONS for August we said that Miss Margaret S. Ridgely was the founder of the House of Bethany at Cape Mount, Liberia. Miss Ridgely asks us to correct this assertion. She says "Miss Agnes P. Mahony was the founder of the House of Bethany and not I." We are glad to make this statement in the interests of accuracy.



A MISSION craft shop has been opened at 542 Calle San Luis, Manila, for the sale of the articles manufactured in our various missions. Among them are laces, bedspreads and woven goods of attractive design from Sagada. From Zamboanga comes some of the Moro woven cloth.

The shop is in charge of Mrs. Alger, who has been connected with the Cathedral in Manila and Holy Trinity Chapel in Zamboanga for the past ten years. It is hoped that tourists intending to visit Manila will bear the Mission craft shop in mind.



HAS any reader of THE SPIRIT OF MISSIONS a good sewing machine which she could spare for a good purpose? If so, the nurses at the Emerald-Hodgson Hospital, Sewanee, Tennessee, would gladly receive it. They have a great deal of sewing to do, not only for themselves and for the hospital, but for the patients. A radio, also, would be a blessing to those who have to spend many weary hours in bed. Please address communications to the Rev. W. S. Claiborne, Monteagle, Tennessee.

26 1928年1月号 神学博士ジョン・マキム主教。日本聖公会の最長老主教および日本聖公会総会議長。44頁。
訳出 44頁〔全文〕。

マキム主教はマサチューセッツ州の生まれで、1879年にナショタで神学士の学位を取得、同じ年に司祭となり、日本の宣教師に任じられた。4年後（注1）に江戸（当時東京はこう呼ばれていた）の伝道主教に按手され、以来その際立った能力と献身をもってひたすら奉仕し続けてきた。現在は日本聖公会の最長老主教、日本聖公会総会議長、北東京〔伝道教区〕主教、そして東北〔伝道教区〕管理主教である。

1887年に設立された日本聖公会は10の教区（注2）を擁している。すなわち、英国人教区4、米国人教区3—北東京、東北、京都—カナダ人教区1、日本人教区2—神学博士元田〔作之進〕師が管理する東京と神学博士名出〔保太郎〕師が管理する大阪（注3）。この二人の日本人主教は、マキム主教によって育まれた聖公会の教育機関の成果である。

日本がどれほど素晴らしい国であるか知っている人は少ないだろう。この国はテキサス州からデラウェア州を引いた面積にほぼ等しいが、人口は大陸である合衆国全体の4分の3をやや上回る7,700万人以上に達する。日本が世界の国々の間で現在の地位を占めるに至った主な要因として、おそらく2つの要因が挙げられよう。すなわち、内乱がないことと、教育に力点を置いていることである。伝説によれば、天皇が紀元前660年から単一の王朝の下で存続する一方、西側諸国の最良の教育方法を取り入れ、適齢期の子供はほぼ100パーセント学校に通う。

神道と仏教が主要な宗教であり、数えきれないほどの神社仏閣で20万人近い僧侶・神官が務めを果たしている。キリスト教会が日本の生活に及ぼしている影響は、その信奉者の数とは全く不釣り合いである。日本聖公会は会員25,000人で、自治、自展、そして一部自給しているコンパクトな国内団体である。立教大学は日本の指導的な教育機関の1つである。聖路加病院の名声は東洋中に知れ渡っている。神学校、伝道学校、女性伝道師の訓練学校は多くの日本人伝道者を輩出した。

1923年9月、大震災がもたらした死と破壊の知らせに世界は震撼させられた。マキム主教が本国の聖公会に送った最初のメッセージ「神への信仰以外すべて失せり！」は歴史的な名言となった。その信仰は正しかったことが

証明された。同じ年に自国民によって支持された2人の日本人主教が按手された。破壊された建物の一部は再建され、新しい地域本部が開設された。昨年9月には地震で破壊された教会に代わって、新しい聖三一教会が聖別された。

マキム主教と日本における仕事に関する詳しい情報は、『全教会計画』と『日本に関するハンドブック』に見出すことができる。後者の47頁には、マキム主教の詳細な文献目録が載っている。いずれの本も米国聖公会全国協議会より出版されており、ニューヨーク4番街281番の書店から購入できる。『計画』は50セント前払い、『ハンドブック』は40セント前払いである。

(注1) 1879年から14年後の誤り。彼が第二代日本伝道主教(東京伝道主教)に按手されたのは1893年である。マキムは主教着任後、母教会に要請して「江戸伝道主教」を「東京伝道主教」へと変更した。

(注2) 8地方部と2教区。10の教区ではない。

(注3) 8人の外国人主教が管轄しているのが地方部。2人の日本人主教が管轄しているのが教区である。日本聖公会の外国人主教が管轄する地方部は、米国聖公会を含む外国ミッションからすると「伝道教区」である。以下、文脈に応じて「地方部」と「伝道教区」を使い分けて訳出する。

27 1928年1月号 興味深い短信。45頁。

訳出 45頁左1行目～左13行目まで。

本誌の読者への新年の挨拶は、伝道主教の12枚の肖像の最初の1枚である。肖像は額縁に適した紙に印刷されて、1928年は毎月登場する。主教は按手された順番に紹介され、最初は日本におけるベテラン宣教師、北東京〔伝道教区〕のマキム主教である。すべての肖像に人物とその任地に関する簡単な概略を付ける。(マキム主教の概略は44頁参照)

28 1928年1月号 興味深い短信。46頁。

訳出 46頁左下17行目～左最後の行まで。

引退した日本宣教師のセオドシアス・S・ティング師は、ロードアイランド州バリントンにおいて、息子のダドリー・ティング師が牧師を務める聖ヨハネ牧師館で〔1927年〕10月19日に他界した。

ティング師は1878年に日本宣教師に任じられ、7年間大阪の聖テモテ学校（注1）で奉仕した後、1891年から1897年まで立教学院の校長を務めた。1889年から1895年までは聖三一神学校で教えた。1909年に任地から帰国した。

彼は『聖ルカによる福音書の新訳』を日本語で著した。

注記：SM誌1928年2月号によると、J・A・ウェルボーン（J. A. Welbourn）と家族は、ヨーロッパ経由での休暇帰国のため神戸を1927年11月26日に出航した。ジェームズ・チャペル（James Chappell）は休暇明けの帰任のためサンフランシスコから1928年1月6日に出航した。N・S・ビンステッド（N. S. Binsted）は休暇帰国のため横浜を1927年12月28日に出航し、サンフランシスコに1928年1月12日に到着した（124頁）。

（注1）大阪の英和学舎。

- 29 1928/5 Pioneer Japanese Bishop Passes Away; The Right Rev. Joseph S. Motoda, D. D., first national Bishop in the Nippon Sei Ko Kwai, dies suddenly in the midst of arduous labors.

Pioneer Japanese Bishop Passes Away

The Right Rev. Joseph S. Motoda, D. D., first national Bishop in the Nippon Sei Ko Kwai, dies suddenly in the midst of arduous labors

ON APRIL 16, A CABLE from Bishop Nichols of Kyoto was received at the Church Missions House, announcing the sudden death of Bishop Motoda in St. Barnabas Hospital in the city of Osaka. His loss will be a severe blow to the Japanese diocese of Tokyo, which is only just beginning to recover from the destruction wrought by the earthquake and fire of 1923.

Joseph Sakunoshin Motoda became a Christian while a pupil of St. Paul's School, Tokyo. Later, he came to the United States and entered Kenyon College and the University of Pennsylvania. From the latter, he received the Ph. D. degree. After further studies at the Philadelphia Divinity School he was ordained in 1896 by Bishop Whitaker of Pennsylvania. He then returned to Japan where, as a missionary among his own people, he did effective work. For many years he was Headmaster of St. Paul's College and Middle School. At the time of his election as Bishop, he was Japanese President of St. Paul's University.

Dr. Motoda had been prominent in educational work, both in the Church and the nation, before he became the first

Bishop of his race. In 1923 the Japanese Department of Education sent him to the United States to represent his country in a conference of educators of many nations.

In 1923 the General Synod of the Nippon Sei Ko Kwai created the diocese of Tokyo and Dr. Motoda's exceptional natural gifts, his talent for organization and the place he held in the affections of his countrymen, pointed him out as the logical man for its first Bishop. The earthquake and fire of September in the same year, wiped out most of the property of the Church in Tokyo but he was consecrated on December 27th, in St. Timothy's, known as the student's church, the one place of worship of our Church left



THE RT. REV. JOSEPH S. MOTODA, D.D.
Bishop of Tokyo
Died April 16, 1928

standing in Tokyo after the disaster.

The task of rehabilitation has been a hard one and Bishop Motoda has struggled manfully against adverse conditions. It was not granted him to see the fruition of his hopes and plans, but the Church in Japan will ever revere the memory of her first Bishop, the man who, with wisdom and courage, led his impoverished people through the unprecedented difficulties which beset the early days of the Japanese Diocese of Tokyo.

29 1928年5月号 日本人主教のパイオニア逝く。日本聖公会の最初の主教である神学博士ヨセフ元田〔作之進〕師が困難な仕事のさなかに急逝。300頁。

訳出 300頁〔全文〕。

〔1928年〕4月16日、元田〔作之進〕主教が大阪の聖バルナバ病院で急死したという電報が京都のニコルズ主教からチャーチ・ミッションズ・ハウス（注1）に届いた。彼の死は、1923年の大震災がもたらした破壊から復旧し始めたばかりの日本の東京教区にとって深刻な痛手となるだろう。

ヨセフ元田作之進は立教学校の生徒のときにキリスト教徒になった（注2）。その後合衆国に来て、ケニヨン・カレッジとペンシルヴェニア大学に入学した。ペンシルヴェニア大学からは哲学博士の学位を授与された。さらにフィラデルフィア神学校で学んだ後、1896年にペンシルヴェニアのウィテカー主教によって按手された。それから日本に帰国し、自国民の間で伝道師として有意義な仕事をした。彼は長年にわたり立教学院と立教中学校の校長を務めた。主教に選出されたとき、彼は立教大学の日本人学長であった。

元田博士は日本人の最初の主教になる前は、聖公会においても国家においても教育分野で傑出していた。1923年に日本の文部省は、彼を多数の国の教育者が出席する会議の日本代表として合衆国に派遣した。

1923年、日本聖公会の総会は東京教区を創設し、元田博士はそのもって生まれた類まれな才能と、組織化の能力と、同国人の敬愛を受ける立場により、最初の主教に最もふさわしい人物と目された。同じ年の9月に起きた大震災は、東京にある聖公会の財産をほとんどすべて一掃したが、彼は12月27日（注3）に〔本郷〕聖テモテ教会で按手された。聖テモテ教会は学生の教会として知られ、震災後東京で残った聖公会の教会のひとつである。

復旧の任務は大変厳しいものであり、元田主教は困難な状況に敢然と立ち向かった。彼は自分の希望と計画が達成されるのを見ることが許されなかったが、日本の聖公会はその最初の主教、東京教区の初期の日々を取り巻く先例のない困難な状況において困窮した人々を、英知と勇気をもって導いた男の記憶を永く崇敬するだろう。

注記：（写真解説の訳文）

・神学博士ヨセフ元田〔作之進〕主教。東京〔教区〕主教。1928年4月16日逝去

SM 誌 1928 年 5 月号によると、C・S・ライフスナイダー夫人とジョン・ライフスナイダー（John Reifsnider）と女性執事 S・T・ナップは、1928 年 2 月 8 日に横浜を出港し、ロサンジェルスに 2 月 26 日に到着した（337 頁）。

（注 1）ニューヨークにある米国聖公会の伝道本部。

（注 2）「立教学校の生徒のとき受洗」は誤り。元田は 1882 年に大阪の英和学舎で宣教師 T・S・ティンクから受洗している。

（注 3）12 月 7 日の誤り。

Brief Items of Interest

THERE IS A SOLEMN moment at the beginning of the Triennial sessions of the Woman's Auxiliary when the United Thank Offering is presented upon the altar of the Church. The service of course is Holy Communion. The moment is fraught with vast spiritual significance to those who truly have interpreted thankfulness in terms of this gift for the missionary enterprise of the Church. If the service is to reach its full spiritual significance every disturbing influence must be removed.

Silence is a first imperative. Conversation prior to or during the services within the Church or in its lobbies, restlessness among those who invariably must stand, the dropping of books, the turning of pages, are among many circumstances which destroy something of the reverential atmosphere so essential from the first moment when the congregation begins to gather.

The presentation service at Washington will be greatly enhanced in its spiritual significance to all who participate, if each communicant or worshipper places upon his or her heart the solemn injunction expressed appropriately in many of our church vestibules by the word "*silence*".



ON APRIL 27TH A cable was received at the Church Missions House from St. Luke's Hospital, Tokyo, announcing the death of Deaconess Carlsen from double pneumonia.

Valborg Dorothea Carlsen graduated from St. Faith's Training School, New York, in 1909. She was set apart as a deaconess, offered herself for work in Japan and went out under the United Thank Offering of the Woman's Auxiliary in the same year. Her entire ministry has been spent in kindergarten work, at first in Akita and Maebashi and later as the head of the Training School for Women in Sendai, where much of her work was the training of Japanese girls as Christian kindergartners. Her long experience made her a valuable member of the mission staff and her death is a severe blow,

not only to the district in which she worked, but to the whole Church in Japan.



THE RACINE CONFERENCE for Church Workers will hold its tenth anniversary at Taylor Hall, Racine, from June 25th to July 6th. The Rev. Spence Burton, S. S. J. E., of Boston will be the chaplain, and the names of the leaders are a guarantee of an unusually interesting conference. Dean Chalmers of Dallas will have the course on Religious Education, and the Rev. Edward S. White of St. Louis that on Social Service. The music will be in charge of Dean Peter C. Lutkin of Evanston, Ill. The registration has been very heavy and will probably be completed in advance of the Conference. Communications should be addressed to Mrs. George Biller, Racine College, Racine, Wis.



THE YEAR 1927 MARKED the fortieth anniversary of the organization of the Nippon Sei Ko Kwai, or Holy Catholic Church of Japan. It was the first instance in the history of the Anglican Communion when, in 1887, one of its foreign missions organized itself into an independent self-governing National Church. It was a marvelous venture of faith which has been more than justified in its results. There were no Japanese priests and but three deacons when the Church was organized. The total number of communicants was less than five hundred.

There are at present in the Church in Japan two dioceses and eight missionary districts, with two Japanese, four English, one Canadian and three American Bishops. The fortieth anniversary of the organization of the Church has been commemorated by every parish and mission throughout the Empire. Special services of intercession for the outpouring of the Holy Spirit have been held with the service of Holy Communion, and great public evangelistic meetings have awakened new interest in the people of Japan.

30 1928年6月号 興味深い短信。401頁。

訳出 401頁右下28行目～右最後の行まで。

日本聖公会は1927年に創立40周年を迎えた。1887年に外国のミッションの1つが自立した自国の聖公会を組織したことは、アングリカン・コミュニオンの歴史で最初の事例であった。それは信仰の驚くべき冒険であり、それが正しかったことは結果が余すところなく証明した。日本聖公会が組織されたときは日本人の司祭はおらず、3人の執事がいただけだった。受聖餐者の総数は500人にも満たなかった。

現在は日本聖公会には2つの教区と8つの伝道教区〔日本聖公会地方部〕があり、主教は日本人が2人、英国人が4人、カナダ人が1人、アメリカ人が3人いる。聖公会の創立40周年は、帝国全土の教会やミッションが祝った。聖霊を満たすためのとりなしの特別礼拝が聖餐式と一緒に行われ、大規模な伝道集会は日本国民の間に新たな関心を引き起こした。

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, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. 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 payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Saturday and Sunday, June 2, 3. Diocese of Erie

June 2. Morning. Conference with the clergy at St. Barnabas House near Erie

June 3. Morning. St. Paul's Cathedral, Erie

Afternoon. Services for all the parishes around Erie

Wednesday, June 6. 8 p. m. Commencement Theological Seminary, Alexandria, Va.

Saturday, Sunday, Monday, Tuesday, June 9, 10, 11, 12. Diocese of Pittsburgh

June 9. Morning and afternoon. Address to the Church women of the Diocese. Reception.

Evening. Address to Conference on Evangelism, Pittsburgh

June 10. Morning. Church of the Ascension, Pittsburgh

Afternoon. St. Barnabas Free Home, Gibsonia, Pa.

Evening. Calvary Church, Pittsburgh

June 11. Celebration of the Holy Communion, 11 o'clock. Luncheon with clericus.

June 12. Evening. Church Club Dinner, Pittsburgh.

Meeting of the National Council

April 25-26, 1928

GRAVE QUESTIONS of policy affecting the Church's Mission, at home and abroad, came before this meeting and made it one of the most important of the year. Twenty out of the twenty-six members were present at sessions which lasted for two days and far into one of the nights in a vain attempt to clear up the agenda. It was found impossible for either the Department of Missions or the National Council to give proper consideration to all the important matters before them in the time at their disposal. A special meeting of the Council was therefore called for May 31st at the Church Missions House. This will be preceded on May 30th by meetings of the Departments of Missions, Religious Education, and Finance. At these meetings the budgets for 1929 will be considered.

THE SITUATION IN CHINA

In the foreign field, China bulked large. The Commission of the Department of

Missions—composed of the Executive Secretary of the Department and Bishop Sanford of San Joaquin—presented a masterly report, which we regret we cannot give in full here. The gist of it is embodied in the article by Dr. Wood on page 361.

The Commission had spent six weeks in China, visiting all our three districts, conferring with our Bishops and their American and Chinese clergy, besides meeting representatives of other Communions. Dr. Wood had presented the report to the Department of Missions on the previous day and now asked the Council for approval of a series of resolutions. The discussion centered chiefly on the question of the conditions under which our schools could be operated in China. In making a decision the Council had the help of two of the leading members of the Hankow Mission, the Rev. Drs. S. Harrington Littell and Arthur S. Sherman. On the invitation of Bishop Murray both of them

THE SPIRIT OF MISSIONS

spoke to the resolutions.

The following resolutions were finally adopted:

Whereas, it is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education; and

Whereas, under the regulations of the various governments of China for the registration of schools, the liberty of Christian worship and instruction in schools is seriously curtailed:

Therefore, the National Council informs the Bishops in China that in view of the present unsettled conditions it cannot authorize the registration of our schools, but hopes that at least some of the schools may be carried on without registration; and

Further that, whenever a stable government shall be established and a national system of education be in effective operation, it will consider sympathetically any regulations regarding private schools, supported in whole or in part by this Church, which may be formulated by the Government.

That educational institutions supported in whole or in part by the aid of the Church in the United States shall not register with the Government if the use of the "Sun Yat Sen Ceremony," or the teaching of the *San Min Chu I* is required by the Government.

That until the above conditions can be complied with, no authorization be given to registering any educational institutions, supported in whole or in part by the aid of the Church in the United States.

That the Department of Missions instruct the secretary to confer further with the Bishops in China concerning the possibility of conducting all educational work of college or university grade in one institution and report to the Department of Missions as soon as possible.

Bishop Sanford told the Council of what the trip had meant to him, especially with regard to his presence at the consecration in Shanghai of Bishop Ding as assistant in the English diocese of Fukien. It was the first time that a visiting Bishop from America had taken part in the consecration of a Chinese Bishop. Bishop Sanford also attended the meeting of the House of Bishops of the Chinese Church, which followed the consecration.

Fraternal greetings were sent to the Synod of the Chung Hua Sheng Kung Hui, which was in session during the meeting of the National Council.

A message of sympathy to the Presbyterian Board of Foreign Missions on the death of Dr. Walter P. Seymour, a medical missionary in the Province of Shantung, shot by a Chinese soldier who endeavored to force his way into the girl's dormitory of the hospital, was voted unanimously.

The school for the children of foreign missionaries, located in Shanghai, supported by the various mission boards, needs new buildings. Bishop Graves has on several occasions asked for an appropriation for this purpose but the Council has hitherto felt unable to comply with his request. There is a fund in China known as the Hongkew Lease Rentals, being the income from property purchased many years ago, which is used for extension work in the three dioceses in China. Bishop Graves was authorized to make an appropriation from this fund, which, added to a similar appropriation from undesignated legacies, will enable our Church to do its share in supporting this school.

JAPAN FORGES AHEAD

The Commission to China also visited Japan and as a result recommended that the erection of the new buildings for St. Margaret's School, Tokyo, to replace those destroyed in the earthquake and fire of 1923, should be authorized. Bishop McKim was asked to begin the erection of the academic and science buildings, with equipment, the assembly hall, the music hall, the music and art rooms, with equipment, and to provide water, sewerage, roads, etc., for the entire plant. Part of the money for this purpose is in hand, and the Council approved the plan of the Bishop to proceed at once.

Just before the earthquake the congregation of St. John's, Tokyo, had built a new church, in which undertaking they had been helped by a loan of about \$1,000 from the National Council. Their new church was destroyed and many of the congregation impoverished in the great calamity. Under the leadership of the Rev. P. C. Daito they have recovered wonderfully and the Council felt that it would like to have a share in the rehabili-

THE NATIONAL COUNCIL

tation of St. John's by cancelling the loan.

In the same way the Council recognized the value of other work done in the dioceses of Tokyo and Osaka. No part of the Church in Japan shows such rapid progress as these two Japanese dioceses, and the wisdom of consecrating Bishops of their own race for the people of Japan has been amply justified. When the dioceses were formed a small appropriation was made to each with the understanding that it would be decreased automatically each year until extinguished. In view of the increase in communicants and the extension of the work into hitherto unevangelized districts, the Council unanimously voted that these decreases should be suspended for the next three years.

Dr. Wood, while in the Orient, spent several hours in Tokyo, visiting the various churches and hearing Bishop Motoda's hope and plans for his diocese. The Bishop's sudden death on April 16 was a severe blow to the Church in Japan. The Council adopted the following Minute by a rising vote:

In the death of Bishop Motoda, Bishop of Tokyo and the first native Bishop of the Nippon Sei Ko Kwai, the Church at large and the Japanese Church particularly has lost a leader of ability, devotion and high endeavor. Educated in our mission schools and in the United States, Bishop Motoda devoted his life with all its powers to the establishing and upbuilding of the Kingdom of God among his people. His works do follow him.

The National Council adopts this Minute expressing the sense of great loss in the death of Bishop Motoda and its sympathy with his family and with the Nippon Sei Ko Kwai.

Bishop McKim has been asked to take charge of the diocese of Tokyo pending the consecration of another bishop.

From the undesignated legacies of 1927, appropriations were made to St. Agnes' School and St. Mary's Church in Kyoto, and to Akita and Morioka in the diocese of Tohoku.

IN THE DOMESTIC FIELD

In accordance with a recommendation of the Evaluation Committee, a meeting of the Bishops of the Continental Missionary Districts with those of the dio-

ceses receiving aid from the General Church was held on April 18th and 19th, at Kansas City, Missouri.

With full recognition of the fact that work in missionary districts and in dioceses presents conditions requiring differing methods of administration, there was equal recognition of the fact of the unity of the Church's mission work everywhere. It was felt that work in dioceses and missionary districts should have no competitive aspects. The Bishops of both groups accordingly heard with pleasure the statements of their brother Bishops with regard to conditions, needs and opportunities in the several dioceses and districts. In some cases cherished plans were set aside in order that more needy or more pressing work might for the present have the right of way in the receipt of such support as the Church was willing to give. The Bishop of Tennessee stated that after hearing of conditions in some other dioceses he was no longer willing Tennessee should receive any aid in its maintenance of work among white people. He therefore surrendered the small appropriation that has been going to Tennessee with the understanding that the diocese would still receive aid for work among Negroes.

In general the Conference concurred in the belief that the Church's missionary funds should be used primarily for the temporary support of work that gave promise of development in full self-support in the not distant future. But the Conference was emphatic in recording its conviction that missionary policy should not be based wholly upon the endeavor to take advantage of glowing opportunities; it should also be based upon considerations of the spiritual need of communities that might not for a long time be able to care for themselves. Numerous facts were cited to show how missionary aid given through long periods to relatively unimportant work had returned large dividends in Christian life and work, nurtured and trained in obscure places but later finding expression in some of the strong dioceses and great city parishes.

The Domestic Missionary Bishops

31 1928年6月号 全国協議会会議。1928年4月25-26日。403-405頁。
訳出 404頁右下27行目～405頁左下6行目まで。

日本は前進する

訪中委員会は日本も訪れ、その結果として1923年の大震災で破壊された立教高等女学校の建物に代わる新しい建物の建設を承認すべきだと推奨した。マキム主教は、校舎の建設と装備、講堂、音楽堂、音楽室と美術室の建設と装備を開始し、施設全体の上水道、下水道、道路などを敷設することを要請した。この目的のための資金の一部は手元にあり、協議会は主教の計画を直ちに実行に移すことを承認した。

地震の直前、聖ヨハネ教会の会衆は新しい聖堂を建てており、この企てにおいて彼らは全国協議会から約1,000ドルの融資を受けた。しかし新しい教会は破壊され、会衆の多くはこの大災難のために貧窮した。彼らはペテロ大藤師（注1）のリーダーシップの下で見事に回復し、協議会は聖ヨハネ教会の復旧を助けるために融資を帳消しにしたいという意向を示した。

同様に協議会は、東京と大阪の教区で行われているその他の事業の価値も認識した。日本聖公会のどんな地区もこれら2つの日本の教区ほど急速に発展したところはなく、日本人にとって自国民の按手主教の英知は十分証明されたのである。これらの教区が設立されたとき、それぞれの教区に対して少額の分配金が与えられ、その額は毎年自動的に減額されて最後にはなくなるものと理解されていた。しかし受聖餐者の数が増え、事業がこれまで教化されていない地区にまで拡大していることに鑑みて、協議会は減額を向こう3年間延期することを全会一致で決定した。

ウッド博士は東洋を訪れた際、東京に数時間滞在して様々な教会を訪ね、元田主教がその教区に抱いている希望と計画を聞いた。主教が4月16日に急逝したことは、日本の聖公会にとって深刻な打撃であった。協議会は、起立投票によって次の議事録を採択した。

東京主教であり日本聖公会の最初の自国主教である元田主教が他界したことにより、聖公会全体、とりわけ日本聖公会は、高い能力と献身と努力を示す指導者を失った。元田主教は合衆国のミッション・スクールで教育を受け、全力を挙げて日本人の間に神の国を築き発展させることに生涯を捧げた。彼の事業は彼の後についてくるだろう。

全国協議会はこの議事録を採択して、元田主教の死に際して深い喪失感

と、家族および日本聖公会に対して同情を表明する。

マキム主教は他の主教が接手されるまで東京教区を担当するよう要請された。

1927 年の相続人が指名されていない遺産から京都の平安高等女学校と聖マリア教会、東北〔伝道〕教区の秋田と盛岡に分配が行われた。

（注 1）大藤 鑄三郎。

- 32 1928/7 The Last Days of Bishop Motoda; A journey taken to pay a tribute of respect to the memory of one of our pioneer American missionaries overtakes his waning strength.

The Last Days of Bishop Motoda

A journey taken to pay a tribute of respect to the memory of one of our pioneer American missionaries overtakes his waning strength

THE MEMORIAL SERVICE held in Christ Church, Osaka, on April 10th, for the late Rev. Theodosius S. Tyng, is fraught with other, unexpected, rich memories. The many friends of Mr. Tyng in Osaka had called upon the Right Rev. J. S. Motoda, Bishop of Tokyo, to preach at the service. As one of the earliest of those whom Mr. Tyng brought to Christ through his St. Timothy's School, and as having been baptized almost at the spot where this Memorial Service was to be held. Bishop Motoda seemed a most appropriate preacher. He travelled to Osaka on a night train, arriving at Christ Church rectory at noon on the day of the service.

But he arrived in no condition to preach. Taken suddenly ill on the train, he feared that he might die on the way; arrived at his destination, he was obliged to give himself into the hands of his friends for nursing, instead of preaching at the Memorial Service of his old *Sensei* (teacher). He was there in spirit, nevertheless; not only was his sermon read to the assembled friends of Mr. Tyng, but all those who knew that, with full knowledge of the danger to himself, the Bishop had come to Osaka and was even then lying sick in the shadow of the church, felt the depth of his gratitude to Mr. Tyng far more vividly than they could have had he not met with this misfortune.

The service over, Bishop Naide and others turned their whole attention to the relief of Bishop Motoda's suffering. It

IN the May SPIRIT OF MISSIONS

we recorded the receipt of a cable from Bishop Nichols of Kyoto, telling of the sudden death of Bishop Motoda, but we were unable at that time to give any details of his illness. Bishop Naide of the Japanese diocese of Osaka has just sent us this account of the last days of our pioneer Japanese Bishop, written by an old friend and fellow-Christian.

As this article goes to press word is received that the Rev. P. Y. Matsui, one of the two Tokyo clergymen who went to Osaka to bring back the body of their Bishop, has been elected by the Synod as second Bishop of Tokyo.

seems that he had had similar attacks recently. The doctors who were called to see him, while agreeing that there might be asthma at the root of the trouble, as the Bishop had supposed, declared that there was heart and kidney trouble also. A nurse from St. Barnabas' Hospital cared for the patient through the night of the 10th at Christ Church Rectory. On the morning of the 11th the Bishop was moved to St. Barnabas', the doctor estimating that he would have to be there some days at least before a return to Tokyo would be possible.

In order to secure the most rapid recovery possible, Dr. Southworth forbade the Bishop to see more than one visitor a day. Neither did he permit him to dictate the many letters that the Bishop wished to send off. This regime was continued faithfully for a week; but the Bishop's condition did not improve as hoped for. On the 16th at 2 p. m. a telegram was sent to Mrs. Motoda asking her to come to Osaka; this request was made not so much because any fears were felt as to the Bishop's recovery, as because the Bishop wished her there to receive those who were daily inquiring for him, whom he could not see himself.

Later in the afternoon, at about half-past five, the Bishop's bell was rung. The nurse ran to him at once, and found him in extreme suffering. She summoned further help, and everything possible was done; but in a very few minutes the end came. Bishop Naide was summoned at

THE LAST DAYS OF BISHOP MOTODA



BISHOP MOTODA'S FIRST CHRISTMAS CELEBRATION OF THE HOLY COMMUNION

Our pioneer Japanese Bishop was consecrated immediately after the earthquake and fire of 1923. As all the churches but one were destroyed, services were held in private houses

once; but his friend was gone far beyond his reach when he reached the hospital.

Word was sent to Tokyo immediately. While waiting for the arrival of the family, steps were taken toward the return of the Bishop's body to Tokyo. There was no lack of help in this preparation; the friends who had been unable to see him during his illness came in great numbers to be near him now, and to do what they could to show their love and respect. Mrs. Motoda and two sons arrived at noon on the 17th, and approved of the tentative plans for sending the body to Tokyo.

At half-past six a simple farewell service was held in the Chapel of St. John's Orphanage. Then the body was removed to the Osaka Station and put aboard a car which had been engaged for its transportation. Two representatives of the Tokyo diocese, the Rev. P. Y. Matsui and the Rev. I. Tagawa, arrived at the station from Tokyo just in time to return with the body and its attendants. There were many at the station bidding farewell with heavy hearts as the train moved off. At Kyoto station also, a large number of the Kyoto clergy who were gathered for the Diocesan Convention and many Kyoto

city Christians were waiting to pay their respects.

So we returned him who had come to us in spite of frail health and heavy burdens at home, to express his gratitude to his old *Sensei*. Our hearts were heavy because in him we had lost the kindly and able help of a *Sensei*. But the very manner of his going made it so clear that he was faithful unto death, that for him we knew all was well.

A memorial service for Bishop Motoda was held in May at the Church of St. Martin-in-the-Fields, London, at which a large congregation assembled. The Japanese Embassy in London was represented by Mr. Saburi, the Chargé d'Affaires. Among the Americans present were Dr. John Mott, representing the International Missionary Council, and Bishop Gailor of Tennessee, former president of the National Council.

Among those who took part in the service were the Rev. Canon David Jenks of the Missionary Council, Bishop Foss, formerly Bishop of Kobe, the Bishop of Hokkaido and Bishop Price of Ely, a former missionary in Osaka. The Archbishop of Canterbury gave the blessing.—Ed.

32 1928年7月号 元田主教の最後の日々。アメリカ人宣教師のパイオニアの一人に弔辞を述べるために出かけたことが、弱った体に過大な負担をかけた。452-453 頁。

訳出 452 頁～453 頁〔全文〕。

〔枠内〕『スピリット・オブ・ミッションズ』5月号で、京都のニコルズ主教から元田主教の急死を知らせる電報が届いたと報告したが、このときは主教の病気について詳細を伝えることは全くできなかった。大阪教区の名出〔保太郎〕主教は、古い友人でキリスト教徒の仲間によって書かれた先駆的な日本人主教の最後の日々に関する記事を送ってくれた。

この記事が印刷に回されようとしたとき、主教の遺体を東京に運び戻すために大阪に行った二人の聖職者のうちの1人であるベテロ松井師（注1）が、総会で東京の2人目の主教として選出されたという知らせが入った。

〔本文〕〔1928年〕4月10日に大阪基督教会で行われた故セオドシアス・ティンギ師の告別式は、予想しなかったたくさんの思い出に満ちています。ティンギ師の多くの友人は、東京主教のヨセフ元田〔作之進〕師に告別式で弔辞を述べるよう頼みました。元田主教はティンギ氏が聖テモテ学校でキリストに向かわせた最初期の一人であり、告別式が行われるのとほとんど同じ場所で受洗したのです。元田主教は弔辞を述べる人として最も適任と思われました。元田主教は大阪に夜行列車でやってきて、式の当日正午に基督教会の牧師館に到着しました。

しかしそのとき主教は弔辞を述べられる状態にありませんでした。汽車の中で突然発病し、途中で死ぬのではないかと思われたのです。元田主教は目的地に着いてかつての先生の告別式で弔辞を読む代わりに、友人の看護を受けることを余儀なくされました。にもかかわらず主教の精神は告別式の会場にありました。そこに集まったティンギ氏の友人たちに向けて弔辞が読み上げられただけでなく、危険な体調にあることを十分承知しながら主教が大阪にやってきて、教会の陰で病の床に伏していることを知っていた者は誰も、彼のティンギ氏に対する感謝の深さを、この不運に見舞われなかった場合に感じたであろうよりもはるかに切々と感じたのです。

式が終わると、名出主教をはじめとする人々は元田主教の苦しみを和らげることにすべての注意を向けました。主教は最近も同様の発作が起きたよう

でした。診察に呼ばれた医師は、主教自身が考えていたように問題の根底には喘息があるということに同意する一方、心臓と腎臓の疾患もあると宣告しました。10日は、聖バルナバ病院の看護婦1人が基督教会牧師館で夜通し看病しました。11日の朝、主教は聖バルナバ病院に移され、医師は少なくとも東京に帰れるようになるまで数日間入院しなければならないだと推定しました。

できるだけ早い回復を図るために、サウスワース医師は主教に1日に2人以上の来客と面会することを禁じました。また医師は、主教が出したい手紙を口述筆記させることも許しませんでした。この体制は忠実に1週間続けられました。しかし主教の状態は期待されたほど改善しませんでした。16日午後2時、元田夫人に、大阪に来るようにとの電報を送りました。この要請がなされたのは主教の回復が懸念されたからというより、毎日面会を求める人々に主教は自分では会えないため、妻に代わって応対してもらいたいと思ったからです。

その日の午後遅く、5時半頃、主教のベルが鳴らされました。看護婦が急いで駆け付けると、彼はひどく苦しんでいました。看護婦は他の人を呼び集め、あらゆる手だてが尽くされました。が、わずか数分後に最期を迎えられました。名出氏もすぐに呼び出されました。しかし彼が病院に着いたときには、友ははるかに手の届かない所に行っていました。

直ちに東京に知らせが送られました。家族の到着を待っている間に、主教のご遺体を東京に運ぶ準備が行われました。この準備に人手を欠くことは全くありませんでした。主教の病氣中には会うことがかなわなかった友人が数多くやってきて、今や主教のそばで自分たちの愛と尊敬を示すためにできることは何でもしたからです。元田夫人と二人の息子が17日の正午に到着し、ご遺体を東京に搬送する仮の計画を承認しました。

6時半に簡単な告別式を聖ヨハネ孤児院の礼拝堂で行いました。それからご遺体を大阪駅に移し、搬送用に予約してあった客車に載せました。ちょうど東京教区を代表してペテロ松井〔米太郎〕師と多川〔幾造〕師の2人が東京から大阪駅に到着し、ご遺体および付き添い人と一緒に帰るのに間に合いました。駅にはたくさんの人が詰めかけて、列車が動き出すと沈鬱な気持ちで別れを告げました。京都駅でも地方会に集まっていた京都の多数の聖職者と京都市の多くのキリスト教徒が、敬意を払うために待っていました。

こうして私たちは、病気のうえ激務のさなかにもかかわらず恩師に感謝の

気持を示すために私たちの所へやって来た主教を送り帰したのです。私たちの心は沈んでいました。なぜなら「先生」の優しくも有能な助けを失ったからです。しかし主教の逝き方そのものが、彼がどこまでも死に対して忠実であったことをはっきりと示し、彼にとってすべて上手くいったことを私たちは知りました。

元田主教の追悼礼拝はロンドンのセント・マーチン・イン・ザ・フィールズ教会で〔1928年〕5月に行われ、大勢の会衆が集まった。ロンドンの日本大使館から佐分利〔貞男〕代理大使が参列した。アメリカ人の間には国際宣教協議会を代表するジョン・モット博士と、テネシー州の元全国協議会議長ゲイラー主教がいた。

式の参列者の中には宣教協議会の参事司祭デイヴィッド・ジェンクス、元神戸主教のフォス主教、北海道主教、大阪の宣教師だったイーリーのプライス主教が含まれていた。カンタベリー大主教が祈りを捧げた。—編集部

注記：（写真解説の訳文）

- ・ 元田主教の最初のクリスマスの聖餐式。最初の日本人主教は1923年の大震災の直後に按手された。教会は一つを除いてすべて破壊されたため、礼拝は個人の家で行われた。

（注1）松井米太郎。

THE NATIONAL COUNCIL

"It was a knock-down blow to receive the message telling me of a reduction in the Mexican appropriation. If the people of the Church only knew what this means, I am sure they would rally behind their representatives in the mission fields. If they want to know what it means, let me indicate just a few things:

"1. It will mean that some of the Mexican clergy will remain on a salary of \$500 a year. This will not be living; it will be merely existing.

"2. It will mean that some of the younger men very properly looking forward to marriage, must be told that they cannot marry in view of this news from headquarters.

"3. It will mean cutting out appropriations for some of our day schools.

"4. It will mean that many of the Mexican clergy, already living on low salaries, will not have enough to buy decent clothes. Some of them are living under disgraceful conditions. It will mean that I must still further reduce their salaries.

"5. It will mean that I must be limited to a half-time secretary.

"6. It will mean that new work is out of the question.

"7. It will mean that Hooker School and the House of the Holy Name will have their work reduced.

"I hope and pray that the Church in the States can somehow or other be made to realize how far-reaching this drastic action will be, and that means may be found to create a missionary spirit as well as a sense of responsibility for work already under way."



THE LAMENTED DEATH OF Bishop Motoda in Osaka, whither he had gone to preach at a memorial service for the Rev. Theodosius S. Tyng, recalls the affectionate devotion of many of the older leaders in Japan to their former teacher. It was Mr. Tyng who established St. Timothy's School, Osaka, out of which St. Paul's, Tokyo, ultimately grew. Bishop Naide recalls that when St. Paul's was opened in Tokyo many people, using

a Japanese proverb, said: "Few get to be seventy years old."

Mr. Tyng was foremost in giving practical expression to the policy of training Japanese to evangelize Japan, with their missionary friends from abroad as advisors and supporters. He once expressed the opinion to Bishop Naide that our educational work in Japan was worth while even if Dr. Motoda had been the only distinguished product of it.

Mr. Kobayashi, now connected with St. Margaret's School, Tokyo, tells how on one occasion he was induced to join a school strike and gave Mr. Tyng much anxiety. He then goes on to say: "I repented of my sin, however, in his presence and obtained his generous and cheerful forgiveness, and received his further kindness."

Dr. Hayakawa of St. Agnes' School, Kyoto, describes Mr. Tyng as one who "spent his whole energy for Japan, understood Japanese youth well, guided them wisely and gave many Church workers and educators to the Nippon Sei Ko Kwai. This is his greatest legacy to us."



FOR THE PAST THIRTY years the American Presbyterian Church has maintained hospital work in Northern Kiangsu and Southern Shantung, China. During the time of the recent fighting in this area eight of these hospitals were open and at work—this in spite of the fact that warfare has been almost continuous in this region for a dozen years. During all these years the doctors and their associates remained at their posts carrying on their work under most difficult conditions, ministering to the wounded of either side as they were brought in. This has been possible because the Northern troops while they held this region consistently protected these hospitals, paid for the medicines and food that their wounded soldiers consumed and frequently made handsome contributions toward the equipment or running expenses of these institutions. They are always sorely put to it for funds with which to carry on their work, the foreign gifts be-

33 1928年7月号 伝道・教会拡張部門。総主事ジョン・W・ウッド民法
学博士。479頁。

訳出 479頁左下11行目～右28行目まで。

元田主教がセオドシアス・S・ティング師の告別式で説教をするために
行った大阪で惜しまれる死を迎えたことは、日本の年長の指導者の多くが彼
らの元教師に深い愛情を抱いていたことを思い起こさせます。ティング氏は
大阪の聖テモテ学校〔英和学舎〕を創設し（注1）、そこから最終的に東京
の立教学院へと成長しました。名出主教は、東京で立教学校が開校したとき
多くの人々が日本の諺を用いて「人生七十古来稀なり」と言ったのを振り返
ります。

ティング氏は日本で伝道するために、外国から宣教師の友人を助言者や支
援者として招いて、日本人の訓練方針に実践的な表現を与えることに抜きん
でいました。彼はかつて名出主教に、日本における教育事業はやる価値が
ある、たとえ元田博士が唯一傑出した成果であったとしても、という意見を
言いました。

現在立教高等女学校と関係している小林氏（注2）は、あるとき学校スト
に参加するよう勧誘されて、ティング氏に非常に心配をかけたと言いまし
た。それから彼は次のように語りました。「しかしながら私はティング氏の
面前で自分の罪を悔い改め、彼の寛大で陽気な赦しを得て、それから一層親
切にしてもらいました。」

京都の平安女学校の早川〔喜四郎〕博士はティング氏を評して、「全精力
を日本のために費やし、日本人の若者をよく理解し、彼らを賢く指導して、
日本聖公会に多くの教役者や教育者をもたらししました。それは彼が私たちに
残した最大の遺産です。」

（注1）大阪の聖テモテ学校の創立は1872年のC・M・ウィリアムズによる創立
にさかのぼる。1879年来日のティングによって、その前身の男子校は、聖テモ
テ学校（英和学舎）として命名され再建された。

（注2）小林彦五郎。

- 34 1928/8 The Church in Japan Has a New Bishop; The Rev. Peter Yonetaro Matsui will be the second Japanese Bishop of Tokyo, succeeding the Right Rev. Joseph S. Motoda, D. D.

The Church in Japan Has a New Bishop

The Rev. Peter Yonetaro Matsui will be the second Japanese Bishop of Tokyo, succeeding the Right Rev. Joseph S. Motoda, D. D.

By the Right Rev. John McKim, D. D.

Bishop of North Tokyo

TWENTY-SIX CLERICAL and thirty-eight lay delegates, composing the Council of the Japanese Diocese of Tokyo, met with me in Holy Trinity Church on St. Barnabas' Day to elect a successor to Bishop Motoda. The Rev. I. Togawa was the preacher. I celebrated Holy Communion assisted by the Rev. Y. Matsui and the Rev. S. Yamasa as gospeler and epistoler. The Council met for preliminary routine business in the parish house, after which they proceeded to the church for the election, first singing the *Veni Creator* and offering silent prayer for the guidance of the Holy Spirit.

The ballot box was placed on a small table before the altar, with a clerical and a lay teller standing at either end. As the secretary called the roll of the clergy each one came forward and placed his ballot in the box and after a reverence to the altar returned to his seat. After the clergy had balloted the roll of the lay delegates was called and their ballots were cast in like manner as the clergy. The Rev. Yonetaro Matsui was elected by a large majority of both clergy and laity on the fifth ballot. As soon as the election was announced I called Mr. Matsui to the altar rail, and after praying God's blessing and guidance for the Bishop-elect, presented him to the congregation, whom he briefly ad-

dressed with much emotion. With the signing of the canonical credentials the Council adjourned. The consent of a majority of the House of Bishops in Japan is all that is necessary to confirm the election. The consent of the Standing Committee is not required as in America.

Mr. Matsui is about sixty years of age. He was baptized in 1888 and was educated for the ministry at Holy Trinity Divinity School, Osaka. After serving several years as instructor in the Divinity School he was sent for postgraduate study to Wickliff College, Toronto. Upon his return to Japan he was called as rector, some twenty years ago,

to St. Paul's Church, Tokyo, of which he is still the beloved and honored pastor. Bishop Tucker, who knew Mr. Matsui intimately in Kyoto, says: "He has strong convictions and when it is needed has always shown firmness of character. On the other hand his sympathies are broad and his temperament peaceable. He is well known for the fairness and impartiality of his judgment. When one remembers that the diocese of Tokyo includes what was formerly the work of the Church Missionary Society, that of the Society for the Propagation of the Gospel and our own Mission, it is evident that Mr. Matsui is peculiarly well qualified for the work that lies ahead of him."



THE REV. PETER YONETARO MATSUI
Bishop elect of Tokyo

- 34 1928年8月号 日本聖公会に新しい主教誕生。神学博士ヨセフ元田〔作之進〕師を継いで松井米太郎師が二人目の日本人の東京主教となる。520 頁。
訳出 520 頁〔全文〕。

神学博士ジョン・マキム主教
北東京主教

元田主教の後任を選出するために、26 人の聖職者代表と 38 人の信徒代表からなる東京教区の教区会が聖バルナバの日に聖三一教会で私と会合を持ちました。多川〔幾造〕師が説教師を務めました。私は福音書と使徒書朗読者の松井〔米太郎〕師と S・ヤマサ師の補佐により聖餐式を行いました。教区会は事前に通常業務のために教区会館で会合を持った後、選挙のために教会まで行進しました。最初に「ヴェニ・クレアトル」を歌い、聖霊の導きを求めて黙祷を捧げました。

祭壇の前の小さなテーブルの上に投票箱が置かれ、その両側に聖職者と信徒の投票集計係が立っていました。主事が聖職者の名前を読み上げると 1 人ずつ前に出て投票用紙を箱に入れ、祭壇に敬礼してから席に戻りました。聖職者の投票が終わると、信徒代表の名が読み上げられ、聖職者と同様のやり方で投票が行われました。5 回目の投票で松井米太郎師が聖職者と信徒の過半数の票を獲得して選出されました。選挙の結果が告知されるとすぐに私は松井氏を内陣手すりのところに呼んで、神の祝福と主教選挙に対する導きを祈った後、彼を会衆に紹介しました。松井師は会衆に情感を込めて短い挨拶をしました。教会法規信任状に署名した後、教区会は解散しました。日本では選挙結果の確認のために主教会の過半数の同意が必要です。アメリカのように常置委員会の同意は必要ありません。

松井氏はおよそ 60 歳です。1888 年に受洗し、大阪の聖三一神学校で聖務の教育を受けました。神学校で数年講師を務めた後、大学院生として研究するためにトロントのウィックリフ・カレッジに派遣されました。帰国後、東京の聖パウロ教会の牧師として呼ばれました。かれこれ 20 数年前のことですが、現在もこの教会の牧師として敬愛されています。

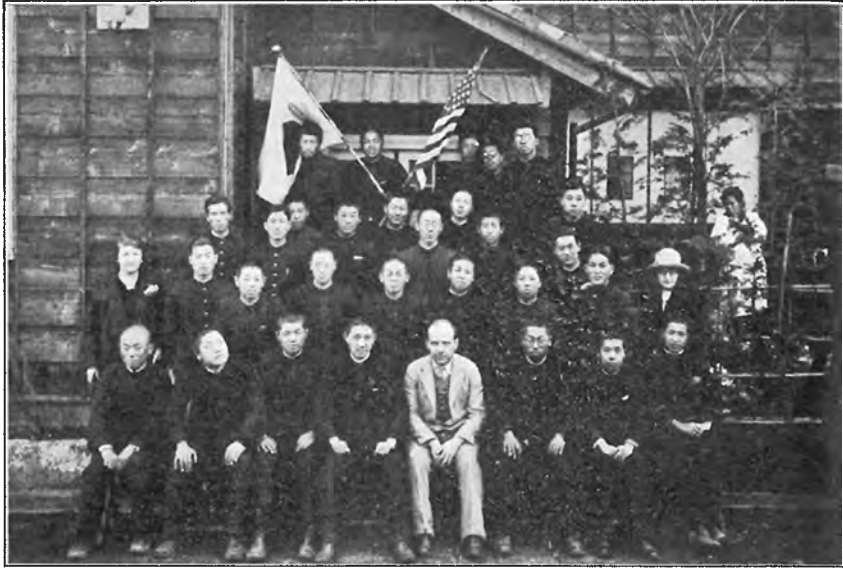
京都で松井氏と親しくしていたタッカー主教は、次のように言います。「松井氏は強い信念の持ち主であり、必要なときは常に性格の強さを見せま

した。他方、心は広く、気質は温和です。彼は判断が公平で偏らないことで有名です。東京教区の任務がかつて英国教会伝道協会〔CMS〕、英国教会福音宣教協会〔SPG〕と私たちのミッション〔米国聖公会〕の事業であったものを推進することであるならば、松井氏が彼の前途に横たわるこれらの事業を成し遂げるのに格別適任であることは明白です。」

注記：（写真解説の訳文）

・ペテロ松井米太郎主教。東京〔教区〕主教に選出。

- 35 1928/8 Brotherhood of St. Andrew in Japan; A flourishing chapter of twenty-five students and teachers has been organized by Mr. Paul Rusch in St. Paul's University, Tokyo.



ST. PAUL'S UNIVERSITY CHAPTER OF THE BROTHERHOOD OF ST. ANDREW, TOKYO
After a Wednesday afternoon practice of hymns. Miss Ruth Burnside (left) and Miss Mabel R. Schaffer (right) have come to help with the singing

Brotherhood of St. Andrew in Japan

A flourishing chapter of twenty-five students and teachers has been organized by Mr. Paul Rusch in St. Paul's University, Tokyo

By Robert E. Bundy

Instructor in St. Paul's University, Tokyo

ST. PAUL'S UNIVERSITY is growing so rapidly that it has been difficult to make permanent Christian contacts with all of the students who pass through the institution. This has been especially true of the College of Economics and Business Administration.

Mr. Paul Rusch recognized this and for the last year has been making a definite effort to get students from this department actively interested in Christian work. Organizing a Chapter of the Brotherhood of St. Andrew, he has now a group of twenty-five students and teachers who are not only interested, but enthusiastic in forwarding the work of the

Church, especially among business men.

At one of the weekly suppers at Mr. Rusch's home a student spoke upon the need of Christ in modern business. He declared that through the Brotherhood he had come to appreciate the constructive value of the Christian ideal of mutual helpfulness, and that it was to be his purpose in life to help to Christianize Japanese business, and that he trusted that in other nations many young business men were dedicating themselves to a similar purpose.

It certainly looks as if the St. Andrews' Chapter is becoming a powerful agency for Christian work in Japan.

- 35 1928年8月号 日本の聖徒アンデレ同胞会。立教大学のポール・ラッシュ氏によって25人の学生と教師からなる活発な支部が結成された。542頁。
訳出 542頁〔全文〕。

ロバート・E・バンディー
立教大学講師

立教大学は非常に急速に成長しているため、ここを通り過ぎるすべての学生と常時キリスト教的なつながりを持つことは難しくなりました。これは特に経済学科・商学科に言えることです。

ポール・ラッシュ氏はこのことを知って、昨年この学部でキリスト教の事業に強い関心のある学生を集めるために懸命な努力を払いました。こうして現在25人の学生と教師からなる聖徒アンデレ同胞会の支部を設立しましたが、彼らは聖公会の事業を、特にビジネスマンの間で進めていくことに興味があるだけでなく、意欲を燃やしています。

毎週ラッシュ氏の自宅で行われている夕食会の席上で、1人の学生が現代の実業界におけるキリストの必要性について語りました。彼は同胞会を通して相互扶助というキリスト教の理想がもっている建設的な価値を認識するに至り、日本の実業界のキリスト教化を助けることを人生の目的とすると宣言しました。彼はまた、他の国でも多くの若いビジネスマンが同様の目的に専心していると信じていると言いました。

聖徒アンデレ同胞会の支部は、日本で聖公会の事業を遂行していくための強力な機関になっていくように思えます。

注記：（写真解説の訳文）

・聖徒アンデレ同胞会の立教大学支部。水曜日午後の聖歌練習の後で。ミス・ルース・バーンサイド（左端）とミス・マーベル・R・シェイファー（右端）も来て歌唱を指導した。

THE SPIRIT OF MISSIONS

the money gifts received from these people have amounted to \$191.51. All this was the work of one woman confined to a wheel-chair, able to use only two fingers in manipulating her typewriter.



THE RIGHT REV. T. Momolu Gardiner, D.D., Suffragan Bishop of Liberia, who is now in this country, says that the Liberian Government is coöperating with the Firestone Company in making great improvements in transportation in his country. He finds that the time necessary to visit the seven stations in the neighborhood of Cape Palmas is greatly reduced. A trip which used to take fourteen days can now be made in one day. By making an early start at four or five a. m., you can find yourself back in Cape Palmas at midnight, having traveled by automobile on good roads and steam launch on the rivers.



WE CONTINUALLY HEAR instances of the great need for a doctor at our Cape Mount station in Liberia. This spring one of the children under the care of Miss Emily de W. Seaman broke her arm. Miss Seaman is stationed at Bah-lomah in the bush about sixty miles back from Cape Mount, and although she has had no medical training, she set the broken arm herself. She says, "It is the second I have had to set since I have been out here, and I trust it will prove as successful in the setting, by God's help, as the first. . . . This is one of the disadvantages of living where there is no doctor within forty or fifty miles."



A TOKYO FRIEND OF Dr. Wood recently wrote: "The crowds at new Holy Trinity Church on Good Friday from 12 to 3 made one of the most inspiring sights I have yet seen in Japan. Well over 500 Japanese members of our Church crowded into the building. The small chapel on the left was filled, the vestry room was filled and the entrance corridor was jammed to the street doors. People were even sitting on the floor just in front of

the chancel. The chancel was filled with a vested choir (all Japanese) and twelve clergy, headed by Bishop Motoda, filled all the space around the altar. A number of the members of the foreign congregation were also present.

"Six services were held in Holy Trinity Church on Easter Day, three in Japanese and three in English. The attendance was excellent. There is hardly a Sunday on which every pew is not filled by Japanese at the morning service. The money spent for the new church is one of the best investments the mission has made. The parish house is becoming a beehive for both Japanese and foreign religious activities. Every Sunday morning it is taking care of a Sunday School that numbers around 200 Japanese children. Two of our St. Paul's University Chapter of the Brotherhood of St. Andrew's are now regular teachers there.

The chancel of Holy Trinity Church and its furnishings were given by the women of New York as a memorial of Miss Elizabeth R. Delafield, former president of the diocesan branch of the Woman's Auxiliary.



ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., which for the past three or four years has had accredited junior college work, is now, with the cordial approval of the authorities concerned, adding the other two years of the full college course and has changed its name to St. Augustine's College. The institution was chartered in 1867. The annual enrollment is now between four and five hundred, with more than fifty students in the first-year college class.



FROM AUGUST 15th to the 29th an Oriental Students School of Religion will be held at Taylor Hall, Racine, the National Center for Devotion and Conference. This School will be held because some Eastern students have expressed a wish for more definite information about the Christian religion. For particulars address Mrs. George Biller, Taylor Hall, Racine, Wis.

36 1928 年 8 月号 興味深い短信。544 頁。

訳出 544 頁左下 11 行目～右 28 行目まで。

東京にいるウッド博士の友人の 1 人が、最近次のように書き送ってきた。「聖金曜日の 12 時から 3 時まで新しい聖三一教会に集まった群衆は、私がこれまでに日本で見た最も印象深い光景の 1 つを生み出しました。500 人を優に超える聖公会のメンバーが教会内に押し寄せました。左側の小さい礼拝堂は人でいっぱいになり、聖具保管室もいっぱいで、入口の廊下は玄関まで人が溢れていました。それどころか人々は内陣の前面の床に座っていました。内陣は正装した聖歌隊（全員日本人）と元田主教を長とする 12 人の聖職者が、祭壇の周囲のスペースまで埋め尽くしました。外国人の会衆もかなりの数がいました。

復活祭の日には聖三一教会で礼拝が日本語で 3 回、英語で 3 回、計 6 回行われました。出席者も実到大勢いました。日曜日に朝の礼拝で会衆席がいっぱいにならないことはほとんどありません。新しい教会のために使われた資金は、ミッションが行った最良の投資の 1 つです。教区会館は日本人と外国人双方の宗教活動のために人が群がる場所になっています。毎週日曜日の朝は日曜学校が開催され、日本人の子供およそ 200 人の世話をします。今は聖徒アンデレ同胞会の立教大学支部のメンバー 2 人がそこで正規の先生をしています。

聖三一教会の内陣とその家具類は、女性伝道補助会の前ニューヨーク支部長ミス・エリザベス・レイ・デラフィールドを記念してニューヨークの女性たちから贈られたものです。

注記：SM 誌 1928 年 8 月号によると、ボール・ラッシュは 1928 年 7 月 6 日に横浜を出港し、7 月 16 日にシアトルに到着した（549 頁）。同誌 1928 年 9 月号によると、マキム主教夫妻は横浜を 1928 年 8 月 2 日に出発し、8 月 17 日にサンフランシスコに到着した（618 頁）。

THE SPIRIT OF MISSIONS

Christians may know and feel that to the House of the One True God rightfully belong the most perfect outward expres-

sion of invisible grace, and those forms and emblems of beauty which are the gift of the Holy Spirit to His Church.

UNLESS one has actually stood on the site of the church now building at Nara, it is impossible to understand the significance and the beauty of the location. For several years, that site has been inviting a building to serve as the spiritual home of our Christian community and as a witness to the Eternal Truth, not only to people of the city, but also to the two million or more pilgrims who annually come to visit its temples.

Thousands of people in this country have a share in the building of the new church, for part of the cost will be met by an appropriation of approximately \$14,000 from the Centennial Offerings of 1921. This amount set aside seven years ago, has been gradually accumulating interest and awaiting sufficient additional gifts to make possible the execution of the plans.

JOHN W. WOOD

*Executive Secretary of the Department of
Missions, National Council.*

Consecration of the Japanese Bishop of Tokyo

We are indebted to the Rev. H. G. Spackman of St. Paul's University, Tokyo, for this account of an interesting occasion, which reached us just too late to accompany the picture of the consecration group which appeared in our September issue.

THE CONSECRATION of the Rev. Peter Yonetaro Matsui as Bishop of Tokyo took place on July 25th in Holy Trinity Church, Tokyo.

The new Bishop of Tokyo succeeds the late Bishop Motoda, the first Bishop of the Japanese Church, as the second Bishop of the Japanese diocese of Tokyo.

Bishop Matsui is fifty-nine years old and was baptized in 1888 by Archbishop Shaw. He attended Trinity Theological College in Osaka, since incorporated in the Central Theological College, Ikebukuro, and later he did postgraduate work at Wycliffe College, Toronto. His early ministerial work was in the Osaka District under the English Bishop of Kobe. Later he came to the English diocese of South Tokyo. He was elected by the Diocesan Synod on June 11th, 1928.

Bishop McKim of Tokyo, senior Bishop of the Church in Japan, was the chief consecrator, assisted by Bishop Lea of Kyushu, and Bishop Heaslett of South

Tokyo. Bishop Hamilton of Mid-Japan, was the preacher. Bishop Nichols of Kyoto and Bishop Walsh of Hokkaido presented the Bishop-elect. Bishop Nichols, Bishop Basil of Kobe, Bishop Naide of Osaka, and Bishop Walsh assisted in the consecration.

Bishop Duppy, of Hong Kong, was present, representing the Church in China. The Most Rev. Archbishop Serge, head of the Holy Orthodox Mission in Japan, was present in the Sanctuary.

The clergy (fifty-two in number) and choir robed in a tent erected in the church grounds and being joined by the Bishops continued in procession through the west door of the church to their places in the chancel and sanctuary. The clergy were composed of representatives from all the dioceses of the Church in Japan. The church was filled with a large congregation representing both the lay organizations of the Church and the community at large.

37 1928 年 10 月号 日本人の東京主教の按手。664 頁。

訳出 664 頁下段〔全文〕。

この興味深い機会に関する記事は立教大学の H・G・スバックマンが送ってくれたものである。わずかに間に合わず按手団の写真を載せることができなかったが、9 月号に掲載された。

ペテロ松井米太郎師の東京〔教区〕主教按手が〔1928 年〕7 月 25 日に東京の聖三一教会で行われた。

新しい東京主教は日本聖公会の最初の主教である故元田主教を継いで、2 人目の日本人の東京主教となる。

松井主教は 59 歳で、1888 年に〔A・C・〕ショウ大執事から洗礼を受けた。彼は大阪の三一神学校に入学し、その後池袋にある聖公会神学院に編入され、後にトロントのウィックリフ・カレッジで大学院生として研究した。初期の聖職活動は大阪地方部で、英国人の神戸主教のもとで務めた。その後、南東京の英国系教区（注 1）にやってきた。1928 年 6 月 11 日、〔東京〕教区会によって選出された。

日本聖公会の最長老主教であるマキム主教が按手者を務め、九州のリー主教と南東京のヘーズレット主教が補佐した。中部のハミルトン主教が説教者となった。京都のニコルズ主教と北海道のウォルシュ主教が主教当選者を紹介した。ニコルズ主教、神戸のバジル主教、大阪の名出主教、そしてウォルシュ主教が按手を補佐した。

香港のデュパイ主教が中華聖公会を代表して出席した。日本正教会の大主教サージ師が聖壇に参列した。

聖職者（人数にして 52 人）と聖歌隊は教会の敷地に建てたテントの中で正装し、これに主教たちが加わって行進し、教会の西の扉を通して内陣と聖壇に設けられたそれぞれの場所に行った。聖職者は日本聖公会の全教区〔と全地方部〕の代表者からなった。教会は聖公会の信徒組織と一般社会を代表する大勢の会衆で溢れた。

注記：SM 誌 1928 年 10 月号によると、新任宣教師ミス：ヘレン：ボイル（Helen Boyle）と、帰任する K・E・ブランスタッドは、1928 年 8 月 25 日にシアトルを出港し、1928 年 9 月 7 日に横浜に到着した（689 頁）。SM 誌 1928 年 12 月号によ

ると、新任宣教師ミス・コーネリア・イヴラード (Cornelia Everard) とキャサリン・トレーシー (Catherine Tracy) 夫人が北東京地方部に任命された (808 頁)。

(注 1) 南東京地方部。

- 38 1929/4 Progress in the Diocese of Tokyo; The Bishop of Tokyo, addressing his clergy and lay delegates at the sixth diocesan Synod, in November, 1928, outlines their problems.

Progress in the Diocese of Tokyo

The Bishop of Tokyo, addressing his clergy
and lay delegates at the sixth diocesan Synod,
in November, 1928, outlines their problems

By the Right Rev. P. Yonetaro Matsui

Bishop of Tokyo

THROUGH THE LOSS of Bishop Motoda, the Diocese of Tokyo sustained materially and spiritually a heavy blow from which it will not easily recover. What are we to do with this diocese, a great inheritance? How are we to maintain and continue its progress? As we ask these questions, we recognize that the diocese is God's and it must be carried on by God Himself; therefore every policy must be given the deepest thought, and must be adopted only in entire reliance upon the Holy Spirit.

Clearly our aim must be the perfecting of the diocese. How can this be effected? There are, I think, five points which are of the greatest importance.

In the first place we need an awakening of our spiritual life, that the Holy Spirit's power may control our activities. While we hold firmly to the doctrine and Church rules which have been handed down to us for over nineteen hundred years, and of course respect the services of the Church, we need also find a deeply spiritual reality in these religious services. That is, we want a burning love for our Lord and a simple faith in His Cross and Resurrection and in the work of the Holy Spirit. This faith will be shown both in offering beautiful services and in our being constrained to do evangelistic work and realizing our call to live holy lives.

As a diocese we are happy in being well



THE RT. REV. P. YONETARO MATSUI
Bishop of Tokyo

founded and organized, our churches are united in spirit, they hold the true faith, and the worship in them is reverent. We are very thankful for this, but we must not rest content with it. Rather, we must seek to receive still richer blessings in our spiritual life, in order that the work of the diocese may progress steadily and smoothly. In teaching the Christians of your churches this is a point which I would have all workers emphasize.

Therefore, too, it is advisable sometimes to arrange special meetings for the deepening of the spiritual life of your congregations.

Secondly, I feel that there is a lack of workers in charge of the churches of the diocese. This need for various reasons cannot be met at once, but as opportunity offers I hope we may be able to remedy the matter. In my own experience there is not much hope of progress in a church which is without a regular worker. . . . At present five out of our twenty-five churches have no pastor, and I regret to see their progress retarded on this account. I am hoping as soon as possible to supply this lack.

The third point we must consider is diocesan self-support. As you are aware, the Diocesan Pastoral Fund is still receiving help regularly from England and America. But this support will not go on forever. After a certain number of

years it will cease, and as a diocese we want to be in a position to decline it as soon as possible. At our present rate of progress, however, we are not in a position to be independent if the support from abroad should cease. Hence it is important not only to urge the importance of self-support for your churches, but that the churches should plan to help each other in the matter. The financially strong churches should consider ways in which they would help the weaker ones, and thus prepare for the time when outside help ceases. A glance over the last five years shows that the diocese has made progress in unity. During the next five years we hope that the spirit of mutual help will develop.

This thought leads on to our fourth point, the need of completing the diocesan funds. Prior to the establishment of the diocese an appeal was made for an Endowment Fund of \$25,000. Up to the present not \$15,000 has been received, and I must ask you all to work for the completion of this sum.

We must next consider the Building Fund for the cathedral. The amount already received exceeds \$7,500. Most of this sum has been used in buying the site on which the bishop's house and offices stand, and in erecting the buildings. Bishop Motoda considered this to be a good way of investing the money, because of the steady rise in the price of land. The building of the cathedral was Bishop Motoda's most earnest desire to the last. We have inherited his hopes and we must work to the utmost to fulfill them.

With regard to the perfecting of the diocese, there is one more thing to which I should like to call your attention. It is that no less than seven out of twenty-five churches are built on rented land. This involves a certain expenditure in rents every month. How far better it would be if the land could be owned by the churches. I want to try to achieve this.

So far we have talked only of perfecting the diocese by supplying what is lacking. If that alone is our aim, if we are going to be satisfied with retaining things as they are, the diocese will get blocked and fossilized and progress will cease. Pro-

vided we keep within the area of greater Tokyo, we must be prepared to seize opportunities and to plant ourselves in fresh districts without waiting until we have perfected all our existing work. . . .

Next, with regard to my tour in Manchuria with the Rev. S. Sakaki. The Japanese population there amounts to about 200,000. Of these 100,000 live in what is called "Kantoshu," that is in Dalny and Port Arthur, while the remaining 100,000 are scattered in the vicinity of the South Manchurian railways. Among those people there are 275 Christians of the Nippon Sei Kokwai, and at the request of the Bishop of Peking, I now have the responsibility of these congregations and of the missionary work connected with them. Mukden is earnestly asking for a worker and a certain amount of support seems to be available. I want, if possible, to meet the wishes of these Mukden Christians and I would ask you all to remember them in prayer.

In April we shall have the General Synod in Tokyo.

Japanese Prince Commends St. Luke's Hospital

UNIQUE ENDORSEMENT OF St. Luke's Hospital, Tokyo, was given recently by Prince Chichibu, brother of the Emperor and heir presumptive to the ancient throne of Japan, speaking at a dinner in the American colony in Tokyo. His father, the late Emperor, made a gift of \$25,000 in the early days of the hospital, but the Prince's dinner speech is the first known instance of a member of the Imperial family publicly endorsing a "foreign institution" in Japan. His speech, as reported in the *New York Times*, dealt with the need for increasing direct intercourse between the people of the two nations, and for the continuance of the traditional American interest in "peace and good understanding." It concluded with the words, "Our people owe you a great debt of gratitude for your latest gifts—the Rockefeller Library and the new St. Luke's Hospital now being built in Tokyo—and we must be prepared wisely to develop the fruit anticipated by your philanthropists."

38 1929年4月号 東京教区の進展。1928年11月、第6回〔東京〕教区会で東京主教が聖職者と信徒の代表に演説し、抱えている問題を提示した。226-227頁。

訳出 226頁1行目～227頁右26行目まで。

〔ペテロ〕松井米太郎主教
東京主教

元田〔作之進〕主教の逝去により東京教区は物質的にも精神的にも容易に回復できない深刻な打撃を被りました。私たちは偉大な遺産であるこの教区をどうすべきでしょうか？ どのようにこれを維持し、進展させていくべきでしょうか？ 私たちはこのように問うとき、教区が神の教区であり、神ご自身によって実行されなければならないことを知っています。それゆえどのような方針にも最も深い思慮が払われなければならない、聖霊への全面的な信頼においてのみ採択されるべきです。

明らかに私たちの目標は、この教区を完成させることでなければなりません。これはどのように実現できるのでしょうか？ 私は最も重要な5つの要点があると思います。

第一に、聖霊の力が私たちの活動を支配するように、私たちの精神生活を呼び覚ます必要があります。1900年以上にわたって私たちに伝えられてきた教義と聖公会の規則を厳守し、そして言うまでもなく聖公会の奉仕に敬意を払う一方で、私たちはまたこれらの宗教的な儀式の中に深い精神的な現実性を見出すことが必要です。すなわち私たちは主への燃える愛、そして十字架と復活と聖霊の業に対する一途の信仰を求めます。この信仰は、美しい奉仕を捧げることと、伝道事業に専心して聖なる人生を生きるという私たちの使命を実現することの2つにおいて示されるでしょう。

教区として私たちは喜ばしいことに良く設立され、組織されており、私たちの教会は精神的に統一されています。教会は真の信仰を持ち、教会に対する崇拝は敬虔です。私たちはこのことを非常に感謝していますが、これに満足してはなりません。むしろ私たちは教区の事業が安定して順調に進展するために、私たちの精神生活においてさらに豊かな祝福を受けるよう努めなければなりません。この点はあなたがたの教会の信徒に教える際に、すべての教役者に強調してもらいたいと思います。それゆえにまた、あなたがたの会衆の

精神的生活を深めるために、ときどき特別の会合を開くことも有意義です。

第二に、私は教区の教会を担当する教役者が足りないと感じています。この必要は種々の理由から直ちに満たすことはできませんが、機会があれば事態を改善できると期待しています。私自身の経験から、正規の教役者がいなければ教会の進展はあまり多く期待できません。現在 25 ある教会のうち 5 つの教会は牧師がおらず、そのために進展が遅れているのを見るのは残念なことです。この不足ができるだけ早く埋まることを願っています。

第三に考えなければならないのは、教区の自給です。ご存知のように教区牧会基金はいまだに定期的に英国と米国から援助を受け取っています。しかしこのような支援は永久に続くものではありません。ある年数が過ぎればそれは止まりますが、教区としてはできるだけ早く辞退できるようになりたいと思っています。しかしながら現在の進展の速度だと、外国からの支援がなくなれば私たちは自立できません。したがって重要なのは、あなたがたの教会の自給の重要性を説くだけでなく、この問題について教会が互いに助け合う計画を立てることです。財務的に強い教会はより弱い教会を助ける方法について考え、そして外からの援助が止まるときに備えるのです。過去 5 年間を見渡すと、教区は団結をして前進しました。次の 5 年間は相互扶助の精神が発展することを期待しています。

この考えは私たちの第四の要点につながります。それは教区の基金を完成させる必要性です。教区を設立する前に 25,000 ドルの寄付基金を要請しました。現在まで 15,000 ドルは受け取っておらず、あなたがた全員にこの額を達成すべく努力するようお願いしなければなりません。

次に大聖堂の建設資金について考えなければなりません。既に受け取った額は 7,500 ドルを超えています。この額の大部分は、主教邸と事務所が立っている土地の購入および建物の建設に使われました。元田主教は、それが賢明な投資だと考えたのです。なぜなら土地の価格は確実に上昇しているからです。大聖堂の建設は、元田主教が最期まで強く願っていました。私たちは主教の願いを受け継ぎましたので、それを実現するために最大の努力をしなければなりません。

教区の完成につきましては、みなさんの注意を促したいことがもう 1 つあります。25 ある教会のうち借地に建てられている教会は 7 つもあります。そのため毎月払わなければならない借地料が費用として発生します。教会が自分の土地を持つことができれば、どれほど楽になることでしょうか。私は

これを実現してみたいと思っています。

以上、私たちは不足しているものを埋めることによって教区を完成することのみを話してきました。もしそれだけが私たちの目標であるならば、私たちが現にあるものを維持することで満足するならば、教区は行き詰まり、時代遅れになって前進は止まるでしょう。私たちが大東京圏に居続けることを前提として、私たちの現在の事業がすべて完成するまで待つことなく、機会を捉えて新鮮な地区に定着する心構えを持たなければなりません。

次に S・サカキ師と満州に旅行することについて。満州にいる日本人の数は約 20 万人です。このうち 10 万人がいわゆる「関東州」、すなわち大連と旅順に住んでおり、残りの 10 万人は南満州鉄道の付近に散在しています。これらの人々の中に日本聖公会の会員は 275 人おり、北京主教の要請により私はこれらの会衆および彼らが関係する伝道事業の責任を引き受けることになりました。奉天は教役者を真剣に求めています、ある程度の支援は得られているようです。私はできればこれら奉天の聖公会員の望みに応えたいと思い、みなさんが祈りにおいて彼らのことを思い出さうお願いします。

4 月には東京で総会が開かれます。

注記：（写真解説の訳文）

・ベテロ松井米太郎主教。東京〔教区〕主教

SM 誌 1929 年 2 月号によると、C・S・ライフスナイダー主教とミス・アリス・ライフスナイダー（Alice Reifsnider）はサンフランシスコを 1929 年 1 月 9 日に出航した。東北地方部の聖職宣教師 J・コール・マキム（J. Cole McKim）と家族は、ヴァンクーヴァーを 1928 年 12 月 22 日に出国し、1929 年 1 月 4 日に東京に到着（117 頁）。任地から引退のため J・コール・マキムと家族は 1931 年 2 月 3 日に横浜を出港し、サンフランシスコに到着した SM 誌 1931 年 3 月号、195 頁）。聖職宣教師 A・R・マッケクニー（A. R. McKechnie）は休暇帰国のため、1929 年 3 月 19 日に横浜を出港し、4 月 3 日にサンフランシスコに到着。京都地方部主教シャーリー・H・ニコルズと家族は 1929 年 3 月 18 日に京都に到着した（SM 誌 1929 年 5 月号、334 頁）。京都地方部の J・J・チャップマン（J. J. Chapman）は休暇帰国のため、1929 年 5 月 7 日に横浜を出港し、5 月 20 日にヴァンクーヴァーに到着した（SM 誌 1929 年 7 月号、470 頁）。チャールズ・H・エヴァンズ（Charles H. Evans）夫妻は休暇が明けヨーロッパ経由での帰任のため、1929 年 8 月 9 日にニューヨークを出航した（SM 誌 1929 年 9 月号、605 頁、10 月号、668 頁）。ミス・エリナー・ヴァーベック（Miss Elenanor Verveck）がカリフォルニア州サクラ

メントで1929年7月29日に急逝した（SM誌1929年10月号、667-668頁）。大阪の聖バルナバ病院に新任された医師フランク・M・ジョーンズ（Frank M. Jones）夫妻は、1929年10月3日にヴァンクーヴァーから出航し、10月18日に京都に到着した（SM誌1929年11月号、741頁、12月号、813頁）。

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Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

AT ITS GENEVA Convention, (See October SPIRIT OF MISSIONS, pages 663-5,) the Junior Brotherhood passed a resolution to raise a Japan Scholarship Fund, to give promising graduates of St. Paul's University, Tokyo, two years' post-graduate study in American universities, further to fit them as instructors in St. Paul's or as leaders in the Church's work. The plan, which will require three thousand dollars for each man, has the cordial sanction of the Right Rev. C. S. Reifsnider, President of the University, and is being promoted by Mr. Paul Rusch, an instructor in St. Paul's and Director of the Brotherhood there, who is now in the United States on furlough.

During the next few years it is hoped that, not one man, but ten, may be provided for through the efforts of the Junior Brotherhood. That would mean the raising of thirty thousand dollars. As these young men would not all come at once, the plan is by no means visionary. Rather, it is *visionful*.

St. Paul's University and Middle School have a combined faculty of nearly one hundred professors and instructors, and the aim of Bishop Reifsnider and his colleagues is to employ as teachers only devout Christian leaders. It is for such positions that these young men would especially be fitted.

Many distinguished Japanese statesmen and other leaders have already enjoyed such training in the United States after completing their courses at Japanese institutions of learning. Quite recently, St. Paul's has sent her own first young man, John Fumio Yamamoto, for postgraduate work in the Wharton School of Business

of the University of Pennsylvania. It is to keep this stream flowing to the Occident and to make it possible for those of slender means to come here, that the Junior Brotherhood dreams dreams and has visions of a result entirely possible.

The committee in charge includes Russell Lamson of Iowa, as chairman, Donald Gerow of Washington, and Douglas Turnbull, jr., of Baltimore, while the treasurer of the Brotherhood, Mr. J. A. W. Inglehart will handle the fund.



THE DIOCESE OF East Carolina, of which the Right Rev. Thomas C. Darst, Chairman of the National Commission on Evangelism, is Bishop, has the distinction of having a Brotherhood chapter in every white parish and in several missions. This is the result of the deep personal interest and sympathetic support of Bishop Darst and of the careful preparation and steady work of Mr. John Q. Beckwith, diocesan representative on the National Council of the Brotherhood, followed by a diocesan tour undertaken by the General Secretary of the Brotherhood in company with Mr. Beckwith during which thirteen new chapters were organized in six days. One of these new chapters is unique in that it is organized in part for the purpose of meeting the needs and utilizing the services of a number of members of the Greek Orthodox Church in this community, who look to our Church for spiritual help and give to it their financial support, but whose occupations prevent their attendance at the ordinary Church services. These foreign-born friends are being enlisted in the Brotherhood chapter for the double purpose of providing for them an informal religious service at a convenient hour and an opportunity for practical Christian work.

39 1929 年 12 月号 聖徒アンデレ同胞会。822 頁。

訳出 822 頁左 1 行目～右 12 行目まで。

レオン・C・パーマー氏、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

青年同胞会はジュネーブ会議（『スピリット・オブ・ミッションズ』10 月号 663-5 頁参照）で、立教大学の有望な卒業生にアメリカの大学院で 2 年間研究する機会を与え、さらに彼らを立教大学の講師または聖公会の事業における指導者として養成するために、日本奨学金基金を立ち上げることを決議した。学生 1 人当たり 3,000 ドル必要となるこの計画は、立教学院総理の C・S・ライフスナイダー師が快く受け入れ、立教大学の講師で同胞会の会長であるポール・ラッシュ氏によって進められている。ラッシュ氏は現在休暇で合衆国に一時帰国している。

青年同胞会の努力によって向こう数年間、1 人と言わず、10 人の若者に提供されることが期待される。それは 30,000 ドル集めることを意味することになる。しかしこれらの若者は一度に全員来るわけではないので、この計画は決して空想的ではない。むしろそれはビジョンに満ちている。

立教大学と立教中学校はほぼ 100 人の教授と講師からなる合同教員陣を擁しており、ライフスナイダー主教と彼の同僚の目的は、敬虔なキリスト教徒の指導者のみを教師として雇用することである。これらの若者はまさにこのような方針に相応しい。

これまでも日本の多くの傑出した政治家やその他の指導者は、日本の教育機関の課程を修了した後に合衆国でそのような訓練を享受してきた。ごく最近、立教大学は最初の若者ジョン山本文雄を、ペンシルヴェニア大学のウォートン・ビジネススクールで大学院生として研究させるために派遣した。東洋に向かうこの流れを保ち、資力の乏しい若者たちが米国に来られるようにすべきである。それは青年同胞会が夢見ていることであり、結果は十分見通すことができる。

担当委員会はアイオワのラッセル・ラムソン委員長、ワシントンのドナルド・ジェロウ、およびボルチモアのダグラス・ターンブル・ジュニアからなり、同胞会の財務委員 J・A・W・イングルハートが基金を扱う。

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Island, we have had to increase our facilities at the docks and piers. At present, we have a Dock Chaplain and he has two assistants, one a trained Churchwoman to give special attention to traveling English-speaking girls and women, and the other a man, speaking seven foreign languages, to serve the people from the Eastern Orthodox Church.

"These workers of our Society meet the ocean liners and welcome at the steamship piers those who come from across the sea. They help them in their problems of locating friends and relatives, of handling their baggage and exchanging their money, of directing them to their proper trains and destinations, and of arranging for temporary lodging when necessary. The types of friendly service rendered are only limited by the kinds of difficulties which a traveler encounters in a strange land.

"Our workers are greatly aided in their helpfulness to others by having available St. Barnabas House of the City Mission Society. This is a temporary shelter where lodging is provided for immigrant women and children until transportation arrangements can be made. In the chapel of St. Barnabas marriages take place of the immigrant girls who have been discharged to the custody of the Society by the government immigration officials."

Many are the stories of care and comfort which these agents of the Church

give. A husband, living in a community of far-away Wisconsin, could not afford to come to New York because of his small income and asked our Dock Chaplain to meet his wife at the pier on her arrival from England. Later he wrote: "Just a line to thank you for the help and attention you gave my wife upon her arrival in New York. She finally reached here safely. It is a relief to know that there is someone to look after the folks traveling."

A nurse writes from Ohio: "Thank you so much for the letter of recommendation and the help given to me while at Ellis Island. I now have a position as superintendent of a day nursery. I pray for you in your great work."

A bride who was married in a quiet little chapel of St. Barnabas House writes: "My husband and I are more than grateful for all your kindness. You did so much for us and never grudged one minute, and it is with a grateful heart I thank you. I will never forget you."

And here is one more testimonial from an Englishman who has found a happy new home in Pennsylvania: "I am proud to belong to the Episcopal Church which takes such good care of its children."

Thus the Episcopal Church serves in the name of the Great Friend of Mankind, Jesus Christ, strangers in a strange land.

Japanese Appreciation of St. Paul's University

THE RIGHT REV. CHARLES S. REIFSNIDER, D. D., Suffragan Bishop of North Tokyo and President of St. Paul's University, Tokyo, who is now in this country, has received word from his colleagues at the University that the Japanese Home Department has requested Dr. Y. Sugiura, the Vice Director of St. Paul's, to give a series of lectures on the Anglican Communion, especially the history, organization and teachings of the Church of England, to Prince Takamatsu, the younger brother of the pres-

ent Emperor. This step is taken primarily to enable Prince Takamatsu to have some knowledge of the religious environment into which he will go when he visits England this year.

Another evidence of the appreciation of the Japanese Government of St. Paul's University and what it means in the life of the Empire, is shown in the recent promise made through the Department of Education to give the University twelve thousand, five hundred dollars a year for ten years, beginning with January, 1930.

40 1930年1月号 立教大学に対する日本人の評価。18頁。

訳出 18頁下段〔全文〕。

現在米国にいる、北東京〔伝道教区〕の補佐主教で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は、大学の同僚からメッセージを受け取った。日本の内務省が立教大学副学長の杉浦貞二郎氏（注1）に、全聖公会、特に英国国教会の歴史と組織と教えについて今上天皇の弟にあたる高松宮に一連の講義をしてもらいたいと依頼したというのである。この措置が講じられるのは主として、高松宮が今年英国を訪問したときに触れる宗教的環境についてある程度の知識を備えるためである。

日本政府が立教大学を評価しているもう1つの証拠は、そして立教大学が帝国の生活において何を意味しているかは、最近文部省を通して1930年1月から10年間、毎年12,500ドルを大学に与えると約束したことに現われている。

注記：東京の聖路加国際病院に派遣されたミス・グレイス・レオン・レイド（Grace Leone Reid）は、聖路加看護大学で働く予定。ミス・エンマ・N・ジョンソン（Emma N. Johnson）は立教高等女学校の音楽教師に任命され、ミス・グレイス・エヴリン・メイ・ステイプル（Grace Evelyn May Staple）も教育宣教師に任命された（SM誌1930年1月号、49頁）。ジェームズ・J・チャップマン（James J. Chapman）夫妻は1929年12月7日にニューヨークを出航した（SM誌1930年1月号、54頁、2月号、128頁）。

（注1）杉浦貞二郎は、立教大学日本人初代学長の元田作之進が東京教区主教に転出した1923年に学長事務取扱に就任した。1931年に第二代日本人学長に就任するが、翌1932年杉浦は学長を辞任した。

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goodbye to Ambassador Dwight W. Morrow and his family. "We shall sorely miss them," the Bishop says, "and wish them Godspeed. The Ambassador came to Mexico with faith in his heart and affection for the Mexican people. Whatever service lies before him either in London or in the future beyond, will receive the devoted attention of one of the ablest men I have ever met. I have valued his friendship and admired his services as Ambassador. May God bless him and his family."



POSSIBLY EVERY Churchman does not yet understand that this Church had the honor of sending the pioneer missionaries into Japan in 1859, shortly after the reopening of the country to foreign intercourse. One of the two pioneers was the Rev. Channing Moore Williams, who reached Japan early in 1859. Seven years later he was consecrated the first bishop of the Anglican Communion in Japan. In 1889 he resigned his see, but continued to work as missionary. A man of singular piety and devotion, his life made a deep impression upon the Japanese among whom he ministered so faithfully until his death in 1910. Hundreds of Japanese still speak affectionately of Bishop Williams and his influence on their lives. The late Count Okuma, often spoken of as the Gladstone of Japan, told me in 1918, that he remembered with gratitude what Bishop Williams had done for him as a school boy. Although Count Okuma never made a profession of Christian faith, many of his ideals were founded upon, and his principles rooted in the Christian teaching he received from Bishop Williams.

Bishop McKim writes that before the time comes for him to retire from Japan he would like to place a tablet to the memory of Bishop Williams in the nave of Trinity Church, Tokyo. Many members of the Church in Japan, and all of the members of our Mission, will want to share in providing the five hundred dollars that Bishop McKim estimates the

tablet will cost. In order that any of those in the Church at home whose representative Bishop Williams was, may not be deprived of the privilege of sharing in the memorial, Bishop McKim has asked me to say that he will gladly receive and apply to this purpose any gifts from friends of Japan in the United States.



MANY AMERICAN friends of Deaconess Susan T. Knapp will be glad to know that it has been possible for her to return to Japan to continue her volunteer work in leading classes and discussion groups in Bible study and Christian living, among Japanese students and members of the American community. Our bishops in Japan knowing Deaconess Knapp's past accomplishments along these lines, rejoice that her health permitted its continuance, and gave her every encouragement to return. I have had the privilege of being in Deaconess Knapp's little home at Ikebukuro on a number of occasions, and I know what a warm place it has had in the hearts of, and what a splendid influence it has had in the lives of those to whom she extends such gracious hospitality.



YOU OUGHT NOT miss reading *Leaves from the Note Book of a Missionary Doctor*. Our Dr. Claude M. Lee, of St. Andrew's Hospital, Wusih, tells, in modest and interesting fashion, how he began his work in that great Chinese city nearly twenty-five years ago, and some of the things that have happened to him as he has endeavored to relieve some of China's needless pain and create, even in an unpromising environment, what might be described as a medical conscience. Many of the incidents he tells are thrilling and would make excellent ammunition for missionary addresses. You can read the whole pamphlet in an hour, but you will want to reread it a number of times. Twenty-five cents sent to our Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., will secure a copy.

Again I say: Don't miss it!

41 1930年2月号 伝道・教会拡張。126頁。

訳出 126頁左15行目～右8行目まで。

日本が再び開国した直後の1859年に聖公会が日本に先駆的な宣教師を派遣した栄誉を、すべての聖公会員がまだ理解しているとは言えないかもしれない。2人の先駆者の1人はチャニング・ムーア・ウィリアムズ師で、1859年の初めに日本に着いた（注1）。それから7年後、彼は日本における全聖公会の主教に接手された。1889年に職を辞した（注2）が、その後も宣教師として働き続けた。並はずれて敬虔で献身的であったウィリアムズ師の人生は、彼が1910年に死去するまで誠実に司牧した日本人たちに、強い印象を植え付けた。今でも何百という日本人が、ウィリアムズ主教と彼が自分たちに与えた影響について熱っぽく語る。しばしば日本のグラッドストンと言われる故・大隈〔重信〕伯爵は1918年、生徒だった彼にウィリアムズ主教がしてくれたことを感謝の念をもって思い出すと私に語った。大隈伯爵がキリスト教の信仰を告白することは決してなかったが、彼の理想の多くはキリスト教の地盤の上に築かれ、彼の原理はウィリアムズ主教から受けた薫陶に根差していた。

マキム主教からの手紙によると、彼は日本から帰国する前に、三一教会の身廊にウィリアムズ主教を記念したタブレットを取り付けたいと思った。日本の聖公会の多くの会員と、私たちのミッションのすべてのメンバーは、マキム主教が見積もったタブレットの金額500ドルを集めるのに寄与したいと思っている。ウィリアムズ主教が代表する本国聖公会のメンバーが、この記念に参与する特権を奪われることがないように、マキム主教は合衆国にいる日本の友人からの贈り物を喜んで受け取り、この目的のために使うつもりであることを伝えるよう、私に頼んだ。

注記：マキム主教は横浜を1929年12月24日に出発し、1930年1月1日にホノルルに到着した。R・W・アンドリュース（R. W. Andrews）夫妻は休暇帰国のため、1929年12月6日に横浜を出航し、12月24日にニューヨークを到着した（SM誌1930年2月号、128頁）。

（注1）C・M・ウィリアムズは1859年6月末に来日した。

（注2）現任主教としての辞任。



Jottings from Near and Far



HAS ANYONE a small safe for which they have no further use? Miss Mary Wood McKenzie writes that the House of Bethany, Cape Mount, Liberia, needs a good secondhand safe about thirty inches in height in which to keep its valuable papers and documents. Anyone who has such a safe may obtain additional information from the Rev. A. B. Parson, the Church Missions House, 281 Fourth Avenue, New York, N. Y.



ALL OF THE MEMBERS of the Class of 1911, the first to graduate from St. Paul's University, Tokyo, Japan, are now leaders in the *Nippon Sei Kokwai* (see page 471). They are the Rev. Kenitsu Ito, rector of the Church of the Resurrection, Hachioji; the Rev. S. Kojima, Ph.D., headmaster of St. Paul's Middle School and dean of the College of Arts in St. Paul's University; the Rev. U. Uda, chaplain of St. Agnes' School, Kyoto, and the Rev. Takaharu Takamatsu, S.T.D., formerly rector of St. Mary's Church, Kyoto, and now chaplain at St. Paul's University, Tokyo.



WHEN THE RESULTS of the Utah state examinations for nurses were announced, it was found that the three highest were members of this year's graduating class of St. Mark's Hospital, Salt Lake City. Graduates of three other training schools had taken the examinations.



ANSWERING A CALL from the Field Department of the National Council, a representative group of thirty-eight Negro clergy and seven laymen from twenty-five dioceses, met in Washington, May 6-8, to consider every phase of the Church's work among Negroes. The meeting was a most important event in the history of the

Church's work among Negroes in America, evidencing a spirit of brotherhood, coöperation, and mutual confidence, which was optimistic and constructive. At the close of the Conference, the following report of the Committee on Findings was unanimously adopted:

THAT we, the members of the conference, endorse the program for the whole Church as outlined by the Field Department. We pledge the united support of all our parishes and missions throughout the whole Church to the program of the Field Department.

That we commend the use of the promotion policy of the Field Department, the program of personal evangelism, and the Every Member Canvass, to every congregation of Negroes in the Church.

That a commission under the Field Department, or some other department of the National Council be appointed by the Presiding Bishop and National Council to make a scientific study and survey of the problem of the Negro work.



IN THE FIVE YEARS between the great earthquake and fire in Tokyo, of September, 1923, and December, 1928, the population of Tokyo grew seven hundred thousand to a total of 2,218,400. In this vast city there are 115 churches, of which about twenty-five are parishes and missions of the *Nippon Sei Kokwai*. Of the other two faiths recognized by Japan as being principal religions of the empire, Shintoism has 232 shrines, and Buddhism has 1,082 great temples.



NENANA, ALASKA, has suffered another fire. Exactly four months after the disastrous fire of January 23, the missionary's home burned, destroying all clothing, books, household appliances, and the remainder of the furnishings which were saved from the Betticher Memorial dormitory.

42 1930 年 7 月号 各地からのニュース。483 頁。

訳出 483 頁左 14 行目～左 28 行目まで。483 頁右下 21 行目～10 行目まで。

1911 年、立教大学を最初に卒業した学年は全員が現在日本聖公会の指導者となっている（471 頁参照）。彼らは八王子復活教会牧師の伊藤堅逸師、立教中学校校長で立教大学文学部長の哲学博士小島氏（注 1）、京都平安高等女学校チャプレンの宇田師（注 2）、そして元聖マリア教会牧師で現在立教大学チャプレンの聖神学博士高松孝治師である。

—略—

1923 年 9 月の関東大震災から 1928 年 12 月までの 5 年間に東京の人口は 70 万人から 2,218,400 人に増えた。この広大な都市に 115 の教会があり、そのうち約 25 が日本聖公会の教会および伝道区である。日本で帝国の主要な宗教として認められている他の 2 つの信仰のうち、神道は 232 の神社、仏教は 1,082 の大寺院を持っている。

（注 1）小島茂雄。

（注 2）宇田梅太郎。

THE NATIONAL COUNCIL

study number containing stories, articles, reading lists, handwork, games, dramatizations, and other program suggestions on India.

While studying "Our World at Work" this past year our branches have contributed money gifts to purchase the property needed by St. Andrew's Mission, Mtryaguez, Porto Rico, to enlarge its craft shop.



A NEW STEP has been taken by the society in basing its program suggestions for 1930-31, *Exploring the Possibilities of Home Life*, on the actual experimentation of seven branches located in various parts of the country. These branches were asked to see whether they could build an interesting and valuable program around the subject of Home Life. The experimenting branches kept diaries of all that they did. These diaries revealed, to quote the May *Record*, that "every girl likes to be charming and to make her surroundings charming, whether she is a business girl living in one room, is living with her family, or is engaged and planning a home of her own. She wants to know how to get on with other people, how to deal with the sister who insists on wearing her new dress, how to bridge the gap between her own and her mother's point of view about staying out later than eleven, and how to decide what she should fairly contribute to the family budget."

Suggested programs centering around such needs and desires of girls as these were worked out and include discussions, handwork, dramatizations, and recreation. *Exploring the Possibilities of Home Life* may be purchased for twenty cents from the national office of The Girls' Friendly Society, 386 Fourth Avenue, New York City.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X POWER—in the individual, in the Church, in the world—will be the general theme of the National Junior Convention of the Brotherhood of St. Andrew to be held August 26-29, at Oberlin College, Oberlin, Ohio.

The convention will open with a banquet at which Dudley B. McNeil, of Elgin, Illinois, will preside, and the Right Rev. Thomas Casady, D.D., Bishop of Oklahoma, will speak on the Quest for Power. Following the dinner meeting the convention chaplain, the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, will conduct devotions. International night has been arranged for Wednesday evening, August 27, under the chairmanship of Paul Rusch of St. Paul's University, Tokyo, with speakers from Alaska, Japan, the Philippine Islands, and India. In preparation for the closing convention service, the delegates will devote Thursday afternoon to making a country-wide visitation. The speaker at this closing service will be the Right Rev. Arthur C. Thomson, Bishop of Southern Virginia, on Power for the Living.

The program has been arranged to appeal specifically to the four distinct sides of a boy's life—physical, social, mental, and spiritual. Athletic events will be interspersed through the daily programs and each morning and evening, devotions will be conducted by Mr. Glenn.

Advance reports indicate that the convention will have a widely scattered representation. Junior chapters on the Pacific Coast are planning to send a large delegation. Michigan expects to send fifty to one hundred boys; Chicago has set a goal of seventy-five delegates.



43 1930 年 7 月号 聖徒アンデレ同胞会。503 頁。

訳出 503 頁右 1 行目～右最後の行まで。

レオン・C・パーマー氏、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

〔1930 年〕8 月 26 日から 29 日までオハイオ州オーバーリンにあるオーバーリン大学で開催される聖徒アンデレ同胞会の全国青年会議の全体テーマは、個人の、聖公会の、そして全世界の力である。

会議は祝宴で始まり、イリノイ州エルジンのだドリー・B・マクニールが進行役を務め、オクラホマ主教の神学博士トーマス・キャサディー師が「力を求めて」の題でスピーチを予定している。夕食会に続いて、ケンブリッジのキリスト教会牧師である C・レズリー・グレン師が会議チャプレンとして祈りをとりおこなう。8 月 27 日水曜日の晩にはインターナショナル・ナイトが企画されており、立教大学のポール・ラッシュ氏の司会によりアラスカ、日本、フィリピン諸島、インドの代表がスピーチをする。会議の閉会式に備えて、代表団は木曜日の午後に「全国訪問」を行う。閉会式では南ヴァージニア主教のアーサー・C・トムソン師が「生きるための力」についてスピーチをする。

プログラムは特に青少年の生活で主要な 4 つの側面、すなわち肉体的側面、社会的側面、精神的側面、そして霊的側面にアピールするように構成されている。毎日のプログラム全体にスポーツイベントが散りばめられており、朝と夕べの祈りはグレン氏によってとりおこなわれる。

事前の報告によると、会議には全国各地から参加者が集まる。太平洋岸青年支部は大規模な代表団を送ることを計画している。ミシガンは 50 人ないし 100 人の青少年を派遣する予定である。シカゴは代表団の目標を 75 人とした。

注記：マキム北東京地方部主教とシャーリー・H・ニコルズ京都地方部主教は、ランベス会議に参加するため横浜を 1930 年 5 月 22 日に出航し（SM 誌 1930 年 7 月号、487 頁）、ニコルズはランベス会議後、1930 年 9 月 15 日にニューヨークに到着した（11 月号、772 頁）。日本帰任に向けシアトルを 10 月 28 日に、出航した（12 月号、853 頁）。SM 誌 1930 年 7 月号は、元・初代京都地方部主教で現・ウェ

スト・ミズーリ主教の S・C・パートリッジ (S.C. Partridge) が 1930 年 6 月 22 日に死去したことを報じ、彼に関する記事を掲載した (545-546 頁)。

The National Council

The National Council meets regularly four 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, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. 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 payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

WESTERN HUPEH is becoming a hotbed of communist and bandit outrages. Recent reports from Hankow tell how Chinese workers from the out-stations to the west and north, are seeking refuge in the city. From Hanchuan have come the Rev. Morton Chu, his wife and eight children; from Sintien, the Rev. S. Y. Sze, his wife and four children; from Simakeo, the Rev. K. S. Wang, his wife and one child. The catechist at Hwangpei had a narrow escape with his family. The church and residence at Hwangpei have been burned down and the Rev. T. R. Yang and his family reached Hankow through many perils. Hundreds of people in these towns who were unable to get away were killed and others were carried off by communists to be held for ransom.



IT IS NATURAL that as we slowly rebuild our churches and institutions in Japan, the question should come up in the minds of people whether proper care is being taken to insure against earthquake damage in the future. No one has yet learned how to control such mysterious natural forces as find expression in what we call earthquakes. I can say, however, that every possible precaution is being taken. Among other interesting facts that came out in my discussion of plans of buildings with Bishop McKim, Dr. R. B. Teusler and Mr. John Van W. Bergamini, who for the past two years has been acting as

our architect, is this: All plans for steel work at St. Margaret's, Tokyo, and St. Agnes', Kyoto, were carefully checked by Dr. Naito, Professor of Architecture and Engineering at Waseda University, Tokyo. He is recognized as the leading authority in Japan, and probably in the world, on earthquake-proof construction. Dr. Naito is also acting as consultant on steel and reinforced concrete construction for St. Luke's Hospital, Tokyo.



NO ONE CONCERNED about the problems of Christianity in the modern world, should fail to have at hand the eight volumes containing the preliminary papers, discussions and findings of the Missionary Conference in Jerusalem in 1928. Each volume makes its own special contribution to some phase of Christian thought and work. For instance, volume one contains a searching discussion on the question of Christian Faith and the non-Christian religions. Out of the discussions reported in this volume, there came the statement on the "Christian Message" which to my mind was the finest thing the Jerusalem Conference put forth. It was prepared by a committee headed by the present Archbishop of York and Dr. Robert E. Speer. It stands squarely on the statement, *Our message is Jesus Christ*. Volume two deals with the vital subject of religious education in a fresh and constructive way. Other volumes deal with questions of race, Christian reunion, rural problems, etc. Under a special arrangement with the publishers our people can now secure all eight volumes with an *Index of Preaching and Teaching Materials* in the eight volumes for \$5, carriage paid.

Our Book Store will take pleasure in receiving and filing orders.

44 1930年8月号 主事のデスクから。551頁。

訳出 551頁左下15行目～右11行目まで。

日本で教会や機関の再建が徐々に進むにつれて、将来の地震に対して適切な対策が講じられているだろうかと人々が自問するのは当然のことである。私たちが地震と呼んでいるもので表現される自然の神秘的な力を、どうしたらコントロールできるのか誰も知らない。しかしながら私は可能なあらゆる予防措置が講じられているとすることができる。マキム主教、R・B・トイスラー博士、そして過去2年間私たちの建築家として働いていったジョン・ヴァン・W・バーガミニと建設計画について議論した際に、特に興味深く思われたのは次の事実である。東京の立教高等女学校と京都の平安高等女学校の鉄骨造のすべての設計図が、早稲田大学の建築工学の教授である内藤博士によってチェックされた。内藤博士は日本で、おそらく世界でも耐震構造の第一人者として認められている。彼はまた聖路加病院の鉄筋コンクリート造に関するコンサルタントもしている。

注記：Y・イケダ医師は1930年6月23日にニューヨークに到着した（SM誌1930年8月号、553頁）。ヨーロッパ経由での日本帰任に向け1930年10月30日にニューヨークを出航した（12月号、853頁）。イチロー・カタヤマ医師は聖路加病院のスタッフに新任され、サンフランシスコを1930年8月21日に出航。エドナ・B・マレー（Edna B. Murray）とミス・C・ガートルード・ヘイウッドも日本帰任のためサンフランシスコを1930年8月21日に出航し（SM誌1930年10月号、691頁）、横浜に9月15日に到着した（11月号、772頁）。

ミス・クルスティーン・ヌノ（Christine Nuno）は休暇を終えて帰任のため、1930年9月4日に、新任のミス・ヘレン・K・シップス（Helen K. Shipps）、ミス・オーガスタ・F・ピータース（Augusta F. Peters）、ミス・マーガレット・サリヴァン（Margaret Sullivan）をともないヴァンクーヴァーを出航し（SM誌1930年10月号、691頁）、9月18日に横浜に到着した（11月号、772頁）。

THE SPIRIT OF MISSIONS

South Dakota have gone two teachers, MISS MARY HAIRSTON (6) and MISS MARTHA LOIS FREDIN (8), to help in the Church's educational work in the Philippines. Miss Hairston, a native of Virginia, and a graduate of Salem College in North Carolina, has had a wide teaching experience which includes one year at the Helen Dunlop School, Winslow, Arkansas. Miss Fredin who comes of missionary stock, her father being one of our missionaries in Wyoming, has also had a wide teaching experience which includes two years' service at St. Mary's School for Indian Girls at Springfield, South Dakota.

From Williamston, North Carolina, St. Paul's University, Tokyo, has received a director of physical education in the person of MR. GEORGE H. MARSHALL (13). Mr. Marshall who is the son of the rector of Grace Church, Williamston, is a graduate of Ohio University where he has been in charge of physical education. An addition to the kindergarten staff in the TOHOKU, is MISS BERNICE K. JANSEN, who has wanted to be a missionary as long as she can remember. All of her training, which includes study at Winona State Teachers' College, has been taken with this end in view. She has always been active in community work, loves children and wants to help the children that need her most.

Our staff in CHINA has recently been strengthened by the appointment of several missionary teachers, MISS LOUISE BOYNTON (3), MISS FRANCES DANIELSON MCKINNON, and MISS FRANCES ALICE JENNER (10). Miss Boynton who feels the challenge of the mission field and wishes to put her training and varied teaching experience to work for those who are in need is an easterner, a graduate of the University of Michigan, and the holder of a Michigan teacher's life certificate. Born in Shanghai, Miss McKinnon feels that she owes whatever she has to give to the people of the land of her birth. Educated in the United States at Northfield Seminary, Wellesley College, and Brown University, she has had considerable teaching experience and has

done girls' club work. She also had a short term of teaching in a Shanghai night school. Miss Jenner's appointment is the realization of a childhood ambition. She feels that she must go to the foreign field where many would go but cannot. Born in Cambridge, Massachusetts, she was educated in the Dedham High School and Boston University.

The appointment of Miss RUBY J. DAVIS (7) ends a long search for a technician for the laboratory in St. Elizabeth's Hospital, Shanghai. Miss Davis is a native of Alabama and has spent much of her time in the South. She was prepared for her work as a technician at Hunter College, New York City, where she did her major work in biology. She has had varied experience as a teacher and as a technician in various hospitals and for various doctors. Another addition to the staff at St. Elizabeth's, is MISS ROSALIE G. KERR (16). A native of Colorado, Miss Kerr received her training at the Good Samaritan Hospital, Los Angeles, and has done public health nursing on the visiting staff of the Hudson Street Settlement, New York City. She is particularly interested in the social aspects of nursing.

MR. JAMES M. WILSON (5), for seventeen years a resident of China, has, at the request of Bishop Graves, given up his other engagements to become business manager and architect for St. Luke's Hospital, Shanghai. A graduate of the University of Kentucky, he has for many years been engaged in engineering work. He has also done some teaching in China.

A member of St. John's Parish, Bromley, Kent, England, MISS HILDA WADDINGTON (14), has recently gone to China as an instructor in the new Institute of Hospital Technology, Hankow, where her services are contributed by our Church. Trained in the Bedford College for Women, and in the University of London, she has done postgraduate work in tropical diseases and in bacteriology. She has long been anxious to find a post where her work would be of service to others.

45 1930 年 11 月号 海外宣教地の新参者。758 頁。

訳出 758 頁左 16 行目～左 33 行目まで。

東京の立教大学はノースカロライナ州ウィリアムストンから体育の指導者として、ジョージ・H・マーシャル氏（13）を迎えることになった。マーシャル氏はウィリアムストンにあるグレース教会の牧師の息子で、オハイオ大学を卒業し、同大学で体育を担当していた。東北の幼稚園のスタッフにミス・バーニス・K・ジャンセンが加わる。彼女は自分が記憶している限りずっと宣教師になりたいと思っていた。ウィノナ州立教員養成大学を含め、彼女が受けた訓練はすべてその目標を念頭に置いたものであった。常に積極的に社会事業に関わり、子供たちを愛し、自分を最も必要とする子供たちを助けたいと願っている。

注記：新任のジョージ・H・マーシャル（George H. Marshall）夫妻は 1930 年 8 月 29 日にサンフランシスコを出航した（SM 誌 1930 年 10 月号、691 頁）。東北赴任予定のミス・バーニス・K・ジャンセン（Bernice K. Jansen）は 1930 年 8 月 29 日にサンフランシスコを出航し（SM 誌 1930 年 10 月号、691 頁）、9 月 15 日に横浜に到着した（11 月号、772 頁）。新任のミス・アイリーン・リンカーン（Irene Lincoln）はサンフランシスコを 1930 年 9 月 12 日に出航し、横浜に 9 月 29 日に到着した（11 月号、772 頁）。

THE NATIONAL COUNCIL

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X AT THE WHARTON School of the University of Pennsylvania there is enrolled a young Japanese student, a graduate of St. Paul's University in Tokyo, who is adding to his training in the homeland, the benefits offered by an American university. This young man, a member of the Brotherhood of St. Andrew in Japan, is the first of many whom the Brotherhood hopes in succeeding years to bring to this country for postgraduate training. A second who is about ready to come, is Andrew Tokuji Ogawa. He is not only well equipped to undertake this advanced study, but has as secretary of his Brotherhood chapter exhibited marked qualities of Christian leadership.

The members of the junior Brotherhood of St. Andrew are making themselves responsible for the raising of the necessary funds, about three thousand dollars annually. At their recent national convention in Oberlin, they underwrote over two-thirds of the sum needed to bring Mr. Ogawa here.

One group of older boys in a middle western parish dispensed with their annual visit (as a group) to the movies, and asked their director to forward the amount that this would have cost to the Brotherhood's national treasurer for the Japanese Scholarship Fund. Others are giving in a similar spirit of self-denial. It is Faith and Youth exemplified.

At a meeting of Brotherhood leaders and others interested in camping for boys, held at Oberlin, Ohio, recently, a national Church Boys' Camp Association was formed, with the Rev. Irwin C. Johnson of Detroit as president, and Leon C. Palmer of Philadelphia as secretary. The purpose of the organization is to study what is being done in the way of boys' camps in our Church, and to develop and promote improved plans for this type of leadership training. Meetings will be held annually; the next one is scheduled for August, 1931, at Sewanee, Tennessee.

Church Mission of Help

MISS MARY S. BRISLEY, *Executive Secretary*
27 West 25th Street, New York, N. Y.



"OUR FARM", as McLean Farm is known to CMH girls, put up the shutters on its fifth year of service to CMH girls and babies in the middle of September. From now until next June there will be no signs of life in the big house of South Kortright, but with the coming of June 15, girls and babies will overflow from bedroom to great hall, to lawns, lake and gardens, and gather again in the chapel for prayers before retiring for long nights of restful sleep.

During this summer 149½ weeks' care was given to girls and seventy-one weeks' care to babies. The average family being twelve and one-half girls and six babies. They came from the dioceses of New York, Newark, and Long Island. Most of them were under the care of the CMH, but since CMH has always coöperated freely with other social agencies, vacations were also given to girls from such agencies as the State Charities Aid Society, and the Big Sisters.

Regular but varied programs of work, play, worship, hikes, theatricals, swimming, and instruction in the care of their babies made up the days. Visitors, including Mrs. John M. Glenn, CMH president, the Rev. J. Wilson Sutton, president and chaplain of the New York CMH and chairman of the National Committee on Spiritual Work, and friends and workers from other diocesan societies, offered excuses for fashion shows, and theatricals made exciting by the costume closet which friends of the society had started. Playground equipment made possible by the gift of another friend added to the joy of both girls and babies. Two of last year's alumnae, who were entertained as Labor Day week-end guests, admitted half ruefully on the way back to the city that the girls were having even a better time than last year.

The chaplain again this year was the Rev. John M. Hunter of Delhi, New York, who again this year made himself and the services which he celebrated in

46 1930 年 11 月号 聖徒アンデレ同胞会。787 頁。

訳出 787 頁左 1 行目～左下 16 行目まで。

レオン・C・パーマー氏、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

ペンシルヴェニア大学のウォートン・スクールに、東京の立教大学を卒業した若い日本人学生が入学した。彼は母国での教育に加えて、米国の大学が提供する恩恵を受けようとしている。この若者は日本の聖徒アンデレ同胞会の一員で、同胞会が今後数年間大学院生として米国に送り込みたいと思っている多くの学生の第 1 号である。次に米国に来ようとしている学生はアンデレ小川徳治である。彼は進んだ研究を行うのに必要なものを十分備えているだけでなく、同胞会支部の主事としても基督教のリーダーシップにおいて際立った素質を示した。

聖徒アンデレ同胞会青年部のメンバーは、これに必要な資金として毎年約 3,000 ドル集める責任を自ら引き受けた。最近オーバーリンで開催された全国大会で彼らは必要な額の 3 分の 2 以上を集めて小川氏に渡した。

中西部のある成年男子グループは、毎年（グループで）見に行っていた映画をやめることにして、それによって節約できる金額を日本奨学金基金のために同胞会の全国財務委員に送るよう会長に頼んだ。別のグループも同様の克己の精神で寄付しようとしている。これこそ信仰と若さの模範である。

- 47 1931/1 Notable Career in Slums of Tokyo Ends; The Rev. Yoshimichi Sugiura who died last November spent his life in ministering to the outcasts and other neglected folk of Tokyo.

Notable Career in Slums of Tokyo Ends

The Rev. Yoshimichi Sugiura who died last November spent his life in ministering to the outcasts and other neglected folk of Tokyo

THE REV. YOSHIMICHI SUGIURA, one of the senior priests of the Diocese of Tokyo, died in St. Luke's Hospital on November 7. He had come to the hospital a few days before suffering from an incurable disease, and had been there only a day when he suddenly collapsed. Thereafter he was conscious only during brief intervals. Bishop Reifsnider says:

"He knew me when I called upon him. He nodded his head when I suggested that I have prayers, and was able consciously to participate in the celebration of the Holy Communion Thursday morning. Fifty of his friends and parishioners gathered in the hospital chapel for the service from which the consecrated elements were taken to Mr. Sugiura's bedside. I was called at five o'clock on the morning of November 7 and stayed with Mr. Sugiura until he passed away four hours later. Ten of his closest relatives and friends stood about his bed singing in low voices, so as not to disturb the other patients, the hymns Mr. Sugiura loved. Takeda San read portions of the Scripture, regarding the life eternal. It was a very beautiful close of a life of sacrifice and service.

"Mr. Sugiura's only anxiety seemed to be what was going to happen to his church and people. I told him not to be anxious about that, that Bishop McKim and I would take that as our responsibility, and he nodded his head and smiled peacefully, showing that he understood and was no longer anxious.

"Holy Trinity Church was crowded to the doors for the funeral service on November 10. Three of Mr. Sugiura's life-long associates and Bishop Reifsnider conducted the service. Mr. Tagawa reviewed his life work, and said that his life's ideal was the example and life of his old teacher and friend, the Rt. Rev. Channing Moore Williams; that he had tried to pattern his life after that of Bishop Williams and any

self-sacrifice entailed had been gladly undertaken as an expression of his great joy in the service of Christ."

In the life of Tokyo, "Honjo" and "Fukagawa" stand for the worst slum sections of that great eastern capital. It was in the early seventies that Bishop Williams, our pioneer to Japan, built the

first church in Tokyo. He located it in the Fukagawa ward and called it *Shinko Kyo Kwai* or the True Light Church. Until its destruction by fire in September 1923, the little church stood in the midst of a vast sea of restless and needy human life.

A few years after the *Shinko Kyo Kwai* was built, Yoshimichi Sugiura entered St. Paul's School as a student. He came under the influence of Bishop Williams, was baptized in 1881, and in 1888,

moved by the unhappy lot of many of his fellow-countrymen, he decided to study for the ministry. While a student, Bishop Williams put him in charge of the True Light Church. His entire life was devoted to the service of those who may be described as Tokyo's "submerged tenth". No family was too wretched, no criminal too hopeless to prevent Mr. Sugiura from exerting all the powers of his consecrated personality to bring the hope of God's love into such lives. Thousands of those who counted themselves down and out and hundreds of criminals have been helped back to happy and honorable living through Mr. Sugiura's work.



THE REV. YOSHIMICHI SUGIURA

47 1931 年 1 月号 東京のスラム街で顕著なキャリアが終わる。昨年 11 月に他界した杉浦義道師は、東京の落伍者や見捨てられた人々を助けるために一生を送った。47 頁。

訳出 47 頁〔全文〕。

東京教区の高齢の司祭の一人・杉浦義道が、昨年 11 月 7 日に聖路加病院で息を引き取った。彼是不治の病に苦しむわずか数日前に入院し、その翌日に突然重体となった。それから後はほんの短時間意識が戻りだけだった。ライフスナイダー主教は次のように語る。

「名前を呼ぶと、杉浦氏は私のことが分かりました。祈りをすると言うと彼はうなずき、意識がある状態で木曜朝の聖餐式に参加することができました。彼の友人と教会員 50 人ほどが病院の礼拝堂に集まり、礼拝で聖別された品物を杉浦氏の病床に届けました。私は 11 月 7 日朝 5 時に呼ばれ、4 時間後に息を引き取るまで彼の傍にいました。10 人の最も近い親戚と友人がベッドのまわりに立って、杉浦氏が好きだった聖歌を、他の患者の妨げにならないように低い声で歌いました。タケダさんは聖書から永遠の生について書かれた部分を読みました。それは犠牲と奉仕の、非常に美しい人生の終焉でした。

杉浦氏が唯一心配していたのは、自分の教会と人々がこの先どうなるかということだったようです。私が、心配はいらない、マキム主教と私が責任をもって引き受けるから、と言うと、彼はうなずいて穏やかな笑みを浮かべ、ちゃんと理解し、もう心配していないことを示しました。

11 月 10 日、聖三一教会は告別式のためにドアの所まで参列者で埋まりました。杉浦氏の生涯の補佐 3 人とライフスナイダー主教が式を執り行いました。多川〔幾造〕氏は杉浦氏のライフワークを振り返り、彼の人生の理想は恩師で友人でもあるチャニング・ムーア・ウィリアムズ師の先例と生涯だった、と言いました。また、杉浦氏はウィリアムズ主教の人生を模倣することに努め、それに伴うすべての自己犠牲はキリストに奉仕する大きな喜びの表現として進んでなされた、とも言いました。」

東京の生活において「本所」と「深川」はこの偉大な東洋の首都で最悪のスラム街として知られている。1870 年代初めに日本における先駆的な宣教師ウィリアムズ主教は、東京で最初の教会を建てた。彼はその教会を深川区に置き、真光教会—真の光の教会—と名付けた。この小さな教会は 1923

年9月に焼失するまで、安らぐことのない困窮した人々の生活という大海原の真ん中に立ち続けてきた。

真光教会が建てられて数年後、杉浦義道氏は学生として立教学校に入学した。彼はウィリアムズ主教の影響を受けて1881年に受洗し、1888年には多くの同国人の不幸な運命に突き動かされて聖職者になるための勉強をすることを決意した。彼は在学中にウィリアムズ主教によって真光教会の担当に任命された。それから杉浦氏の全生涯は東京の「最下層階級」とでも言うべき人々への奉仕に捧げられた。どんなに悲惨な家族も、どれほど絶望的な犯罪者も、神の愛の希望をもたらすために杉浦氏が献身的な人格のすべての力そした人々に捧げることを妨げはしなかった。何千という落ちぶれ果てた人々や、何百という犯罪者が、杉浦氏の働きに助けられて幸福で名誉ある生活に戻ったのである。

注記：（写真解説の訳文）

・ 杉浦義道師。

- 48 1931/2 Japan Sends First Brotherhood Scholar; Completion of fund for first Japanese Scholarship enables Mr. Ogawa, St. Paul's University graduate, to undertake studies in America.



BIBLE CLASS OF ST. PAUL'S UNIVERSITY, TOKYO

Japan Sends First Brotherhood Scholar

Completion of fund for first Japanese Scholarship enables Mr. Ogawa, St. Paul's University graduate, to undertake studies in America

By Paul Rusch

Instructor, St. Paul's University, Tokyo

THE FIRST RECIPIENT of a Brotherhood of St. Andrew Japanese scholarship, Andrew Tokuji Ogawa, arrived early in January, in the United States to begin two years' postgraduate study at the University of Pennsylvania. This brought to a happy conclusion the first stage of a movement inaugurated in August, 1929, at the National Junior Convention of the Brotherhood of St. Andrew. At that time the offering of the Corporate Communion was set apart as the nucleus of a fund to provide postgraduate study in American universities for especially selected young Christian graduates of St. Paul's University, Tokyo. After their American study

is completed it is expected that they will return to St. Paul's as Christian teachers and leaders.

Mr. Ogawa is the first of these young men to come under Brotherhood auspices.

He is one of the outstanding young Christian graduates of St. Paul's, a former captain of the varsity football team, indefatigable leader of the Brotherhood of St. Andrew at St. Paul's, in which more than one hundred Japanese teachers and students are now enrolled, committed to the rules of daily prayer and service. Bishop Reifsnider, President of St. Paul's, in writing of the Brotherhood's contribution in aiding him to establish in Japan a



ANDREW T. OGAWA

First recipient of Brotherhood scholarship

THE SPIRIT OF MISSIONS

thoroughly trained native Christian leadership, said:

"I know of nothing at the present time that will serve a greater need in the Church's Christian educational work in Japan today, than for the Brotherhood in America to help us equip educationally ten or more of our outstanding Christian graduates of St. Paul's by a two years' course in postgraduate study in American universities, making it possible for them to return to us in Tokyo equipped not only to be teachers, but to be Christian leaders among the two thousand students of our institution. The action of the American Junior Brotherhood of St. Andrew is certainly inspiring news to us in Japan."

St. Paul's University draws its student body from every section of the empire, and the highest officials in Japan point to it as an ideal institution for efficient Christian character training. Its graduates go forth as nation-builders, and are in demand as teachers all through the empire. Aside from the academic training which it provides in the arts and sciences, business administration, theology, and comparative religion, St. Paul's major ideal is to send forth into every field of activity in Japan, young men who

have been instilled with the Christian way of life.

Since St. Andrew's Day, 1927, when the University Chapter of the Brotherhood was established, the Japanese Brotherhood has been leading the way on the campus in lay Christian activities. That first chapter beginning with ten newly confirmed students and two teachers, took as its slogan, "For the making of Christian men in Japan". It took upon itself the task of putting the young Japanese student to work for the spread of Christ's Kingdom among the young men of Japan, and particularly among the university students. Today one hundred students and teachers are committed to the rules of the Brotherhood and through their own lay efforts at personal evangelism have been the direct means for bringing fifty-three other students and teachers to Baptism. Through the work of these earnest young Christians, one of the greatest authorities on insurance in Japan, who is also a professor in this subject at St. Paul's, was presented shortly before Christmas for Christian Baptism.

Wuchang Ricksha Coolies Receive a Bath House

IF WINTER WEATHER has not obliterated all memory of last summer's heat, this bit of news from China will be appreciated. The Rev. Robert E. Wood of St. Michael's Church, Wuchang, in the midst of scorchingly hot weather in that city last summer, opened a bath house for the coolie ricksha runners. The bath house was the gift of Dr. Lewis B. Franklin who, enjoying the bathing off Long Island, wanted others to enjoy similar refreshment.

The bath house was formally declared open, at a meeting held in the crypt of St. Michael's Church, attended by about forty ricksha coolies, two police officers, a representative of a local Benevolent Society, and a Labor leader. Mr. Wood writes:

"The latter dignitaries were invited so that we could explain our purpose in opening the

bath house, lest they should think we were communists or some other menace to society. Several speeches were made and most hearty thanks were expressed. I was obliged to say something in reply, so I explained how very little credit was due to me, but how a kind friend in the United States, who was a very busy man, managing public affairs, yet found time for change and recreation, and enjoyed bathing!—and had written that he would enjoy it all the more for knowing that hard-working men in Wuchang were enjoying the same privilege.

"It was all very nice. A set of rules were agreed to, hours when hot water was available, etc. Each bather must first draw two buckets of water from the well in the yard and bring them to the big tub or barrel by the furnace before he gets his supply of hot water for his own bath. We bought a big can of disinfectant and other necessities.

"The bath house is cleverly planned. The board partition between the bath rooms can be taken down in cold weather and used as a platform upon which to spread the straw and bed quilts for the poor fellows who have no place to sleep. You remember last winter we spread the straw on the cold cement floor."

48 1931年2月号 日本が最初の同胞会奨学生を送る。最初の日本奨学金基金が完成したことにより立教大学を卒業した小川氏が米国で研究を行うことができる。99-100頁。

訳出 99頁1行目～100頁上段〔全文〕。

ポール・ラッシュ

立教大学講師

聖徒アンデレ同胞会による日本奨学金の最初の受領者であるアンデレ小川徳治がペンシルヴェニア大学で2年間大学院生として研究するために、〔1931年〕1月初め米国に到着しました。これにより1929年8月に聖徒アンデレ同胞会の全国青年会議で始められた運動は、第1段階が首尾よく完了しました。当時、合同聖餐式の献金は、立教大学を卒業した選りすぐりの若いキリスト教徒にアメリカの大学で大学院生として研究する機会を提供する基金の核として蓄えられました。彼らは米国での研究を終えた後、キリスト教徒の教師および指導者として立教大学に返ることが期待されています。

小川氏は同胞会の援助で来ることになった最初の若者です。彼は立教大学を卒業した優秀な若者の一人で、フットボールの学校代表チームのキャプテンも務め、立教大学の聖徒アンデレ同胞会の不屈のリーダーです。現在この同胞会には100人以上の教師と学生が入会しており、日々の祈りと礼拝の規則を熱心に守っています。立教学院総理のライフスナイダー主教は、日本において十分訓練された自国のキリスト教指導者を持つことに同胞会が貢献したことに触れて、書面で次のように述べました。

「私は現時点で、今日の日本における聖公会のキリスト教教育事業において、米国の同胞会が立教大学の優秀なキリスト教徒の卒業生10名以上に米国の大学で2年間大学院生として研究する機会を与え、それによって彼らが教師としてだけでなく、私たちの機関の2,000人の学生のキリスト教指導者としての能力を備えて東京に戻れるように、私たちを教育面で支援することほど必要性の高いことを、他に知りません。米国の聖徒アンデレ同胞会青年部の行動は、確かに日本にいる私たちを鼓舞する知らせです。」

立教大学は学生を帝国全土から集めており、日本の最高位の役人は、立教をキリスト教的な訓練を効果的に行うために理想的な機関として指摘しています。その卒業生は国家の建設者として広がっていき、帝国全土で教師とし

て要望されています。立教大学は文理の学究的な訓練に加えて、経営管理、神学および比較宗教学を提供しています。立教大学の主要な理想は、日本のあらゆる活動分野に、キリスト教的な生き方を植え付けられた若者を送り込むことです。

1927年の聖徒アンデレの日に同胞会の大学支部が設立されて以来、日本の同胞会は大学構内でキリスト教信徒の活動を指導してきました。新たに堅信礼を受けた10人の学生と2人の教師で始められた最初の支部は「日本にキリスト教徒を作るために」をスローガンに掲げました。支部は日本の若者、とりわけ大学生の間にキリストの国を広げる事業に若い日本人学生を向かわせる任務を自ら引き受けました。今日100人の学生と教師が同胞会の規則を遵守し、それらの信徒としての個人的な伝道の努力により、他の53人の学生と教師に洗礼を受けさせるに至りました。これらの熱心な若いキリスト教徒の働きによって、日本における保険の最高権威の1人で、立教大学でも同分野の講義をしている教授がクリスマスの直前に洗礼を受けました。

注記：（写真解説の訳文）

- ・立教大学のバイブルクラス。
- ・アンデレ小川〔徳治〕。最初の同胞会奨学金受領者。

- 49 1931/2 Japan Honors St. Paul's School Teachers; Fortieth anniversary of Imperial Rescript on Education is made the occasion for recognizing meritorious work, especially in education.

Japan Honors St. Paul's School Teachers

Fortieth anniversary of Imperial Rescript on Education is made the occasion for recognizing meritorious work, especially in education

By Shigeo Kojima, Ph.D.

Headmaster, St. Paul's Middle School, Tokyo

IN CELEBRATION OF the fortieth anniversary of the promulgation in Japan of the Imperial Rescript on Education, thousands of persons received from the Government, through their respective prefectures, letters in recognition of their meritorious deeds. The meritorious deeds celebrated included filial piety, contributions toward the development of local autonomous government, meritorious accomplishments in commerce and industry, and above all meritorious efforts in the cause of education. The name of St. Paul's Middle School was prominent in this list as two teachers, Katsutaro Ichikawa and Kenjiro Asakoshi were honored for their services for over forty years in the same school. Although this school is a private Christian institution mainly supported by American friends, it is nevertheless recognized by the Government and the people of Japan as quite the equal academically of the Government schools.

In Mr. Ichikawa, who is seventy-seven years old, we find a Christian and a scholar of Chinese and Japanese classics thoroughly harmonized. Ever since his graduation from the Keio school, he has been connected with St. Paul's. Mr. Asakoshi, who is sixty-seven years of age, is a mathematician. During these forty years he has given quite hard lessons in mental

gymnastics to the middle-school boys and has also lectured on higher mathematics in the university. He is well known among navigators because of his own system of nautical tables and as a scientist.

Such an honor as this could not be passed by unnoticed. Accordingly on November 3 last, in connection with their celebration of the national holiday in commemoration of the Emperor Meiji, the pupils and teachers of St. Paul's Middle School united in honoring Mr. Ichikawa and Mr. Asakoshi with appropriate gifts.

Bishop Reifsnider, as President of St. Paul's, expressed a feeling of gratitude in the following words:

"Because of their long connection with St. Paul's Middle School, their unceasingly faithful self-sacrificing efforts for the advancement of sound learning and spiritual education in and through our middle school, we have come to depend upon Professors Asakoshi and Ichikawa as veritable pillars of our educational foundation, who in their lives are epitomizing daily the school motto, *For God and Country*. Their influence and teaching will long live in our hearts as further incentives to an ever higher character education.

"May they be spared to us for many years to come."



PROFS. ICHIKAWA AND ASAKOSHI
Teachers in St. Paul's School who
were honored by Japan

49 1931 年 2 月号 日本国が立教学院の教師に榮譽を授ける。教育勅語發布 40 周年記念に特に教育における稱賛に値する業績を表彰。110 頁。
訳出 110 頁〔全文〕。

小島茂雄哲学博士
立教中学校校長

日本における教育勅語發布 40 周年を記念して、数千人がそれぞれの稱賛に値する業績に対して政府から各県を通して表彰状を受け取りました。表彰された業績には孝行、地方自治体の発展に対する貢献、商工業における功績、そして何よりも教育の大義における稱賛に値する努力が含まれました。このリストで立教中学校の名前はひととき目立ちました。それは市川勝太郎と浅越金次郎の 2 人の教師が 1 つの学校で 40 年以上勤めたことにより表彰されたからです。この学校は主にアメリカの友人から支援されている私立のキリスト教学校であるにもかかわらず、政府と日本国民から学問的には官立学校と全く同等のものとして認められています。

77 歳の市川氏にあっては、キリスト教徒であることと、中国語と日本語の古典の学者であることが完全に調和しています。慶応義塾を卒業して以来ずっと立教学院とつながりがありました。67 歳の浅越氏は数学者です。彼はこの 40 年間、精神鍛錬において中学生に非常に厳しい授業を行い、大学でも高等数学の講義をしました。彼は航海士の間では独自のシステムで作った航海図で有名で、科学者としても知られています。

このような榮譽が注目されずに済みますことはできません。そこで昨年 11 月 3 日、明治天皇を記念した国民の祝日に、立教中学校の生徒と教師が一緒になって市川氏と浅越氏に相応しい記念品を贈って榮譽を称えました。

ライフスナイダー主教は立教学院総理として、その感謝の念を次の言葉に表しました。「私たちは浅越教授と市川教授を、立教中学校との長いつながりの故に、私たちの中学校における健全な学習と精神的教育の進歩のために払い続けてきた誠実な自己犠牲的努力の故に、私たちの教育的建設の真の柱として頼るに至りました。2 人はその人生において学校のモットー『神と国のために』を日々体現しています。彼らの影響と教えはさらに高い人格教育に向かう動因として私たちの心の中に長く生き続けるでしょう。

願わくば、彼らがこの先何年も私たちのもとに留まることを。」

注記：（写真解説の訳文）

- ・市川教授と浅越教授。日本国から表彰された立教中学校の教師。

The National Council

The work of the National Council is conducted through two major divisions as follows:

I
MISSIONS
RELIGIOUS EDUCATION
SOCIAL SERVICE

Under the direction of
THE RT. REV. HUGH L. BURLERSON, D.D.
Assistant to the President

II
FINANCE
PUBLICITY
FIELD

Under the direction of
LEWIS B. FRANKLIN, D.C.L.
Vice-President

Appointments of the Presiding Bishop

February 9—Luncheon, Church Mission of Help, New York, N. Y.
February 11-12—The National Council, Church Missions House, New York, N. Y.
February 23—Address, University of Pennsylvania, Philadelphia, Pa.
March 3—Preacher, United Lenten Service, Cathedral of the Incarnation, Garden City, Long Island.

Department of Missions and Church Extension

John W. Wood, D.C.L., *Executive Secretary*

Across the Secretary's Desk

ON NOVEMBER 30, 1930, at the Church of the Ascension, Aomori, Japan, thirty-one adults and children were baptized. We will all agree with Bishop Binsted when he asks the question, "Isn't this great news?"



A MID-WESTERN clergyman commenting upon the *Annual Report of the National Council*, says:

"I am most grateful for this publication. It is one of the best books that I read annually. Some of the reports give me excellent information for my personal thoughts at our junior and senior Brotherhood chapter meetings, the Girls' Friendly Society, and the Auxiliary meetings.

"My parish is one which has never paid in full its missionary quota. We are getting there. During my rectorship, of nine years, we have doubled our annual remittances.

"How any Churchman can read the reports

of the Bishops of Alaska, Eastern Oregon, Liberia, Nevada, Panama Canal Zone, Philippines, Mexico, Haiti, Tohoku, Lexington and South-western Virginia, and not be proud of what our Church can accomplish, is beyond my comprehension.

"My Epiphanytide sermons, from this volume will assist in informing our people."



IF YOU WANT to read the thrilling story of the rescue work done in Japan by the Rev. Yoshimichi Sugiura, notice of whose death appeared in the January SPIRIT OF MISSIONS, my advice is order from the Book Store a copy of Mr. Sugiura's own story, called *They That Sat in Darkness*. The cost is twenty-five cents for the paper covered edition; fifty cents for the cloth covered copy. The little book is well illustrated.



HERE IS A NOTABLE testimony to the reality of the Christian faith of one of my good friends in China. Mr. Tsen was educated at Boone School and College, Wuchang. For several years he was headmaster of Boone Middle School.

50 1931 年 2 月号 主事のデスクから。115 頁。

訳出 115 頁右下 18 行目～右下 8 行目まで。

『スピリット・オブ・ミッションズ』1 月号で訃報を伝えた杉浦義道氏が日本で行った救済事業の感激的な物語を読みたい人は、『闇の中に座っていた彼ら』と題する杉浦氏本人が書いた本を書店に注文することをお勧めする。価格は紙表紙 25 セント、布表紙 50 セント。挿絵入りの小さい本である。

- 51 1931/3 Christianity is a Part of Modern Japan; Upon the foundations of Anglican missionary endeavor has risen a native Japanese Church, Sei Ko Kwai, a mighty factor in the Empire's life.

Christianity is a Part of Modern Japan

Upon the foundations of Anglican missionary
endeavor has risen a native Japanese Church,
Sei Ko Kwai, a mighty factor in the Empire's life

By Willard DeMille Price

Author, ANCIENT PEOPLES AT NEW TASKS, etc.

I HAD JUST finished my dinner of raw fish, fish paste, cuttlefish tentacles, seaweed, soy beans, and rice. It had tasted much better than it sounds. The maid carried out the table. That was a simple matter, since the table consists merely of a small tray on six-inch legs.

Wearied by sitting on my heels during the repast, I rose and padded around in stocking feet over the spotless *tatami*, the springy, three-inch-thick blocks of straw that so delightfully pave the floor of a Japanese room. I was in good humor, much pleased with the Matsuzaka Inn, the exquisite room, the flower garden outside the paper doors, the charming view over Lake Hakone toward Mount Fuji. This was the fourteenth Japanese inn at which I had stayed during two months in Japan and I pitied the usual American tourist who makes straight for a hotel exactly like the one he left behind him in Oshkosh, when he might really see the inner life of Japan in one of these spotless and charming native inns.

In none of them had I found a single American. Would not Americans go back with a better appreciation of the Japanese if they did not hold themselves so aloof while visiting in their country?

I was quite unprepared to hear, through the *fusumi* or sliding paper walls, someone in the next room singing in English. He was softly chanting the universal hymn, "Holy, Holy, Holy". He seemed indifferent as to which language he used, sometimes lapsing from English into Japanese. Here, after all, must be another American, probably a missionary. Knowing how much is to be learned from missionaries, I rapped upon the *fusumi* and, upon invitation, drew them aside.

Seated on the floor enjoying the warmth of the burning charcoal in the *hibachi* was no missionary, but a kimono-clad Japanese gentleman.

Such was my introduction to the Holy Catholic Church of Japan, for it soon developed that this gentleman was a priest of that Church.

"And what is the Holy Catholic Church?" I asked, out of abysmal ignorance.

"The Holy Catholic Church is simply your Episcopal Church of America and the Church of England in Japanese dress," he replied. "Missionaries from America, Canada, and England did their work so well that the Japanese caught the fire and, with the help of the missionaries, established their own autonomous branch of the Church under the name, *Nippon Sei Ko Kwai*, or Holy Catholic Church of Japan."

"Does such a transplanted fire burn well?"

"Why not? These coals were burning downstairs before they were brought and laid in this *hibachi*. Yet they burn well here. Christianity, an Oriental religion to begin with, is perhaps even more at home in Japan than in America. The test of a Church is its missionary zeal; our Church has already begun to send out its own Japanese missionaries. We now have missions in Manchuria and Formosa, and others are planned."

This seemed conclusive answer to the common criticism that "the West has no right to force its religion upon the East." In the first place there was no forcing, and, in the second place, this religion was no peculiar property of the West, but belonged to all mankind. Here it was

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ST. ANDREW'S CHURCH, TOKYO
One of our churches where a truly Japanese
Christianity is developing

flowering independently in the East and sending forth shoots of new life in the form of missionary service to other lands.

Interested, I spent the following Sunday in Tokyo visiting parishes of the Holy Catholic Church. How would Japanese Christians do things when left to themselves?

I soon found out. The vestibule of St. Barnabas' Church was full of shoes! (See February *SPIRIT OF MISSIONS*, page 103). This was certainly no custom that had been borrowed slavishly from the West! Wooden *geta*, sandals of straw and cloth, leather shoes both low and high, they completely covered the floor. To enter the church it was necessary to walk over them, leaving one's own shoes en route. I presume that a latecomer with a talent for mathematics could judge the size of the congregation by the number of shoes in the vestibule. But as for my friends and myself, although impressed by the quantity of footgear, we were not prepared to find the auditorium packed to the doors. We could barely wedge our way in.

But what a reward was the scene we found there! In the dark, hushed

church, what were those flames of yellow, orange, rose, and red? Candles? No. *Obis*.

Except for a few school girls in western uniforms, and two sisters in black, all the men and women in the congregation wore Japanese dress. This was encouraging, because there is no place where superficial imitation of the West shows itself more quickly than in dress. These people were evidently living their own lives as Japanese and presumably their religion was also their own, no mere, memorized copy of a western model.

I picked up a Prayer Book. Being printed in Japanese, it began, of course, at the back and ended at the front, suggesting that its contents also might be quite counter to that of the western book. That, however, is not the case. The Japanese Church has not forgotten that it is a branch of a world Church which must stand everywhere upon a common platform of belief. But within that limit, there is plenty of opportunity for difference of method, and the Japanese have taken full advantage of such elbow-room. My friends, familiar with the language, pointed out to me many indigenous prayers in the volume, and told me that this was unique among prayer books. While fundamentally the same, it was more individualistic than any other. And I later saw, in the notes of a pioneer English bishop in Japan, the Rt. Rev. Edward Bickersteth, who was instrumental in founding the Japanese Church, these words:

"The new Japanese version of the Prayer Book has been finished after probably a greater expenditure of toil in translation and minute revision, extended over some six years, than has been devoted to any of the numerous versions of the Prayer Book in our day."

We are wrong if we consider the Japanese to be dependent imitators. They do imitate, humbly endeavoring to get the best that other peoples can give, but they imitate with transforming skill and creative power. They are independent in spirit, strongly individual. Bishop Bickersteth, speaking of the differences of ritual in the Oriental Church, says that

CHRISTIANITY IS A PART OF MODERN JAPAN

Japanese Christians "are a people as ready to take a line of their own as the English race itself."

To establish the Church among this independent people without any change whatever in essential matters is a tribute not only to Bishop Bickersteth and the Japanese leaders, but to the principles of the Church which stood the test of keen reëxamination on the other side of the world.

We left the congregation of St. Barnabas deep in penitent prayers in preparation for Communion, visited the kindergarten, playground, and girls' school, passed through the desperately needy section of Tokyo which this splendid institutional church serves, and visited other churches, including St. Andrew's, set high upon a hill. The congregation within was prayerful, devout, beautiful. How I wished that tourists who get their ideas of missions from the lobby-patter in foreign hotels could have seen that congregation, which had so thoroughly made Christianity its own and was at the time praying for the Japanese missionaries who were carrying the Message elsewhere!

Finally we came to what is perhaps the most beautiful place of Christian worship in Tokyo, Holy Trinity Church. This lovely, white edifice stands opposite the gateway to the new palace grounds and partakes of the dignity and beauty of its surroundings. Inside, a Japanese priest, his fine features illuminated by the altar candles, was preaching to a Japanese congregation, the men seated on one side of the church, the women on the other. These were evidently people of considerable means and education, the highest stratum of Tokyo society.

What a long gamut is covered by the Holy Catholic Church—from high to low, rich to poor. They all find a happy place in this communion. I thought of the needy districts we had passed through that morning, and how the Church serves them. I thought of the story I had heard about a destitute ex-convict, just discharged from prison, with no place to go, who sat on the steps of the Temple of the Goddess of Mercy in Asakusa Park.



OUR EDUCATIONAL LEADERS

Bishop Reifsnider and Dr. S. Sugiura, President and Director of St. Paul's University

There the priest, Sugiura, who has done such a wonderful work among reformed prisoners, found him. The man had been in prison twenty-one times. Evidently incorrigible. What could anyone do with such a confirmed criminal?

Sugiura took him to his hostel. He found him a job. He had absolute faith in him—contrary to all reason. Faith won. The ex-convict became a devoted Christian, a self-respecting and self-supporting citizen, and has for many years been a strong supporter of the social service work Mr. Sugiura has been doing in Fukagawa. When Mr. Sugiura died recently (See January SPIRIT OF MISSIONS, page 47), there was great sorrow among the criminals of Tokyo, for he was beloved of outcasts.

Now consider, by way of contrast, a man of very different mold, to whom this Church appealed quite as strongly. President Inouye of the Imperial University, Sendai, had been opposed to Christianity. His only daughter, studying at St. Margaret's School, Tokyo, became ill and was taken to the hospital. She had been a Sunday school pupil at St. Margaret's and kept praying in the hospital that her

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parents might become Christian. Her physical strength failed rapidly, but she was still strong in her purpose. Her father and mother kneeled at her bedside while she prayed with them. During the last hours her faith was so bright and so beautiful that they were completely won over. The President of the Imperial University is now an enthusiastic Christian, never fails to attend service, and lends his great influence and personality wholeheartedly to the Church.

In the highest places, the Church is respected. Dr. Sadajiro Sugiura, brother of the friend of criminals, went in just the opposite direction, up to the palace, at the request of the Emperor to teach Prince Takamatsu Anglican Christianity!

The wife of the vice-minister of the Imperial Household is an ardent member of the *Nippon Sei Ko Kwai*. She is responsible for getting large financial support from the wives of the Japanese nobility for a home for tubercular patients; also for Kusatsu, the remarkable town of six hundred lepers, three-fourths of whom are communicants of the *Sei Ko Kwai*. Besides, she is responsible for the estab-

lishment of two hostels in Tokyo, one for men students, the other for women students. In both of them daily evangelistic work is done.

If you are inclined for a moment to suppose that the Japanese Church is in the hands of crude and uncertain people, consider the training of such leaders as those with whom I lunched on the following Tuesday. At Bishop Reifsnider's table sat Dr. Sugiura, whom I have already mentioned. He is a graduate of the University of Pennsylvania. He carries the degrees B.A., M.A., Ph.D., S.T.D., and has been decorated with the Order of the Rising Sun and the Third Order of the Sacred Treasure. He is director of St. Paul's University. At one side of him sat the Rev. T. Takamatsu, B.A., M.A., S.T.M., D.D., a recognized Bible student. At the other sat Dr. Shigeo Kojima, graduate of the General Theological Seminary, New York, a Ph.D. from Columbia University, and a well-known educationalist.

There are, perhaps, several score of leaders in the Japanese Church as well qualified as these. Also the general plane of the membership is high. I am speaking now in terms of intellectual and spiritual levels, not material. When we begin to feel superior it is well to remember that Japan's rate of literacy is much higher than that of the United States. But, of course, her per capita wealth is only a fraction of ours. Thus it happens that our intellectual contribution to Japan is rapidly becoming of less importance, but our material help is still acutely needed.

The Church is at present composed of two independent dioceses under Japanese bishops and eight missionary districts, for which the missionary societies of Canada, England, and the United States are responsible. Just as rapidly as these missionary districts achieve self-support they will also become independent dioceses and will elect their own Japanese bishops. Numerically the Church is not very strong. It has thirty-five thousand communicants. The influence, however, of Christians in Japan is very great in proportion to their numbers.



STUDY—JAPANESE STYLE

The attractive campus of St. Paul's University offers enticing opportunities for outdoor study

CHRISTIANITY IS A PART OF MODERN JAPAN

The impact of the Christian Church has had profound rather than spectacular results in Japan. There has been no sudden tidal wave, but the persistent currents of Christian thought have deeply affected the mental and moral attitude of the Japanese. More than a million people in Japan read the Bible every day, according to careful investigation of the Bible societies.

Buddhism is weakening and is endeavoring to hold its own by adopting the methods of the Christian Church. There are Buddhist Sunday schools, Buddhist young men's and young women's societies similar to the Y. M. C. A., and Buddhist woman's auxiliaries. Many Christian songs have been taken over bodily, merely substituting the name of Buddha for that of Jesus. It is rather a shock to hear a group of children singing, "Buddha loves me, this I know."

Every December a Christmas tree appears in Hibiya Park. Up and down the Ginza, chief street of Tokyo, you will see all the Christmas emblems that may be found in an American main street. Santa Claus is much in evidence. What is more significant is that there are numerous religious symbols, cards picturing the Nativity, commemorating the day as the birthday of Jesus.

Take away Christianity and you would not have modern Japan.

Public officials recognize the value of Christianity to Japan, although they are naturally reticent in declaring themselves. Said a former Minister of Education to a bishop of the Church, his personal friend, "There is no hope in Japan except in Christianity, but don't tell the public that I said so." A minister of state acknowledged that "The only antidote to communistic thought is a strong religious impulse, and the strong religious force in Japan today is Christianity."

The attitude of government educational authorities is to bring every Christian influence possible to bear upon students. They insist upon this. Because of an Imperial rescript which requires that no religion of any kind may be



HOLY TRINITY CATHEDRAL, KYOTO
In the care of a Japanese priest this urban church ministers to a growing congregation

taught as part of the curriculum, they do not make their request official and formal. But they endeavor to see to it that hostels are established near Imperial University, where missionary influence may be exerted.

The college seal of St. Paul's University is *Pro Deo et Patria*. When one of the princes visited the university he said, "I am interested in your seal. I see that you put God first before your country. Why is that?"

"Because we believe that God-fearing men will be better citizens."

"You are right," said the prince, heartily approving a motto which half a century ago would have imperilled the life of any Christian having the temerity to propose it.

Never was Christianity so appreciated in Japan as today. One of the greatest causes of that appreciation is the spiritual cornerstone laid by the self-sacrificing pioneer, Channing Moore Williams, and the structure which the years have raised upon that sure foundation, the Holy Catholic Church of Japan.

51 1931年3月号 キリスト教は現代日本の一部。聖公会宣教師の努力の基礎の上に日本の教会、日本聖公会が立ち上がり、帝国の生活に欠かせない要因となった。155-159頁。

訳出 155頁～159頁〔全文〕。

ウィラード・デミル・プライス

『新しい課題にとりくむ古代人』などの著者

私はちょうど刺身、魚のすり身、コウイカの触腕、海藻、大豆、そして米からなる夕飯を食べ終えたところである。それらは耳で聞くよりもはるかに美味しかった。家政婦がテーブルを準備した。それはわけないことだった。テーブルは6インチの脚の付いた小さいお盆に過ぎないからである。

食事中正座して足がしびれたので、私は立ち上って染みのない畳の上を、靴下を履いた足で歩きまわった。畳は藁を固めた厚さ3インチの弾力性のある塊で、日本間の床の上に見事に敷き詰められている。私は上機嫌だった。松坂屋旅館の優美な部屋がとても気に入ったのだ。障子を開けると花園があり、その向こうには富士山を背にした美しい箱根の湖が見える。これは私が日本に滞在した2か月の間に泊まった14軒目の旅館である。私は普通のアメリカ人観光客が、自分が後にしてきたオシュコシュと全く変わらないホテルに直行するのを哀れに思った。実にこれら非の打ちどころのない魅力的な現地の旅館の1つで日本の生活の内側を見ることができようというのに。

これらの旅館のどこでも1人のアメリカ人も見なかった。もしアメリカ人が日本を訪問したときにそれほどよそよそしくしていなければ、日本人についてもっとよく理解して帰国するのではないだろうか。

まったく思いがけず襖（紙製の可動間仕切り）を通して、隣の部屋で誰かが英語で歌っているのが聞こえてきた。彼は誰でも知っている讃美歌“Holy, Holy, Holy”（聖なる、聖なる、聖なるかな）を詠唱していた。何語で歌っているかは気にならないらしく、ときどき英語から日本語に脱線した。結局のところ、そこにいるのは別のアメリカ人、おそらく宣教師に違いない。宣教師からどれだけ多くのことを学べるか知っていた私は襖をノックし、招きに応じて襖を開けた。

床に座り、火鉢の炭火で暖を取っていたのは宣教師ではなく、着物を着た1人の日本人の紳士だった。それは私と日本聖公会との最初の出会いだっ

た。というのもすぐに明らかになったように、この紳士は聖公会の司祭だったのである。

「で、日本聖公会ってなんですか？」と私は底抜けの無知から尋ねた。

「日本聖公会はあなたがたの米国聖公会と英国国教会の日本版です」と彼は答えた。「アメリカ、カナダ、イギリスの宣教師が非常によく働いてくれたので日本人に火がつき、宣教師たちの力を借りて聖公会の自律的な支部を立ち上げたのです。その名前が日本聖公会なのです。」

「そのように移植された火はよく燃えますか？」

「もちろんです。これらの炭は階下で燃えていたのを持ってきて火鉢に入れたものです。しかし炭はここでもよく燃えます。キリスト教というそもそも東洋的な宗教は、おそらくアメリカよりもこの日本に合っています。聖公会の試金石は宣教師の熱意です。私たちの聖公会は既に独自の日本人宣教師を送り出しはじめました。現在満州、台湾で伝道していますし、その他の国でも布教が計画されています。」

これは「西洋人は東洋人に自分たちの宗教を押し付ける権利はない」という、よくある批判に対する最終的な答えであると思えた。まず第一に、強制というものではなかった。そして第二に、この宗教は西洋の私有財産ではなく、全人類の所有物である。それはここ東洋で独自に開花し、新たな人生の芽を宣教師の活動という形で他の国々へ送り出していたのだ。

興味を抱いた私は、次の日曜日を東京で聖公会の教会を訪れることに費やした。日本のキリスト教徒は自分たちに任されてどのようにやっているだろうか？

それはすぐにわかった。聖バルナバ教会の玄関は靴で溢れていたのだ！（『スピリット・オブ・ミッションズ』2月号 103 頁参照）。確かにこれは西洋から猿まね的に借りてきたものではなかった！ 木の下駄、藁や布で作ったサンダル、長短の革靴、それらが床を完全に埋め尽くしていた。教会の中に入るにはそれらをまたいで歩き、途中で自分の靴を脱がなければならなかった。数学の才能のある者が後からやってきたら、玄関にある靴の数から会衆の規模を推定できただろう。しかし私の友人と私自身に関して言えば、履物の数に強い印象を持ったものの、玄関ホールが足の踏み場もないとは予想していなかった。とにかく中に押し入ることで精いっぱいだった。

だが、その褒美としてなんという光景を見ることができたことか！ 暗く静まりかえった教会の中の、黄色やオレンジ、ピンクや赤の炎はいったい何

だろうか？ キャンドル？ いや違う、それは帯だった。

西洋の制服を着た数人の女生徒と黒服を着た2人のシスターを除いて、会衆の男女はみな和服を着ていた。これは心強かった。なぜなら衣服ほど早く西洋の表面的な模倣が現れる場所は他にないからである。これらの人々は明らかに日本人である自分自身の人生を生きており、おそらく彼らの宗教も自分自身の宗教であって、単に西洋のモデルを丸写ししたコピーではない。

祈祷書を手に取った。それは日本語で書かれ、言うまでもなく裏表紙から始まり、表紙で終わっており、内容も西洋の祈祷書とは正反対であるかのように思える。だが、そうではない。日本聖公会は、世界の聖公会の支部であることを忘れてはおらず、それはどこへ行こうと信仰という共通のプラットフォームの上に立たなければならない。しかしその範囲内であるならば、違った方法で行うチャンスは豊富にあり、日本人はそのような裁量の余地を存分に活用したのである。言葉に精通している私の友人たちは、その祈祷書の中で多くの現地特有の祈りを指摘し、これは他の祈祷書に比べてユニークなものだと言った。それは基本的には同じであるが、他の祈祷書よりも個性的だった。そして私は後に、日本における先駆的なイギリス人主教で、日本聖公会の設立にも与ったエドワード・ビカステス師のノートに次のような言葉を見つけた。

「新しい日本語版祈祷書は完成までにほぼ6年かかり、おそらく現在にある他のどんな版の祈祷書よりも多くの労力を翻訳と綿密な校正に費やした。」

日本人を独立心のない模倣者と見なすなら、それは誤りである。確かに日本人は模倣し、他人が与えることのできる最良のものを得ようと謙虚に努めるが、彼らは変形の技量と創造力をもって模倣するのである。彼らは精神的に独立しており、非常に個性的である。ビカステス主教は、東洋の聖公会の儀式の違いに触れて、日本人のキリスト教徒は「イギリス人と同じく自分自身の方針を取ることができる民族である」と言う。

この独立心の強い人々の間で本質的なことはなにより一つ変えることなく聖公会を設立したことは、単にビカステス主教と日本人の指導者のおかげだけでなく、世界の反対側で厳しい再審問の試練に耐えた聖公会の原理のたまものである。

私たちは聖餐式に備えて懺悔の祈りに沈んだ聖バルナバの会衆を残して、幼稚園、遊び場、女学校を視察した。それからこの素晴らしい教会が奉仕している東京のひどく貧しい地区を通して、別の教会を訪れた。その中に高い

丘の上に立つ聖アンデレ教会が含まれていた。教会内の会衆は信心深く、敬虔で、美しかった。私はホテルのロビーの張り紙で伝道区の情報を得た観光客がこの会衆を見ることができたならと、どんなに強く思ったことか。彼らはキリスト教を完全に自分たちのものにしており、私が入ったときは、どこかで福音を伝えている日本人宣教師のために祈っていたのだ！

最後に私たちはおそらく東京で最も美しいキリスト教信仰の場所である聖三一教会に行った。この見事な白亜の殿堂は新しい御所の入り口と向き合っていて立ち、その周囲の品位と美しさを共有している。内部では日本人の司祭が、その美しい容貌を祭壇の蠟燭に照らされて、日本人の会衆に説教をしていた。男たちは教会の一方の側に、女たちは他方の側に座っていた。彼らは見るからにかなりの資力と教養のある、東京の社会で最上層に属する人々であった。

上層から下層まで、富める者から貧しい者まで、なんと幅広い範囲を聖公会はカバーしていることか。彼らはみなこの信徒団に幸福な場所を見出している。私はその日の午前中に通った貧しい地区を、そして聖公会がいかにそこで奉仕しているか思い出していた。私はある極貧の前科者について聞いた話を思い出していた。彼は出獄したばかりで、どこへ行く宛てもなく、浅草の観音寺の石段に座っていた。そこで、改心した囚人の間で素晴らしい仕事をしてきた司祭の杉浦が男を見つけた。男は21回監獄に入っていた。明らかに矯正不能だ。このような確信的な犯罪者に対して誰が何をできるというのか？

杉浦は彼を自分の簡易宿泊所に連れていった。彼は男に仕事を見つけてやった。彼はあらゆる道理に反して男を絶対的に信頼した。そして信頼が勝った。前科者は献身的なキリスト教徒になり、誇りある自立した市民になり、杉浦氏が深川でしていた社会奉仕事業を長年強力にサポートした。最近杉浦氏が死去したとき（『スピリット・オブ・ミSSIONズ』1月号47頁参照）、東京の犯罪者たちは深い悲しみに暮れた。彼は世に見捨てられた者たちからそれほどまでに愛されていたのである。

さて、これとは対照的に、聖公会が強烈にアピールした非常に性格が異なる1人の男について見てみたい。東北帝国大学の井上総長はキリスト教に反対の立場だった。立教高等女学校に通っている彼の一人娘が病気になり、病院に運ばれた。彼女はかつて立教高等女学校の日曜学校の生徒であり、病院で自分の両親がクリスチャンになってくれるよう祈り続けた。彼女の体力は

急速に衰えていったが、目的を達成しようとする意志は依然として強かった。彼女が祈っている間、両親はその傍らで跪いていた。いまわの時に彼女の信仰はあまりに輝かしく美しかったので、両親は完全に納得した。そしていま帝国大学の総長は熱狂的なキリスト教徒で、礼拝は一度も欠かしたことがなく、その大きな影響力とパーソナリティーを心底から聖公会に与えているのである！

聖公会は最高の場所でも尊敬されている。あの犯罪者の友の弟である杉浦貞二郎博士は、ちょうど反対の方向、すなわち御所に向かった。天皇の要望により高松宮に英国国教会について講義するためである。

宮内庁の副長官の妻は日本聖公会の熱心な会員である。彼女は日本の貴族の妻たちから結核患者療養所のために多額の援助を集める担当をしている。草津は600人のハンセン病患者がいて、その4分の3が聖公会の受聖餐者であるという注目すべき町であるが、これも彼女が担当している。そのほかに彼女は、東京に2つの簡易宿泊所、1つは男子学生用、あとの1つは女子学生用に建てることにも取り組んでいる。いずれの機関でも毎日伝道活動が行われる。

もし読者が日本聖公会は粗雑で不安定な人々の手に委ねられているのではないかと一瞬でも疑うならば、翌日の火曜日に私が昼食を共にした指導者たちの訓練を考えてみるといい。ライフスナイダー主教のテーブルには、既言及した杉浦博士が座っていた。彼はペンシルヴェニア大学の卒業生である。学士、修士、哲学博士、聖神学博士号の学位を持っており、旭日章と勲三等瑞宝章を授与された。彼は立教大学の学長である。その一方の隣に座ったのは高松〔孝治〕師で、学士、修士、聖神学修士、神学博士号を持ち、聖書研究者として知られている。他方の隣に座った小島茂雄博士はニューヨークのジェネラル神学校を卒業し、コロンビア大学で哲学博士を取得した有名な教育者である。

おそらく日本聖公会の何十人という指導者が彼らと同等の資格を持っているだろう。会員の一般的水準も高い。私が言っているのは知的、精神的なレベルであり、物質的レベルではない。もし私たちが優越感を感じ始めたならば、日本の識字率は合衆国のそれよりはるかに高いことを思い出すといい。しかしもちろん日本の1人当たり資産は我々の何分の1かにすぎない。したがって私たちの日本に対する知的貢献は急速に重要性を失うだろうが、物質的な支援は依然として緊急に必要なのである。

聖公会は現在日本人の主教が管轄する2つの自給教区と、カナダ、イギリス、アメリカの伝道協会が担当する8つの地方部からなる。これらの地方部は急速に自給を達成するのと同様に、やがて独立の教区となって自分たちの日本人主教を選出するだろう。聖公会は会員の数ではそれほど大きくない。受聖餐者は35,000人である。しかし日本におけるキリスト教徒の影響はその数に比較すると非常に強い。

日本でキリスト教会が及ぼした影響はセンセーショナルというより深遠である。急激に大きく広がることはないが、キリスト教的思考の持続的な流れが日本人の精神的、道徳的な姿勢に深い影響を与えてきた。聖書協会が慎重に行った調査によると、日本では100万人以上が毎日聖書を読んでいる。

仏教は弱体化しつつあり、キリスト教会の方法を取り入れて持ちこたえようと努めている。仏教の日曜学校があり、YMCAに似た青年会や女子青年会があり、仏教の女性補助会もある。多くのキリスト教の歌を、イエスの名を仏陀に変えただけで丸ごと取り入れた。子供たちの集団が「仏様が私を愛していることを私は知っています」と歌っているのを聞くのはむしろショックである。

毎年12月には日比谷公園にクリスマスツリーが登場する。東京のメインストリートである銀座では、アメリカのメインストリーで見られるような、ありとあらゆるクリスマスの象徴を見るだろう。サンタ・クロースもはっきり見える。これより重要なことは、イエスの誕生日であることを記念する数々のシンボルやキリストの降誕のカードが出ることである。

キリスト教を取り去ったら、現代の日本は存在しないだろう。

官僚も日本にとってのキリスト教の価値を認めているが、もちろん彼らはそれを公言することはない。ある元文部大臣は友人である聖公会の主教にこう言った。「日本にはキリスト教以外に希望はない。だが私がこう言ったと公に言ってはならない。」ある国務大臣は、「共產主義の思想に対抗できる唯一の手段は強い宗教的衝撃であり、今日の日本における強い宗教的な力はキリスト教である」と認めた。

教育行政当局の姿勢は、学生に可能な限りキリスト教の影響を及ぼそうというものである。彼らはこのことを主張する。だが彼らはいかなる種類の宗教もカリキュラムの一環として教えてはならないという訓令のために、自分たちの要求を公の正式なものにはしない。しかし彼らは伝道の影響が及ぼされるように、帝国大学の近くに簡易宿舎が建設されるように取り計らおうと

している。

立教大学の校章には「神と国のために」とある。ある皇族の宮様が大学を視察したおりに、「あなたがたの校訓は興味深い。神を祖国よりも第一に位置づけていますが、それはどうしてですか」と尋ねた。

「私たちは、神を恐れる人間は良い市民だと信じるからです。」

「その通りですね」と宮様は心から校訓を認めて言った。半世紀前ならば、向こう見ずにもそのようなことを言うキリスト教徒は命の危険に曝されたであろうが。

キリスト教が今日の日本ほど評価されたことはない。この評価の最も大きな理由の1つは、自己犠牲の精神に溢れた先駆者チャニング・ムーア・ウィリアムズによって置かれた精神的な礎石であり、その固い基礎の上に年月をかけて築き上げられた構造物、すなわち日本聖公会である。

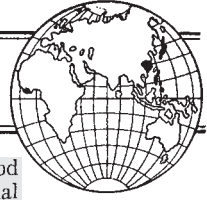
注記：（写真解説の訳文）

- ・東京聖アンデレ教会。真に日本的なキリスト教が育っている私たちの教会のひとつ。
- ・私たちの教育的指導者。ライフスナイダー主教と杉浦〔貞二郎〕博士、立教学院総理と立教大学学長。
- ・日本スタイルの勉強。立教大学の素晴らしいキャンパスは屋外で勉強する魅力的な機会を提供する。
- ・京都聖三一教会。この都会の教会では日本人の司祭が増大する会衆のために務めを果たしている。

E・W・フート夫人は特別休暇での帰国のため、1931年1月13日に横浜を出港し、シアトルに1月24日に到着した。R・ウォーカー・スコット（R. Walker Scott）博士夫妻は立教大学に新任され、ヨーロッパ経由で日本に向かうためニューヨークを1931年2月6日に出発した。立教大学新任のラルフ・ウォーカー・スコット（Ralph Walker Scott）氏夫妻はスエズ経由で1931年2月10日にニューヨークを出航した（SM誌1931年3月号、195頁）。



Jottings from Near and Far



THE SPIRIT OF MISSIONS regrets that the caption of the frontispiece in the April issue contained an error. The three men in the front row of the group who participated in the dedication of Good Samaritan Mission, Honolulu, were Bishop Restarick, Bishop Littell, and Bishop T'sen of Honan, China.



ON MARCH 16 in the St. Ansgarius Chapel of the Cathedral of St. John the Divine, New York, the Swedish Consul General on behalf of the King of Sweden, conferred upon the Rev. J. G. Hammarsköld, D.D., the Knighthood of the Order of Vasa, in recognition of his forty-seven years' service to Swedish people in the United States. Until his recent retirement Dr. Hammarsköld was in charge of the Church's work among Swedish Churchmen. In that office he has built churches, assisted Swedish clergy, and in many other ways rendered memorable service. (See SPIRIT OF MISSIONS, October 1929, pages 657-62.)



MARCH 21 was Commencement Day at St. Paul's University, Tokyo. In Japan the academic year begins in April. All graduating exercises and other activities that are associated with June in the life of educational institutions in the United States, occur in March in Japan. The attendance, especially of parents and friends, was the largest in the history of the university. The graduating class numbered 140, including eight divinity students. The Commencement orators were Bishop McKim and the American Ambassador, the Hon. Cameron Forbes. In spite of the serious business depression in Japan, one-half of the St. Paul's grad-

uates have secured good openings in professional and commercial life. This is an indication of the high esteem in which the university and its graduates are held by the public, and is especially striking when it is remembered that only fifteen percent of the students graduating from the Imperial Universities this year have been able to obtain immediate positions.



ELENA MANJARREZ, a Hooker School girl, graduated in February from the nurses' training school of St. John's Hospital, Brooklyn. In spite of the handicap of studying in English, she has stood high in her class and has become a fine nurse. After a few months of special nursing, she will return to Mexico City to take charge of the new infirmary at Hooker School.



IN A RECENT letter, the Rt. Rev. William M. M. Thomas, Bishop of Brazil, says:

The general financial conditions here are most depressing. There have lately been two bank failures in this State. When the *Banco Popular* failed, only one church, so far as I know, lost anything. This was Calvary Church at Santa Ritz. They did not lose much, for they had little to lose.

This week the *Banco Pelotense*, one of the largest in the State, failed. The Church at Pelotas had on deposit about \$2,000; one of the missions had one-half of its building fund; Mr. Severo da Silva had some of his private savings, and our Typography a small deposit of \$200. It strikes our church at Pelotas very hard, and possibly many of our church people there.



A RECENT EXPERIMENT in the Bell Telephone laboratories is of interest as the two men who did it are Church-

52 1931 年 5 月号 各地からのニュース。346 頁。

訳出 346 頁左下 16 行目～右 10 行目まで。

〔1931 年〕3 月 21 日は立教大学の卒業式の日だった。日本では 1 学年は 4 月に始まる。合衆国の教育機関では卒業に関係するすべての活動は 6 月に行われるが、日本は 3 月である。両親や友人をはじめ出席者の数は大学の歴史で最大だった。卒業生は神学生の 8 人を含め 140 人。卒業式での講演者はマキム主教とアメリカ大使のキャメロン・フォーブズ氏であった。日本は深刻な不況下にあるにもかかわらず、立教大学の卒業生の半数は職業や商業生活で良いスタートを切ることができた。これは大学とその卒業生が公衆から高い評価を受けている証であり、これは帝国大学の今年の卒業生で直ちに職業に就けたのは 15 パーセントにすぎなかったことを思えば特筆に値する。

注記：聖路加国際病院への新任ミス・ルース・バーバー（Ruth Barbour）は、1931 年 4 月 30 日にサンフランシスコを出航。J・ヴァン・ウィー・バーガミニ（J. Van Wie Bergamini）は、短期出張後、東京に向けてサンフランシスコを 1931 年 4 月 18 日に就航した（SM 誌 1931 年 5 月、353 頁）。

- 53 1931/7 Historic Bonds of Sino-Japanese Churches; In address to Chinese Synod, Bishop of Tokyo stresses need for continued coöperation in the upbuilding of Christ's Kingdom in Asia.

Historic Bonds of Sino-Japanese Churches

In address to Chinese Synod, Bishop of Tokyo stresses need for continued coöperation in the upbuilding of Christ's Kingdom in Asia

By the Rt. Rev. P. Y. Matsui

Second Bishop of Tokyo

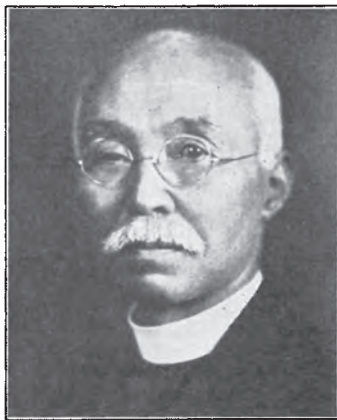
THE ORIGIN OF intimate relationship between the Churches in China and Japan dates back more than seventy years to 1859.

According to scholars, Nestorianism, though condemned by an ecumenical council of the Church was very prosperous in China especially in the Sian district, some twelve hundred years ago. We gather this fact from the famous Nestorian Monument. Its doctrine, with that of Buddhism, went over to my country and influenced its ideals and religious thought. You might say that this was the first instance that Christianity in Japan received help from China; but it was indirect and vague.

In 1859, as an outcome of the treaty between the United States and Japan, the American Church Mission began its work in Japan. The first missionaries were the Rev. John Liggins, followed by the Rev. Channing Moore Williams. Both of them for some years already had been working in Shanghai. As Japan was not yet ripe for active evangelization they settled down in Nagasaki and began to study the language. Unfortunately malaria, which Mr. Liggins had contracted in China, soon forced his return to America, but Mr. Williams stayed on the field which was to be the scene of his labors for half

a century. In the beginning it was the elder Bishop Boone of Shanghai who took charge of the work in Japan. As late as 1863, Miss Janet R. Conover, who had been transferred to Yokohama from

Shanghai, found it necessary to return to Shanghai as the hatred of Christianity by both Government and people was too great for her to endure. The first missionaries to Japan from the English Church belonged to the Church Missionary Society's forces in China. Thus the *Chung Hua Sheng Kung Hui* from the very beginning indirectly gave help to our Church in Japan by sending us missionaries, and by their hard labor and prayers the seed of the Gospel was sown in our land.



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THE RT. REV. P. Y. MATSUI
Japanese guest to the seventh triennial
Synod of the *Shen Kung Hui*

The sphere of your help and the intimate relationship between us is not limited to the missionary enterprise, but the Japanese translation of the Bible is also the result of much reference to the Chinese translation of the Bible. In fact, most of our first Christians studied Christianity through Christian books, especially the Bible, written in Chinese.

After the Russo-Japanese War, when swarms of Chinese students went to Japan to acquire Western knowledge, Bishop Motoda started a school especially for educating Chinese students. The

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school, which continued for about ten years, was taught by Chinese and Japanese teachers from St. Paul's University.

About that time the Rev. W. H. Elwin and the Rev. H. D. Yu went to Tokyo from China to look after the members of the Church and to evangelize students in Tokyo, but on account of difficult circumstances the work was discontinued soon after the great earthquake of 1923.

The work among Chinese in Japan is now centralized in Yokohama, where there are fourteen communicants. They have their own land and house for church and have a catechist working among them half-time. The Bishop of South Tokyo and some clergy under him are giving them much appreciated help.

Such, briefly, is the history of your help and of our intimacy and coöperation.

Now let me refer to some acts which were adopted by both your Synod and ours. They are also an indication of close fellowship between us.

In 1918 at your third Synod, attended by representatives of the Japanese Church, a resolution was passed concerning Chinese residents in Japan. Afterward at the thirteenth Synod of the *Nippon Sei Ko Kwai* a similar resolution was passed about Japanese residents in China. As the outcome of these resolutions Bishop Scott of Shantung is in charge of the Chinese residents in Japan, while I, myself, am in charge of the Japanese congregations in Manchuria.

When we look forward to the future of our Churches we are startled to see that there await us tremendous tasks to be accomplished:

In the first place we must lay a strong and more complete foundation of the Church in this part of Asia. As a result of many years of missionary enterprise in China and Japan many native churches have been formed, with their own clergy and bishops. Last year, for the first time in the history of the Lambeth Conference we were able to send two native bishops, one each from our two countries, and we were very pleased to note that the conference officially recognized that both provinces of China and Japan were henceforth

ingredients of the Anglican Communion. For this we are to congratulate ourselves as a sign of success in laying the foundations of the Church in China and Japan. But the task still remains for us to make it stronger and more complete.

In the second place, the tremendous work of evangelization of the East is before us. There are, I hear, six hundred million people living in Asia. Most of them are groping in the darkness after the true light, even though they do not fail to see some beams. It is our duty and privilege to proclaim the Gospel of our Lord and Saviour Jesus Christ, the only saving power which gives them light and life.

Then in the third place, the unity of different Churches in the East must be another task to be taken up by our Churches. For this difficult problem the Lambeth Conference, last year, gave definite direction to be followed. Prior to the accomplishment of this task we have no right, I am afraid, to discuss the problem of the world's peace. The realization of brotherhood of mankind must be seen first among us. Christians in the world irrespective of nationality and race, are all brothers and sisters, but we Christians in China and Japan in the special sense of the terms should be such.

Lastly, one more important task for us is to establish Christian Churches with our own characteristic features of the East. You know each country has its own peculiarities just as each individual has its own special gifts. So, the Churches in the East must have something of their own. They are called upon to contribute it to the riches of Christ. As Churches placed in the countries which have more than three thousand years' history and have their own civilization and strong tradition of ancestor worship, and moreover, as Churches developed in the countries where Confucianism and Buddhism have strong hold, I am sure we have something to offer to the enrichment of the Church of Christ.

These are some of our tasks yet to be done. They can only be done by His mighty power and wisdom given to our Churches, linked together in fellowship.

- 53 1931 年 7 月号 日本と中国の聖公会の歴史的な結びつき。中華聖公会総会の挨拶で、東京〔教区〕主教はアジアにキリストの王国を築くために引き続き協力していくことの必要性を強調した。467-468 頁。
訳出 467 頁右下 5 行目～468 頁左 3 行目まで。

ペテロ松井〔米太郎〕主教

第二代東京教区主教

日露戦争の後、中国の学生が西洋の知識を得るために大勢日本にやって来たとき、元田主教は特に中国人学生を教育するため学校を始めました。立教大学の中国人と日本人の教師が教え、10 年ほど続けました。

注記：（写真解説の訳文）

- ・ペテロ松井〔米太郎〕主教。3 年毎に開催される中華聖公会総会への日本の来賓。

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X A THREE-YEAR PROGRAM of diocesan boys' work organization throughout the Church was adopted for recommendation to the National Council of the Brotherhood at a conference of leaders held in May at Swarthmore, Pennsylvania. It provides for diocesan older boys' conferences and institutes for leaders, held under the auspices of the various dioceses entering into the plan, with the coöperation of the national Brotherhood in furnishing leaders and programs. The Rev. Irwin C. Johnson was made chairman of the committee having charge of this program. The full plan, when finally adopted, will be announced at the national convention of the Brotherhood in Sewanee, August 27-September 3.

✦ ✦ ✦

RECENTLY A REQUEST for Brotherhood literature was received from Amsterdam, Holland. In Cuba the Brotherhood *Handbook* is being translated into Spanish, while portions of it have already been translated into Sioux and into Japanese.

✦ ✦ ✦

INTERNATIONAL NIGHT will be a feature at the Brotherhood convention in Sewanee, August 27-September 3. At this service there will be bishops or other representatives from various mission fields and there will be a brief message from each nation or race represented.

✦ ✦ ✦

PAUL RUSCH, of St. Paul's University, Tokyo, Japan, who has been in this country on a mission for St. Luke's Hospital, returns to Japan on July 26, to undertake the organization of a national Brotherhood of St. Andrew there.

Church Army in U. S. A.

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



CHURCH ARMY is a society of lay evangelists. As laymen they have no official place at the altar, although occasionally theirs is the privilege of the pulpit.

Along with all other lay folk they may function as lay priests and offer intercessions and prayers; and as lay prophets by their forth-telling and witness-bearing. It is rather as shepherds that these young men regard themselves. Some are content to be only sheep-dogs.

In *The Form and Manner of Ordering Priests*, the bishop urges the ordained to "seek for Christ's sheep that are dispersed abroad." There are priestly shepherds and there are lay shepherds in the Church of God. The pastoral office has in no age of the Church been confined to those of priestly rank.

The priest is identified with the altar, and the preacher with the pulpit, but the pastoral man is a man on the ground. Where the sheep are, and the scattered sheep, there he is. His hobby, his holy sport, is seeking straying sheep that they may be saved through Christ for ever.

Under the direction of the missionary archdeacons and rural clergy, Church Army evangelists are constantly shepherding those away from the main flock.

Captain F. A. Turner, writing from the Diocese of East Carolina, says:

The rural field where I worked for two months before Easter, is now in a position to have an ordained minister. Before the bishop sent me there, the three country churches had been without a clergyman for nearly two years and conditions had reached low ebb. This is our job, preparing the way for the higher ministry of the Church.

There is the sheep dog rounding up the sheep for the shepherd to care for.

54 1931 年 7 月号 聖徒アンデレ同胞会。500 頁。

訳出 500 頁左下 6 行目～左最後の行まで。

立教大学のポール・ラッシュは、聖路加病院のためのミッションで米国に滞在していたが、日本で全国聖徒アンデレ同胞会を組織するために〔1931 年〕7 月 26 日に帰国した。

THE SPIRIT OF MISSIONS

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XTHE BROTHERHOOD OF St. Andrew's answer to the throng of critics of present-day youth is its new Advance Division, specializing in the needs of modern high school and college age boys. Since the new division was created a year ago, many young men who have attended the Advance Division Conferences and Camps have come forward and declared their intention of going into the ministry or missionary work of the Church. More than ever before have the leaders of the Brotherhood challenged American youth to give their lives to service in the clerical and lay ranks of Christ's Army.

During the spring, David Gray Poston, a member of St. Mark's Chapter, Louisville, has been accepted by the National Council of the Church as a missionary teacher. He has gone to Soochow Academy in China. St. Mark's Chapter consists of more than twenty live and active Churchmen who, under the leadership of its rector, the Rev. John Henry Brown, has been making an enviable record in personal work in the Diocese of Kentucky.

During August, William Bradford Smith of St. John's Parish, North Adams, Massachusetts, sailed for Japan to begin his life work as a teacher at St. Paul's University. Mr. Smith accepted a challenge made last summer by Paul Rusch at a corporate communion breakfast for Western Massachusetts men and boys at North Adams, to go forth and give their lives to service in the spread of Christ's Kingdom.

Last June, Mr. William Wood, a twenty-two-year-old member of the Brotherhood of St. John's Church, Detroit, decided to join the ranks of the Church Army. He has been accepted as a C.A. recruit from the Diocese of Michigan and has begun his training.

From the Atlantic to the Pacific in Brotherhood conferences during the past year more than forty young college mem-

bers of the Brotherhood have decided on making the ministry their life work. All along the line the Brotherhood program is emphasizing intelligent preparation for these fields of service offered by the Church in the spread of the Kingdom, and gradually an immense file of individual cases of present-day young men, who have accepted their responsibility for the furtherance of the Kingdom is being built up and fostered in all the great centers of the Church.

This field of service is not being limited to the confines of the Church in America, for the national Junior Brotherhood has demonstrated its responsibility for international stewardship through raising the first of its ten three-thousand-dollar scholarships to bring to America ten picked Christian Japanese graduates of St. Paul's University, Tokyo, and provide them with two years of graduate study in American universities leading to Masters' degrees, whereby these Japanese brothers might return and give their own lives to Christian teaching at St. Paul's. Andrew Tokuji Ogawa is the first of these young Japanese Christian leaders to come to America and he is now studying in the Graduate School of the University of Pennsylvania.

PILGRIMAGE TO JAPAN

AT THE INVITATION of the American bishops in Japan and the faculty and student body of St. Paul's University, Tokyo, the Brotherhood of St. Andrew in the United States has organized a pilgrimage of American Churchmen to visit the Church in Japan during the summer of 1932.

The Brotherhood of St. Andrew at once recognized in this invitation an opportunity to accomplish far-reaching results through such a visit of 150 well-selected laymen. On the Pilgrimage there will be one hundred especially selected young Churchmen of college age, who have a genuine appreciation for their membership and a desire to express their appreciation in increased usefulness in spreading Christ's Kingdom, and fifty

THE NATIONAL COUNCIL

Churchmen who are evidencing their sense of responsibility through their active leadership in fulfilling the Church's Program. More than one hundred men and young men already have been nominated for memberships in the pilgrimage by their bishops or college clergy or other diocesan authorities. None will be accepted for the Pilgrimage without the endorsement of his own diocesan authorities.

A definite series of fellowship meetings and an international exchange of experience in dealing with personal evangelism will be conducted in the see cities of the American Missionary Bishops at Tokyo, Sendai, and Kyoto. The Bishop of Osaka, the Rt. Rev. Y. Naide, D.D., has also requested one session in his diocese. All of the beauty spots in the Japanese Empire will be visited as well as our own mission stations and institutions including St. Luke's International Medical Center, St. Paul's University, St. Margaret's School, and St. Agnes' School. The Pilgrimage authorities have been able to bring the pilgrimage costs within the limits of all junior and senior Churchmen, at a basic cost of \$365 from Seattle, Washington, and return to Seattle. This includes steamship fares for the round trip and the board, food, and travel in Japan.

The Pilgrimage which has chartered the new motorship of the N. Y. K. Lines, *M.S. Hiye Maru*, will sail from Seattle, July 6, 1932, arriving in Japan, July 20. Five days will be spent in the capital, Tokyo; one day in Nikko; four days in the Sendai district; four days in the Kyoto-Osaka districts, and the three final days in the Yokohama-Kamakura districts. The party will sail from Yokohama on August 6 due to arrive in Seattle, August 17.

The Rt. Rev. James DeWolfe Perry, D.D., Presiding Bishop and Honorary President of the Brotherhood, is Honorary Chairman of the Pilgrimage. This is especially fitting since he is a descendant of Commodore Perry, the famous American who opened the gates of Japan

during the last century to the outside world. Mr. Courtenay Barber of Chicago is Chairman and Mr. Paul Rusch of St. Paul's University, Tokyo, is Executive Secretary. Mr. W. A. Cornelius, Philadelphia, is Treasurer, and Mr. A. J. MacRae, jr., Philadelphia, is Corresponding Secretary.

A National General Committee has been formed to sponsor the Pilgrimage made up of some seventy outstanding nationally known Churchmen, representing thirty-two states.

The Pilgrimage party will be divided into eight groups corresponding to the eight provinces of the Church with a competent senior member of the Brotherhood in charge. No group will be larger than twenty members. Enroute to Japan on shipboard, classes in Japanese life, customs, history, and a study of the Church's work in Japan will be conducted during the morning hours.

The advance itineraries and bulletins of information can be had from Brotherhood headquarters.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



THE RT. REV. G. Ashton Oldham, Bishop of Albany, and president of the Albany CMH, will be the speaker at the CMH dinner at General Convention. The dinner which will be the only formal CMH meeting at Convention, will be at six-thirty on Friday evening, September 25. Mrs. John M. Glenn will preside. Tickets may be secured either at the national office or at the CMH and general ticket booths in Denver.

Bishop Oldham's subject, *The Industrial Depression and the Problems of Youth*, is given particular importance at this time by the statement of the Director of the Census who reports that more than forty per cent of those out of work, able to work, and looking for a job are under twenty-nine years of age. There are, according to these figures, nearly

55 1931 年 9 月号 聖徒アンデレ同胞会。634-635 頁。

訳出 634 頁左下 21 行目～左下 11 行目まで。634 頁左下 3 行目～635 頁右 26 行目まで。

〔1931 年〕8 月中に、マサチューセッツ州ノースアダマスにある聖ヨハネ教会のウィリアム・ブラッドフォード・スミスは、立教大学の教師としてのライフワークを始めるために日本に向けて出発した。昨年夏、ノースアダマスでウエスタン・マサチューセッツの男子のために行われた合同聖餐式の朝食で、スミス氏はポール・ラッシュからの課題を受け入れ、日本に行ってキリストの王国の拡大のための奉仕に命を捧げることにした。

—略—

昨年行われた同胞会の会議において、大西洋から太平洋まで 40 人以上の若い大学の同胞会メンバーが聖職を生涯の仕事にすることを決意した。いたるところで同胞会のプログラムは、〔キリストの〕王国の拡大のために聖公会が提供するこれらの奉仕の分野に対して精神的に準備することを強調している。そして王国の推進に対する責任を引き受ける現代の若者の個人的なケースの膨大なファイルが徐々に作り上げられ、聖公会のすべての偉大なセンターで促進されている。

この奉仕の分野はアメリカの聖公会の境界に限られていない。というのも全国青年同胞会は国際的な世話役としての責任を発揮して、立教大学のキリスト教徒の卒業生の中から選び出した 10 人の最初の 1 人をアメリカに送るために 3,000 ドルの奨学金を集めたのである。これら日本の同朋はアメリカの大学で大学院生として 2 年間研究して修士号を取り、日本に戻って立教学院でキリスト教を教えることになろう。アンデレ小川徳治はこれらのアメリカに来る若い日本人キリスト教徒の指導者の最初の 1 人であり、現在ペンシルヴェニア大学の大学院で研究している。

日本巡礼

日本にいるアメリカ人主教と、立教大学の教師および学生からの招待に応じて、合衆国の聖徒アンデレ同胞会は 1932 年夏に日本の聖公会を訪ねる米国聖公会員の巡礼団を組織した。

聖徒アンデレ同胞会はすぐにこの招待のうちに、150 人の選り抜きの信徒

が訪問することにより広範囲に及ぶ成果を達成する機会を認めた。巡礼に参加するのは、会員であることを純粋に感謝しており、その感謝の意をキリストの王国の拡大に一層貢献することによって表現したいと願う特別に選ばれた大学生の年齢の若い聖公会員 100 人と、聖公会のプログラムの実現のために積極的にリーダーシップを発揮して責任感を証明した 50 人の聖公会員である。主教や大学聖職者や教区の責任者によって、既に大人と若者合わせて 100 人以上が巡礼の参加者として任命されている。それぞれの教区の責任者の承認がなければ巡礼に受け入れられることはない。

一連の交流会と、個人的な伝道に関する国際的な情報交換が、アメリカ人伝道主教のいる東京と仙台と京都の地方部で行われる。大阪主教の神学博士名出〔保太郎〕師も、彼の教区でセッションを持ちたいと申し出た。日本帝国のすべての美しい観光地のほか、聖路加国際病院、立教大学、立教高等女学校、平安高等女学校をはじめとする私たちのミッションの機関や施設も訪れる。巡礼責任者は巡礼費用をすべての青年と大人と聖公会員の限度内に抑えることができ、基本費用はワシントン州シアトルとの往復で 365 ドルである。これには往復の船賃、日本での食費、旅費が含まれる。

巡礼団は日本郵船株式会社のモーター船日枝丸をチャーターし、1932 年 7 月 6 日にシアトルから出発して 7 月 20 日に日本に到着する。首都東京に 5 日間滞在した後、日光 1 日、仙台地区 4 日、京都・大阪地区 4 日、そして最後の 3 日間は横浜・鎌倉地区に滞在する。一行は 8 月 6 日に横浜を発ち、シアトルには 8 月 17 日に到着する。

総裁主教で同胞会名誉会長の神学博士ジェームズ・デウォルフ・ペリー師が巡礼団の名誉団長である。この人選が特別適しているのは、彼は前世期に日本の門戸を世界に向けて開かせたペリー提督の子孫だからである。シカゴのコーテナリー・バーバー氏が団長で、立教大学のポール・ラッシュ氏が総主事、フィラデルフィアの W・A・コーネリアス氏が財務委員、フィラデルフィアの A・J・マクレイ師が交信主事である。

巡礼団を後援するために、32 の州を代表する約 70 人の全国的に知られている傑出した聖公会員からなる全国中央委員会が結成された。

巡礼団は聖公会の 8 管区に対応して 8 グループに分けられ、それぞれ 1 人の同胞会の優秀な年長会員が班長を務める。グループの規模はいずれも 20 人以下である。日本に向かう船上で午前中授業が行われ、日本人の生活、習慣、歴史、日本における聖公会の事業について学ぶ。

旅程の案内とパンフレットは同胞会の本部から入手できる。

注記：マキム主教は1931年8月6日に横浜から出航（SM誌1931年9月、621頁）。9月初旬にシアトルに到着、夫人と合流し、米国聖公会総会に向かった（10月、704頁）。ミス・C・ガートルード・ヘイウッドは定期休暇で横浜を1931年7月23日に出航し、8月5日にシアトルに到着した（SM誌1931年9月、621頁）。その後、1932年2月24日の「ヒヤ丸」で出航した（SM誌1932年3月、193頁）。

Pioneering for Christ Jesus in Japan

After more than fifty years' continuous Christian service in the Far East, Bishop McKim recalls hardships and rewards of our early work

By the Rt. Rev. John McKim, D.D.

Missionary Bishop of North Tokyo, 1893-

PART ONE

IT IS NOT OFTEN that the Episcopal Church can claim the honor of being pioneers in the extension of the Kingdom of God, but we do claim that honor in Japan. At the February 1859, meeting of the Board of Managers of the Missionary Society in New York, a resolution was passed to send two missionaries, already at work in the Missionary District of Shanghai, as pioneers to Japan, John Liggins and Channing Moore Williams. They had gone to China by sailing ship around Cape Horn, a journey which required six months, and were stationed at Soochow. There they met much opposition, sometimes even meeting physical violence, which resulted in Mr. Liggins being ordered to Nagasaki in Japan for rest and medical treatment. Consequently he was already in Japan when his new commission reached him sometime in April, 1859. Two months later, Mr. Williams followed on the U.S.S. *German-town*. The first medical missionary, Dr. Ernest Schmidt, was appointed in September. He did not stay long, resigning early the next year.

Mr. Liggins never recovered his health, and a year and a half later he also resigned, leaving Mr. Williams alone. The old edicts against Christianity were still in force. Anyone suspected of, or reported as, being a Christian was imprisoned, subject to penal punishment and heavy fines. There is a man now living in Tokyo, Kojima San, the oldest Christian of our Church, who in 1869 was reported to the authorities as being a Christian. For this offense and none other, he was arrested, heavily manacled hand and

foot, and forced to walk from his home in Kyushu to Tokyo, a distance of eight hundred miles, where he was imprisoned for six months. As he walked between armed guards, he was greeted all along the way with vile epithets, spit upon, and stoned. This man had the honor of being present on December 7, 1923, at a great public service for the consecration of the first Japanese bishop, Dr. Motoda, where many officials of the same rank as those who sentenced him were honored guests.

Mr. Williams' life at Nagasaki was one of solitude and hardship, which I think affected his whole life. He had no friends; he was followed by spies wherever he went. People of his own color and race treated him with contempt. He studied the language, taught English to officials, and distributed Chinese Christian literature, the only Christian literature which was then available. He gave this to all whom he met, many of whom were spies. So far as I can learn, during these seven years of hard work and unfriendly loneliness, his heart was not gladdened by the conversion of a single person, and there were no Baptisms.

He was elected Bishop of the Yangtze Valley, with jurisdiction in Japan, by the House of Bishops in General Convention and consecrated, October 3, 1866. His duties in China were so exacting as to leave him but little time for visits to Japan where we had no resident missionary until 1871. When he came to Japan he made his residence in Osaka, where he baptized the first convert in 1869. The name was not given because of the danger he might be in if it became known.

THE SPIRIT OF MISSIONS

He was a samurai, who came to church wearing his two swords.

In 1871, the Rev. Arthur Morris was appointed to Osaka, and became the Church's lonely sentinel in Japan. The Rev. G. B. D. Miller, brother-in-law of Bishop Tuttle, arrived a year and a half later, and the Rev. J. Hamilton Quimby came in 1872. The next year Mr. Miller and Mr. Quimby organized St. Timothy's School at Osaka, the first Church school for boys in Japan. Dr. Henry Laning, the first medical missionary, arrived July 4, 1873, and opened a dispensary on Umemoto Cho, Osaka, which was used for services on Sunday. In 1875, Miss Gertrude C. Eddy of South Bend, Indiana, was appointed to Osaka, where she opened St. Agnes' Girls' School, the first Church school for girls in the empire. She was the first woman missionary of the Episcopal Church to come to Japan. St. Margaret's School was opened a year later in Tokyo by the wives of our missionaries. The first regularly appointed teacher was Miss Florence Pitman (Mrs. J. McD. Gardiner), who arrived in 1878.

The Osaka mission was reinforced by the arrival in October, 1878, of the Rev. T. S. Tyng. Mr. Tyng was a man of keen intellect and varied accomplishments, who learned the Japanese language more rapidly than any man I have known. *Eiwa-gakko* (St. Timothy's School) was reorganized by him in 1879, and continued until 1885, when there was a students' strike against Mr. Tyng. The boys cut the *tatami* (straw mats), destroyed the *shoji* (paper doors), and did all possible damage to the building. One of the leaders of that rebellion was the mild and gentle Dr. K—, now an honored educator.

This was the end of St. Timothy's School.

I arrived in Japan, March 1, 1880, and as Mrs. McKim was very much indisposed, we remained in Tokyo until April. As I had nothing else to do, Bishop Williams asked me to teach at St. Paul's School, Tokyo, which had been opened in February, 1874. All the subjects in the curriculum of an American high school were taught in the English language. I taught English, English literature, and nearly everything else, including logic.

When I went to Osaka, I was asked to teach in St. Timothy's School two hours a day. I studied Japanese two hours a day, and walked out with my teacher for two more hours to the various shops to try my Japanese on the merchants. Sometimes they would have nothing to do with foreigners and refused to speak, dismissing me with a wave of the hand. This happened once when I was with one of my students who had been a samurai. He said to the shopkeeper, "If this

had happened ten years ago, I would have cut off your head."

The Church's services at that time were held in Dr. Laning's dispensary. Mr. Tyng was a year and a half ahead of me, but had not sufficient confidence in himself to do any independent preaching in Japanese. The Communion table was about three by two feet, and as Mr. Morris and Mr. Tyng knelt on high hassocks at either end of the table, their heads almost touched, reminding one of the pictures in old family Bibles of the Cherubim overshadowing the Mercy Seat. Each book of the New Testament was translated and bound separately in flexible blue paper covers. There would be a pile of these on either end of the altar. The



FIRST MISSIONARY TO JAPAN
The Rev. John Liggins began his work
in the oldest empire in 1859

PIONEERING FOR CHRIST JESUS IN JAPAN

first edition of the New Testament as a whole was not published until I had been here for several years, and the Old Testament was not published until 1889.

In this connection it is interesting to note that as late as 1873, a Kobe bookseller who asked permission to sell an English Bible was told that if he tried to sell a Bible in any language he would be imprisoned and fined.

A year and a half after my arrival I preached my first sermon. In reading it over several years later, I wondered if any of the congregation understood more than a few sentences. The ignorance of the people was great! I was asked, "What is Jerusalem, was he a man?" And, "Did we have the same sun in America as in Japan?"

I lived, with my family, for the first two years, in Osaka, on the second floor of St. Agnes' School, of which I had become chaplain about three months after my arrival, or as soon as I was able to read the services in Romaji. My first Baptisms were, naturally, girls from this school, one of whom is now the wife of the Rev. Hisukichi Yamabe, of Kyoto. Miss Eddy occupied two rooms, also, of this upper floor, and was our paying guest, at fifteen *yen** per month. The cost of supporting a boarding pupil at St. Agnes' at that time was two *yen* per month. The best cuts of beef were then eight *sen* a pound, and all other prices were in proportion.

My first country work was in Koriyama (Province of Yamato). I had never heard of the place, but the Rev. H. J. Foss, later Bishop of Osaka, said he had baptized a man who had relatives in Kori-

yama, and as it was nearer to me than to him, he asked me to go there and see what I could do. I took with me Mr. Tanaka, a catechist and teacher in St. Agnes' School. I shall never forget my first night in Koriyama. I was stoned and hooted at, but we stayed until we could be heard and I spoke in my halting Japanese. Later I baptized the family to which I had been sent.

The pastor of one of our largest churches in Osaka asked me a few years ago, "Do you remember your first visit to Koriyama about forty-five years ago? Did the boys treat you well?"

I replied that they had not, they had stoned me.

"I was one of them," he said.

My first visit to Nara was in 1883. Two of the principal lawyers of the place, Tamaki Itaru and Nakayama Tei, were the first to be baptized, and they became two of the most earnest Christians I have ever known. They and their families were baptized to-

gether in an upper room of Mr. Tamaki's house. They were highly respected men, with good practices, and they knew that if they became Christians, they would be ostracized and lose many of their clients. After their Baptism they used to travel with me over the whole Province of Yamato, giving testimony in farm houses, temple yards, and similar places.

As there were no railways, all our travel was done on foot or by jinricksha. The average charge for lodging and two meals at a Japanese hotel was then thirty-five *sen*, with fifteen *sen* more for *chadai* (tea money or tip).

The first self-supporting church in the *Nippon Sei Ko Kwai* (Holy Catholic Church of Japan) was Christ Church,



A MISSIONARY OF 1880
The Rev. (now Bishop) John McKim began his long missionary career in Tokyo

*Normally a *yen* is about fifty cents. A *sen* is worth one-half cent.

THE SPIRIT OF MISSIONS



THE STAFF OF ST. BARNABAS' HOSPITAL, OSAKA, ABOUT 1885
Dr. Henry Laning (front center) established in Osaka a Christian dispensary which was used on Sundays for the Church's services

Nara. The Christians gave the land, they built the church, and the only foreign money used was seventy *yen* which I happened to have. From the first we paid no rent or incidentals; all was raised by the Christians.

The standards of living were then much lower than they are today. The catechist-pastor was paid the princely sum of twelve *yen* a month.

The next work in this Province of Yamato was at Tawaramoto.

I was in my study in Osaka one morning when an old man came in and said, "I wish to be baptized."

I replied, "I do not know you. What do you know about Christianity, and what have you read?"

He said, "I have read some of the Gospels, and a book on Christian evidences called *Tendo Sogen* (Path to Heaven). I believe in one God, who created heaven and earth! I believe that this God is the Father of all men. He sent His Son, who became Man, and taught that if men would repent and be baptized, they might be saved. I believe His promise,

I know I am a sinner, and I wish to be baptized and saved from my sins."

I thought he was a pretty good Christian. I asked Mr. Tanaka, my catechist to examine him, and keep him a few days. He made a good report and said he was a worthy man. I said to him, "If you are the man I think you to be, you will return to Tawaramoto, tell your friends and neighbors what you believe, and if you will send me word, I will come and teach them." In a few days I received word from him and went. We taught the people from eight to twelve p. m. Of course, I could only speak a short time, but Tanaka San talked for three hours. The work grew, and from there we went to Takata. Five hundred dollars was given by the Society of the Double Temple, and land and buildings were bought. In a few years they became self-supporting.

There is no town in this province that I have not visited.

This is the first in a series of articles by the Bishop of North Tokyo recalling his early experiences as a Christian envoy to Japan. The second article will appear in an early issue.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



COLONEL AND MRS. CHARLES A. LINDBERGH VISIT ST. LUKE'S, TOKYO
On Sunday August 30 during their visit to Japan, the Lindberghs inspected St. Luke's International Medical Center under the guidance of Dr. R. B. Teusler, the director. The American Ambassador to Japan, the Hon. Cameron Forbes, is at the right

56 1931 年 10 月号 日本におけるイエス・キリストのための先駆け。極東において 50 年以上にわたって続けてきたキリスト教の奉仕を振り返り、マキム主教が聖公会の初期の事業の困難とその報いを語る。673-677 頁。訳出 673 頁～676 頁〔全文〕。

神学博士ジョン・マキム主教
北東京伝道主教（1893 年～）

第 1 部

神の王国を拡大する事業において聖公会が先駆者としての名誉を主張できる機会は必ずしも多くありませんが、こと日本に関してはその名誉を主張してもさしつかえありません。1859 年 2 月、ニューヨークの伝道協会理事会の会議において、既に上海地方部で働いていた 2 人の宣教師、ジョン・リギンズとチャニング・ムーア・ウィリアムズを先駆者として日本に送る決議が採択されました。2 人は中国へ行くのに船でホーン岬を経由し、6 か月の航海を経た後に蘇州に駐在しました（注 1）。そこで彼らは大変な反対に遭い、時には肉体的な暴力も加えられ、そのためリギンズ氏は休養と治療のために日本の長崎に転任させられました（注 2）。したがって 1859 年 4 月のある日（注 3）、新しい任務を命じられたとき彼は既に日本にいたのです（注 4）。それから 2 か月後に米艦船ジャーマンタウンに乗ってウィリアムズ氏が赴任してきました（注 5）。9 月に最初の宣教医エルンスト・シュミット博士が任命されました。しかし彼は長く滞在せず、翌年早くに辞任しました（注 6）。

リギンズ氏は健康が回復せず、1 年半後にやはり辞任し（注 7）、ウィリアムズ氏だけが残りました。キリスト教に敵対する古い布告はまだ効力がありました。キリスト教徒であると嫌疑がかけられたり、密告されたりした者は投獄され、刑罰や重い罰金が科せられました。現在東京に住んでいるコジマさん（注 8）という男性がいます。聖公会の最も古いキリスト教徒ですが、1869 年にキリスト教徒であると当局に密告されました。彼はこの違反だけのために逮捕され、手足を厳重に縛られたうえ、九州の自宅から 800 マイルも離れた東京まで歩かされ、そこで 6 か月間収監されました。武装衛兵に付き添われて歩いている間中、どこでも口汚い言葉で罵られ、唾を吐きかけられ、石を投げられました。彼は 1923 年 12 月 7 日に最初の日本人主教で

ある元田〔作之進〕博士の按手のための大規模な公開行事に出席する名誉を得ましたが、そこには彼に有罪判決を下したのと同等の地位の役人が大勢貴賓として出席していました。

長崎におけるウィリアムズ氏の生活は孤独で過酷なもので、それが彼の全生涯に影響を与えたと私は思います。友人は1人もおらず、どこに行くときもスパイに尾行されました。自分と同じ肌の色をした人種の人々からも馬鹿にした態度で扱われました。彼は日本語を学び、役人に英語を教え、中国語で書かれたキリスト教の文献を配りました。それは当時利用できた唯一のキリスト教文献でした。彼はそれを会う人ごとに配りましたが、その多くはスパイでした。私の知る限り、この過酷な仕事と疎遠な孤独の7年間というものの、彼の心はただ一人の改宗者に喜ぶこともなく、1回の洗礼もなかったと思います（注9）。

ウィリアムズ氏は〔米国聖公会〕総会の主教会において日本の管轄権のある揚子江流域の主教に選出され（注10）、1866年10月3日に按手されました。中国での任務は非常に厄介なものだったため、1871年まで駐在宣教師がいなかった日本を訪れる時間はほとんどありませんでした（注11）。日本に來た彼はやがて大阪に居を構え、そこで1869年に最初の改宗者に洗礼を施しました（注12）。受洗者の名前は知られると危険が及ぶ可能性があるため公表されませんでした。彼は侍で、2本の刀を下げて教会にやって來ました。

1871年、アーサー・モリス師が大阪に派遣され、日本における聖公会の孤独な見張り番となりました。1年半後にタトル主教の義理の兄弟であるG・B・D・ミラー師が着任し、1872年にはJ・ハミルトン・クインビー師が來ました。翌年、ミラー氏とクインビー氏は大阪に聖テモテ学校を設立しました（注13）。聖公会が日本で初めて開設した男子校です。1873年7月4日に最初の宣教医ヘンリー・ラニング博士が到着し、大阪の梅本町に診療所を開きました。この診療所は日曜日の礼拝に使われました。1875年にインディアナ州サウスベンドのミス・C・ガートルード・ヘイウッド（注14）が大阪に派遣され、帝国で最初の聖公会女子校となる平安女学校（注15）を開設しました。彼女は日本に來た聖公会の最初の女性宣教師でした（注16）。それから1年後に聖公会の宣教師の妻たちの手で立教高等女学校が開校しました（注17）。最初の常勤教師としてミス・フローレンス・ピットマン（後にJ・McD・ガーディナー夫人）が任命され、1878年に日本に到着

しました（注18）。

大阪ミッションは1878年10月にT・S・ティング師が到着したことによって強化されました。ティング氏は優れた知性とさまざまな才能の持ち主で、私を知っている誰よりも早く日本語を修得しました。彼の手で1879年に英和学校（聖テモテ学校）（注19）が再組織され、1885年にティング氏に対して生徒がストライキを起こすまで続きました。生徒たちは畳（藁のマット）を切り裂き、障子（紙のドア）を壊し、建物に破壊の限りを尽くしました。この暴動の首謀者の1人は、現在は名誉ある教育者である温厚なK博士（注20）でした。この結果、聖テモテ学校は閉校されました（注21）。

私は1880年3月1日に日本に到着しましたが、マキム夫人が全く乗り気ではなかったため、私たちは4月まで東京に留まっていました。私は何もすることがなかったので、ウィリアムズ主教から1874年2月に東京で開校した立教学校で教えるよう頼まれました。そこではアメリカのハイスクールのカリキュラムと同じ科目をすべて英語で教えていました。私は英語と英文学のほか、論理学を含めほとんど何でも教えました。

大阪に行くと、聖テモテ学校〔英和学舎〕で1日2時間の授業を頼まれました。私は1日2時間日本語を勉強し、それから先生と一緒にいろいろな店に行き、商人相手に私の日本語を試しました。ときどき彼らは外国人を相手にせず、口を聞くこともなく、手を振って追い払いました。かつて侍だった私の生徒と一緒にいったときも、そういうことが起こりました。そのとき彼は店主にこう言いました。「もしこれが10年前に起こっていたら、お前の首を刎ねているところだ。」

当時聖公会の礼拝はランニング博士の診療所で行われていました。ティング氏は私より1年半前からいましたが、まだ自分で日本語の説教をする自信を十分持てないでいました。聖餐台のサイズはおよそ3フィートと2フィートで、モリス氏とティング氏は台の両端で高いクッションの上に跪いたので、2人の頭はほとんど触れそうになりました。それは古い家庭用聖書に載っていた、贖罪所を二つのケルビムの翼が覆っている絵を思い出させました。『新約聖書』の各書は翻訳され、それぞれ柔らかな青い表紙を付けて綴じられました。祭壇の一方の端にはそれらが積んであったものです。『新約聖書』全体の初版は私がここに来てから数年間出版されず（注22）、『旧約聖書』が出版されたのは1889年（注23）になってからでした。

これとの関連で興味深いのは、ようやく1873年になって神戸の書店が英

語の聖書を販売する許可を申請したところ、何語であれ聖書を売ろうとしたら投獄されて罰金を科されると言われたことです。

私は日本に来てから1年半後に最初の説教をしました。何年か後にそれを読み返して、会衆の誰もほんの数行の文章しか理解できなかったのではないかと訝りました。とにかく人々の無知は凄まじいものでした！私は「エルサレムとは何ですか？それは人の名前ですか？」とか「アメリカの太陽は日本の太陽と同じですか？」などと質問されました。

私は家族と大阪に2年間、照闇女学校（注24）の2階に住んでいましたが、着任してから3か月後、つまり礼拝をローマ字で読めるようになってからチャブレンになりました。私が最初に洗礼を受けたのも言うまでもなくこの学校の女生徒たちです。その1人は現在京都の山辺久吉師の妻です。ミス・エディーはこの2階の2部屋を使用し、私たちの下宿人として月15円* 払いました。照闇女学校の寄宿生を養う費用は当時月2円でした。最上の牛肉が1ポンド8銭、他のすべての物価もこれに比例していました。

私の最初の地方の仕事は郡山（大和地方）でした。それまでこの土地のことは1度も聞いたことがありませんでしたが、後に大阪〔地方部〕主教となるH・J・フォス師は、郡山に親戚がいる人物を洗礼したことがある（注25）と言い、彼よりも私の方が郡山に近いので何ができそうか行ってもらいたいと頼んできたのです。私は伝道師で照闇女学校の教師である田中氏（注26）と一緒に連れて行きました。郡山に着いた最初の晩のことは決して忘れることがないでしょう。私は石を投げられ、やじられましたが、私たちは話を聞いてもらえるまでそこに留まり、私はたどたどしい日本語で話しました。後で私が送られた家族に洗礼を施しました（注27）。

数年前、大阪で最大の教会の1つの牧師が、私にこう尋ねました。「40年ほど前初めて郡山を訪問した時のことを覚えていますか？少年たちはあなたのことを大事に扱いましたか？」

私は、大事にするどころか、彼らは私に石を投げたと答えました。

「その中に私もいました」と彼は言いました。

初めて奈良を訪れたのは1883年のことでした。地元の有力な弁護士だった玉置格と中山貞楠が最初の受洗者で、彼らは2人とも私が知っている最も熱心なキリスト教徒になりました。彼らは家族と一緒に、玉置氏の家の2階

* 通常1円は約50セント、1銭は2分の1セント

で洗礼を受けました。彼らは優れた手腕で高く尊敬されていましたが、キリスト教徒になったら村八分にされて、顧客の多くを失うことを知っていました。洗礼を受けた後、彼らは私と一緒に大和地方を回って歩き、農家や寺院の境内や似たような場所で証言したものです。

鉄道がなかったので、移動はすべて徒歩か人力車でした。そのころ日本の旅館の平均的な宿代は2食付きで35銭で、これに茶代（チップ）として15銭以上渡しました。

日本聖公会の最初の自給教会は奈良の基督教会でした。信徒たちが土地を出し、聖堂を建てたもので、使われた外国の金と言えば、私が持ち合わせていた70円だけでした。最初から私たちに土地代や雑費を頼ることなく、すべて信徒たちによって立ち上げられました。

当時の生活水準は今日のそれよりもはるかに低いものでした。伝道師・牧師に月々支払われた12円は相当な額でした。

大和市での次の仕事は田原本でした。

大阪である朝、私が書斎にいるときに1人の老人（注28）が入ってきて、「洗礼を受けたい」と言いました。

私は「あなたのことは知りません。あなたはキリスト教について何を知っていますか？何を讀みましたか？」と答えました。

すると彼はこう言いました。「私は福音書の一部と、『天道溯原』（注29）というキリスト教の証言について書いた本を讀みました。私は天と地を創造した唯一の神を信じます！この神は万人の父だと信じています。神は自分の子を送りました。その子は人間になり、人は悔い改めて洗礼を受けたら救われると教えました。私は彼の約束を信じています。私は罪人なので、洗礼を受けて罪から救われたいのです。」

私はこの男はなかなか良いキリスト教徒だと思いました。そこで伝道師の田中〔宇喜智〕氏に、彼を審査して、何日か引き留めておくように頼みました。田中氏は良い報告をして、彼は有益な人間であると言いました。そこで私は彼にこう言いました。「もしあなたが、私が考えている通りの人ならば、田原本に帰って友人や近所の人にあなたが信じているものを伝えなさい。私に一報してくれたら、出かけて行って彼らに教えましょう。」それから数日たって彼から連絡を受け取り、私は出かけました。私たちは人々に午後8時から12時まで教えました。もちろん私が話せたのはごく短い時間で、田中さんが3時間話しました。事業は育ち、私たちはそこから高田へ行きました。

た。彼らはソサエティ・オブ・ダブル・テンプルから 500 ドル寄贈され、土地と建物を購入しました。それから数年後に彼らは自給できるようになりました。

この地方で私が訪れなかった町はありません。

これは北東京〔伝道教区〕主教〔マキム〕がキリスト教宣教師として日本に派遣された初期の経験を回想した一連の記事の第 1 部である。第 2 部は近く出る号に掲載される予定である。

注記：（写真解説の訳文）

- ・日本に派遣された最初の宣教師。ジョン・リギンズ師は 1859 年最初期の帝国で仕事を始めた。
- ・1880 年の宣教師。ジョン・マキム師（現在主教）は宣教師として長いキャリアを東京で開始した。
- ・大阪聖バルナバ病院のスタッフ、1885 年頃。ヘンリー・ラニング博士（前列中央）は大阪でキリスト教診療所を開設、日曜日にはここで聖公会の礼拝が行われた。

（注 1）1856 年 6 月末に上海に上陸後、上海租界を拠点としながら郊外の蘇州周辺に伝道旅行をし、1858 年からは常熟で定住伝道を敢行した。

（注 2）転任ではなく、療養目的の一時的渡航である。

（注 3）リギンズが長崎に上陸したのは 1859 年 5 月 2 日である。

（注 4）リギンズは 1859 年 5 月 26 日の書簡で、遣日宣教師の任命諸を受け取ったことを報告している。

（注 5）ウィリアムズの来日（長崎）は 1859 年 6 月末である。

（注 6）宣教医エルンスト・シュミットは 1860 年 8 月末に来日し、1 年 3 か月後の 1861 年 11 月末に健康不良で離日した。

（注 7）1859 年 5 月に来日したリギンズは 1860 年 2 月に離日しており、その滞日期間はマキムが言うような「1 年半」ではなく、わずか 10 か月足らずで、シュミットの滞日期間（1 年 3 か月）のほうが長い。

（注 8）二川一騰（ふたがわ・いっとう）。1869 年 11 月に CMS 宣教師ジョージ・エンソーから受洗し、翌 1870 年 3 月に捕縛された。釈放後は諸教派を転々とし、1920（大正 9）年からは、どの教派にも属さず、宣教師の指示を受けない独自の立場に立つキリスト教を主張した。

（注 9）ウィリアムズは 1866（慶應 2）年 2 月に、聖公会最初の洗礼者（プロテ

スタントでは2番目)となる莊村助右衛門(肥後藩士)に授洗している。

(注10) ウィリアムズは1865年秋の米国聖公会総会で第二代中国・日本伝道主教として選出された。

(注11) 1869年5月に中国から移転し、大阪に定住している。

(注12) 最初の改宗者が1869年大阪というのは誤り。長崎において1866年が最初の改宗者である。上記(注9)を参照。

(注13) 大阪最初の男子校は、マキムが言うように「G・D・B・ミラーとJ・H・クインビーによって」ではなく、またマキムが書いているように「1873年」でもなく、1872年2月にウィリアムズとモリスによって開校された。聖テモテ学校と名付けられるのは1879年以降である。

(注14) ヘイウッドではなく、エレン・G・エディ。エディの来日は「1875年」でなく、1874年11月。

(注15) 当時は照閣女学校。1895年に京都に移転したときに平安女学校と改称。

(注16) 誤り。最初の遣日女性宣教師は1863年3月30日に来日したJ・R・カノーヴァー(元・遣清宣教師)。同年5月上旬には離日し、滞日期間はわずか1か月ほどであった。

(注17) C・T・ブランシェの妻とW・B・クーパーの妻。ブランシェ夫人は1875年来日の米国女性一致伝道協会の元宣教師。クーパー夫人は1873年来日の米国メソジスト監督教会宣教師R・S・マクレイの娘。クーパー夫人は別の女学校を開いた。

(注18) 「1878年」は誤り。1877年11月23日に来日。

(注19) 英和学舎と改称。それ以前は男子校(Boy's School)と呼称していた。

(注20) 小林彦五郎。

(注21) 1887年に生徒14人を立教大学校に移籍させ、大阪の英和学舎は閉校となった。(注22) 誤り。1880年に翻訳委員社中による『新約全書』(明治訳)が刊行されている。

(注23) 誤り。1888年に1冊本が刊行されている。

(注24) 平安女学校の前身。

(注25) 餌取勝太郎。

(注26) 田中宇喜智。

(注27) 松岡岩平とその家族。

(注28) 三浦新造。

(注29) 米国長老教会遣清宣教師W・A・P・マーティン著。1854年刊行の中国伝道書。19世紀中国プロテスタント文書伝道史上における代表的著作で、幕末に日本に流入して以来、日本においてもキリスト教の発展に多大な貢献をした。

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X THE NATIONAL Convention of the Brotherhood, held at Sewanee, Tennessee, August 27-September 3, was attended by over four hundred boys and men from forty-two dioceses and missionary districts.

A notable feature of this gathering was its sustained missionary outlook and emphasis.

Perhaps the most impressive event was International Night, when two of our missionary bishops (Bishop Hulse and Bishop Colmore) each gave a brief but thrilling presentation of the missionary needs and opportunities in their respective fields, followed by a vivid narrative of personal experience by Andrew T. Ogawa, St. Paul's University graduate, who, under Brotherhood auspices, is doing graduate work in the University of Pennsylvania to fit himself for Christian leadership in Japan. In simple and heartfelt words Mr. Ogawa told of his experiences as a young Christian student in Japan, his difficulties and problems, and his dominating purpose to give his life to helping other young Japanese into the Christian life and Christian service.

A second outstanding feature of the Brotherhood Convention was the practical demonstration of home mission work given by the delegates on the Sunday morning of the Convention. Twenty mountain missions adjacent to Sewanee, were visited by delegations of Brotherhood boys and men, and at each mission the service was read by two of the boys and the address given by one of the men—practically all laymen. This served a two-fold purpose: it gave to these mis-

sion congregations a practical demonstration of the Church's interest in them through messages from laymen from widely scattered parts of the United States, and it gave to the delegates a first-hand contact with this aspect of the Church's work.

A third missionary feature was the announcement and enlistment of members for the Japanese Pilgrimage that is planned for the summer of 1932. (See September SPIRIT OF MISSIONS, page 634.)

A notable Convention action was the adoption of a new plan of diocesan organization for boys' work, based upon experiments conducted during the past ten years in the Diocese of Michigan and adapted to the use of dioceses large and small. The proposed plan provides for diocesan commissions on boys' work, diocesan leaders' conferences, and diocesan conventions of boys under the auspices of the Brotherhood; and looks forward to the employment in each diocese, wherever practicable, of a full-time director of boys' work, with whom the national organization of the Brotherhood will coöperate.

The national constitution of the Brotherhood was amended to provide for an increase of one-third in the number of National Council members in order to care for the enlarging work of the organization; and to provide for the appointment of an advisory board of ten clergymen.

Robert F. Weber of Detroit was elected president of the Advance Division (boys' convention), succeeding Thomas C. Walsh, jr., of Boston. Andrew T. Ogawa was elected honorary vice-president.

Our president, Mr. H. Lawrence Choate of Washington having indicated that he could not accept reelection, Mr. Courtenay Barber of Chicago was elected president.

57 1931 年 10 月号 聖徒アンデレ同胞会。713 頁。

訳出 713 頁左 1 行目～左下 13 行目まで。713 頁右 8 行目～右 12 行目まで。713 頁右下 17 行目～右下 6 行目まで。

レオン・C・パーマー氏、総主事
ペンシルヴェニア州フィラデルフィア、南 19 番街 202

同胞会全国大会が〔1931 年〕8 月 27 日から 9 月 3 日までテネシー州スワニーで開催され、42 の教区と伝道区から 400 人以上の男子が参加した。

この集会の注目すべき特徴は、息の長い伝道を展望し強調したことである。

おそらく最も印象深いイベントはインターナショナル・ナイトであり、聖公会の 2 人の伝道主教（ハルス主教とコルモア主教）がそれぞれの任地の伝道の窮状と機会について簡潔だが感動させる報告をした。続いて、立教大学の卒業生で同胞会の支援を受けて、日本におけるキリスト教の指導者になるべくペンシルヴェニア大学で大学院生として研究しているアンデレ小川〔徳治〕が個人的な経験を生き生きと語った。小川氏は日本における若いクリスチャンの学生としての経験、彼の困難と問題、そして他の日本人の若者がキリスト教徒の生活と奉仕に入るのを助けるために生涯を捧げるという至高の目的について、簡素だが心のこもった言葉で語った。

—略—

第 3 の伝道上の特徴は、1932 年夏に計画されている日本巡礼の案内と参加者の登録であった。（『スピリット・オブ・ミッションズ』9 月号 634 頁参照）

—略—

組織の活動の拡大に対処するために、同胞会の全国規約を改正して全国協議会のメンバー数を 3 分の 1 増やした。また 10 人の聖職者からなる顧問委員会を任命した。

進展部（少年会議）の議長にボストンのトーマス・ウォルシュ・ジュニアの後継としてデトロイトのロバート・F・ウェーバーが選出された。アンデレ小川〔徳治〕は名誉副議長に選出された。

注記：SM 誌 1931 年 10 月号によると、北東京地方部新任のミス・セイラ・G・

ホワイト (Sarah G. White) と京都地方部新任のミス・ガートルード・サムナーズ (Gertrude Sumners) は、「エンプレス・オブ・カナダ」号で 1931 年 9 月 12 日に出航した。京都地方部新任のアンジェラ・L・オグレスビー夫人 (Angela L. Oglesby) は「アサマ丸」号で 1931 年 9 月 3 日に、出航した。京都地方部主教シャーリー・H・ニコルズと東北地方部主教ノーマン・S・ビンステッド (Norman S. Binsted) は、米国聖公会総会出席のため 1931 年 9 月初旬に到着した。

Pioneering for Christ Jesus in Japan

The Missionary became Bishop as conditions in Japan made possible a more aggressive evangelism. Foundations of a national Church laid

By the Rt. Rev. John McKim, D.D.

Missionary Bishop of North Tokyo, 1893-

PART TWO

PRIOR TO 1886, three missionary societies of the Anglican Communion, the Church Missionary Society, the Society for the Propagation of the Gospel, and our own Domestic and Foreign Missionary Society, worked in Japan, entirely distinct and apart. There seemed to be a great danger of this peculiar condition remaining indefinitely with the result that there would be organized three Episcopal Churches in Japan as there were six Presbyterian Churches.

In 1886, Bishops Williams and Bickersteth called a conference of three representatives from each of the three societies to draw up a provisional constitution and canons for a native Church, in which all branches of the Anglican Communion working in Japan should unite. The American delegates were the Rev. H. D. Page, the Rev. J. T. Cole, and myself. We worked hard many hot summer days on this provisional constitution and canons.

When on February 11, 1887, the first General Synod of the Japanese Church met in Osaka, the Church had less than five hundred communicants, and Nakadzu Tai and Noboru Kanai, deacons, were the only ordained Japanese in the whole Empire. In the Synod there was

great confusion and disorder, due largely to ignorance of parliamentary usage. It was a sort of bear garden. No one seemed to have any confidence in his neighbor, each Mission distrusted the other, and the Japanese, of whom there was one lay delegate from each organized mission station, true to old feudal tradition, followed the lead of his own Mission. But the Holy Spirit calmed the troubled waters and brought order out of chaos.



BISHOP AND MRS. McKIM
The Bishop of North Tokyo greeted many friends during Convention

One of the most interesting subjects was the name of the church. *Kantoku Kōkwai* (literally, the Church of the Bosses), was the first name suggested; but there were many others in the

Church beside bishops. Some of the suggestions were The Church of Settled Doctrine, The Church of Decency and Order. A C. M. S. Japanese lay delegate finally rose and suggested *Nippon Sei Kō Kwai* (Holy Catholic Church in Japan). Then all the Japanese present shouted *Banzai* (hurrah), and it was accepted. It was evident that it was the *Nippon* which carried it, but I know of no one who dislikes the name.

The constitution and canons of the *Nippon Sei Kō Kwai* are modeled upon those of the American Church so far as

THE SPIRIT OF MISSIONS



BISHOP MCKIM MAKES A VISITATION
The jinricksha was long a faithful conveyance
for our missionaries in Japan

local circumstances will permit, but in the forty-five years of its organized life, although enlarged and improved, no fundamental change has been made in them.

At the time of the organization of the *Nippon Sei Ko Kwai*, there was not a single self-supporting church in Japan; there were no Japanese priests; there was no decent church building in the Empire, but there was a divine courage and faith. There was a motion by a Japanese at this first synod to organize a foreign and domestic missionary society. The missionaries derided it, saying, "We have not a church building in Japan; ninety-nine per cent of support comes from abroad; wait until you have independence before you talk of evangelizing." The Japanese were surprised and hurt, "We have received so much comfort, and such joy in believing the Gospel brought by you to us, that we are not content to keep it to ourselves; we feel a responsibility laid on us to deliver it to others." The motion was carried; the missionary society was organized, but it did not function well for several years. Now there are in Formosa three Japanese priests, two Bible women, two church buildings, land and other property, every penny of whose support comes from Japanese pockets.

As I WAS SITTING in my study in Osaka one Saturday morning in March, 1893, preparing my sermons for the next day, a cablegram was handed me with these four startling words: "You are bishop-elect—Hart." (The Rev. Samuel T. Hart, D.D. was at that time Secretary of the House of Bishops.)

This came as a bolt from the blue. There had been three failures to elect a successor to Bishop Williams who had resigned in 1889, and we all anticipated another endeavor to send us a bishop from America. Such a thought as that the lot might fall upon me had never crossed my mind. I was an obscure priest, working at the distant end of the missionary district, and had visited Tokyo very seldom in the thirteen years of my residence in Japan. After receiving news of the consent of the standing committees, I made my preparations to return to America, where on June 14, 1893, I was consecrated in St. Thomas' Church, New York. My dear friend, Frederick R. Graves, was consecrated at the same time as Bishop of Shanghai. The consecrator was the Rt. Rev. A. N. Littlejohn, Bishop of Long Island, assisted by the Bishops of Delaware, North Carolina, Texas, and the former primate of Australia. The Bishop of Kentucky was the preacher.

I returned to Japan and entered upon my new duties with the great advantage of having Bishop Williams with me as my counselor. He never offered advice unasked, and his great desire was to avoid any suspicion of intrusion. In conversation, one day, he spoke of his wish to spend a year visiting old friends in America. (He had not been home since his consecration, twenty-three years before.) Knowing his aversion to any personal publicity in the way of social functions before his departure, I said, "Please don't leave without letting me know the date of your sailing."

A week or so later, he came to my office with an armful of registers and other official books dealing with the Mission, and said: *Sayonara* (Goodbye).

"Where are you going?" I asked.

"I promised to tell you when I was

PIONEERING FOR CHRIST JESUS IN JAPAN

leaving for America; I'm sailing today, and don't want a crowd to see me off; please tell no one until after I have gone."

After an absence of a year, he returned and, at his own request, was stationed in Kyoto, whence he had charge of several stations on the west coast. These he served until his declining years and failing health compelled him to return to his native city, Richmond, Virginia, where on December 3, 1910, he fell asleep.

The title given me in my letter of consecration was Bishop of Yedo, which had been the capital of the Shogunate until its overthrow in 1868, when the Emperor moved to Yedo, made it his capital, and changed its name to Tokyo.

The Missionary District of Tokyo at that time comprised all of the present Missionary Districts of North Tokyo, Kyoto, and the Tohoku and in addition a great part of the present Dioceses of Tokyo and Osaka. In what is now the District of North Tokyo, we had but four stations, and owned property in only one, Maebashi. This property was held for us by a Japanese Christian.

The old treaties between Japan and foreign countries contained a clause which allowed foreigners to live and to own property on perpetual leases within the so-called foreign concessions, but forbade the right of domicile outside these limits to all except those who were in the employ of the Japanese Government. These treaties, naturally, greatly hampered and restricted our missionary activities. We might rent and buy property outside in the names of trustworthy Christians, but we had no legal claim as to ownership and were entirely dependent on the honesty of those in whose names the property was registered. Great honor is due to those faithful Japanese who were willing to take this responsibility, for not one of them was derelict or attempted in any way to take advantage of these opportunities.

Under the new treaty foreigners were allowed the right as individuals to purchase superficies of land for an indefinite number of years for any purpose other than agricultural. We consulted one of the most celebrated Japanese lawyers as



ST. MARGARET'S SCHOOL CHAPEL, TOKYO
Made possible by U. T. O. of 1928, this chapel
has a central place in the school's life

to the possibility of our Mission as a corporate body getting a clear title to hold property for charitable, educational, and religious purposes. His opinion, for which we paid 500 yen, was that no foreign corporation, for any purpose whatever, could obtain a clear title. We determined to make every effort possible, with the help of Christian officials in the Department of Home Affairs, and after two years or more we were advised to ask for a charter as a Japanese juridical person to hold property for these three purposes. You will notice that we organized, not as a foreign body, but as a Japanese juridical body, known as The Association of American Episcopal Missionaries in Japan.

It is clearly stated in one of the articles of incorporation that when any of the properties belonging to us is no longer needed, it may be sold, and the proceeds given to the Domestic and Foreign Missionary Society in the United States of America. The property formerly held for us by our Japanese friends has all been transferred to this association.

The first General Synod of the *Nippon Sei Ko Kai* had divided the whole empire into four dioceses, Tokyo, Osaka, Kyushiu, and Hokkaido. There was but

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BABY CLINIC IN ST. LUKE'S HOSPITAL, TOKYO

Through more than thirty years' effort, Dr. R. B. Teusler has made St. Luke's an outstanding example of Christian philanthropy; an object lesson of international friendship

one English bishop who had charge of all the work of the English societies in Kyushiu and Hokkaido and parts of Osaka and Tokyo. The greater part of my correspondence with Bishop Bickersteth for a year or more was as to how we could best arrange avoidance of friction in episcopal jurisdiction in the cities of Osaka and Tokyo. We finally agreed that harmony might best be secured by neither Bishop undertaking new work in any part of these two cities without conference and mutual approval of both Bishops and their Advisory Councils. This agreement was further strengthened by resolutions of a special General Synod summoned for this purpose.

The American Mission in Tokyo, at that time, had four organized congregations: Trinity Cathedral, Christ Church, Kanda; St. John's, Asakusa; and True Light Church, Fukagawa. When the new Diocese of Tokyo was created in 1923, and its first Japanese Bishop was consecrated, there were thirteen churches and missions which had until then been under the jurisdiction of the American missionary bishop.

The greater part of my time for the first few years after my consecration was necessarily given to visitations for Confirmation to the stations in what is now the District of Kyoto, and in getting

acquainted with the various problems pressing for solution.

In 1894, the new treaties signed between Japan and the United States gave new impetus and, under the Providence of God, fresh opportunities for the extension of His Kingdom. We were allowed, without hindrance, to travel without passports and to reside, with the full consent of local authorities, in any part of the Empire. This treaty was not to go into full operation for five years, in order that all parties concerned might have time for adjusting themselves to the new situation.

At my first Confirmation held in Christ Church, Tokyo, I gave notice that the offerings at every Confirmation service would be set apart as the nucleus of an endowment fund of the future Japanese episcopate. This was adopted by the General Synod as a rule to be followed by all congregations of the Church in Japan. While these offerings seemed rather insignificant in the early days, they, together with special gifts from churches and individuals, resulted in a fund, the interest of which now pays two-thirds of the salaries of the two Japanese Bishops of Tokyo and Osaka.

The District of Kyoto was set apart by the General Convention of 1898, and its first bishop was the Rt. Rev. Sidney C. Partridge, who for nineteen years had

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been one of the leading missionaries in the Missionary District of Hankow. Consecrated in Trinity Cathedral, Tokyo, February 2, 1900, he was the first bishop of the Anglican Communion to be consecrated in Japan. Bishop Partridge was a man of very versatile gifts for his new work and his translation, in 1911, to the Diocese of West Missouri was deeply regretted by his many Japanese friends.

The consecration of Bishop Partridge severed my connection with the Kyoto section of the old District of Tokyo. I was able now to give full time to the development of plans for new stations in the northern part of the district, which in 1925 was set apart by General Convention as the Missionary District of the Tohoku. This district was especially dear to me. At the time of my consecration, there were less than a dozen scattered Christians of the *Sei Ko Kwai* in the whole district. One of our missionary women, who had been unable to live in Tokyo for climatic reasons, was sent to Aomori, where, with the assistance of a Christian lawyer, a St. Paul's School graduate, she gathered together a class of enquirers whom she prepared for Baptism.

These people were baptized and confirmed on my first visitation, in 1894, made in company with the Rev. J. M. Francis, now Bishop of Indianapolis. The next station to be opened was Sendai, the largest city in the Tohoku, where there is now a large, vigorous, and self-supporting congregation, well known for its intelligence, zeal, and good works throughout that region. At Sendai we have a well established and successful training school for mission women and kindergarten teachers. At the time the new district was set apart there were more than twenty parishes and missions, many of them well-equipped with decent churches, parish houses, and rectories. At the request of the Synod of Tohoku, the election of a bishop by General Convention was postponed until 1928, when the Rev. N. S. Binsted, a missionary in the District of North Tokyo, was elected as its first bishop.

THE AMERICAN CHURCH MISSION in Japan has acted on its belief that the vocation of the Christian missionary is to follow the example of his Master in seeking to save not only souls, but minds and



STUDY HOUR IN THE LIBRARY, ST. MARGARET'S SCHOOL, TOKYO
A new feature of our work, begun this year, at St. Margaret's is a primary school, our first in Japan. It marks a great advance in our educational program

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THE REV. J. K. OCHIAL, D.D.
President, Union Theological College, Nippon
Sei Ko Kai

bodies, the salvation of the whole man and not a part of him. It was with this in view that schools, very primitive and ill-equipped, were coincident with efforts for evangelization. St. Paul's School, Tokyo, was first opened in 1874, in one little room in the old foreign concession. The curriculum, such as was usual in ordinary grammar schools in America, was made the basis of instruction, and all subjects were taught in the English language. In those days the Japanese Department of Education was not fully organized, and each school had its own sweet way of doing things. As the Department of Education developed and extended its control over all schools, public and private, St. Paul's, necessarily, had to conform to the curricula set forth for schools of its grade, whereby all instruction was given in the Japanese language, and the study of the English language and literature was made a special subject.

When I went to Tokyo in 1893, St. Paul's had about fifty pupils. Mr. J. McDonald Gardiner was the principal and also the Mission architect. His genial and sympathetic personality endeared him to his pupils, and there is today an organ-

ization of old boys of St. Paul's known as the Gardiner Memorial Society.

The school had its ups and downs for a number of years until the Rev. H. St. George Tucker became its president, and under his able leadership it was developed into St. Paul's College. Upon his election, in 1912, as Bishop of Kyoto, he was succeeded by the Rev. C. S. Reifsnider, the vigorous and beloved president under whose management the college became a university, and the little school of fifty boys, one of the six leading universities of this imperial city, second to none in scholarship and moral character. Its graduates have taken leading places in educational, commercial, and religious fields. St. Paul's was fortunate in having as its director, for twenty years, Dr. J. S. Motoda, who later became the first Japanese Bishop of Tokyo. It is the only Christian University in Japan recognized as such by the Department of Education.

St. Paul's has a group of well-designed buildings of college gothic architecture, with accommodations for one thousand pupils. These buildings are now altogether inadequate to meet the increasing growth in pupils. This has made necessary the construction of flimsy, frame buildings, unattractive in appearance and which must, in a short time, be superseded by substantial structures more in harmony with the original group. St. Paul's has two active chapters of the Brotherhood of St. Andrew, and many of the students assist in the work of two missions in the neighborhood.

Coincident with the organization of St. Paul's School were the various attempts of the wives of missionaries to do something for the education of girls who came under their influence. The arrival of Miss Florence Pitman (later Mrs. J. McD. Gardiner) made effective the organization of a school under the name of St. Margaret's. Its progress was hampered for a number of years for want of buildings and equipment. It, also, in early days, was a school which made English its language basis for all subjects. It may amuse many readers to learn that, while not organized primarily for this

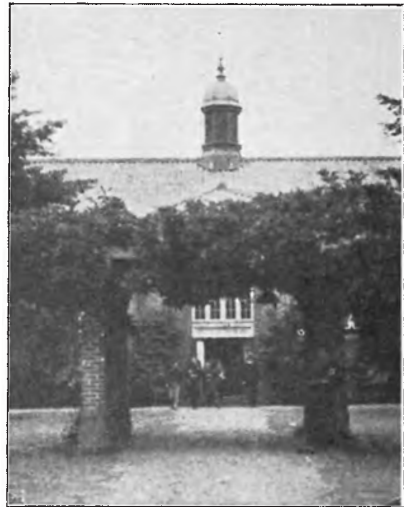
PIONEERING FOR CHRIST JESUS IN JAPAN

purpose, it served as a matrimonial bureau for the wives of our clergy and Christian converts. Many of the leading women in educational, philanthropic, and religious organizations in Japan are alumnæ of St. Margaret's.

At the time of the great earthquake of 1923, St. Margaret's was at its apex in numbers and reputation, with nearly six hundred pupils. Not a vestige of its buildings was left. Pupils were scattered, the majority of them homeless and destitute. There were no buildings for rent, no money to rebuild. Dr. J. H. Kobayashi, the beloved director, and Miss C. G. Heywood, the indefatigable principal of the school, assisted loyally by their staff of teachers, after every effort to secure a lodging place, were generously offered quarters by Mr. and Mrs. Ryoichi Ishii in the buildings erected by them for the care of mentally deficient children. The old pupils, as far as possible, rallied in these cramped quarters, until with unexampled help from the Church in America, we were enabled to purchase a new site, ten miles from the center of the city, where, after six years of functioning in temporary buildings, we now possess one of the finest educational structures in Japan with an enrollment of nearly five hundred pupils. Although more than three-fourths of them live many miles from the school, there is a daily attendance of more than one hundred and fifty girls at the morning services. St. Margaret's is a school of high school grade. A primary school, the first in the mission, was organized this year (1931), at the request of families in the neighborhood, for the care of their little children.

THE FIRST MEDICAL missionary to Tokyo, Dr. Frank Harrell, was sent to us in 1885. After several years of discouragement, due to inadequate assistance from the Board of Missions, and the impossibility of renting suitable buildings, Dr. Harrell resigned and accepted a position as teacher of English in a Government school.

Not long after my consecration, I was informed by the Board that a legacy of



REFECTORY, ST. PAUL'S UNIVERSITY
Bishop Reifsnider may be seen at the right
of the doorway

ten thousand dollars had been left for a Church hospital in Tokyo to be known as St. Luke's. I replied that, while we were very grateful for this generous gift, it was entirely inadequate for the erection of suitable buildings and their equipment, and that St. Paul's School, which had lately been destroyed in the earthquake of 1894, could make much better use of the money. I was told that this would be impossible as the legacy was a trust fund given for a hospital and could not be diverted for any other purpose, and that they hoped I would do the best I could to meet the conditions of the trust. The Board also suggested that the Japanese Church be given more authority and responsibility in the management of mission institutions, and that they thought it would be admirable if a Japanese Christian doctor could be chosen as the first superintendent of the hospital. I was not at all enthusiastic, but promised to do my best under these peculiar conditions. The annual appropriation for running expenses was five hundred dollars, not quite sufficient to pay the salary of one qualified Japanese nurse. After consultation with my Council of Advice,

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we decided to spend half of the legacy in erecting and equipping a small frame building to be used for a dispensary and a ward of twelve beds; the other half to be set aside as an endowment. We were fortunate in securing an energetic Christian doctor with a fine reputation as a family physician to take charge of the hospital. As the appropriation was insufficient to provide him a salary, his services to the hospital were necessarily gratuitous, and he had to depend upon his outside practice for the support of himself and family.

This venture of faith could have but one result—ignoble failure. The doctor resigned, the building was closed, and I wrote to the Board of Missions that if the Church in America wanted a hospital in Tokyo, they must send us an American doctor, with adequate support for the work they intended him to do. This plea was published in *THE SPIRIT OF MISSIONS*. There were many responses, and I believe we were divinely inspired to choose the man—Rudolf B. Teusler—who became the guiding spirit of what is now St. Luke's International Medical Center, one of the finest, best organized, and well-equipped hospitals in the Far East. St. Luke's has been made so prominent by the tremendous efforts exerted for its reconstruction after the great 1923 earthquake that it has become the best known of all our institutions in the Orient. Through the indefatigable efforts of Dr. Teusler and the sympathetic encouragement, not only of the Church in America, but also through the assistance of several of the best known philanthropic foundations, we have been enabled to build a monument to Christian American philanthropy, which will also be for many generations an object lesson of international friendship and sympathy.

I CANNOT CONCLUDE these reminiscences without expressing our deep appreciation of the friendly coöperation of the Church of England in our common endeavors for the growth of the *Nippon Sei Ko Kwai*. One concrete example of this is the Union Theological College.

Until twenty-five years ago, each of the three Missions of the Anglican Communion in Japan had its own theological seminary. It was felt by all that one college could meet our needs, and also tend to greater unity, harmony, and economy. The bishops lamented their inability to change conditions without the consent and coöperation of the missionary societies, and under God's Providence, the opportunity for bringing about this blessed consummation was given by the great Pan-Anglican Missionary Conference held in London in 1908 coincident with the meeting of the Lambeth Conference. At the close of this impressive conference, a thank offering was presented from all parts of the Church throughout the world. The expenditure of this fund was committed to the bishops of the Lambeth Conference to be distributed at their discretion. The bishops from Japan, after consultation with each other, made a request through the Archbishop of Canterbury, that a grant of 35,000 pounds (\$165,000) be made for a theological college in Japan to be organized and controlled by the bishops of that Church. The committee on distribution of the thank offering resolved to give us \$150,000, of which \$50,000 was to be spent for lands and buildings, and the remaining \$100,000 was invested and set aside as endowment.

The first president of the college was the Rev. J. T. Imai, a well-qualified theologian, modest, very devout, and a man whose personality made a lasting impression on all students committed to his care. The faculty consisted of two English professors, one American, and four Japanese, three of whom had been graduated from the General Theological Seminary. Dr. Imai was succeeded by the Rev. J. K. Ochiai, D.D., who went with me to America in 1893 to pursue his theological studies at the Western Seminary and the University of Chicago, after which he took a post-graduate course at the General Theological Seminary. This theological college is affiliated with St. Paul's University, where the majority of the students are prepared.

58 1931 年 11 月号 日本におけるイエス・キリストのための先駆け。日本の状況がより積極的な福音伝道を可能にしたため宣教師が主教になった。自国聖公会の基礎が敷かれる。741-748 頁。
訳出 741 頁～748 頁 [全文]。

神学博士ジョン・マキム師
北東京伝道主教 (1893 年～)

第 2 部

1886 年以前は日本ではアングリカン・コミュニオンの三つの協会、すなわち英国教会伝道協会、福音宣教協会、そして私たちの内外伝道協会が、互いに完全に離れて独自の活動をしていました。こうした奇妙な状況がどこまでも続くことは、日本に 6 つの長老派教会があるように、3 つの聖公会が組織されかねない大きな危険があると思われました。

1886 年にウィリアムズ主教とビカステス主教は、アングリカン・コミュニオンのすべての支部が結集した現地人聖公会のための暫定的な法憲・法規を作成するために、3 協会のそれぞれから代表 3 人を集めて会議を呼びかけました。アメリカ人の代表は H・D・ペイジ師と J・T・コール師と私自身でした。私たちはこの暫定的な法憲・法規の作成に夏の暑い日を何日も費やしました。

1887 年 2 月 11 日に日本聖公会の最初の総会が大阪で開かれたとき、聖公会の受聖餐者は 500 人に満たず、執事に按手された日本人は帝国全体で田井正一と金井登の 2 人だけでした。総会は大変な混乱と無秩序に支配されましたが、その原因は主として議会の慣習に無知なためでした。それはさながらクマ遊園でした。誰も隣の間人を信用せず、それぞれのミッションは他のミッションに不信感を抱き、組織された伝道拠点からそれぞれ 1 名信徒代表として送られた日本人は、封建的伝統に忠実に各自のミッションの指示に従いました。しかし聖霊が荒れた海を沈め、混沌から秩序を生み出しました。

最も興味深い議案の 1 つは教会の名前でした。最初に提案された名前は「監督公会」(文字通り、「監督者の教会」という意味)でした。しかし教会には主教〔監督〕の他にもたくさんの人がいました。その他の提案に日本基督教会や使徒公会などがありました。最後に英国教会宣教協会の 1 人の日本

人信徒代表が立ち上がり、「日本聖公会」(Holy Catholic Church in Japan)を提案しました。すると出席していた日本人は全員万歳を叫び、それは受け入れられたのです。この名前が支持されたのは「日本」という言葉のためであることは明らかでしたが、これを嫌う者は誰もいませんでした。

日本聖公会の法憲・法規は現地の事情が許す限り米国聖公会を範にして作成されましたが、組織が誕生してから45年間、拡大や改善はされたものの、基本的な変更は行われませんでした。

日本聖公会が組織された当時、日本にはただ1つの自給教会も存在しませんでした。日本人の司祭もいませんでした。帝国にはまともな教会建築物はありませんでした。あったのは神聖な勇氣と信仰でした。この最初の総会で1人の日本人から内外伝道局を設立しようという動議が出されました。宣教師たちは冷ややかに言いました。「日本には1つの教会堂もない。援助の99パーセントは外国から来ている。伝道を語る前にまず自分たちが独立しなさい。」これを聞いて日本人は驚き、感情を害しました。「私たちはあなたがたによってもたらされた福音を信じることで非常に多くの慰めと喜びを得た。私たちはこれを自分たちだけにとどめておくことに満足しない。他の人々にも伝えることが私たちに課せられた義務だと感じている。」動議は可決され、伝道協会が組織されました。しかしそれは数年間あまり機能しませんでした。現在台湾には3人の日本人司祭、2人のバイブル・ウーマン、2棟の教会の建物と土地、その他の財産がありますが、それらの支援は全額日本人の財布から出たものです。

1893年3月の土曜日の朝、大阪で自分の書斎に座って翌日の説教の準備をしていたとき、次の驚くべき4語からなる電報が手渡されました。「あなたは―被選―主教―ハート」(サミュエル・T・ハート師は当時主教会の主事でした。)

それはまさに青天の霹靂でした。1889年に退任したウィリアムズ主教の後任を選出しようとして3回失敗した(注1)ので、今度はアメリカから主教を派遣するように努めるものと誰もが思っていました。ですから私にくじが当たるなどということは思ってもみませんでした。私は地方部の遠い端で働いている無名の司祭であり、東京に行くことも私が日本に来てから13年間ほとんどありませんでした。常置委員会が同意したという知らせを受け取った後、私はアメリカに戻る準備をし、1893年6月14日にニューヨーク

の聖トマス教会で按手されました。同時に私の親しい友人であるフレデリック・R・グレイヴズが上海の主教に按手されました。按手者はロングアイランド主教 A・N・リトルジョン師で、デラウェア州、ノースカロライナ州、テキサス州の主教、それにオーストラリアの元首座主教が補佐を務めました。説教をしたのはケンタッキー州の主教です。

私は日本に戻って新しい聖務に就きましたが、大変ありがたいことにウィリアムズ主教を助言者に持つことができました。彼は求められなければ自分から助言することではなく、干涉の疑いを持たれるのを避けたいと強く願っていました。ある日、2人で話をしているとき、ウィリアムズ主教は1年間アメリカの古い友人を訪ねたいと言いました。(23年前(注2)に按手されて以来、1度も帰国したことがありませんでした。)彼が出発前に知れ渡って公務の妨げになるのを嫌うことを知っていたので、私は「どうか出発する日を私に知らせないで行くことがないように」と頼みました。

それから1週間ほど経って、彼は私の執務室に腕一杯の記録やその他ミッションに関する職務上の帳簿を抱えてやって来て、「さよなら」と言いました。

私は「どこへ行くのですか?」と尋ねました。

「アメリカに発つときはあなたに言うのと約束しました。今日がその日です。大勢の人に見送られたくないので、出発するまで誰にも言わないでください。」

それから1年後(注3)にウィリアムズ主教は戻り、本人の希望で京都に赴任し、西海岸の幾つかの伝道拠点を担当しました。彼はそこで晩年まで奉仕していましたが、健康が衰えたために生まれ故郷であるヴァージニア州のリッチモンドに帰ることを余儀なくされ(注4)、そこで1910年12月3日(注5)に永眠しました。

任命状では私に与えられたタイトルは江戸主教となっていました。江戸は將軍の都でしたが1868年に転覆され、天皇が江戸に移ってここを首都とし、名前も東京に変えたのです。

その当時、東京地方部は現在の北東京、京都、東北のすべて、それに現在の東京教区と大阪教区の大部分を含んでいました。現在北東京と呼ばれる所には4つの伝道拠点しかなく、そのうち自前の不動産があるのは前橋だけでした。この不動産は日本人の信徒によって私たちのために保有されたものです。

日本と諸外国の間で結ばれた古い条約は、外国人がいわゆる外国人居留地

に住み、借地に私有財産を持つことは認めても、日本政府に雇用された者を除いて居留地外に居住する権利を禁じる条項を含んでいました。言うまでもなくこれらの条約は、私たちの伝道活動を大いに妨げ、制約しました。私たちは居留地外に信頼できる信徒の名前で不動産を借りたり買ったりすることはできましたが、その所有権に関する法的請求権はなく、不動産登記に名前を借りた人物の誠実さだけが頼りでした。大変名誉なことに、この責任を喜んで引き受けてくれた誠実な日本人は誰一人として無責任な者はなく、あるいはこの機会を何らかの形で利用して私腹を肥やそうなどとはしませんでした。

新しい条約の下で外国人は個人として、農業以外のすべての目的のために土地の地上権を無期限に買うことが許されました。私たちは最も著名な日本の弁護士に、ミッションが法人として慈善、教育、宗教の目的のために不動産を保有する無瑕疵権原を得る可能性について相談しました。私たちが500円支払った弁護士の意見は、目的が何であれ外国の法人が無瑕疵権原を得ることはできないだろうというものでした。そこで私たちは自治省にいるキリスト教徒の役人の助けを借りて、あらゆる可能な努力をすることを決意しました。それから2年ほど経って、日本の法人としてこれらの3つの目的のために不動産を保有する特別許可を申請するようアドバイスされました。もうお気づきでしょうが、私たちは外国法人としてではなく、在日本エписコパル宣教師社団という名前の日本法人として組織したのです。

法人設立案に明記されているように、私たちが所有するいずれかの不動産が不要になったら売却することができ、その代金はアメリカ合衆国の内外伝道協会に入ります。日本人の友人によって形式的に私たちのために保有されている不動産は、すべてのこの協会に譲渡されました。

日本聖公会の最初の総会で、帝国全体が東京、大阪、九州、北海道の4つの教区（注6）に分割されました。九州と北海道、それに大阪と東京の一部で、英国協会のすべての事業を管理していたのはたった1人の主教でした。私がビカステス主教との間で1年以上にわたり交わした手紙の大部分は、大阪と東京における主教管轄権で衝突を避けるにはどうしたら一番良いかということに関するものでした。最終的に私たちは調和を確保する最良の方法として、この2つの都市のどの地区でも新しい事業を始めるときは互いに相手の主教と諮問委員会の承認を得るという合意に達しました。この合意は、この目的のために特別に招集された総会の決議によって強化されました。

その当時、東京の米国ミッションは4つの組織された教会を持っていました。それらは〔築地〕三一大聖堂、神田のキリスト教会、浅草の聖ヨハネ教会、そして深川の真光教会でした。1923年に新しい東京教区が発足し、その最初の日本人主教が接手されたときには、それまでにアメリカ人伝道主教の管轄下に置かれていた13の教会と伝道区がありました。

私が接手されてから最初の数年間は、現在京都地方部になっている地域の伝道所に出かけて行って堅信を受け、早急に解決が必要なさまざまな問題を把握することに多くの時間を費やさざるを得ませんでした。

1894年に日本と合衆国の間で調印された新条約は新たな刺激を与え、神の摂理のもとで王国の拡大に新しい機会を提供しました。私たちは障害なくパスポートを持たずに旅行し、地元当局の完全な同意があれば帝国のどこでも滞在できるようになったのです。しかしすべての関係者が新しい状況に対応する準備をするために、この条約は、5年間は完全には実施されませんでした。

東京の基督教会で行った最初の堅信式で、私はすべての堅信式でなされた献金は将来の日本聖公会の寄付基金の核として蓄えたいと述べました。これは総会によって日本聖公会のすべての会衆が従うべき規則として採択されました。初期の頃はこれらの献金は大した金額ではありませんでしたが、教会や個人からの特別の寄付金と合わせて基金とし、現在はその利息で東京と大阪の2人の日本人主教の給与の3分の2を払えるようになりました。

1898年の総会で京都地方部が分離され、その最初の主教は19年間漢口伝道地方部で指導的な宣教師の1人だったシドニー・C・パートリッジ師でした。パートリッジ師は1900年2月2日に東京の三一大聖堂で接手され、日本で接手されたアングリカン・コミュニオン最初の主教となりました。パートリッジ主教は新しい職務と翻訳に多彩な能力を発揮し、1911年にウェストミズリー教区に転任したときは、日本人の友人から深く惜しまれました。

パートリッジ主教の接手により、私と古い東京地方部内の京都地区との関係は切れました。そこで私は東京地方部の北地区に新しい伝道拠点を開く計画の発展にすべての時間をかけることができました。この地区は1925年に総会で東北地方部として分離されました。この地区は私にとって特に大切でした。私が接手された当時、地区全体に散らばっている聖公会のキリスト教徒はわずか10人ほどでした。気候が合わないために東京に住

むことができなくなった1人の女性伝道師が青森に派遣されました。そこで彼女は立教学院の卒業生でキリスト教徒の弁護士力を借りて希望者に授業を行い、彼らのために洗礼を準備しました。これらの人々は1894年に私が初めて訪れたときに洗礼と堅信を受けました。このとき同行したのは現在インディアナポリス教区の主教J・M・フランシス師でした。次に開くべき伝道拠点は東北最大の都市仙台でした。現在ここには活力にあふれた大規模な自給教会があり、その知性と熱意と立派な活動で地域中に知られています。仙台に私たちは、よく組織され成功している女性宣教師と幼稚園教師養成のための学校をもっています。当時は新しい地方部が分離されて20以上の教会と伝道区があり、それらの多くはちゃんとした教会と信徒会館と牧師館を備えていました。東北地方部の要求で、総会による主教の選出は1928年まで延期され、北東京の宣教師N・S・ビンステッド師が最初の主教として選出されました。

日本における米国聖公会ミッションは、キリスト教宣教師の使命は、魂だけでなく、精神と肉体の救済、すなわち人間の一部ではなく全人間を救う努力において主の範に従うことであるという信念に基づいて活動してきました。これを目的としたからこそ、非常に粗末で貧弱な学校が伝道の努力と合致したのです。立教学校が最初に開設されたのは1874年、昔の外国人居留区の小さい一室においてでした。カリキュラムはアメリカの普通のグラマー・スクールの授業で使われているものを基礎とし、すべての科目は英語で教えられました。その当時日本の文部省はまだ完全に組織されておらず、各学校はそれぞれ好きなやり方で教えていたのです。やがて文部省が発展して公立、私立を含むすべての学校に対する影響を拡大したため、立教学校も同等の学校に対して規定されたカリキュラムに合わせざるを得なくなりました。その結果、すべての授業は日本語で教えられ、英語と英文学の学習は特別科目になりました。

1893年に私が立教学校に行ったとき、生徒の数は約50人でした。J・マクドナルド・ガーディナー氏が校長で（注7）ミッション建築家でもありました。彼はその温厚で親しみのもてる人柄のために生徒から慕われ、今日ガーディナー記念協会として知られる立教学校のOBの組織があるほどです。

学校は長い年月にわたり浮き沈みを重ねてきましたが、H・セント・

ジョージ・タッカー師が総理になると、その優れた指導力のもとで立教学院（注8）に発展しました。タッカー師が1912年に京都〔地方部〕主教に選出されたので、C・S・ライフスナーダー師が後任となり、この活力にあふれ敬愛される総理のもとで立教学院は立教大学（注9）になりました。男子生徒50人の小さな学校が帝都の有力な6大学の1つに数えられ、学業と人格教育においては他に比べようもない大学となったのです。卒業生は教育、商業、宗教の分野で指導的地位につきました。立教大学にとって幸運だったのは20年間にわたり、ヨセフ元田〔作之進〕博士を学長に迎えることができたことです。元田博士は後に日本人として初めて東京〔教区〕主教になりました。立教大学は文部省によって認められた日本で唯一のキリスト教大学です（注10）。

立教大学は見事に設計された大学ゴシック様式の建物群を擁し、1,000人の学生を収容できます。しかし今、これらの建物を全部合わせても学生数の増加に応えるには不十分です。そのため薄っぺらで外見も魅力に欠けた木造家屋を立てざるを得ませんでした。これは近いうちに、オリジナルの建物群とより調和した堅牢な構造物に取って代わられなければなりません。立教大学には聖徒アンデレ同胞会の活発な支部が2つあり、多くの学生は近隣において、これら2つのミッションの仕事に協力しています。

立教大学の設立に呼応して、宣教師の妻たちも自分たちの影響を受けてやって来る少女の教育のために何かしようとさまざまなことを試みました。ミス・フローレンス・ピットマン（後にJ・McD・ガーディナー夫人）が到着したことにより、立教女学校の名前で学校を設立することができました。しかしその進展は建物と設備の不足のために何年も妨げられました。この学校も初期の頃は英語をすべての学科の基本言語にしていました。設立当初の目的にはありませんでしたが、立教女学校が私たちの聖職者やキリスト教改宗者の妻のための結婚問題の相談所として機能したと言え、読者を楽しませることでしょう。日本にある教育、慈善、宗教関係の組織で指導的な女性の多くは、立教女学校の卒業生です。

1923年の大震災のとき、立教高等女学校はほぼ600人の生徒を擁し、その規模と名声の頂点にありましたが、建物の痕跡すら残っていませんでした。生徒たちは散り散りになり、大多数は家を失って貧窮しました。借りる建物もなければ、再建する金もありませんでした。敬愛された校長のJ・小林〔彦五郎〕博士と、不屈の校長ミス・C・G・ヘイウッドは、忠実な教職員の助

けを借りて宿泊場所を確保するためのあらゆる努力を払った後、石井亮一夫妻から寛大にも知的障害児のケアのために建てた建物に宿舎を提供されました。年長の生徒は可能な限りこれらの窮屈な建物（注 11）に集まりました。やがて私たちは米国聖公会からの比類ない援助により、東京の中心から 10 マイル離れた場所に敷地を買うことができました。それから 6 年間仮設の建物で過ごした後、私たちはいま日本で最も美しい教育施設の 1 つを持ち、生徒数はほぼ 500 人に達します。生徒の 4 分の 3 以上は学校から何マイルも離れた所に住んでいるにもかかわらず、毎日 150 人以上が朝の礼拝に出席しています。立教高等女学校はハイスクールと同等の学校です。近隣の家族の要望に応じて、彼らの幼い子供たちのために今年（1931 年）ミッションで初めて小学校が設立されました。

1885 年に東京の最初の宣教医フランク・ハレル博士が派遣されました。ハレル博士は伝道局からの支援が足りないうえ適当な建物を借りることができないことに嫌気が差して、数年後に辞職し、官立学校で英語教師の職に就くことにしました。

私が按手されてほどなく、伝道局から聖路加病院として知られる東京の聖公会病院のために 10,000 ドルの遺産が残されたという知らせが届きました。私は、この寛大な贈り物に心から感謝しているが、適当な建物を建て、装備を整えるには全然足りない、1894 年の地震で破壊された立教学校ならばその金をもっと有効に活用できるだろうと答えました。すると、この遺産は病院に指定された信託基金であるため、それ以外の目的に転用することはできず、私が信託条件を満たすべく最善を尽くすことを期待すると言われました。伝道局はまた、日本聖公会には伝道機関の運営により多くの権限と責任を与えることを示唆し、病院の最初の最高責任者として日本人キリスト教徒の医師が選ばれたら称賛に値することだと言いました。私は少しも乗り気ではありませんでしたが、この奇妙な条件のもとで最善を尽くすと約束しました。運営費に対する毎年の割当額は 500 ドルでしたが、これは資格のある日本人看護婦 1 人の給料を支払うのにも足りませんでした。私の諮問委員会と相談した結果、遺産の半分は診療所と 12 床の病室に用いる小さい木造家屋の建設と装備に使い、残りの半分は寄付基金に当てることにしました。幸運にも家庭医として評判の高い精力的なキリスト教徒の医師を病院の管理者として確保することができました。割当額は彼の給料を支払うには不十分

だったので、病院に対する奉仕は無報酬とせざるを得ず、彼は自分自身と家族を養うために外部診療も続けました。

しかしこの信仰の冒険は不名誉な失敗に終わりました。医師は辞職し、建物は閉鎖されました。私は伝道局に、アメリカの聖公会が東京に病院を持ちたいのであるならば、アメリカ人の医師と、その仕事に対する十分な支援を私たちに送るべきだと書き送りました。この嘆願は『スピリット・オブ・ミッションズ』に掲載されました。すると大変な反響があり、神の啓示によるものだと思いますが、私たちはルドルフ・B・トイスラーという男を選びました。彼は現在極東で最も素晴らしく良く組織されて装備の整った聖路加国際病院の指導理念となったのです。聖路加病院は1923年の大地震の後にその再建のために注ぎ込んだ多大な努力によって有名になり、東洋にある私たちのすべての機関のなかで一番知られるまでになりました。トイスラー博士の不屈の努力と暖かい励ましにより、しかしまた最も良く知られた幾つかの慈善基金の支援によって、私たちはアメリカ人キリスト教徒の慈善のモニュメントを築くことができました。それは今後何世代にもわたり国際親善の実例となることでしょう。

私は、日本聖公会の成長をめざす共通の努力において英国国教会が親切に協力してくれたことに対して深い感謝の意を表さずに、この回想録を終えることはできません。その一つの具体例が合同神学大学（注12）です。

25年前まで日本におけるアングリカン・コミュニオン（注13）の3つのミッションはそれぞれ独自の神学校を持っていました。誰もが1つの神学校のほうが私たちのニーズに適し、より大きな統一と調和と経済に向かうだろうと感じていました。主教たちは伝道協会の同意と協力がなければ状況を変えることができない自らの無力を嘆きました。しかし神の摂理のもと、1908年ロンドンでランベス会議と併せて開催された大規模なパン・アングリカン伝道協議会によって、この喜ばしい成就を達成する機会が与えられました。この印象深い会議の終わりに、世界中の聖公会のあらゆる部分から感謝献金が贈られました。この基金の支出はランベス会議の主教に任され、それぞれの裁量で分配されることになりました。日本から来た主教たちは互いに相談した後、カンタベリー大主教を通じて、日本の聖公会の主教によって設立され管理されるべき神学校のために35,000ポンド（165,000ドル）の補助金を要望しました。感謝献金の分配委員会は、私たちに150,000ドル与えることを決

議しました。そのうち 50,000 ドルは土地と建物に費やされ、残りの 100,000 ドルは投資され、寄付基金に当てられました。

神学校の最初の校長はヨハネ今井〔寿道〕師でした。有能な神学者であり、謙虚で、大変信心深く、その人柄は彼の世話になったすべての学生に残る感銘を与えました。教授陣は英国人 2 人、米国人 1 人、そして日本人 4 人で、このうち 3 人はジェネラル神学校を卒業しました。今井博士の後任に神学博士ヨハネ落合〔吉之助〕師がなりました。彼は 1893 年に私と一緒に渡米し、ウエスタン神学校とシカゴ大学で神学を学んだ後、ジェネラル神学校で大学院課程を取りました。この神学校は立教大学と提携しており、立教大学の多くの学生が神学の準備をしています。

注記：（写真解説の訳文）

- ・ マキム主教と夫人。北東京主教は会議で多くの友人に挨拶した。
- ・ マキム主教の訪問。人力車は長い間、日本にいる宣教師にとって忠実な乗り物だった。
- ・ 立教高等女学校。1928 年の一致感謝献金によって建造。この礼拝堂は学校生活の中心を占めている。
- ・ 聖路加病院の育児相談所。R・B・トイスラー博士は 30 年以上にわたる努力の末に、聖路加病院をキリスト教慈善活動の際立った模範とした。国際親善の実例。
- ・ 立教高等女学校の図書館での自習時間。今年新たな私たちの事業が立教高等女学校で開始された。聖公会の日本で最初の小学校は私たちの教育計画を大きく前進させるものである。
- ・ 神学博士ヨハネ落合吉之助師。聖公会神学院校長。
- ・ 立教大学の食堂。入口右に立っているのはライフスナイダー主教と思われる。

（注 1）4 回の誤り。

（注 2）27 年前の誤り。1866 年以来、1893 年に帰米するまで滞日した。

（注 3）1894 年に日本に帰任。

（注 4）1908 年 4 月に離日。

（注 5）12 月 2 日の誤り。

（注 6）「教区」ではなく「地方」。

（注 7）ガーディナーの校長在任は 1891 年まで。後任は T・S・ティング。

（注 8）立教学院と改称したのは 1899 年。専門学校令による立教学院立教大学となったのは 1907 年。

（注 9）1922 年に大学令による立教大学となった。

（注 10）1920 年に（立教大学よりも 2 年早く）同志社が大学令によるキリスト教大学となっている。

（注 11）滝乃川学園。

（注 12）聖公会神学院。

THE NATIONAL COUNCIL

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



CHURCH MISSION OF HELP in the Diocese of Newark suffered a great loss in the death, on September 7, of Mrs. Emil Diebitsch, a communicant of Grace Church, Nutley, New Jersey. Mrs. Diebitsch was one of the founders of CMH in that Diocese and a member of the CMH Board of Managers from its beginning. She served as secretary of the Board from 1919 to 1926 and was chairman of the Case Conference Committee from 1926 until her death. For many years she was a delegate to the National Council CMH and a member of national CMH committees. Mrs. Diebitsch was for the eleven years since 1920, a member of the Newark diocesan Board of Social Service and since 1927 was its secretary.

For the past fifteen years she had devoted much time and interest to the Social Service Bureau of Nutley as a member of the Executive Committee and chairman of the Project and Publicity Committee. She was almost a daily visitor at the Bureau, taking part in every phase of its work. This, added to her rare tact and sympathy, gave her an unusual understanding of social problems. She was beloved by Board members, staff members, and by clients, and in her more than busy life she made time always to say and do the kindly, helpful thing.



NEW SECRETARIES WERE recently installed in the Paterson and Jersey City branch offices of the Newark CMH. Mrs. Maude R. Boynton, until recently secretary of the Family Welfare Society of Ann Arbor, Michigan, is the new field secretary in Paterson; Miss Georgina Kinney, who has recently graduated from the Smith College School of Social Work, is in Jersey City.

Miss Barbara C. Potter, formerly with the Omaha Family Society, is a new worker in the New York CMH.

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X DURING THE SECOND week of November the boys and young men of the Brotherhood of St. Andrew will undertake a Church-wide campaign for subscriptions to the national Church weeklies, on a scale never before attempted. Each chapter, with the approval and coöperation of its rector, will make a canvass of the members of the parish and endeavor to get each family to subscribe for at least one of the four Church weeklies. Each pair of boys will be supplied with a set of sample copies of the four papers and with circulars describing their salient features. No commission or profit comes to the boys or to the chapter or to the National Brotherhood. The amount that would ordinarily be paid as a commission to the one securing the subscription, will be given by the Church weeklies to the Japanese Scholarship Fund sponsored by the Brotherhood, with which the readers of THE SPIRIT OF MISSIONS are already familiar. The purpose of this fund is to provide scholarships for young Christian Japanese graduates of St. Paul's University, Tokyo, enabling them to spend two years in postgraduate work in some American university, fitting themselves for Christian leadership and work for the Church of Japan. This feature, however, is purely incidental to the main purpose of the campaign, which is to spread the Kingdom of Christ through the medium of the printed word and thereby help develop a better informed and more intelligent and therefore more devoted and efficient Church membership.

The plan was adopted by the National Convention of the Brotherhood at Sewanee, Tennessee, the first of September, and three weeks later, it was approved and commended to the Church by General Convention at Denver, in the following resolution:

WHEREAS, The Church press is faced by a serious financial situation due to lack of support by the members of the Church, and

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WHEREAS, It is a recognized fact that education through the medium of publicity is in this modern day an accepted method of spreading Christ's Kingdom;

BE IT RESOLVED, That the nation-wide subscription campaign for the support of our national weeklies, including *The Churchman*, *The Witness*, *The Southern Churchman*, and *The Living Church*, to be put on by the boys and young men of the Advance Division of the Brotherhood of St. Andrew during the month of November, as a service to the Church, be commended to the attention and support of the bishops, priests, and lay members of the Church throughout the United States.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



TAKING AN ACTIVE part in the National Convention is but the more obvious duty devolving upon a delegate. Mountain peaks, both of nature and of vision, have gladdened the eye, calmed the mind, and strengthened the heart. We have returned to our homes refreshed and uplifted. Here is our opportunity to carry on to fulfillment that which is incumbent on representatives.

Having attended convention opens the door to almost limitless possibilities in the way of reviving and intensifying interest.

To have caught the inner meaning of what it is to have the honor and privilege and responsibility of serving chapter or diocese in this way, insures that our chapters will take on new life. Of paramount importance is stressing the fact that the chapter is not a little struggling group alone; it is an integral part of a great Order, a strong and growing body whose success in its appointed field is directly dependent upon each and every one of its component groups.

In great measure the vitality of the season's work depends on the way in which the returning delegate imparts the vision she has caught. It is her privilege to assure the chapter at home that as she sees it, the growth of the Order and its work is limited only by the growth of the individual member.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



THE TWELFTH YEAR of the life of the Seamen's Church Institute of Newport has been one of the severest testing. Every part of the fabric of our new building has been put to the greatest strain and in every way the structure, including its arrangements, and its furnishings, has stood the test. I can report that for every practical purpose our plant is in as good condition as it was the day it was presented to us.

Another test that was equally severe has been upon the faith and endurance of my loyal staff of workers and the heavy strain upon our ways and means. This organization is here because of the Christian religion and we would be the poorest kind of an advertisement for the cause of Christ if in time of depression we became discouraged or made any complaint. To be sure, dollars and cents are needed to house and care for sailors but if we are going to do anything that approaches a real job our greatest need is the feeling of assurance and security in the everlasting goodness of God to provide those things of which we have need. Many who have helped us in years past have been unable to help us this year. Others whose incomes have been rather straitened have made great sacrifices to keep up their contributions and in a number of cases contributions have increased so that there would be no dearth or lack. Our friends have felt that charity and benevolence were not luxuries but rather necessary expenditures, if social and moral economies are to remain stable. We have tried to meet the unemployment situation by giving our best to those whose need was greatest and a great company of men have, during the past twelve months, been helped in very special and most practical ways towards economic independence. In addition to gifts of dollars, we have re-

59 1931 年 11 月号 聖徒アンデレ同胞会。795-796 頁。

訳出 795 頁右 1 行目～796 頁左 15 行目まで。

レオン・C・パーマー氏、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

〔1931 年〕11 月第 2 週、聖徒アンデレ同胞会の男子は全国聖公会機関誌の定期購読のために聖公会挙げてのキャンペーンをかつて試みられたことのない規模で行う。各々の支部は牧師の承認と協力を得たうえで、教会のメンバーの戸別訪問をして、各家庭から 4 種類の聖公会機関誌のうち少なくとも 1 種類の購読契約を得るよう努力する。少年のペアには 4 誌の見本のセットと、それぞれの目立った特徴を記載したチラシが支給される。少年や支部や全国同胞会に手数料または利益が入ることはない。通常なら購読契約を得た者に手数料として支払われる金額は、聖公会機関誌から『スピリット・オブ・ミッションズ』の読者にはおなじみの、同胞会が後援している日本奨学金基金に与えられる。この基金の目的は、日本の立教大学を卒業したキリスト教徒に奨学金を提供して、彼らがアメリカのどこかの大学で 2 年間大学院生として研究し、キリスト教の指導者となって日本の聖公会のために働くことを可能にすることである。しかしながらこの役割は、キャンペーンの主要な目的からすればまったく偶発的なものにすぎない。主要な目的とは、印刷された言葉の媒体を通してキリストの王国を広め、それによってより精通して知的な、それゆえより献身的で有能な聖公会の会員を育てる一助となることである。

この計画は 9 月 1 日にテネシー州スワニーで開催された同胞会全国大会で採択され、それから 3 週間後にデンヴァーで開催された総会により次の決議文で聖公会に推薦された。

聖公会報道部は聖公会の会員の支援の欠如のために深刻な財務状況に直面しているがゆえに、この現代にあっては広報の媒体による教育はキリストの王国を広める方法として受け入れられているのは周知の事実であるがゆえに、

下記の通り決議する。

『チャーチマン』(The Churchman)、『ウィットネス』(The Witness)、

『サザン・チャーチマン』(The Southern Churchman)、『リヴィング・チャーチ』(The Living Church)を含む全国機関誌を支援するために、11月に聖徒アンデレ同胞会の進展部の男子により聖公会に対する奉仕として実施される全国規模の購読キャンペーンを、合衆国全土の聖公会の主教、司祭および信徒会員の注目と支持を集めるべく推薦する。

注記：聖路加国際病院のミス・アーネステイン・ガーディナー (Ernestine Gardiner) は休暇で1931年10月6日に到着した (SM誌1931年11月号、780頁)。休暇後、1932年5月に出航した (SM誌1932年6月号、399頁)。

THE SPIRIT OF MISSIONS

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



IT IS HOPED that the readers of THE SPIRIT OF MISSIONS will read the following statistical report of a diocesan CMH, selected at random, with both a seeing eye and an understanding heart; with a glad widening of the imagination and appreciation of the many unseen hands reached out to help; and with a knowledge of the deepness of the suffering which stretches back of these figures into the lives of girls, of men, of little children.

One hundred and eighty-three girls, reads the statistical report of CMH in Long Island, were under care in the diocesan office on October first, and sixty in the Queens and Nassau branch office. Eleven new girls were sent to CMH by social agencies, a church, the court, and an interested individual. Work was discontinued with twenty girls either because they were on their feet and able to solve their own problems, or because they had moved away or had been sent to an institution which provides its own parole workers. One hundred and eighty-seven girls need further care from the diocesan office and forty-seven from the branch.

Thirty-four girls came to CMH before their problems brought them into open conflict with the law; they are our "pre-ventives." Sixty-six were actually delinquent in the sense of having been brought into court; one hundred and seventy-seven were mothers who were not married. Seventy-seven of them had had some contact with the Episcopal Church, ranging all the way from the mere fact that it was their parents' Church, to members of the Church through Confirmation.

One figure saddens the understanding reader—the number of inactive cases, representing girls who need help and care, but whom, because of the smallness of the staff, it was impossible for CMH to see during October. It indicates that the problem and need is greater than the resources of CMH can provide.

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

THE WORLD-WIDE extent of the Brotherhood of St. Andrew is evidenced by recent reports from Japan, China, Holland, India, Nicaragua, England, Canada, Newfoundland, Cuba, and the British West Indies, some highlights of which are here recorded.

Paul Rusch, who has been designated as Associate General Secretary, has returned to Japan, where he will spend the next four or five months teaching in St. Paul's University and organizing a Brotherhood of St. Andrew in Japan. Already Japan has three Brotherhood chapters and it is felt that the time has come to erect on this beginning an autonomous national organization.

Under the leadership of Professor John A. Ely of St. John's University, Shanghai, a Brotherhood chapter has been organized in China. We anticipate the early organization of a national Chinese Brotherhood.

Not long ago a chapter of the Brotherhood of St. Andrew was organized in Amsterdam, Holland, with the sympathetic cooperation of representatives of the English Brotherhood. Greetings from this new chapter were received last September by our Sewanee Convention.

John Ponniah Aaron, a Hindu theological student at the Western Theological Seminary in Chicago, expects to introduce the Brotherhood of St. Andrew into India on his return next summer.

A good year's work has been reported by the Brotherhood chapter at St. Mark's, Bluefields, Nicaragua. The story of this chapter is told in *St. Andrew's Cross* for November.

Delegates to the Sewanee Convention will remember that during the convention a cablegram was received reporting the death of the president of the Brotherhood of St. Andrew in England. As yet no successor has been elected but a committee is at work and it is hoped that the name of the new president may be announced soon.

60 1931 年 12 月号 聖徒アンデレ同胞会。866 頁。

訳出 866 頁右 1 行目～右 21 行目まで。

レオン・C・パーマー氏、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

聖徒アンデレ同胞会の世界的な拡大は、最近、日本、中国、オランダ、インド、ニカラグア、イギリス、カナダ、ニューファンドランド、キューバから送られてきたレポートが証言している。ここにその幾つかのハイライトを記載する。

副総主事に任命されたポール・ラッシュが日本に戻った。彼は今後 4 か月ないし 5 か月立教大学で教え、日本で聖徒アンデレ同胞会を組織する。既に日本には同胞会の支部が 3 つあり、これらを土台にして自律的な全国組織を作る時期が到来したと感じられている。

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not respected by the parent, the study showed that very rarely did she develop altruism—that sense of respect for the rights and personalities of others out of which grows a realization of our common sonship. Seventy-two per cent had seen no consideration of others which would show a reason for their own development of self-discipline.

This does not mean that the parents had not loved the girls in their own way, but of that real outgoing love which prompts the outpouring of all that is good, noble, and generous, as contrasted with possessive or self-centered affection, sixty per cent had had no experience.

Curiosity, that truth-seeking impulse which has led humanity forward through the centuries, had been stifled or turned into destructive channels in the early years of most of the girls.

The tragic barrenness of the home background was revealed when the workers sought to find anything which had given the girls experience of beauty—in nature, in behavior, in relationships, or in art. Fifty out of sixty-eight girls had been given slight example from which to learn beauty or graciousness of behavior. A slightly smaller number had found no help in recognizing other forms of beauty.

As might be expected where beauty and love are lacking, awe for the grandeurs of the universe, spiritual and physical, was almost unknown.

And, finally, considerably less than fifty per cent of the girls studied had seen evidences in their homes of a belief in God's goodness.

One fact of real significance to parents and to any one interested in young people stands out clearly. Since many of the homes studied were broken by death rather than divorce, it would seem that every child without two living, loving parents is subject to special hazards, and is in need of special attention to its spiritual life in order that ways may be found to supply from other sources the developmental experiences which may be lacking from his own home life.—MARGUERITE MARSH, *Executive Secretary, New York Diocesan C. M. H.*

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X A NATIONAL Brotherhood of St. Andrew for Japan was organized in Tokyo on St. Andrew's Day, November 30, under the leadership of Paul Rusch, associate general secretary of the Brotherhood of St. Andrew in the United States. The new organization starts off with six chapters in two dioceses and prospects for ten additional chapters. The Faith and Youth program of the Brotherhood was observed in the week preceding, following which twenty young Japanese were baptized. Mr. Rusch is expected to return to America on March first, by which time it is hoped that the new national organization will have been placed on a self-sustaining basis. Brotherhood literature is being translated into Japanese for publication and use in this field.

* * *

ST. Andrew's Cross, our official publication, will hereafter appear in modern magazine form, with two-color cover and an abundance of illustrations. A special feature will be the Life Guidance page for the personal problems of boys of high school and college age. The plans have been worked out by the Publicity Committee of the Brotherhood, headed by Eric W. Gibberd, of St. Edmund's Home, Glendale, Ohio, and the make-up and printing of the magazine each month will be under the personal supervision of Mr. Gibberd and his associates.

* * *

ASERIES of diocesan conferences for older boys, and for leaders in boys' work, have been planned for the Pacific Coast dioceses, to be held during March. Walter Macpherson, western representative of the Brotherhood, is making the preliminary arrangements, and it is expected that the conferences will be directed by the Rev. Irwin C. Johnson, Chairman of the Young Men's Division Committee of the Brotherhood, assisted by Paul Rusch.

61 1932 年 1 月号 聖徒アンデレ同胞会。72 頁。

訳出 72 頁右 1 行目～右 23 行目まで。

レオン・C・パーマー氏、総主事

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合衆国聖徒アンデレ同胞会の副総主事ポール・ラッシュの主導により、〔1931 年〕11 月 30 日聖アンデレの日に東京で日本の全国聖徒アンデレ同胞会が結成された。新しい組織は 2 つの教区の 6 支部と、さらに 10 支部の見込みでスタートする。その前の週に信仰と青少年プログラムが行われ、それに続いて 20 人の若い日本人が洗礼を受けた。ラッシュ氏は 3 月 1 日にアメリカに帰国する予定だが、そのときまでに新しい全国組織が自立的な基盤の上に立っていることが期待される。同胞会の文献がこの任地で出版されて使われるようにするために、現在日本語に翻訳されているところである。

注記：京都地方部主教シャーリー・H・ニコルズは、米国聖公会総会出席後、日本帰任のため、1931 年 11 月 26 日に「チチブ丸」で出航した（SM 誌 1931 年 12 月号、852 頁）。

THE NATIONAL COUNCIL

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XTHE NATIONAL organization of the Brotherhood of St. Andrew in Japan, effected on St. Andrew's Day, 1931, has already embarked on an ambitious program. In addition to holding annual national conventions and at least one diocesan conference in each diocese, they are planning to establish a training camp to be operated through two or three months of each summer for the training of leaders for Church and Brotherhood work. They are also recommending an all-year four-fold program of activity:

1. *Church Attendance Campaign.* During the four Sundays of Advent each year, a parish-wide Church Attendance Campaign is to be conducted. Every member of the parish will be asked to promise to make an earnest effort to attend church on each of these four Sundays and, on the closing Sunday, to bring someone else with him.

2. *Bible Classes.* Through the Epiphany and Lenten seasons, short term Bible classes, or intensive effort in connection with a permanent Bible class, are to be carried on. An endeavor will be made to enlist all the men and boys within the influence of the parish in Bible study.

3. *Family Prayer Campaign.* From Easter to Trinity there will be an organized effort to enlist every member in the parish in the practice of regular family prayer, including the reading of the Bible, prayer, and grace at table.

4. *Men's and Boys' Communion.* With the resumption of activities in the early autumn, through the months of September, October, and November, an effort will be made to develop a strong monthly men's Communion on the third Sunday of each month, sponsored by the Brotherhood chapter but reaching the men and boys of the entire parish, and culminating with the annual Corporate Communion on the first Sunday in Advent.

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



CHURCH ARMY rests solidly upon three Cs: *Conversion, Consecration, Churchmanship.*

The need of conversion is urged, the conversion of the sinner, the conversion of the nominal Churchman. It is said by some today that men are not worrying about their sins. That is only partly true. A far more disturbing thing is that the Church is not worrying much about sinners. "Go and make disciples" is something more than accepting transfers from other parishes; more even than confirming the children of parents who are already Church members. A converting ministry brings new personalities into the household.

Church Army evangelists and missionaries pray and work for conversions. In city dwellings and in mountain homes; in oil fields and lumber camps; through preaching missions and by personal evangelism attempts are made to bring the worst to the Best.

Consecration follows a good conversion. There is high need for an unflinching belief in consecration and holiness; an unswerving obedience to standards of living which are above debate. Too often the Christian and the worldly walk hand in hand. The call to come out and to be separate is seldom heard. At least once a week, in an act of consecration to their Saviour, Christians say, "We present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." Such consecration would set this land on fire!

And then Churchmanship. The Acts of the Apostles show what Churchmanship meant to the first Christians. Almost always it was linked with positive witness and evangelism. Churchmanship was the spiritual life of the Church, expressing itself in service.

Church Army welcomes the return of the season of Lent, the Church's call to personal experience of the three Cs.

62 1932 年 2 月号 聖徒アンデレ同胞会。131 頁。

訳出 131 頁左 1 行目～左最後の行まで。

レオン・C・パーマー氏、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

11 月 30 日聖アンデレの日に設立された日本の全国聖徒アンデレ同胞会が、早くも野心的なプログラムに着手した。毎年全国大会を開催し、各教区で少なくとも 1 回教区会議を持つのに加えて、聖公会と同胞会の事業の指導者を育成するために、毎年夏に 2 か月ないし 3 か月間運営される訓練キャンプを創設することを計画している。彼らはまた、年間を通して次の 4 種類の活動プログラムを推奨している。

1. 教会出席キャンペーン

毎年降臨節の 4 回の日曜日に全教会で教会出席キャンペーンを実施する。教会のすべての会員に、これらの 4 回の日曜日のすべてに出席し、最後の日曜日には誰かを同伴することを懸命に努力するよう要請する。

2. バイブルクラス

顕現日と大祭節に短期間のバイブルクラスを実施するか、または常設のバイブルクラスとの関連で集中的に取り組む。教会において影響が及ぶ範囲のすべての青少年に聖書学習への参加を呼び掛ける。

3. 家族の祈りキャンペーン

復活祭から三位一体の主日まで教会のすべての会員に、正規の家族の祈りを行わせるように組織的に取り組む。これには聖書を読み、祈祷、テーブルで祈ることが含まれる。

4. 青少年聖餐式

初秋に活動を再開して、9 月、10 月および 11 月を通して各月の第 3 日曜日に盛大な月例の男子聖餐式を実施することに努める。これは同胞会の支部によって後援されるが、全教会の青少年を対象とし、降臨節の最初の日曜日に毎年行われる合同聖餐式で終了する。

注記：SM 誌 1932 年 1 月号によると、京都地方部のミス・エディス・フート (Edith Foote) は通常休暇でクリスマスをロンドンで過ごし、英国経由で帰米する。ミス・ガートルード・ヘイウッドは、定期休暇後、「ヘイアン丸」で 1932 年

1月6日に出航した。東北地方部主教ノーマン・S・ビンステッド夫妻は、「アサマ丸」で1932年1月7日に出航した（53頁）。

An Emergency Message from the



I AM writing as President of your National Council on a matter of serious import to the whole Church.

The Council is the agent of the whole Church, administering responsibilities committed to it by General Convention. We are instructed to operate under the "Pay-As-You-Go" Plan, which means that in every year the budget of expense shall come within the amount that has been assured through pledges or reasonable expectancies.

At the meeting of the National Council just closed—perhaps the most significant since its establishment—we faced an unparalleled situation. In previous years the promises of the Church have been remarkably fulfilled, reaching almost 100 per cent. of the pledges given, so that with faithful adherence to the "Pay-As-You-Go" Plan the work undertaken has been carried through without deficit. This was not the case in 1931. Notwithstanding earnest and sacrificial efforts in many instances, promises were unfulfilled by a quarter of a million dollars. A deficit of that amount resulted.

We find also that the promises for 1932 as yet fall short by one million dollars of the amount needed to accomplish the work authorized by General Convention. The Council, therefore, faces a situation requiring earnest consideration, prompt action, and renewed effort on the part of all concerned. While adhering to the requirements of a balanced budget, we have sought to preserve the purposes which the General Convention undertook in preparing the budget.

President of the National Council

After deliberation, the Council reached the following decisions:

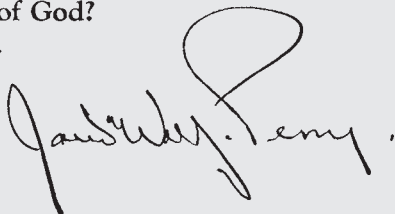
1. To wipe out the deficit of 1931 by applying to that purpose the undesignated legacies of \$250,000 received in the same year.
2. To reduce the budget for 1932 by \$600,000, beginning with a drastic curtailment of central expenses and making a cut of ten per cent. in all salaries, affecting three thousand in the mission fields and over one hundred at the Church Missions House.
3. To authorize this reduced budget for only the first six months of 1932, asking the Church for an additional \$400,000 still needed to continue the work for the remaining six months even on a reduced basis.

Thus, we refer to all of our Church people the question whether they will enable us to carry the work through to the end of the year, or compel us to abandon whole missionary areas.

The situation offers not only emergency, but great opportunity. I ask every loyal member of the Church to seek full information concerning the program which will be presented elsewhere, to consider seriously the great issues at stake, and to take part in the effort which will be organized within each diocese for the restoration and adequate support of the Church's Mission at home and throughout the world.

May we not convert the present difficulty into a stimulus for a great advance? Shall we not take this occasion to restore morale, through service and sacrifice, in parish, diocese and mission field, using all the resources within our power to set forward the work of building the Kingdom of God?

Such is my hope and prayer.



February 6, 1932

63 1932 年 3 月号 全国協議会議長からの緊急メッセージ。172-173 頁。
訳出 172 頁～173 頁〔全文〕。

私は全国協議会総理として、全聖公会にとって極めて深刻な事態について書こうと思います。

協議会は聖公会の機関として総会によって委託された管理運営の責任を負っています。私たちは「都度払い」方式によって運営するよう指示されていますが、これは、毎年支出する予算を、誓約または信頼できる見込みによって確保された額の範囲内におさめなければならないというものです。

閉幕したばかりの全国協議会の会議—おそらく創立以来最も重要な会議—において、私たちは前代未聞の状況に直面しました。以前は聖公会の約束は見事に達成され、与えられた誓約のほぼ 100 パーセントに達しました。そのため「都度払い」計画に忠実に則って赤字を出すことなく事業を遂行することができました。しかし 1931 年度についてはそうではありませんでした。多くの事例で賢明かつ献身的な努力をしたにもかかわらず、250,000 ドルの約束が果たされませんでした。この額はそのまま赤字となりました。

また、1932 年度に対する約束は今のところ総会によって承認された事業を達成するのに必要な額に 1,000,000 ドル不足しています。それゆえ協議会は、あらゆる関係者に真剣な熟慮と、迅速な行動と、更なる努力を求めなければならない状況に直面しています。収支均衡した予算という要件を忠実に守りながらも、私たちは総会が予算の策定において企図した目的を追求しようと努めました。

検討を重ねた結果、協議会は次の結論に達しました。

1. 1931 年度の赤字を帳消しにする目的で、同年受け取った 250,000 ドルの相続人を指定しない遺産を申請する。
2. 中央の支出を大幅に削減するとともに、すべての給与を 10 パーセント減額することにより 1932 年度の予算を 600,000 ドル縮小する。この措置は、任地で働く約 3,000 人と、チャーチ・ミッションズ・ハウスで働く 100 人以上に影響する。
3. この縮小予算を 1932 年度の最初の 6 か月についてだけ承認するために、残りの 6 か月間たとえ規模を縮小しても事業を継続するのになお必要な追加の 400,000 ドルを聖公会に要請する。

かくして私たちは聖公会の全会員に、今年1年事業を遂行することを可能にする意志があるか、それともすべての任地を放棄することを余儀なくさせるかを問いかけます。

この状況は単に緊急であるだけでなく、偉大な機会でもあります。私は聖公会のすべての忠実なメンバーに、各地で発表されるプログラムについて詳細な情報を得て、重要な案件について真剣に考え、自国と全世界における聖公会のミッションの復興と適切な支持のために各教区で組織される取り組みに参加するようお願いします。

私たちは現在の状況を大きな前進への刺激に転換できないでしょうか？これを機に教会、教区、そして任地で奉仕と献身を通して士気を取り戻すことはできないでしょうか？私たちの力の及ぶ限りあらゆる資源を活用して、神の王国の建設という事業を前に進めることはできないでしょうか？

これが私の願いと祈りです。

ジェームズ・デウォルフ・ペリー
サイン

1932年2月6日

THE SPIRIT OF MISSIONS

Determined to Carry On



REDUCTION of ten per cent in salaries means real suffering. This is especially true in the case of Japanese workers whose salaries are paid in yen. Prices of all daily necessities

are rising steadily owing to the low exchange value of the yen and an insufficient rice crop. St. Margaret's School, St. Paul's University and Middle School, St. Luke's Hospital, and all other similar institutions are hard hit. A survey of conditions other than financial, indicate everywhere there is intensified faith and determination to carry on.

CHARLES S. REIFSNIDER,
Suffragan Bishop of North Tokyo.

Now, let us draw some morals of our own. A penny is the smallest coin in our currency. We can buy a newspaper for two of them. We can get weighed for one. So careless are we of pennies, even in these times, that we suggest to our companion, "You get on the machine now," and into the slot goes our penny. We probably would not give a beggar on the street a penny; we would give him more, or we would pass him by.

Yet our Church has to be careful about its pennies. It never has enough of them. The parish treasurers have to count pretty carefully, and so does the treasurer of the National Council. We have to count every cent; and then we do not have enough. We have places that scarcely ever have any ministrations of the Church at all, simply because we do not have a penny to give them. We have missions that have suffered because we lacked pennies. We have never fully underwritten the work we have sponsored in General Convention. And we should be far more ashamed than we are if it were not for the pennies that the little children drop into their Lenten mite boxes, and those pennies that the women drop into the blue

boxes. Of course, greater coins than pennies are dropped into the children's mite boxes, and into the women's U.T.O. boxes. Still how many there must be, and what millions they help to make; and every one of them to fall into the palm of our Divine Redeemer!

New Testament scholars tell us that probably that penny resting that day in His hand, and more especially what He said about it, helped to sign His death warrant. You remember what He said, *Render to Cæsar the things that are Cæsar's and to God the things that are God's*. And whatever else He may have meant by that, most surely He meant that God has a right to share in that penny. Paying Cæsar's taxes may keep us out of prison, but they cannot keep us out of our graves. Take your Prayer Book and turn to those family prayers at the end. You will note at once the exquisite English, but you note sentences that need not shame you if they bring tears streaming down your faces. Listen:

To our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all other comforts and conveniences of life.

God gives you those things. He is making you to live while you are reading these sentences. There are hundreds of people in the asylums of America to whom the sentences of that prayer would be meaningless. Something has blown out the light of reason in their brains. You have your being. You have your reason. You have other endowments and faculties of soul and body. And it is not city, county, state, and federal taxes that give them to you. Pay your taxes to the State. Yes, but see that He gets a part of your penny. Old Tertullian knew what this text about the penny meant. He said:

Give to Cæsar what is Cæsar's—his image on the coin; give to God what is God's—His image in yourself.

What is His image in yourself? Is it worth a part of every penny you have, or that you earn? If your health were gone, would you give a penny to have it back? If something blew out the light of

“THIS IS THE MOST VALUABLE OF ALL”

reason in your brain, would you give a penny to have that frightful mask torn from your face? If you were dead . . . but if you were dead, you would not have a penny, never a penny to your name.

It is not that we can pay our way with God; so much for another breath, so much for another rational thought, so much to be alive at the end of next December, to set our feet upon the threshold of another January. No, it is just to show God that we really love Him. Oh, but I have watched you in restaurants. Two or three of you reaching for the check at the same time. You have the money in your pocket and you mean to settle the score. And if you knew that there are many of your friends who have not the Bread of Heaven, you would reach for that check, too. That is giving God a part of the penny.

I said that no self-respecting person would give a beggar a penny. It would be more, or it would be nothing. And I am not afraid that people will give God less than they give for so-called pleasure (which of course we all do year after year), but not if they knew. It is “the dullness of our blinded sight” that prevents this Church from being endowed, from having a man in every place, from paying its quotas. If we really knew that every penny we put upon the palm of Christ would somewhere save a life, somewhere add sunshine to someone’s darkness, somewhere add that “little more, and how much it is!”—then the Church would not fail any more than the “society affair” which we really put our minds and our means to. But we cannot see it because we are blind. We cannot see—what I suppose Tiberius Cæsar could not

Will Pay Full Quota



MEMBERS of the mission staff generally recognize the necessity for reduction and accept cheerfully so far as they are personally concerned. So far we have been able to arrange to carry on

without abandoning any work but we have given up our annual convocation. That is a serious loss: it was the one chance during the year for our widely scattered staff to get together, compare notes, make plans, renew their zeal and enterprise.

The Philippine Islands Mission will pay its full quota for 1932.

GOUVERNEUR F. MOSHER,

Bishop of the Philippine Islands.

see—that when all his laurel had faded, all his purple deepened into black, all the pennies of his minting a few handfuls in the cabinets of collectors, his one reminder, his one bid to immortality, would be a penny that rested for five minutes on a hand that was destined to be broken that it might heal the teeming millions of mankind.

Yes, *Veni, Creator Spiritus*

Enable with perpetual light

The dullness of our blinded sight.

May God give you being, that is to say, life; may He give you reason, health, friends, food, and raiment. And may you give to Him a part of your penny!

St. Paul's, Tokyo, Observed Double Anniversary

ST. PAUL'S UNIVERSITY, Tokyo, had a double holiday on February 11 as this year the national observance celebrating the founding of the Empire coincided with the anniversary of the organization of the *Nippon Sei Ko Kwai*, the Japanese branch of the Anglican Communion. *Kigen Setsu*, the national day, is always given a Christian observance at St. Paul's.

This anniversary is somewhat older than our current bicentennial, the Japanese Empire dating back to 660 B.C., not long after David and Solomon and before Nebuchadnezzar, Buddha, or Confucius. The *Nippon Sei Ko Kwai* observed the forty-fifth anniversary since its first synod met in 1887.

64 1932 年 4 月号 続行への決意。214 頁。

訳出 214 頁枠内。

給与の 10 パーセント削減は非常に辛いです。特に円で支払われている日本人教役者の場合は深刻です。円の交換レートが低く、米の収穫量が十分ではなかったため、すべての生活必需品の価格は上がり続けています。立教高等女学校、立教大学と立教中学校、聖路加病院、その他同様の機関はみな打撃を被っています。財務以外の条件を調査した結果、至るところで強い信仰と続行への決意があることが明らかになっています。

チャールズ・S・ライフスナイダー

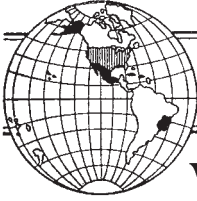
北東京〔地方部〕補佐主教

65 1932 年 4 月号 立教学院が二重の記念日を祝う。215 頁。

訳出 215 頁下段。

立教大学は〔1932 年〕2 月 11 日に二重の記念日を祝った。なぜなら今年は帝国の建国記念日とアングリカン・コミュニオンの日本支部である日本聖公会の創立周年記念日が一致したからである。国家的な記念日である紀元節（注 1）には、毎年立教学院でキリスト教の祝賀が行われている。この記念日は私たちの現在の 200 年祭より古く、日本帝国の建国は紀元前 660 年までさかのぼる。ダビデやソロモンからそれほど後のことではなく、ネブカドネザル、仏陀、孔子より前である。1887 年に最初の総会を持った日本聖公会は今年 45 周年を迎えた。

（注 1）日本では 1940（昭和 15）年に皇紀二千六百年を祝った。



Jottings from Near and Far



WORK HAS begun on the new St. Luke's Chapel at Ku San, China, the total cost having been raised by the local Christians, plus a gift from the Chinese Woman's Auxiliary. Four years ago Chinese Christians bought the site entirely without help from any foreign source.



IN THE AUTUMN of 1931, St. Paul's University, Tokyo, won the intercollegiate baseball championship of Japan. In accordance with a custom extending over several years, Japan's intercollegiate championship team is expected to visit the United States for a series of games with American college baseball teams. This spring through the generosity of friends St. Paul's team will be able to make this trip without any financial responsibility resting upon the university.

The team will arrive in Seattle about April 20 and after playing a number of games on the north Pacific coast will journey east via Chicago to New York, Pennsylvania, and New England. After a visit to Washington as the nation's capital, the return journey will be made through Ohio to the Pacific coast for a series of games in California. The team will sail from San Francisco at the end of May, will play a number of games in Honolulu, and will reach Japan about July 15.

It is expected that some of the games in this country will be played with the Church colleges.

Commenting on the squad (comprising fifteen men of whom the only American will be Mr. George Marshall, the athletic director), Bishop Reifsnider said:

They are a fine lot of boys, of whom St. Paul's is justly proud. Many of them are Christians.

THREE hundred Piute Indians participated in the dedication on December 29, 1931, of the new St. Joseph's Hall, Mission of St. Mary the Virgin, at Nixon, Nevada. The hall had been finished a few days earlier in time to be used for the Christmas festival which began on the Eve with a nativity pageant presented by the Indian children. At the dedication Bishop Jenkins was assisted by several of his clergy, the Rev. Frederick D. Graves, the Rev. Philip T. Soderstrom, the Rev. Harold Lascelles, and the Ven. H. L. Lawrence. This mission, the only Christian work on the Pyramid Lake Reservation, is in charge of Miss Alice Wright.



IN CHINA IT is perfectly possible to suffer from flood and drought at the same time. The fields on high ground around the village of Kao Li Tien, for example, had hardly any crops of beans or corn last fall, owing to the drought prevailing since the flood rains, and at the same season, on the low lands, the floods had destroyed the rice crop and the fields were not drained in time for the winter wheat to be planted.

In the summer of 1930 a little church of mud and thatch was opened in this same village of Kao Li Tien. Now the first four converts have been confirmed.



ELLEN LOUISE WALLEN was a little girl from Greenwich, Connecticut, who was attending school in Munich. She was devoted to the American Church of the Ascension there and said that as soon as she was old enough she was going to earn money to build a little chapel for the church. Instead, in the spring of 1930,

66 1932 年 4 月号 各地からのニュース。257 頁。

訳出 257 頁左 9 行目～左最後の行まで。

1931 年の秋に立教大学は日本の大学野球連盟で優勝した。長年にわたる慣習に従い、大学野球連盟の優勝チームは訪米してアメリカの大学野球チームと数試合行う予定である。この旅行は今年春、立教大学の支援者の好意により、立教大学にはまったく金銭的な責任を負わせることなく実現する。

チームは〔1932 年〕4 月 20 日頃シアトルに到着し、北太平洋岸で数試合行った後、シカゴを経由してニューヨーク、ペンシルヴェニア、ニューイングランドに旅行する。首都ワシントンを訪ねた後、オハイオ州を通して太平洋岸に戻り、カリフォルニアで数ゲーム行う。チームは 5 月末にサンフランシスコを発ち、ホノルルで数試合した後、7 月 15 日頃日本に到着する。

米国での何試合かは、聖公会の大学と行う予定になっている。このグループ（15 人からなり、ただ 1 人のアメリカ人は体育指導者のジョージ・マーシャル氏である）について、ライフスナイダー氏は次のようにコメントする。

「彼らは立教学院が誇りとする素晴らしい若者です。彼らの多くはキリスト教徒です。」

THE NATIONAL COUNCIL

might be a steady stream of young men from the Diocese of Michigan, each spending a year at the Hudson Stuck Hospital. He predicted that Mr. Whittlesey would soon become at home on the trail, during the sunless days of a long winter, and on the rivers during the starlit nights of the short, though luxuriant, summer. Speaking of mission duties Mr. Hargreaves said the recruit would be called upon to assist the nursing staff, would share in gathering the wood supply, take part in the autumn hunt for caribou and moose, and in the spring hunt for ducks, geese, and other fowl. He would become familiar with the training of dogs for the sled work, and in the operation and care of the mechanical plant at the hospital. Occasionally as a lay reader he would be called upon to conduct services in St. Stephen's Church.

The purpose of this interesting plan, as set forth by Mr. Hargreaves, "is to relate more intimately and consolidate more clearly the work of the home parish and the specific work of the Church at a definite point on the front, that in so doing the whole life of the parish may be enriched, teaching of religious education made more vital and real, so that young men will be challenged as they never have been before."

* * *

BISHOP REIFSNIDER OF North Tokyo, commenting on the reductions in salaries and other items in the appropriations for 1932, says:

Since the yen-dollar exchange has gone so strongly against the yen, local prices of absolute necessities have risen sharply. There has been an advance of thirty per cent in the price of rice, and six per cent in the price of *shoyu* (soy), both of which are part of the daily food of the Japanese. In fact, they are part of the rations of all Japanese three times a day, except of that of the laboring classes. Other daily necessities have also advanced in price, but not so sharply. I am told that the price of rice and *shoyu* will advance continuously throughout the year, as the Japanese rice harvest was insufficient to meet the needs of the nation by five million *koku* (one *koku* equals five bushels), and as this deficit will have to be bought abroad and paid for in depreciated *yen*, toward the end of the year, the price of both rice and *shoyu* will advance considerably.

So far as the foreign staff is concerned, since the fall in the value of the yen, foreign necessities such as flour, butter, eggs, cereals, the daily necessities of life, rather than the luxuries, have already advanced in price.

The ten per cent reduction in salaries will mean an actual ten per cent reduction in the amount of money available to meet our rising living expenses. This does not mean that the foreign staff does not gladly coöperate with the National Council in sacrificing ten per cent of their income to help make up this deficit. It does; but we want the Church at home to understand the situation that we missionaries in the field are facing.

With Our Missionaries

CHINA—ANKING

The Rt. Rev. D. T. Huntington and family sailed February 19 on the *President Adams*. Mrs. Huntington and the children are remaining in Honolulu while the Bishop has proceeded to China.

CHINA—HANKOW

Mr. Arthur Allen and family did not sail on February 21 as announced in the February SPIRIT OF MISSIONS. They are awaiting instructions from Hankow.

CHINA—SHANGHAI

Miss Louise A. Schleicher, returning after furlough, sailed March 11 on the *President Hoover*.

Miss Margaret E. Bender of St. Luke's Hospital, Shanghai, arrived in the United States on regular furlough, January 30.

The Rev. and Mrs. F. L. Hawks-Pott (their earlier sailing having been postponed) have been recalled to Shanghai.

JAPAN—KYOTO

Miss Helen Disbrow arrived on regular furlough, February 16.

JAPAN—TOKYO

Miss Carolyn Bryant, a new appointee, sailed March 12, on the *Empress of Canada* to take up work at St. Margaret's School, Tokyo.

HAITI

The Rt. Rev. H. R. Carson, after a short stay in this country, sailed March 1 on the *Cristobal* for Port au Prince.

PHILIPPINE ISLANDS

Miss Marie R. Hartel, a new appointee, sailed on the *President Jackson* from New York to Manila, to take up work at St. Luke's Hospital.

The Rev. Leo Gay McAfee, returning after furlough, sailed on the *Empress of Canada*, March 11.

PORTO RICO

Miss Lucy Gould, a new appointee, sailed on March 3 to take up work at St. Andrew's School, Mayaguez.

67 1932 年 4 月号 主事のデスクから。265 頁。

訳出 265 頁左下 23 行目～右 15 行目まで。

北東京のライフスナイダー主教は、1932 年度の給与減額とその他の予算項目について次のようにコメントする。

円ドル為替で大幅なドル高となって以来、日本では生活必需品の価格が急激に上昇しました。コメの価格は 30 パーセント、醤油の価格は 6 パーセント値上げされましたが、いずれも日本人の毎日の食事には欠かせません。実際、それらは労働者階級を除いて、すべての日本人が 1 日 3 度取る食事の一部です。ほかの日用品の価格も上っていますが、それほど急上昇ではありません。米と醤油の価格は今年いっぱい上がり続けると言われています。それは日本の米の収穫量が国民の需要を満たすには 500 万石（1 石は約 5 ブッシェル）足りなかったからです。しかもこの不足分は外国から購入して弱い円で支払わなければならないため、これから年末に向かって米と醤油の価格は著しく上がっていくでしょう。

外国人スタッフに関しては、円の価値が下落して以来、外国人にとっての必需品、例えば小麦、バター、卵、シリアル、その他の贅沢品ではない日用品の価格は既に上がっていました。

給与を 10 パーセント減額することは、高くなる生活費を賄うのに必要な金額を実際に 10 パーセント削ることを意味します。だからと言って外国人スタッフは、全国協議会に協力して赤字を埋め合わせるために自分たちの給与を 10 パーセント減らすのは嫌だということではありません。喜んで協力しますが、本国の聖公会に私たち任地の宣教師が直面している状況を理解してもらいたいのです。

THE NATIONAL COUNCIL

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



EIGHTY-FIVE per cent of all merchant seamen stopping in Tampa are "on the beach," *i. e.*, they are homeless and friendless and without funds. They look to the Institute as the only place in which to find a bed and something to eat. In addition to the work among seamen the Seamen's Church Institute of Tampa has started a Sunday school, which meets every Sunday afternoon, for the children of the neighborhood.

* * *

THE ANNUAL REPORT of the Seamen's Church Institute of Philadelphia records that during the past year seventy-nine religious services have been held on Monday and Tuesday nights, at which a total of 7,410 seamen attended. The chapel services on Sundays and holy days have numbered 126, attended by 7,454 seamen.

During 1931, 543 individual seamen using the Philadelphia Institute paid on account of small loans and credits made by the Institute the sum of \$1,929; evidence that the seaman appreciates the help being given by the Institutes during this difficult time.

* * *

THE SUPERINTENDENT of the Seamen's Church Institute of Newport says:

You know it has been possible to maintain this work, with all of its varied activities, for an entire day for just thirty dollars. Quite a few friends, from time to time, have taken certain days as memorials, or as thank offerings, and we feel sure that year after year it has been a source of great happiness and satisfaction to them to know that men and boys, on land and sea, have been cheered and helped because of their love and generosity. Now we know that those who have been giving memorial days

will continue as long as we do our job and their means permit. We feel there are others who will like to make this kind of human investment, and beyond these individuals we are looking to a great number of organizations, religious patriotic, and civic, which will be glad to designate a day at the Institute in their own name or in the name of one of their members whom they wish to honor.

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XA YOUNG MEN'S Brotherhood chapter was organized recently at Kent School, Connecticut, with sixteen charter members. John Perry, son of the Presiding Bishop, is the director of the chapter. The Rev. Frederick H. Sill, O.H.C., headmaster of the school, has invited the Brotherhood to hold a prep school conference for the Province of New England at Kent sometime this spring.

* * *

PLANs FOR THE Japan Pilgrimage in July are steadily going forward, and with the return of Paul Rusch, associate general secretary, on March 22, final arrangements will be quickly completed.

* * *

TWENTY-TWO NEW members were admitted recently to the five student chapters at St. Paul's University, Tokyo, Japan. The newly-formed Brotherhood of St. Andrew in Japan is steadily going forward, officers have been elected, a constitution adopted, and a program of chapter extension inaugurated.

* * *

INTERNATIONAL INTEREST in the Brotherhood is growing. The Archbishop of New Zealand in his New Year letter, published in *The Church Gazette*, says:

I have often thought that we needed something more definite for our young men, something strong and virile, something after the nature of the St. Andrew's Brotherhood—something which commits its members to very definite witness and service.

68 1932 年 4 月号 聖徒アンデレ同胞会。279 頁。

訳出 279 頁右下 25 行目～右下 12 行目まで。

〔1932 年〕7 月の日本巡礼の計画は順調に進んでおり、ポール・ラッシュ副総主事が 3 月 22 日に帰国したら、最終的な手配が直ちに完了する。

最近、立教大学の 5 つの学生支部に 22 人が入会した。日本で新しく設立された聖徒アンデレ同胞会は着実に前進しており、役員が選出され、定款が採択され、支部拡大計画がスタートした。

注記：SM 誌 1932 年 4 月号によると、新任のミス・キャロライン・ブライアント（Carolyn Bryant）は、1932 年 3 月 12 日に「エンプレス・オブ・カナダ」号で出航した。立教高等女学校に赴任する（265 頁）。

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

IF ANY FRIENDS have been apprehensive with regard to the possibility that the floods which rose in the Yangtze valley last summer may have undermined the foundations of our buildings at St. Hilda's School, Wuchang, and especially of its beautiful chapel, they will be interested to know that Bishop Roots has had an examination made of the St. Hilda's buildings. The report states that there are no signs of any settling of the wall or any cracks in them. It is to be hoped that the unusual occurrence of an earthquake reported in Hankow on April 5 did not extend across the river to Wuchang. As no cable message has come from Bishop Roots since the earthquake, it is fair to assume that no damage has been done.

* * *

A NUMBER of professional baseball players belonging to both the National and American Leagues, visited Japan in the autumn of 1931 and played several exhibition games. Japan has taken to baseball in an astonishing way. The Intercollegiate League games are among the most exciting in Tokyo. When St. Paul's University won the baseball championship for the Empire in October, Bishop McKim, Bishop Reifsnider, and all the members of St. Paul's faculty were elated.

Just before the professional players left Japan, their representative made a gift of yen 1,500 to the Junior Sanitary Corps, an organization of boys in the eleven Japanese government schools in Kyobashi ward, Tokyo. This is the ward which the city government of Tokyo has designated as a health demonstration center under the direction of St. Luke's Hospital. The Junior Sanitary Corps was organized by St. Luke's. Its purpose is to awaken an understanding among the young, not only of the importance of or-

inary sanitary and hygienic measures, but of the value of preventive medicine in the fight against such diseases as tuberculosis, trachoma, and the infectious diseases of childhood, such as diphtheria, whooping cough, and scarlet fever. It is hoped to give the young members of the organization an early sense of personal responsibility in preventing the spread of such diseases when they themselves contract them.

It is also hoped to instill in the minds of the children a general knowledge of the prolific causes of ill health. Members of the corps will be pledged to take inoculations for diphtheria, scarlet fever, and smallpox; to have their teeth examined and treated, and to undergo a general physical examination once each year, a report on which will be submitted to the individual child's parents or guardian. The teeth and general physical examinations will be given free of charge.

* * *

THE NEWS of the unsatisfactory financial condition which the missionary work of the Church is facing, has reached far away Tanana in the center of Alaska. Promptly there comes from Deaconess Sterne, a personal offering which she calls her Christmas offering and which she makes without regard to the ten per cent reduction in her income.

The winter of 1931-32 has been a hard one for the Tanana Indians. They were not able to make any Christmas offering for themselves as heavy snows and scarcity of fur-bearing animals made the winter catch a poor one. The little money they have had has gone to buy food for their families and their dogs. Nevertheless, Deaconess Sterne planned for an Easter offering from the people of the Church of Our Saviour, as well as for an additional offering on Whitsunday in order to keep step with all the congrega-

69 1932 年 5 月号 主事のデスクから。325 頁。

訳出 325 頁左 21 行目～右 23 行目まで。

ナショナル・リーグとアメリカン・リーグの所属するプロ野球の選手が 1931 年の秋に日本を訪れて、公開試合を数試合行った。日本は見事に野球を自国に取り入れた。大学野球連盟の試合は東京で最もエキサイティングなものの 1 つである。10 月に立教大学がリーグ戦で優勝したとき、マキム主教やライフスナイダー主教をはじめとして、立教学院の教師陣は全員熱狂した。

野球選手たちは日本を去る直前に東京の京橋地区にある 11 の官立学校の生徒たちによって組織された青年衛生団に 1,500 円寄付した。京橋は東京市政府が聖路加病院の監督下で衛生実証センターに指定された地区である。その目的は青少年を対象に、平素の健康衛生措置の重要性だけでなく、予防医学の価値に対する理解を促して、結核、トラコーマなどの病気や、ジフテリア、百日咳、猩紅熱などの子供のときにかかる感染症と闘うことである。これは組織の若いメンバーに、それらの病気にかかったときに病気が広がるのを防がなければならないという個人的な責任感を早くから持たせると期待されている。

また、子供たちの心に健康障害のさまざまな原因について一般的な知識を植え付ける効果も期待されている。団員はジフテリア、猩紅熱、天然痘などの予防接種、歯の検査と治療、そして年に 1 回健康診断を受けることを誓われる。健康診断の結果はそれぞれ子供の両親または保護者に知らされる。歯の検査と健康診断は無料である。

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XOVER A THOUSAND older boys and young men took part in the series of conferences conducted by the Brotherhood on the Pacific Coast during the latter part of February and March. Twenty-one meetings were held, beginning at Los Angeles in the south and ending at Spokane in the north. The opportunity of youth for Christian leadership in the twentieth century was the general theme of the conferences, and the new program of the Young Men's Division was presented as a basis for diocesan-wide effort in the mobilization and training of youth for the service of Christ in and through the Church. Special conferences were held with rectors and with college and seminary students. Walter Macpherson was in charge of arrangements, and the Rev. Irwin C. Johnson led the conferences.

* * *

THE SPRING MEETING of the National Council of the Brotherhood will be held on May 14. Present indications are that it will be well attended. At this time, plans for the further development and strengthening of its work will be considered.

* * *

THE FIRST ISSUE of the *Nippon St. Andrew's Cross*, published by the newly formed Japanese National Brotherhood, has been received. It is a magazine of sixty-eight pages, printed half in English and half in Japanese, with a subscription price of only \$1.25 per annum. Subscriptions may be sent to the National Brotherhood of St. Andrew in Japan, 5, Rikkyo Daigaku, Ikebukuro, Tokyo.

The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*
386 Fourth Avenue, New York, N. Y.



LEADERS OF GIRLS today need to know how to help girls in such important phases of life as: vocation, especially under the changed conditions of 1932; recreation, in this day of highly commercialized recreation on the one hand and less money to spend on the other; personal problems such as the desire to be attractive, to get on with other people; religious problems, many of them not always what adults think they are; and budgeting and money problems created by reduced incomes.

These subjects formed the basis of the program of our leaders' (associates') conference held April 17-19, in New York City and were presented for discussion by experts in each field: Mrs. Harrison Elliott, author of *Understanding the Adolescent Girl*; Miss Helen H. Ringe, Guidance and Placement Counsellor, Vocational Service for Juniors; Miss Helen Becht, Director, Employment Department, Brooklyn, Y.W.C.A.; Miss Ethel Bowers, Field Secretary, National Recreation Association; Dr. Adele Streeseaman, Medical Service for Young Women; Miss A. Estelle Lauder, Secretary, Consumers' League, Eastern Pennsylvania.

* * *

WORK WITH THE younger girls (from five to twelve years) will be stressed in two national summer conferences, one at Adelynrood, Massachusetts, and the other at the G.F.S. holiday house in Saundertown, Rhode Island. One afternoon at the Wellesley Conference will be devoted to the Girls' Friendly Society. Other G.F.S. summer conference opportunities will be published in June.

70 1932 年 5 月号 聖徒アンデレ同胞会。339 頁。

訳出 339 頁左下 10 行目～左最後の行まで。

日本聖徒アンデレ同胞会によって出版された『日本聖アンデレクロス』第 1 号が届いた。計 68 頁からなる雑誌で、半分は英語、半分は日本語で書かれており、年間購読料はわずか 1.25 ドル。購読料は東京池袋 5、立教大学内日本聖徒アンデレ同胞会宛に送られたい。

注記：ポール・ラッシュは聖アンデレ同胞会の巡礼団を調整するために米国に到着した。休暇中のミス・エディス・フートは 1932 年 4 月中旬にニューヨークに到着する見込みである（SM 誌 1932 年 5 月号、326 頁）。

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X THE ANNUAL national conference of the Brotherhood which will be held July 10-12 at the University of Washington, Seattle, Washington, will give its major attention to those great problems, both social and individual, which the Church must face during the years just ahead, if she is to bring relief to a suffering and disillusioned world. Several hundred young Churchmen from various sections of the United States, but representative particularly of the Pacific Coast States, will gather for a discussion and consideration of methods of solving these questions and laying the foundation for a modern youth movement in the United States.

Following the Brotherhood's Oberlin and Sewanee conventions, which were attended by more than four hundred men each, the Seattle convention should have a wide influence. It is hoped that new trails will be blazed; new lines of effort marked out; new horizons opened up.

More than one hundred young men attending the convention will leave its closing session to embark on the Japan pilgrimage, an argosy of goodwill to young Churchmen in Japan.

Scores of the nation's choicest young men *en route* to the Olympic games at Los Angeles, will attend the convention. Noted leaders of the Church from all parts of the country will address the meetings and lead the discussions.

The registration fee is one dollar; room and meals for three days, six dollars. Application for reservation should be sent promptly to Leon C. Palmer, 202 South Nineteenth Street, Philadelphia, Pa.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



THE NATIONAL Council of the Order met in New York, April 12-15.

A message was sent to the National Council of the Church, assuring it of our corporate interest in and understanding of the grave situation confronting the Church and of our desire to coöperate in any plans it may submit to the women of the Church in an endeavor to improve the situation.

Reports of officers and standing committees occupied much time. Attention was given to the matter of answering calls for extension and of calls for helpful visitations from council members in places where the Order is already established. Close scrutiny was given messages and problems from the field.

Plans for advance work included provision for literature and representation at summer conferences; for new leaflets; for the possible establishment of chapters in Japan; for the furtherance of All Saints' Day annual Corporate Communion and plans to enlist the interest of the clergy and the women of the Church in making this a national day of prayer for all women of the Church.

Tentative plans and advance preparation for the next triennial convention were also considered. At one meeting, preceding the business session, the Committee on Coöperation introduced representatives from the Church Army Associates and the Retiring Fund for Deaconesses.

An invitation was accepted to hold the October meeting in Pittsburgh, Pennsylvania, at the time of the meeting of the Synod of the Third Province there.

71 1932 年 6 月号 聖徒アンデレ同胞会。412 頁。

訳出 412 頁左下 16 行目～左下 12 行目まで。

大会に参加する 100 人以上の若者は閉会式を終えると日本巡礼のため、日本の若い聖公会員に向けた善意の大商船に乗る。

注記：SM 誌 1932 年 6 月号によると、立教大学の体育教師のジョージ・H・マーシャルは、夫妻で 1932 年 4 月 19 日にシアトルに到着した。1931 年の日本の大学野球優勝チームの監督として、アメリカの野球チームと何試合か対戦するために現在滞米している（399 頁）。

Bishop McKim Looks at His Diocese

Throughout North Tokyo there is an increasing knowledge and appreciation of the Church as the Household of God and the Body of Christ

By the Rt. Rev. John McKim, D.D.

Missionary Bishop of North Tokyo, 1893-

"IS THE JAPANESE Government opposed to mission schools?"

"Has not the economic situation in Japan seriously reduced the number of pupils in our mission schools?"

These and many other questions of a similar nature as well as some relating to the present-day effectiveness of the Christian enterprise in the Far East are asked in many quarters. In reviewing the work of the Diocese of North Tokyo for the year 1931, I find many concrete answers to these queries.

There could be no more definite answer to the position of the Japanese Government regarding mission schools than the recent action of the Japanese Department of Education in providing an endowment of 250,000 yen to St. Paul's University, payable in annual grants over a period of sixteen years.

The expected diminution in attendance has not been realized. On the contrary attendance has increased and in some instances there is a waiting list. St. Paul's University, which has accommodations for one thousand students, has more than fifteen hundred. The Middle School has proven so attractive and its reputation for scholarship is so well known, that it, also, is able to select the best from the many applicants for entrance.

St. Margaret's primary school department, which closed its first year in April, has been quite satisfactory and has a new class larger than that of last year. The temporary buildings of St. Margaret's School, which were built just after the earthquake of 1923, have been repaired and improved, and give every necessary accommodation for the needs of the younger school. The handsome and stately new school chapel, gift of the Woman's Auxiliary, is a monument of the affection which binds together the women of Japan and America in glorious worship to God the Father of all.

Christian work by and among the students of St. Paul's University is vigorously carried on, especially through strong student and faculty chapters of the Brotherhood of St. Andrew. As a

result there is a wonderful interest in Christian social service of all kinds besides an increase in student Baptisms and Confirmations. The chaplain of the university, the Rev. T. Takamatsu, is indefatigable and most successful in winning and keeping the attention of all with whom he comes in contact. The Rev. K. Maejima, chaplain of the middle school, is also energetic in fulfilling his duties to the younger boys. Professor Negishi, one of the senior members of the faculty and a



TIMOTHY Y. NEGISHI
President, Brotherhood of St. Andrew
in Japan

prominent Christian leader, is president of the Japanese Brotherhood of St. Andrew.

St. Luke's College of Nursing, established at the request of the Japanese Department of Education, under the directorship of Mrs. David St. John, is developing a type of nursing service unequalled in any other institution in Japan. Several of its graduates in recent years have been able to take post-graduate study in the United States. Two of them, now in this country, return to Japan this autumn to take posts as supervisors at St. Luke's, and will also be assistant instructors on the teaching staff of the College of Nursing. A third graduate is taking a course in public health at Columbia University and on her return to Japan is to become a supervisor in the St. Luke's Department of Public Health Nursing.

One of the important activities of St. Luke's International Medical Center, Tokyo, is its public health service. Five years ago it had a modest beginning, with one untrained public health nurse and seven well babies who had been born in our maternity ward. Now the work has grown and developed so rapidly, under the efficient, and experienced leadership of Miss Christine Nuno, that the Public Health Nursing Service has a:

1. Staff of thirty nurses;
2. A Graduate School of Public Health Nursing with ten students (two from Korea) enrolled;
3. A Prenatal Clinic in which mothers are not only taught how to care for themselves and their babies' health, but also how to prepare the layette, how to buy economically and prepare inexpensive but nourishing food for the family;
4. A Well Baby Clinic with over three thousand babies enrolled on the active file who are seen twice a month, once in the home and once in the clinic;
5. A Pre-School Clinic;

6. A School Clinic, run in coöperation with the Department of Education, which cares for the children in fifteen primary schools in the neighborhood of St. Luke's.

This training course has also provided nurses for other cities,—two in Kyoto, two in Osaka, and one in Sendai. Several of its graduates are working in connection with Tokyo City Child Welfare Stations, and three are school nurses in Kyobashi Ward, Tokyo. The need is great and the calls for assistance come daily. Japan is alive to the "child's need first." Indirectly or directly the influence of St. Luke's touches the homes of between five and six thousand people each year through its public health service. During 1931, 33,708 home visits were made.

One of the outstanding characteristics of St. Luke's Hospital, Tokyo, is its direct Christian work, under the direction of the Rev. S. Takeda, who is well assisted by one of the best and most efficient mission women, Mrs. Terauchi, and a catechist, Mr. Harada. Services are held daily in the attractive chapel. Mr. Takeda and his assistants are always busy in the daily clinics and in the preparation of candidates for Baptism and Confirmation.

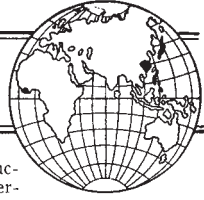
The building of the new hospital and training college for nurses is going on rapidly and it is hoped will be ready for the reception of patients early in November, 1932, at the latest.

Everywhere in the diocese there has been a praiseworthy increase in self-support; attendance at services is larger than last year, and we have every reason to thank God for His many blessings which have come to us as a people and as a Church, despite wars and domestic tumults. There is an increasing knowledge and appreciation of the Church as the Household of God and the Body of Christ.

A series of four articles on the American Indians by Winifred Hulbert will begin in an early issue



Jottings from Near and Far



BISHOP Burleson contributes the leading article, Our Predecessor—the Indian, to the July *Missionary Review of the World*. This is a special number largely devoted to the American Indian, one of the subjects recommended for study during the coming year. Other articles include Why Missions to Indians by Henry Roe Cloud; Where Are the Unevangelized Indians? by G. E. E. Lindquist; Solution of the Indian Problem by Ray Lyman Wilbur; testimonies from Indians on What Christ Has Done For Me; and an analysis of the best books on the American Indian. This special issue of *The Missionary Review of the World* should prove invaluable to anyone reading, or thinking, or studying about the American Indian. It may be secured for twenty-five cents a copy from *The Missionary Review of the World*, 156 Fifth Avenue, New York, N. Y.



WHEN MISS MARGARETTA RIDGELY left Liberia a few weeks ago on furlough, the citizens of Robertspport in Grand Cape Mount County presented her with a long resolution expressing their enthusiastic appreciation of her twenty-seven years of devoted service in that country. Part of their statement reads:

Having constantly before her her chosen life's work, to train the women of Liberia to be good Christians and loyal citizens, she from time to time gathered to herself native girls from the indigenous tribes of Liberia, as well as girls from the civilized elements of the city, and assiduously, motherly and lovingly gave of herself to mold their lives along intellectual and moral lines, during a period in the history of this country when there were no schools for the training of girls. . . .

Miss Ridgely in coming to Africa has made a successful attempt to study the people of an alien race among whom she came to work, sympathizing with their shortcomings and praising

and encouraging their success, thereby creating in herself a deep love for them, and they a sincere and lasting attachment, respect, and love for her. . . .

We pledge our undivided interest and support to the work at the House of Bethany so loyally served by Miss Ridgely. We memorialize the National Council of the Church in America and the good Christian people thereof to spare no efforts to continue this laudable undertaking of Miss Ridgely until such time as we can do so ourselves.



THE ONLY HONORARY degrees conferred by the Western Theological Seminary at its recent annual commencement were to missionaries: one foreign and one domestic. The degree of Doctor of Sacred Theology, *honoris causa*, went to the Rev. Montgomery Hunt Throop, and the Rev. John Roberts. Dr. Throop, for twenty-five years professor in St. John's University, Shanghai, has through the translation of a number of theological works into Chinese helped to lay the foundations of a Christian theological literature in Chinese. Dr. Roberts during his half century among the Shoshone Indians of Wind River, Wyoming, has also devoted himself to the translation of parts of the Bible and Prayer Book into the language of the Shoshone and Arapahoe Indians.



RIKKYO Dai Gakko is Japanese for "Great School of the Religion of Light." We know it more familiarly as St. Paul's University, Tokyo. *Rikkvo Jo Gakko* is the school for girls, St. Margaret's, Tokyo, or St. Agnes', Kyoto.

72 1932年7月号 マキム主教、彼の教区について語る。北東京を通じて
高まる、神とキリストの身体の住み処としての聖公会に対する理解と
敬意。453-454 頁。

訳出 453 頁 1 行目～454 頁左 3 行目まで。

名誉神学博士ジョン・マキム主教著

1893 年より北東京伝道主教

「日本政府はミッションスクールに反対なのですか？」

「日本の経済状況悪化により、ミッションスクールの生徒が大幅に減っ
てきているのではないですか？」

これらは、他の似たような質問とあわせて、この極東の地でのキリスト教
の現在の伝道活動の効果に関して、あちこちで尋ねられる質問です。東京北
部〔伝道〕教区（注1）での1931年の活動を振り返り、私は、こうした不安
の声に、きっぱりとしたご回答を示すことができます。

日本政府のミッションスクールへの態度として、これ以上ははっきりとした
お答えはないと思いますが、日本の文部省は最近、立教大学に250,000円の
補助金を決定し、16年にわたって年間助成金の形で支払われることになり
ました。

予想されたような入学者数の減少は起こっていません。それどころか、む
しろ増えているぐらいで、一部では待機リストもできています。立教大学
は、学生定員1,000人ですが、すでに1,500人の学生が入学しています。立
教中学校は大変魅力的で、学風の評判も広く知られているため、多くの志願
者から優秀な生徒を選抜して入学させることができます。立教女学院小
学校は4月に初年度を終えましたが、1年目は大変満足のいく形で終わり、
昨年よりクラスの規模を拡大して新年度を開始しました。1923年の震災直
後に建てられた立教女学院の仮校舎は、補修改良して、幼い子女の学び舎と
して必要な設備をすべて整えています。女性伝道補助会から寄贈された、美
しく荘厳な学校礼拝堂は、日米両国の女性を、父なる神を敬う尊い気持ちで
つなぐ愛の記念碑です。

立教大学では、学生たちは、とりわけ聖徒アンデレ同胞会の強力な在校生
および同窓会支部を通じて、熱心に宗教活動を行っています。その努力が実
を結んで、キリスト教徒の社会奉仕に対する関心が高まると同時に、洗礼と

堅信を受ける学生も増加しています。学内のチャプレン、高松〔孝治〕師は、接触のあったすべての人に根気強く教えを説き、その関心を惹きつけることに成功しています。同中学校の礼拝堂つき牧師、K・前島師（注2）もまた、小さき子弟に対して、熱心に師のミッションを果たしています。また、同大学先任教員の1人で、キリスト教の優れた指導者である根岸教授が、聖徒アンデレ同胞会の会長を務めてくれています。

注記：（写真解説の訳文）

・ テモテ根岸由太郎。聖徒アンデレ同胞会会長。

（注1）米国聖公会としては北東京伝道教区。日本聖公会では北東京地方部。

（注2）前島潔。

73 1932年7月号 各地からのニュース。455頁。

訳出 455頁右下6行目～右最後の行まで。

立教大学校は「光の宗教の大学校」を意味する日本語である（注1）。我々には“St.Paul's University, Tokyo”の名前で親しまれている。立教女学校（注2）は女子校で、“St.Margaret's, Tokyo”または“St.Agnes', Kyoto”（注3）を指す。

（注1）立教大学校は1883（明治16）年から1889（明治22）年までの呼称。1907年に専門学校令にもとづく立教学院立教大学、1922年に大学令にもとづく立教大学として認可された。1932年の記事であるから最後の「立教大学」としての紹介と思われる。

（注2）1932年時点では立教高等女学校。

（注3）“St.Agnes', Kyoto”は京都の平安高等女学校。

THE SPIRIT OF MISSIONS

IN 1931, ST. LUKE'S Hospital, Shanghai, China, operated at a cost of \$169,456 Mex. Of this, the Church in the United States gave only \$10,140. The Shanghai Municipal Council gave \$29,166. Contributions from Shanghai firms and individuals totaled nearly \$18,000. Fees from patients were just short of \$80,000.

* * *

A FEW WEEKS ago it was my privilege to address the great congregation that gathers in Trinity Church, Boston, on a Sunday morning. The anthem for the day was Francis Snow's setting of an old English verse entitled *With God*. The words are worth sharing:

To talk with God no breath is lost:
Talk on!
To walk with God no strength is lost:
Walk on!
To toil with God no time is lost:
Toil on!
Little is much, if God is in it,
Man's busiest day is not worth God's minute.
Much is little everywhere,
If God the business does not share.
So work with God—then nothing's lost:
Who works with Him does well and most.

* * *

BISHOP MCKIM, the Presiding Bishop of the Church in Japan, announces that some time ago the Bishops of the Church in Japan set forth a prayer for use at all public services that "peace and happiness, truth and justice may prevail among the nations." Bishop McKim adds:

Our people have further shown their fraternal affection for the sufferers from famine and flood in China by sending them the sum of 3,000 yen as an expression of sympathy. This gift was sent to the Presiding Bishop of the Church in China, the Rt. Rev. Francis L. Norris, of Peiping, and accepted with great gratitude. The work of the Japanese Church Missionary Society at its three points in Manchuria has gone on without molestation or opposition.

* * *

THE REV. B. L. ANCELL of Yangchow, China, commenting briefly upon the local situation, says:

Under God's "mysterious moving," the things China has been called on to undergo recently are having a spiritual effect, a value. People are more thoughtful than hitherto, and the fruit of their thinking is less of bitterness than one might have feared. During the last three

months I have received many letters from "old boys" all over the nation, and only one has been of a bitter tone. Practically all recognize, and express their recognition, that their only hope is in God; and several have gone further and cry out that China must repent.

* * *

A YOUNG WOMAN recruit in the Missionary District of Shanghai, stationed in Nanking, where she had been studying Mandarin in preparation for her later service, spent February and March in Shanghai as a refugee, in accordance with the instructions of the American Consul. She writes:

While I was refugeeing I was very comfortable at St. Mary's Hall. Shanghai was, however, a veritable war zone, and for days we lived within the sound of the noise of battle. While there I worked for about two weeks in Mr. Walker's office, helped in a refugee camp for a few days, and tried to keep up my language study. I don't think I progressed very much in the last, surrounded as I was by the Shanghai dialect, but I managed not to go backward.

* * *

THE NEW BUILDING at Southern Cross School, Porto Alegre, erected through an appropriation from the undesignated legacies, has been opened and is a decided addition to the school plant. Bishop Thomas writes that it is complete in almost every detail and is splendidly adapted for class work.

With Our Missionaries

BRAZIL

Mr. and Mrs. Arthur B. Ward, new appointees, sailed on June 25.

CHINA—HANKOW

Mr. and Mrs. Arthur J. Allen, new appointees, sailed June 12.

CHINA—SHANGHAI

Mrs. John Ely of Shanghai, coming home on sick leave, accompanied by Mrs. Lawrence Chisholm, on advanced furlough, arrived May 24.

Mr. and Mrs. M. P. Walker arrived in New York on furlough, June 5.

Mr. and Mrs. James H. Pott and three children, returning to the United States, will sail July 22.

PHILIPPINE ISLANDS

Mrs. Leo G. McAfee and her son, Robert, sailed July 1 to rejoin Mr. McAfee, at Upi.

The Rev. and Mrs. George C. Bartter arrived in New York on furlough, June 1.

Mr. and Mrs. Harry E. Shaffer arrived on furlough, May 29.

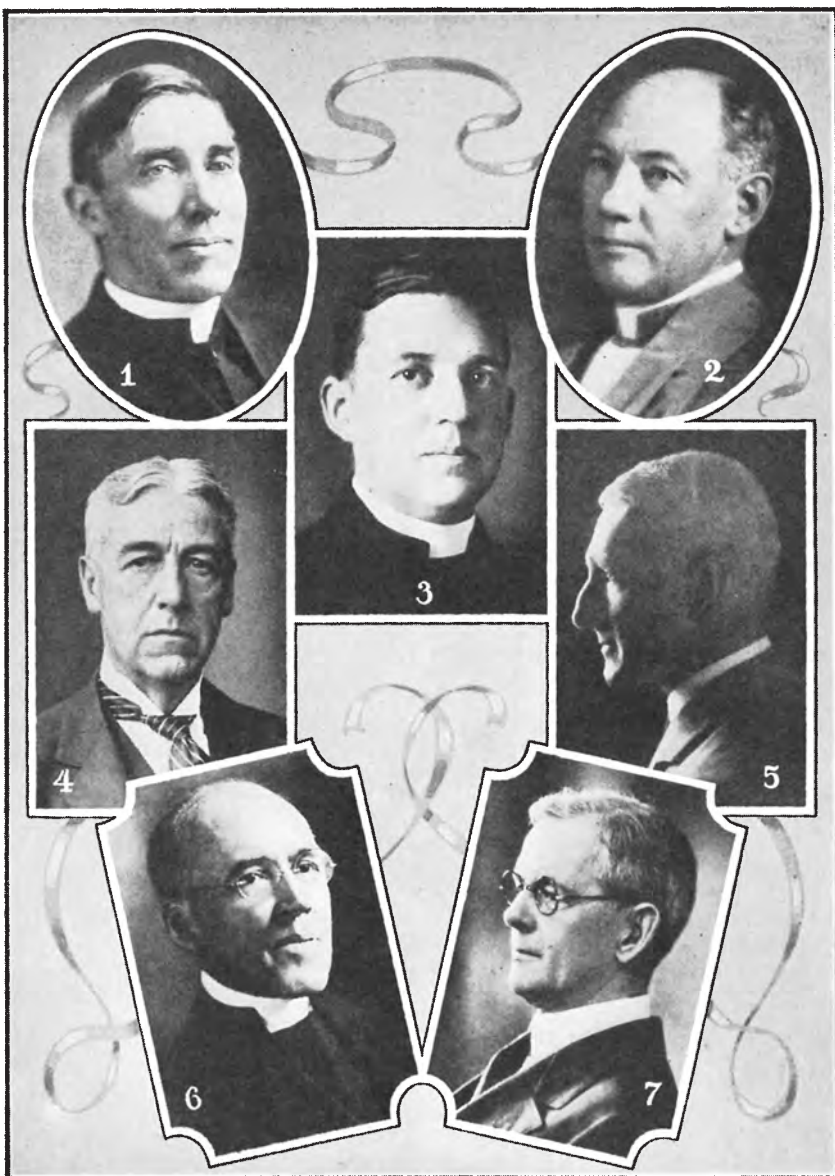
74 1932 年 7 月号 主事のデスクから。462 頁。

訳出 462 頁左下 28 行目～左下 11 行目まで。

日本聖公会のマキム総裁主教（注 1）からの先日の知らせによると、日本聖公会の主教たちはすべての公的礼拝で使用するための祈りの言葉「国家の間に平和と幸福、真実と正義が広く行き渡るように」を発表した。マキム主教は次のように付け加える。

「さらに彼らは、中国で飢饉と洪水の被害にあった人々に対する同情の印として金 3,000 円を送ってその兄弟愛を示しました。寄付は中国聖公会総主教である北平（北京）のフランシス・L・ノリス師に送られ、深い感謝の念をもって受け取られました。日本聖公会伝道会社の満州の 3 つの拠点における事業は、嫌がらせや反対もなく続けられました。」

（注 1）主教会議長。



NATIONAL COUNCIL MEMBERS, CLASS OF 1934

1. The Rt. Rev. H. St. George Tucker, (Virginia) 2. The Rt. Rev. Warren Lincoln Rogers, (Ohio) 3. The Very Rev. Benjamin D. Dagwell, (Colorado) 4. The Hon. Philip S. Parker, (Massachusetts) 5. Col. William C. Procter, (Southern Ohio) 6. The Rev. William H. Milton, (East Carolina) 7. John Stewart Bryan, (Virginia).
There is one vacancy in this group (See p. 525)

The National Council

Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of the Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*
THE RT. REV. HUGH L. BURLESON, D.D. LEWIS B. FRANKLIN, D.C.L.

<i>First Vice-President</i>	<i>Second Vice-President and Treasurer</i>
Foreign Missions, Domestic Missions,	Finance
Religious Education	Publicity
Christian Social Service	Field

THE REV. FRANKLIN J. CLARK, *Secretary*

WHEN THE NATIONAL Council meets in October it will bring together a group of outstanding bishops, priests, and laymen, from all parts of the country. This group is composed of sixteen members elected by the General Convention, of whom four are bishops, four are presbyters, and eight laymen, and of eight members, one elected by each of the eight Provincial Synods. Of the members elected by the General Convention, one-half will serve until the Convention of 1934 and the remainder until 1937. Beginning in this issue and continuing through the September and October issues of THE SPIRIT OF MISSIONS, we shall introduce to our readers these men who direct the missionary affairs of the Church.

This month we present the group whose terms expire in 1934. A vacancy in this class resulting from the recent resignation of Mr. Louis F. Monteagle will probably be filled at the October meeting.

* * *

THE RT. REV. HENRY ST. GEORGE TUCKER, D.D., Bishop of Virginia, has been a member of the National Council since October, 1927.

Immediately upon his ordination in 1899, Dr. Tucker went as a missionary to Japan. After serving ten years as president of St. Paul's University, Tokyo, he was consecrated in March, 1912, as Missionary Bishop of Tokyo. Retiring

from Japan in 1923, he returned to his native Virginia, where in 1926 he was elected Bishop Coadjutor. He became Bishop of Virginia on August 1, 1927.

In the National Council he is a member of the Departments of Foreign Missions and of Domestic Missions.

* * *

THE RT. REV. WARREN LINCOLN ROGERS, D.D., Bishop of Ohio, was elected to the National Council in December, 1929, to fill the vacancy caused by the resignation of Bishop Lawrence.

Although born in New Jersey, Bishop Rogers early became identified with the Middle West, to which his parents moved in his youth. A graduate of the University of Michigan, the Union Theological Seminary, and the General Theological Seminary, he spent his early ministry in Pittsburgh and Jersey City. In 1920 he became Dean of St. Paul's Cathedral, Detroit, which post he held until his consecration as Bishop Coadjutor of Ohio in 1925. Upon the death of Bishop Leonard in 1930, he became the Diocesan.

He is a member of the National Council Departments of Domestic Missions and Finance.

* * *

THE REV. WILLIAM H. MILTON, D.D., rector of St. James' Church, Wilmington, North Carolina, has been a member of the National Council since 1920.

Dr. Milton, who is a Virginian, a

75 1932 年 8 月号 全国協議会。525 頁。

訳出 525 頁左下 10 行目～右 7 行目まで。

ヴァージニア主教の神学博士ヘンリー・セント・ジョージ・タッカー師は、1927 年 10 月から〔米国聖公会〕全国協議会のメンバーを務めてきた。

タッカー博士は 1899 年に按手されると直ちに宣教師として日本に渡った。立教大学（注 1）の総理として 10 年間奉仕した後、1912 年に東京（注 2）の伝道主教に按手された。1923 年に日本から引退すると故郷のヴァージニアに戻り、1926 年にそこで補佐主教に選出された。1927 年 8 月 1 日にヴァージニア〔教区〕主教となった。

全国協議会では外国伝道部門と国内伝道部門のメンバーである。

（注 1）立教学院。

（注 2）京都の誤り。

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

BISHOP NORRIS of North China has just published what he describes as a memorandum on the *Chung Hua Sheng Kung Hui* (The Holy Catholic Church in China), its origin and development. It is really a very interesting and informing pamphlet of twenty pages and contains many facts that all friends of the Church in China will want to know. It can be read through in half an hour. Copies can be obtained from the Book Store for ten cents.

* * *

BISHOP THOMAS, writing about economic conditions in Brazil, says:

With very few exceptions, our Brazilian clergy receive salaries which represent the minimum amount necessary for their living expenses. Nearly all of them, if not all, are living the simple life, enjoying very few of the common luxuries of life and not many of the things that today are considered real necessities. Out here, general living expenses have not decreased. Some food-stuffs are cheaper, but all clothing material is increasing in price. All the other things that families have to buy are more expensive. Gasoline costs forty to fifty cents a gallon. Most imported articles, and Brazil has few manufactures, have increased from twenty to one hundred per cent. Medicines have about doubled in price. For these reasons it is quite probable that most of our clergy in Brazil will be in debt at the end of the year. Some missionaries who have children necessarily in school in the United States, have to pay just as much as formerly. Unpleasant as these facts are, however, we know that urgent measures had to be adopted. Whatever the National Council feels obliged to do, we will try to stand back of it.

* * *

ONE OF OUR Alaska missionaries writes:

We are always hoping for better times in Alaska, but they do not come. I have taken one woman to feed and house as well as two little girls who were lacking food. Besides this, there are four families whose children need food and whom I try to help. On top of this comes the reduction in salary. It is not a great help in meeting the situation.

"HERE IS A SMALL contribution to the 1932 deficit" writes a former member of the staff of the Church General Hospital, Wuchang, now on leave of absence in this country. The contribution is ten dollars. That good friend, whose income I happen to know is a very modest one, does not realize that if 100,000 other people did what she has done there would not be any such thing as a deficit in 1932 or any other year, for it would mean one million dollars additional for the Church's budget, and all in ten-dollar gifts. Who would dare to say that the Episcopal Church has not 100,000 people, each of whom would gladly give ten dollars if he only thought about it. One dares suggest that as a working proposition, even in these soul trying times.

* * *

MY FRIEND, THE Rev. W. Thomas Johnson, rector of Christ Church, Puerto Plata in the Dominican Republic, whom I had the pleasure of visiting last year, asks whether there is any congregation in the United States whose choir is being equipped with new cassocks and cottas. He will be most grateful for the old garments that are being replaced. "Send anything you can get hold of," he says. "The women of the Church will make the necessary alterations." I shall be happy to supply particulars about shipping.

* * *

BISHOP NICHOLS of the Diocese of Kyoto, Japan, acknowledging the action of the National Council in continuing the appropriations as reduced in February through the fiscal year, instead of making a further reduction on July 1, says:

It is good news, indeed, that the danger of a still further reduction in our budget for the second half of this year seems past. I can imagine how great an effort has been made not

THE NATIONAL COUNCIL

only at the Missions House, but throughout the whole Church; also what sacrifices by the people in the Church at large have been made in averting the danger, and I am sincerely grateful. The other members of the mission and all the Japanese in the diocese will be exceedingly grateful, also. I assure you that we shall continue to try to administer the work of the diocese as economically as possible.

Bishop Binsted of the Diocese of Tohoku, Japan, writes:

It was a relief to hear that unless something unforeseen happens in the immediate future, we can go at our work with quiet minds and a reasonable assurance that there will be no additional reductions in our schedules after July 1, 1932. We are doing our best to make every *sen* count these days. Our spirits rise above the material depression and I have great hopes that some really constructive work may be accomplished this year. I read with pleasure the resolution of the House of Bishops backing up the work of the National Council. No doubt, like the rest of us, you make some mistakes, but you have a fine record back of you, and we are all for you.

* * *

ON MAY 17 ELEVEN young women were graduated from the Training School for Nurses at St. Elizabeth's Hospital, Shanghai. Bishop Graves, who took part in the proceedings, says:

It is always a pleasure to attend this annual graduation service and to note the excellent work that has been done in training the Chinese young women and their excellent discipline and neat appearance. Perhaps the Church at home does not realize how large a work has been done in this way. There are at present seventy-two young women in the school.

* * *

MANY OPPORTUNITIES for helpfulness find their way to the Secretary's desk in the course of the year, but it has been left to the Virgin Islands to produce an entirely new kind of opportunity. St. John's, Christiansted, has a parish house which has been largely reconstructed since the hurricane of 1928. Among the other parish activities are lectures and lantern slide talks on the mission work of the Church. These meetings have been very popular and have created a great deal of

interest. The Rev. H. M. Pigott, rector of St. John's, tells me that one serious drawback is that the auditorium of the parish house can not boast a single seat. He wonders whether any parish house in the United States within a reasonable distance of New York, or any entertainment house which is replacing present seats with new ones would be willing to spare 200 of the folding seats with arm rests, such as one finds in a moving picture theater. I shall be glad to supply further particulars.

With Our Missionaries

ALASKA

Miss Kathleen Thompson returned after furlough on July 13.

BRAZIL

Mrs. John Meem, widow of the Rev. J. G. Meem of Rio de Janeiro, returns to Brazil on August 8, after a short stay in this country.

CHINA—HANKOW

Miss Mary Dawson, who has been transferred to the Philippine Islands, sails on August 11.

Miss Frances Roots sails August 26 to undertake missionary work with her father, Bishop Roots.

CHINA—SHANGHAI

The Rev. Ernest Forster, returning after furlough, sails on August 12.

Miss Caroline A. Fullerton, returning after furlough, sails August 13.

Dr. and Mrs. A. W. Tucker and three children, returning after furlough, sail August 27.

HONOLULU

The Rev. Kenneth Bray, a new appointee, sailed July 27.

The Rev. Kenneth D. Perkins, a new appointee, sailed July 30. new

LIBERIA

Miss Winifred Moore, a new appointee, sails August 5 *via* England.

Miss Pearl Keller and Miss Olive Meacham have arrived on furlough.

PHILIPPINE ISLANDS

Miss Margaret McRae, a new appointee, sailed July 15.

Mr. Sydney Waddington, a new appointee, sailed July 22.



76 1932年8月号 主事のデスクから。528-529頁。

訳出 528頁右下10行目～529頁左26行目まで。

京都〔伝道〕教区のニコルズ主教は、〔米国聖公会〕全国協議会が〔1932年〕2月に減額した経費計上を年度いっぱい継続し、7月1日に更なる減額を行わないことを認めて、次のように言う。

「今年下半期の予算がさらに削られる危険性が去ったように見えるのはまことに喜ばしい知らせです。私はミッション・ハウスだけでなく全聖公会がどれほど努力したか、危険を回避するために聖公会全員がどれほどの犠牲を払ったか想像でき、深く感謝します。ミッションの他のメンバーと〔伝道〕教区のすべての日本人も非常に感謝しています。これからも〔伝道〕教区の事業をできる限り経済的に運営することを約束します。

東北〔伝道〕教区のビンステッド主教は、次のように書いている。

「直近に予期しないことが起こらない限り、落ち着いて私たちの事業に取り組めること、そして1932年7月1日以降更なる減額は計画されていないことを聞いて安心しました。近頃では私たちは1銭も無駄にしないよう努めています。私たちの精神は物質的な減退に対して超然としており、今年は何らかの真に建設的な事業が達成されるのではないかと大いに期待しています。全国協議会の事業を支援する主教会の決議を読んで嬉しく思いました。私たちの誰もがそうであるように、あなたがたも誤りを犯すことに疑いありません。しかしあなたがたはこれまで素晴らしい記録を残しており、私たちは全員あなたがたを応援しています。」



Jottings from Near and Far



ENCLOSED WITH this copy of THE SPIRIT OF MISSIONS is a subscription order blank. It is not a notice that your subscription has expired but it is a request that you help us widen our circle of friends and readers. THE SPIRIT OF MISSIONS should be in every Church home and we know no way of achieving this goal except through the help of our readers. Surely each of you has a Church friend or two whom you could interest in THE SPIRIT OF MISSIONS. If you need any inducements beside the magazine itself, read about the special offer on page 672.



AN ANNUAL SURVEY is conducted by the Shanghai diocesan board of religious education to learn whether the catechists and Bible women of the diocese are sending their children to Christian schools. As their small salaries do not always enable them to pay the school fees, a number of the children are on scholarships, but these are continued only if the children show the proper spirit toward their work.

Epiphany School for girls in Soochow, with some seventy pupils, has eight or ten on full scholarships. Miss Alice B. Jordan, principal, has lately looked over the list of all the graduates of the school and finds that "a large majority of our graduates are making good, either as nurses or teachers, and the married ones are continuing to make their Christian influence felt in their homes and neighborhoods." One of the girls, who married a man in the customs service and is now living in Tsingtau where we have no Chinese Church services, has a little service in her home every Sunday, to which many of her neighbors come.

DURING THE past three months THE SPIRIT OF MISSIONS has been bringing to its readers stories of the men who comprise the National Council. Each article was accompanied by a full page of pictures. Has it occurred to you that these pictures could be used effectively on your parish or Church school bulletin board?

FOREMOST IN CONSIDERATION of the future in the Diocese of Kyoto, Japan, says Bishop Nichols, is the fact that twelve of our thirty-four Japanese clergy are sixty-five years old or over. Twelve young men from the diocese are studying for the ministry, at St. Paul's University and the Central Theological College, Tokyo, but none of them will graduate before the spring of 1933, and then only three.



VOLUME I, No. 1 of the *Mountain Province Churchman* has arrived in the United States. Dated Baguio, Philippine Islands, June 15, 1932, it purposes to appear twice a month in mimeographed form for the young people of the Anglican Communion in the Mountain Province, Philippine Islands.

The purpose of this addition to the Church's periodical literature is explained in the Foreword, which would apply to any diocese in this country:

The missionaries of the Church in the Philippine Islands have been trying to build up loyalty to Christ and His Church, and sometimes we feel that our efforts are not bearing fruit. Loyalty to a person or to a school or to a Church can only come when there is enough known of that person or school or Church to justify that loyalty. We cannot be truly loyal without some acquaintance, some knowledge. Loyalty to country is developed by the study of history and civics. Loyalty to Christ and

77 1932 年 10 月号 各地からのニュース。648 頁。

訳出 648 頁右 11 行目～21 行目まで。

ニコルズ主教は京都〔伝道〕教区の将来について最も懸念すべきこととして、34 人の日本人聖職者のうち 12 人は 65 歳以上であるという事実を指摘する。教区出身の 12 人の若者は立教大学と聖公会神学院で聖職者になる準備をしているが、1933 年春前に卒業する者は 1 人もおらず、1933 年に卒業する者も 3 人に過ぎない。

注記：SM 誌 1932 年 9 月号によると、E・W・フート夫妻は休暇で 1932 年 6 月 17 日に出航した。英国経由で帰米予定である（592 頁）。SM 誌 1932 年 10 月号によると、東北地方部主教ビンステッドの秘書として新任されたミス・モード・パーマー（Maude Palmer）と、東北地方部新任の聖職 H・メリウェザー・ルイス（H. Meriwether Lewis）夫妻は、1932 年 9 月 8 日に出航。ポール・ラッシュは休暇のため米国に到着した。京都地方部のミス・エディス・フートは、休暇が明け日本に帰任するため 1932 年 9 月 10 日に、出航した（656 頁）。

A Message from the National C

ON THE EVE OF THE EVERY MEMBER CANVASS for the work of the Church's Program, when another earnest appeal will be made for the support of the mission of the Church in parish and in diocese, at home and abroad, your National Council, in session assembled, grateful for the loyalty of the Church to her Mission and confident of your support, sends to you this brief and candid statement of our present financial situation and of our tentative plans for 1933.

You will recall that in February, 1932, most rigid economies in our operating budget were effected. These economies, made necessary by the decreased total expectancies reported for 1932, were many, but they were not enough to balance our budget. A special emergency appeal was therefore authorized, culminating on Whitsunday. The total sum subscribed as a result of this appeal is over \$325,000, a sum which witnesses to the heroic and sacrificial effort made through the length and breadth of the Church. For this we are deeply grateful.

These measures—both the economies effected and the emergency fund subscribed—will make it possible for us to complete the year 1932 without a deficit, provided of course the original expectancies for 1932 are fully received.

Your Council has now met to consider well in advance the prospective reconciliation of income and expenditures in 1933.

The income, your valiant efforts will determine. The proposed expenditures you rightly expect us to plan and determine by creating a schedule prudently built upon the experience of 1932, definitely committed to the principle of strictest economy, and yet so loyal to the authorized budget of the General Convention as jealously to guard the great missionary enterprises of the Church.

This we are met to do.

In this task we are aided by the valuable recommendations of the committee of three bishops appointed by the Presiding Bishop at the request of the joint conference of the House of Bishops and the National Council held in Garden City last April; by the careful studies and recommendations of the departmental officers of the National Council; and by the detailed recommendations of the Finance Department based upon a minute and comparative examination of these reports.

The results of our own consideration of the subject are briefly as follows:

The authorized budget of the Church's Program for 1933 is, and must be, the budget adopted by the General Convention in Denver. This is a canonical requirement.

The total amount of this, the authorized budget, is \$4,225,000, and the quotas already distributed are properly based upon this sum.

This budget by no means represents the total need of the Church in her vast work. It does however represent the considered judgment of the General Convention in the fall of 1931, that to do less than this, would imperil important enterprises. It does represent a definite responsibility and task committed to the whole Church by its authorized representatives; and if in 1932 we have been forced by

council to the People of the Church

stern necessity to modify its claims according to the wise instructions of the General Convention that we should pay as we go, nevertheless we have not surrendered our loyal adherence to the authorized budget as our annual goal in this triennium.

We are mindful however of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue into 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. Indeed the total difference between the authorized budget of the General Convention for 1933 (\$4,225,000) and the tentative proposed operating budget of the National Council for 1933 (approximately \$3,460,000) is more than \$760,000.

The economies represented by this difference we have set up in a special account of the authorized budget to be known as THE RESTORATION ACCOUNT. This means that if the expectancies for 1933 exceed the totals received in 1932, this account will in such measure be available for the restoration of such items as the salary cuts of missionaries in the field and of other items involving vital work which have been temporarily suspended.

In 1933 there should be no repetition of the emergency appeal which was made by the National Council in 1932.

But how shall this be prevented?

There are but two ways: either

The Every Member Canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the Emergency Appeal Fund.

Or, if this be not accomplished, it is clear that even further cuts will be necessary over and beyond the \$760,000 referred to above, and the results of such further cuts could be nothing less than disastrous.

Reassuring word comes to us from every part of the Church that "The Promise of Power" is being fulfilled, that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the Program and to secure from every person a fresh allegiance and consecration to the great task of the Church.

Your Council is keenly aware of the sacrifice thus demanded of all our people, especially of those who have already suffered most, but it is equally confident that the men and women and children of the Church will not fail in this hour to make a supreme effort.

Together we face the stern facts of these times in which we are living, but as Christians we face them not with fear but with faith, not in despair but in hope.

Together we place our dependence upon God and our confidence in the clergy and laity of this Church knowing that the work of the Church is His work Whom we love and Whom we serve and that we who are signed with the Cross have pledged ourselves unreservedly as fellow-laborers with God.

78 1932年11月号 全国協議会から聖公会会員へのメッセージ。704-705頁。
訳出 704頁～705頁〔全文〕。

国内外の教会と教区における聖公会のミッションを支援するために真剣な嘆願がなされる、聖公会プログラムの事業のための全信徒運動の前夜、招集された〔米国聖公会〕全国協議会はミッションに対する聖公会の忠誠への感謝とその支援の確信をもって、私たちの現在の財務状況と1933年度に向けた暫定計画についてこの短い率直な見解を諸兄に送る。

諸兄は1932年2月、私たちの運営予算において最も厳しい節約措置を実施したことを覚えておられよう。しかし1932年度について報告された総期待額が減少したために必要となったこれらの節約措置は、私たちの予算で収支を平衡させるには十分ではなかった。それゆえ聖霊降臨の日を最終日とする特別の緊急嘆願が承認された。この嘆願の結果として寄付された総額は325,000ドルを超えるが、この額は聖公会のいたるところで英雄的、献身的な努力がなされたことを証言するものである。これに対して私たちは深く感謝している。

これらの措置—実施された節約と寄付された緊急資金—により、私たちは赤字を出すことなく1932年度を終えることが可能になろう。もちろんそのための前提は当初1932年度に期待された額を全額受け取ることである。

このたび全国協議会は1933年度に見込まれる収入と支出の調整を前もって検討するために集まった。

収入は貴兄の勇敢な努力が決定する。支出については、貴兄は正当にも私たちに対し、最も厳しい節約の原理を明確に順守しながらも、聖公会の偉大な伝道事業を用心深く守るべく総会で承認された予算に忠実に、1932年の経験に基づいて慎重にスケジュールを作成することによって計画および決定することを期待している。

私たちが集まったのもこの期待に添うためである。

この任務において私たちの助けとなるのは、昨年4月ガーデン・シティーで開催された主教会と全国協議会の合同会議の要請により、総裁主教によって任命された3人の主教の貴重な勧告、全国協議会の各部門幹部による念入りな調査と勧告、そして財務部門がこれらの報告書を綿密に比較調査して行った詳細な勧告である。

本件について私たち自身が行った検討の結果を以下に概述する。

1933 年度に対して承認された聖公会プログラムの予算は、デンバーの総会で採択された予算であり、またそうでなければならない。これは教会法に従う要求である。

承認された予算の総額は 4,225,000 ドルであり、既に配分された割り当てはこの額に適切に基づいている。

この予算は聖公会の膨大な事業のすべての必要を反映したものでは決してない。しかしながらそれは 1931 年秋の総会で熟慮された、これより減らせば重要な事業を危うくするであろうという判断を反映している。それは公認された代表者によって全聖公会に約束された明確な責任と任務を反映している。そして私たちが 1932 年に厳しい必要性から、総会の賢明な財源確保の指示に従い、その請求を修正することを余儀なくされたとしても、3 年間における毎年の目標として承認された予算を忠実に固守することを放棄したわけではない。

疑いなく多くの景気回復の兆しがあるとは言え、私たちはいまなお全員が直面している深刻な条件に注意している。それゆえ全国協議会は、現在実施している運営予算の節約を 1933 年度も継続することを提案する。さらに全国協議会は、そのすべての事業部門における一層の節約を実施した。総会で 1933 年度に対して承認された予算（4,225,000 ドル）と、全国協議会が 1933 年度に対して提案する暫定運営予算（約 3,460,000 ドル）との差額は、実に 760,000 ドル以上である。

私たちはこの差額に現われた節約を承認された予算の特別勘定、すなわち「復活勘定」に計上した。これが意味するのは、1933 年度に対する期待額が 1932 年に受け取った総額を超えた場合は、この勘定は任地の宣教師の給与減額や、一時的に中断されている必須の事業を含むその他の事項の復活に利用されるということである。

1933 年度には 1932 年に全国協議会が行ったような緊急嘆願を繰り返してはならない。

だが、これを防ぐにはどうすべきか。

道は 2 つしかない。

1 つは、全信徒運動は 1933 年度に少なくとも 1932 年度期待額に緊急嘆願資金を加えた総期待額を提供しなければならない。

あるいは、これが達成できなければ、上に示した 760,000 ドルを超える規模で給与を減額することが必要となるのは言うまでもなく、そのような減額

の結果は悲惨以外の何ものでもないであろう。

元気づける言葉が聖公会の隅々から私たちのもとへ届いている。すなわち、「力の確約」は実現されつつある。すべての教会と教区は前例のない努力に対して覚悟している。そしてますます多くの信徒が立ち上がって聖職者と共に、敢然と聖公会のすべての会員にプログラムのメッセージを届け、全員から聖公会の偉大な任務に対する新たな忠誠と献身を確認しようと努めている。

全国協議会は、このように聖公会の全員に、とりわけこれまで最も苦しんできた人々に犠牲が求められていることを痛感している。しかし同様に、聖公会の男女も子供も至高の努力をするこの時機を失することはないと確信している。

私たちは共に現代の過酷な状況に直面している。しかしキリスト教徒として私たちは恐れではなく信仰を持って、絶望ではなく希望を持ってそれらと相対している。

私たちは共に神を信頼し、聖公会の聖職者と信徒に信頼を寄せる。聖公会の事業は私たちが愛し仕える神の業であること、そして十字架と契約した私たちは素直に神の下僕であると誓約したことを知っているが故に。

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

MY FRIEND, THE Rev. Hollis Smith of Zangzok, China, tells me that in spite of all the troubles of the past month the evangelistic work in his station, at least, has never been more encouraging. For one thing there is a full church nearly every Sunday. (American congregations might well take notice!) During the first six months of 1932 fifty-nine new families have been admitted to the fellowship of the Church in China. In each case it has not been simply an individual or one or two persons in the family but the entire family. Some of these people have come from the towns and villages surrounding Zangzok. "The more troublous and unhappy the times are," Mr. Smith comments, "the more people here are turning to Christ for the peace which passeth understanding."

The station schools for boys and girls have started on their new academic year with a larger number of students than formerly. Fortunately there has been no political interference, and the fact that the schools have not been registered has not been mentioned by any official. Chapel services and religious instruction are carried on as usual. The faculties of the school are all Christian with the exception of one member of the staff in the boys' school.

A RECENT RECRUIT in our Japan mission writes:

One other matter has caused me as much surprise as the climate and that is the cost of living. Food is about a third dearer than it is in New York and fully twice as dear as Wisconsin. The cheaper soft coal is twenty yen a ton (although I managed to get one ton this month for 14.50 yen). We burned just two tons this month. Our gas and electricity has averaged over thirty-six yen a month. So far we have been unable to live within our salary and have had to draw upon our own savings. I think that next year will be easier. The first

year is difficult, for there are so many things needed all at once.

THE ARRIVAL in our Book Store of an additional supply of *Stories from a Chinese Hospital* by Laura P. Wells, and *Leaves from the Notebook of a Missionary Doctor* by Claude M. Lee, reminds me that there is still a chance for some people to secure two of the finest pamphlets on the great work which our hospitals in China are doing. They are full of so-called "human interest." The pamphlet by Miss Wells costs fifty cents; that by Dr. Lee, twenty-five cents. They may be ordered from The Book Store, 281 Fourth Avenue, New York, N. Y.

OCCASIONALLY A HURRICANE, with all its fierce violence and destructiveness, will apparently safeguard, in a manner beyond any human explanation, some object that one would think would be utterly demolished by its fury. A recent letter from Bishop Colmore giving an incident of the hurricane of September 26 is an instance of this:

As soon as possible after the hurricane, the Rev. Aristides Villafane, priest-in-charge of the mission, sent one of his altar boys from San Juan out to the site of St. Joseph's Mission, Rio Piedras, advising him to use every effort to find anything belonging to the chapel, which had been blown away. The boy searched all day and found that the cross and candlesticks had been completely smashed up and destroyed, as was all the furniture, including the altar. After a long hunt the boy found the tabernacle from the altar some distance away from the site of the chapel, beside a brook where it had been washed up. The tabernacle was still intact. Fortunately before the storm Mr. Villafane had securely locked the chalice and paten belonging to the mission inside the tabernacle. The tabernacle had been wrenched from the altar and blown away to the brook and when found the chalice and paten were intact and uninjured. They were the gift of the Massachusetts Altar Society and were the only furnishings saved from the chapel.

79 1932 年 12 月号 主事のデスクから。781 頁。

訳出 781 頁左下 14 行目～右 2 行目まで。

日本ミッションの新任者からの報告。

気候と同じほど私を驚かせたもう 1 つのことは生活費です。食料品はニューヨークのほぼ 3 倍、ウィスコンシンンのたっぷり 2 倍です。安い瀝青炭でもトン当り 20 円します（私自身は今月 14.5 円で 1 トン手に入れましたが）。今月はちょうど 2 トン燃やしました。ガスと電気代は月平均 36 円以上です。これまでのところ給料の範囲内では生活できず、自分の貯金を引き出さなければなりません。来年は少し良くなると思います。最初の年は大変です。一度に多くの物を揃えなければなりませんから。

THE SPIRIT OF MISSIONS

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X THAT THE character of the Church tomorrow hinges largely upon the training and inspiration given to boys of the Church today, was the basic conviction underlying a special conference of leaders in boys' work, held October 28-29 by the Brotherhood of St. Andrew at the St. Charles Hotel, Atlantic City, under the chairmanship of Richard H. Ranger of Newark.

Representatives were present from the States of New York, New Jersey, Pennsylvania, and Delaware, and a number of important problems in Brotherhood work with boys were taken up. The new *Program Guide* for Boys' Division chapters was presented by the General Secretary,

Leon C. Palmer, and plans for extending the work of the Brotherhood among boys were discussed.

The increasing demands in these days upon the boys' time, making it difficult to secure opportunity for Church training and Church work, was one of the topics considered. Various types of Brotherhood programs, including both educational and service activities, were presented, and the desirability of a proper balance between the two was generally recognized. A stirring appeal for sacrificial loyalty and support of the Church and its Program was made by Andrew T. Ogawa of St. Paul's University, Tokyo, Japan.

Brotherhood leaders feel that this conference marked the beginning of an increased emphasis upon the younger Boys' Division, supplementing the emphasis already given to the Young Men's Division.



LEADERS OF BOYS' DIVISION, B.S.A., MEET IN ATLANTIC CITY

Brotherhood leaders feel that this two-day conference (October 28-29) under the chairmanship of Richard H. Ranger, marked the beginning of an increased emphasis upon work with younger boys

80 1932 年 12 月号 聖徒アンデレ同胞会。796 頁。

訳出 796 頁左 4 行目～左下 8 行目まで。796 頁右 4 行目～右下 7 行目まで。

明日の聖公会の特性は、今日の聖公会の青少年に与えられる訓練と鼓舞に依るところが大きい。これが〔1932 年〕10 月 28／29 日アトランティック・シティーのセント・チャールズ・ホテルで聖徒アンデレ同胞会が開催した青年事業のリーダーの特別会議の基本的な信念だった。会議の議長はニューアークのリチャード・H・レンジャーが務めた。

—略—

検討課題の一つは、現代は青少年が何かと時間を取られ、聖公会の訓練と事業のための時間を確保することが難しくなっていることであつた。教育活動と奉仕活動の双方を含め、同胞会の種々のタイプのプログラムが紹介され、両者の間で適切なバランスを取るのが望ましいことが広く確認された。立教大学のアンデレ小川〔徳治〕は、聖公会とそのプログラムに対する献身的な忠誠と支持を感動的に訴えた。

注記：SM 誌 1932 年 12 月号によると、立教大学のアーネスト・W・フート夫妻は、1932 年 11 月 17 日に「プレジデント・クリーヴランド」号でサンフランシスコに向けて出航し、そこで休暇の残りを過ごす予定である（782 頁）。

- 81 1933/1 National Council Studies Mission Problems; Looking beyond today's distressing situation necessitating budget reductions, provision is made for a vigorous evaluation of our task.

The Spirit of Missions

VOLUME XCVIII
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JANUARY
1933

National Council Studies Mission Problems

**Looking beyond today's distressing situation
necessitating budget reductions, provision is
made for a vigorous evaluation of our task**

By the Editor

GRAVE PROBLEMS AFFECTING the missionary life of the Church confronted the National Council which convened in the Church Missions House, New York, on December 14 and 15. Aware that a crisis was threatening because of the sustained economic difficulties into which the world is plunged and eager also to continue years of evaluation of the work, aside from any fiscal problems affecting it, the meeting of the Council was preceded by a day devoted exclusively to the most searching study of domestic and foreign mission activities.

In sweeping reductions of appropriations, a tentative slash of \$176,406 was made in already reduced allowances in the domestic field, while an appalling total of \$215,270 was stricken from the maintenance budget of our foreign work. With other items a total of \$422,044 presents the seemingly brutal, yet, in the united judgment of the missionary leaders of the Church, the inescapable readjustment of our expenditures in home and foreign fields.

Stating the case for the budget as a whole, the National Council now has ready for final decision in February a tentative working budget, that is to say, "a bread and butter budget" of \$3,050,000, instead of the budget of \$4,225,000 authorized by General Convention at Denver a year ago; a reduction of \$1,175,000.

It will be noted, however, that these are tentative cuts and the budget thus drafted is a tentative budget. The National Council had before

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it no information from the field with respect to expectancies for 1933 as these have been determined by the Every-Member Canvass just concluded. Such information is not expected from the bishops of the Church before January 15. Judgment, however, was based upon information from every section of the country concerning economic conditions generally and of the fiscal situation within the Church itself. While many voices warned against undue pessimism, none was prepared to predict immediate improvement. Thus the Council proceeded to its task and the following tabulation presents the resulting reductions:

Domestic dioceses, 20 per cent.....	\$ 47,535
Domestic missionary districts, 16 per cent.....	98,871
Miscellaneous items in dioceses and districts, estimate.....	22,000
Foreign missionary districts.....	215,270
Additional 10 per cent in the total salary item for Church Mis-	
sions House.....	33,768
Seamen's Church Institute of America.....	4,600
	\$422,044

Said Dr. Wood: "This action will come as a staggering blow to missionaries in Asia, Africa, South America, Central America, the Caribbean region, and the Pacific area; here in North America, the blow will be felt from Mexico to Alaska."

The Rev. H. Percy Silver, whose deep loyalty to the missionary cause finds him quite naturally a member of the National Council, put into words the grief that affected every actor in these tragic events:

It breaks my heart to sit here while we slash and cut and I believe that it breaks the heart of every other man here. These dear brethren who are affected should know we do this simply because of necessity. We are under instructions to Pay-As-We-Go. I hope (he continued, addressing the Presiding Bishop) you will carry to these men throughout our foreign mission jurisdiction the love and affection of this group, and let them feel that the whole Church suffers with them by this action.

It may be said that definite provision for new evaluation of the missionary enterprise in the interest of efficiency was a far more important result of the meeting than any action looking toward economy. The outstanding emphasis of the three days was on the need for, and the method of reëvaluation of the missionary enterprise to improve efficiency. In this connection the Council was lifted high above mere consideration of today's distressing problems to the long future and the ultimate success of our educational, humanitarian, and evangelistic approach to non-Christian peoples.

This is a problem which has long had the attention of the National Council, and action has been taken thereon from time to time. Never before, however, has the Council devoted itself with such sustained determination to these larger problems. It is probable that the report of the Laymen's Foreign Missions Inquiry had a definite bearing on their attitude. That report raises many vital questions and points out in a most emphatic way that within recent years there have been such tremendous changes in the economic, social, and political life of the Orient as to demand equally

NATIONAL COUNCIL STUDIES MISSION PROBLEMS

radical changes in missionary policy to meet the new situations. The same statement, of course, is true in the domestic fields. Three notable decisions were reached:

1. The National Council designated its First Vice-president, the Rt. Rev. Hugh L. Burleson, who has supervision of the two Departments of Missions, to devote practically his entire time between now and the February meeting of the Council to an analysis of our missionary work at home and abroad, and to make a preliminary report to the Council in February. Members of the National Council volunteered to assist him in a personal survey of missionary fields in this country, while others will be asked to coöperate with him in bringing to bear, upon the problems in the foreign field, all available information.

2. The National Council requested the Presiding Bishop to visit the missionary districts in Japan and in the Philippine Islands in the early part of 1933, after the February meeting, in order that he may have personal conference with our bishops and other workers in those fields, and discuss with them the whole question of the efficiency of our work, and of the possibilities of coöperation with other communions, with a view to ultimate action by the National Council.

3. The creation of a special committee to study the report of the Laymen's Foreign Missions Inquiry in the terms of a resolution which will be found elsewhere in this issue (see pages 8-9). This committee includes: the Rt. Rev. Henry St. George Tucker, Bishop of Virginia, chairman; the Hon. William R. Castle, the Rev. Claude W. Sprouse, Walter Kidde, and John S. Newbold; and *ex officio*, the President, Bishop Perry; the two Vice-Presidents, the Rt. Rev. Hugh L. Burleson and Lewis B. Franklin; and the Executive Secretary, Department of Foreign Missions, John W. Wood.

The gravity of the situation affecting the missionary work in the Orient can only be understood fully by those holding intimate personal or official contact with this responsibility. In China and Japan such possibility would be evident to anyone conversant with the political, social, and economic turmoil which have dominated news from the East for years. In the Philippines the problems began with American occupation and were first interpreted to the Church in terms of the faith and vision of Bishop Brent. New days, however, have brought sweeping changes and new problems.

The bishops of these Far Eastern areas, handicapped by the remoteness of their fields from the administrative leadership of the Church, fairly clamor for opportunity to present their problems where the problems are found, that is to say in the midst of their jurisdictions. It is to this earnest call that the National Council gives sympathetic hearing and because of it that the Presiding Bishop presently will visit the Orient. The prayers of the whole Church may well follow him upon a sacrificial missionary pilgrimage in the hope that the Holy Spirit may in truth guide and direct him.

Fiscal buffetings of course affect the Church now. These must have attention. But the real call of the National Council to the Church is that glorious challenge of the Communion Office—*Lift up your hearts*.

The life of the Church is long. It is for her tomorrows that missionary loyalists now plan and pray.

81 1933 年 1 月号 全国協議会がミッション問題について研究。予算の削減を必要とする今日の窮状の先を見て、私たちの任務を積極的に評価するための規定を設ける。5-7 頁。

訳出 5 頁～7 頁〔全文〕。

編集者

〔1932 年〕12 月 14 日及び 15 日、ニューヨークの聖公会ミッション・ハウスで開催された全国協議会は、聖公会の伝道生活に影響を与える深刻な問題と取り組んだ。世界が長引く経済的困難に陥っているために危機が迫っていることを認識し、事業に影響を与えている財政問題とは別に、毎年実施している事業の評価を継続したいという熱い思いから、協議会の会議を 1 日早めてもっぱら国内外の伝道活動の極めて綿密な調査に取り組んだ。

予算割当額の大幅な減額において、既に減額された国内任地の手当に対して 176,406 ドルの暫定削減が行われる一方で、海外事業の維持予算から驚くべき総額 215,270 ドルが削られた。他の項目と併せて総額 422,044 ドルが、一見したところ残酷だが聖公会の宣教師リーダーの一致した判断によって提示された国内外の任地における支出の避け難い再調整額である。

予算全体に賛成の立場を表明しながらも、全国協議会は 1 年前にデンバーの総会で承認された予算 4,225,000 ドルの代わりに、3,050,000 ドルの暫定運営予算、すなわち「生活必需予算」を 2 月に最終決定するべく準備した。1,175,000 ドルの減額である。

しかしながら、これは暫定的削減であり、予算は暫定予算として作成されたことに留意されたい。全国協議会は、これ以前に 1933 年度に対する期待額に関する任地からの情報を持っていなかった。なぜならそれらは全信徒運動によって決定されたばかりだからである。そのような情報が〔1933 年〕1 月 15 日以前に聖公会の主教から得られることは予想されなかった。しかしながら判断は、全般的な経済状況と、聖公会自体の財政状況に関して全国各部署から届いた情報に基づいてなされた。多くの声が過度に悲観的になることを戒める一方、直近の改善を予測した声もなかった。そのため協議会はその任務を進め、その結果まとめた減額を以下の表に示す。

国内教区、20 パーセント	47,535 ドル
国内伝道区、16 パーセント	98,871 ドル
教区と伝道区の諸経費、概算	22,000 ドル
海外伝道区	215,270 ドル
聖公会ミッション・ハウスの給与総額、 追加 10 パーセント	33,768 ドル
米国海員教会	4,600 ドル
	422,044 ドル

ウッド博士は次のように言った。「今回の措置は、アジア、アフリカ、南米、中米、カリブ海地域、太平洋地域、そしてここ北米における宣教師にとって痛烈な打撃となるでしょう。その打撃はメキシコからアラスカまで感じられることでしょう。」

伝道の大義に対する深い忠誠の故にまさに全国協議会のメンバーに相応しい H・パーシー・シルバー師は、これら悲劇的な出来事のすべての関係者を襲った深い悲しみを次のような言葉に表した。

「ここに座って減らしたり削ったりしている間、私は胸が張り裂ける思いをしています。ここにいる他のすべての人も同様であると信じます。影響を受けるこれら親愛な教会員は、私たちがこれをするのはひとえに必要なためであることを知るべきです。私たちは「財源確保」の指示に従うものです。私は（彼は総裁主教に向かって続けた）あなたが全伝道管轄区域の教会員に私たちの愛と好意を伝え、この措置によって全聖公会が彼らと共に苦しんでいると感じさせることを期待します。」

効率の観点による伝道事業の新たな評価の明確な提供は、経済に目を向けるどんな措置よりもはるかに重要な会議の結果であったと言ってよいだろう。3 日間で最も強調されたのは、効率を改善するために伝道事業を再評価する必要性とその方法であった。これとの関連で協議会は、単に今日の悲惨な問題について考えることをはるかに超えて、長期的な未来と、非キリスト教徒に対する私たちの教育的、人道的、福音的なアプローチの最終的な成功

について論議した。

これは全国協議会が長年関心を持っていた問題であり、ときにはそれに対して行動を起こしたこともあった。しかしながら、かつて協議会がこれほど持続的な決意をもってこれらの大問題に専念したことはなかった。外国伝道信徒調査団の報告が、信徒の姿勢と密接に関係している可能性は否めない。しかしその報告は多くの重要な問題を取り上げ、近年東洋の経済、社会および政治の場面で凄まじい変化が生じており、この新しい状況に対応するには、伝道政策も同様に抜本的な変化が必要であることを極めて断固たる口調で指摘している。同じことが国内任地にも当てはまることは言うまでもない。3つの注目すべき決議が採択された。

1. 全国協議会は、2つの伝道部門を監督している第一副議長ヒュー・L・バーレソン主教を、本日より協議会の2月会議までほとんどすべての時間を費やして、国内外の伝道事業を分析し、2月に協議会に提出する暫定報告書を作成する役割を果たすよう指名した。全国協議会のメンバーは自発的に彼を助けてこの国の任地の調査を行うとともに、別のメンバーには彼と協力して海外任地の問題に関して手に入る限りすべての情報を入手するよう要請する。

2. 全国協議会は総裁主教に、2月会議の後1933年の早い時期に日本とフィリピン諸島の伝道教区を訪れて、当該任地の主教やその他の教役者と協議し、全国協議会の最終的な行動を視野に入れて、彼らと事業の効率および他の教派との協力の可能性に関するすべての問題を話し合うよう要請した。

3. 本号に掲載される予定の決議（8-9頁参照）に関して、外国伝道信徒調査団の報告書の内容を検討する特別委員会を設置する。委員会の構成員は次の通りとする。ヴァージニア主教ヘンリー・セント・ジョージ・タッカー師、委員長；ウィリアム・R・キャスル師、クロード・W・スプラウス師、ウォルター・キッド、ジョン・S・ニューボルド；職権上の委員：委員長ペリー主教、2名の副議長ヒュー・L・バーレソン主教とルイス・B・フランクリ

ン、伝道部門総幹事ジョン・W・ウッド。

東洋における伝道事業に影響する状況の深刻さを完全に理解できるのは、その責任者と緊密に私的または公的に連絡を取っている者だけである。日本と中国に関しては、そのようなことは、ここ数年東洋からのニュースの中心となっている政治的、社会的、経済的混乱を熟知している者なら誰でも可能であろう。フィリピンではアメリカの占領によって問題が始まり、それは最初に、聖公会に対してはブレント主教の信仰とビジョンの観点から説明された。しかしながら最近抜本的な変化と新しい問題が生じた。

これら極東地域の主教たちは、任地が聖公会の管理指導部から遠く離れている点で不利な立場にあり、それは問題が起こっている場所、すなわち彼らの管轄地域で問題を提起する機会をかなり強く要求している。全国協議会としてはこの真剣な訴えに真摯に耳を傾け、それゆえにこそ総裁主教がまもなく東洋を訪れるのである。願わくば、この献身的な伝道巡礼において全聖公会の祈りが常に総裁主教に伴い、真に聖霊が彼を導き案内することを。

もちろん現在聖公会は大きな財政的打撃を受けている。これらに関心を払うことは必要である。しかし全国協議会が聖公会に真に呼びかけるのは、あのコミュニオン・オフィスの名誉ある挑戦「勇気を奮い起こせ」である。

聖公会の命は長い。忠実な伝道者たちがいま計画し祈るのは、聖公会の未来のためである。

THE NATIONAL COUNCIL

Church Mission of Help

Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



THE CHURCH Welfare Association of Los Angeles, which has recently become an affiliated member of the National Council Church Mission of Help, is doing a most interesting piece of professional case work in the name of the Church. Formed in 1927, when Miriam Van Waters, a Churchwoman, was judge of the Juvenile Court, it has five years of creditable work with problem girls and children behind it.

It was formed, to quote the Rt. Rev. W. Bertrand Stevens, who has been the president of the Board since 1927, "to minister to a special group with certain specific objects in mind:

- a. Intensiveness: a case load of not more than fifty for a worker.
- b. Specialization: girls of the Episcopal Church and others who might be referred by the Court were chosen as a laboratory group for two reasons; first, that they were not cared for directly by any other agency, and second, because they have sufficient in common to make possible the development of a method.
- c. The inclusion of religion in protective and rehabilitation measures.
- d. The consideration of all cases by a group of workers, both professional and lay.
- e. Family readjustment, where possible.

Since Miss Van Water's removal to Massachusetts, fewer cases have been referred by the Juvenile Court, and more from the clergy, schools, police. One-third of the girls worked with last year were referred by the Episcopal Church.

Elizabeth Cooper, the association's field worker, in addition to her case work duties with the children and girls directly under the care of the association, spends two days a month at the Church Orphanage, giving the institution the benefit of her training and experience in deciding which children shall be admitted, and which may be better cared for in other ways.

The Social Service Department of the diocesan Woman's Auxiliary is sponsoring the association.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.



"ONE OF THE happiest signs of the times in the *Nippon Sei Ko Kwai* is the movement among the young men," said the Bishop of South Tokyo (Samuel Heaslett), in wholeheartedly endorsing the formation of the Japanese Brotherhood of St. Andrew.

Following the example of the American Brotherhood the Japanese movement has inaugurated a nation-wide Corporate Communion on the first Sunday in Advent for the rededication of the manpower of the Japanese Church. The idea has caught the imagination of the Christian youth of Japan who feel that by joining their worship with that of thousands of men and boys in America, they are spreading the knowledge that "there is neither East nor West where men worship before the throne of their Father."

Little groups of Japanese young men scattered over the Empire, making up the backbone of the ten dioceses of the *Nippon Sei Ko Kwai*, made an especial effort to present at the altar rails of their little churches and mission stations on November 27, all the male power of the Japanese Church.

Approximately forty groups in widely separated localities also conducted special services and missions on St. Andrew's Day. In the Kwanto district, composed of the Dioceses of Tokyo, South Tokyo, and North Tokyo, the Corporate Communion in the parishes and mission stations ushered in a four-day mission for young men. The climax was a great mass meeting service in Holy Trinity Church, Tokyo, beginning at six p.m. on St. Andrew's Day and followed by the second national St. Andrew's Day dinner to commemorate the foundation of the Japanese Brotherhood of St. Andrew. A feature of the service was the presentation of the annual thank offering which this year will be used for young men's work in the Kusatsu leper colony.

82 1933 年 1 月号 聖徒アンデレ同胞会。61 頁。

訳出 61 頁右 1 行目～右最後の行まで。

レオン・C・パーマー氏、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

「日本聖公会において現在最も喜ばしい兆しの 1 つは、若者たちの間の運動です」と、南東京主教（サミュエル・ヘーズレット）は日本聖徒アンデレ同胞会の設立を全面的に支持する。

日本の運動はアメリカ同胞会の例に倣って、降臨節の第一日曜日に日本聖公会の人的資源を再奉納するために全国的な合同聖餐式を行った。このアイデアは日本の若いキリスト教徒の想像力をかきたて、彼らはアメリカの何千という青少年と一緒に祈ることにより、「父の王冠の前に祈る所に東も西もない」という認識が広まっていくを感じる。

帝国全体に散らばっている日本の若者の小さいグループは、日本聖公会の 10 の伝道区の屋台骨をなしているが、11 月 27 日に彼らの小さい教会や伝道所の内陣手すり、日本聖公会の人的資源のすべてを提示するために格別に努力した。

それぞれ遠く隔たった地域のおよそ 40 のグループも、聖アンデレの日に特別の礼拝と伝道を行った。東京と南東京と北東京からなる関東伝道区では、教区や伝道所の合同聖餐式が、若者たちのための四日伝道の到来を告げた。クライマックスは東京の聖三一教会で行われた大規模な団体礼拝で、聖アンデレの日の午後 6 時に始まった。それに続いて聖徒アンデレ同胞会の設立を祝うために、現地 2 回目の聖アンデレの日の夕食会が催された。礼拝の特徴の 1 つは、毎年恒例の感謝献金が発表されたことであり、今年は草津ハンセン病療養所での青年活動に使われる。

- 83 1933/2 Japanese Soldier Fights for Christ; Former military instructor in St. Paul's Middle School and his wife maintain village for many of Tokyo's poor and distressed men and women.

Japanese Soldier Fights for Christ

Former military instructor in St. Paul's Middle School and his wife maintain village for many of Tokyo's poor and distressed men and women

IN response to the request and with the cordial endorsement of the Suffragan Bishop of North Tokyo, the Rt. Rev. C. S. Reijnsider, THE SPIRIT OF MISSIONS presents the story of the work of Major and Mrs. Y. Maeda as it appeared in a popular Japanese magazine.

Commenting upon this article Bishop Reijnsider says:

"There is much talk in America of the militarism of Japan. There is less awareness that there are military men in Japan who are not militaristic in the secular sense, but are just as strongly of a fighting spirit in the cause of Christ's Kingdom.

"Major Maeda (now stationed in Manchuria) was formerly military instructor in St. Paul's Middle School, Tokyo, where his earnest, zealous Christian character enabled him to further the cause of Christianity among both the student body and faculty. Major Maeda gives away most of his salary to aid those in distress. In this work he is assisted by his wife.

"The story is told that when recently Major Maeda accepted an invitation to the Imperial Garden Party, his wife could not go because she had no clothes, her ceremonial dress (she told her husband) had been pawned the previous month to secure money to meet all the demands for their assistance.

"This is but an indication of the sacrifices they have made to help the poor."

THE COMMANDER MIGHT have roared in a thunderous voice of harsh admonition when one of his soldiers, thoroughly drunk, appeared before him one Sunday (although it is no rare thing for soldiers to get drunk on holidays). But contrary to the soldier's expectation the Commander said, patting his shoulder, "You look very happy; I'll sing a song for you." He began to sing:

"I have followed empty desires and vain pleasures, but now I am sorry, thinking of home."

Tears came to the eyes of the soldier. The song had suddenly brought his home to his mind and he thought of his family. He knelt down before the Commander and cried, while the Commander went on with his kind, instructive words until at last the soldier was made fully aware that he was in the wrong.

Hearing this story, all the Company were persuaded into temperance, but one sergeant, T. Sugimura by name, still continued the quest for

pleasure in drinking. One Sunday evening he returned to the barracks very drunk, and lying on his bed touched something hard. It was a small book entitled, *His Majesty's Five Lessons in Moral Conduct to Officers and Men*. Opening it, he found to his surprise the signature, "Y. Maeda, Commander of the Seventh Company, Third Regiment of the Imperial Bodyguard," on the cover. This gave him



MAJOR MAEDA AND HIS FAMILY

THE SPIRIT OF MISSIONS

a great shock, and a thrill went through him, for the signature was none other than his Commander's. He too was induced to give up drinking through this indirect but effective instruction of his Commander.

The Seventh Company distinguished itself by total abstinence and this led to the abstinence of many other people. The company, during military maneuvers, happened to stay overnight at a certain house where the master offered them *sake* (Japanese rice wine), but to his astonishment all the officers and men politely declined his offer. He too was converted to temperance. This good behavior won formal recognition from the Commander of the regiment. The Commander of the company was promoted to the rank of Major, and until recently was attached to Rikkyo (St. Paul's) University as officer in charge of military drill.

A LADY WHOSE DUTY it is to look after the children at a kindergarten in the morning may be seen peddling from house to house in the afternoon. She is a graceful woman of about thirty years. In going from door to door she is sometimes firmly and even harshly rejected. When, accompanied by another woman of about twenty years, she calls at a home with a bundle of different articles, the maid servant comes out to see them, measuring them frigidly, and often without casting so much as a glance at the calling card the lady shows her, says, "Master is out now. I don't know whether he wants any of your articles," and rudely shuts the *shoji* (paper door) in front of them. The lady, not taking the slightest offence at the rude manner of the servant, politely bows and goes away, reproaching her companion for showing resentment at the servant who, accustomed to visitors of many kinds, may have taken them for peddlers forcing useless articles upon the people. In spite of such occasional insults, the lady is not discouraged, but is quite satisfied with the day's income, small though it may be.

The lady is Mrs. Shigeko Maeda, wife of Major Maeda. The eldest daughter of Lieutenant-General Rikisaburo Saito, ex-commander of the Kurume Division, and a graduate of the Tokyo Woman's University, she is an accomplished woman and an ardent Quaker. The reason for Mrs. Maeda's visits may be accounted for by the following circumstances.

Major and Mrs. Maeda have established the village of peace and concord, as they call it, near Hagimachi in the suburbs of Tokyo. Beside seventeen families and a church the couple care for many old and unemployed and emancipated prostitutes in their own home. The Major's monthly salary of two hundred yen (now about fifty dollars) is not enough to support his family and these people, and as a consequence the couple sometimes find themselves so distressed financially that they have to ask for donations of food. Mrs. Maeda in her eagerness and enthusiasm has decided to go canvassing for the sake of the women who by a payment have been released from the houses into which they were sold by their families.

Recently Major Maeda said:

Nothing is more pitiful than to see these women who have become prostitutes for the sake of their families, and have thereby been corrupted for life. But they are not the only sufferers in our large cities, for even among distinguished families we find suffering from mental affliction. We are so busily engaged in the attainment of our object to relieve suffering that I usually come home after midnight from my round of calls, having visited now the slums, now the drawing rooms of millionaires.

Naturally, we are sometimes persecuted by those whose interests our object clashes. To cite one instance, some six young men intruded into our house the other day and tried to intimidate us, but by our earnest persuasion they were coaxed into withdrawing from our home without doing any violence.

Mrs. Maeda said:

With the help of God, these women have all turned a new leaf. One of them recently married a former interpreter at the Foreign Office, and others have become artists, dancers, and waitresses. We are gratified to hear of the good way they are living now.

83 1933年2月号 日本兵、キリストのために戦う。立教中学校の元配属
将校と妻が、東京の多くの困窮者のために村を運営している。83-84頁。
訳出 83頁～84頁〔全文〕。

北東京の補佐主教C・S・ライフスナイダー師の要望に応え、またその好意ある支持によって『スピリット・オブ・ミッションズ』は、日本の人気雑誌に掲載された前田少佐とY・前田夫人の事業の話を紹介する。

この記事にコメントしてライフスナイダー師は次のように言う。「アメリカではよく日本の軍国主義が話題になります。しかし日本には世俗的な意味で軍国主義的ではなく、キリストの王国の大義において強い闘争心を持った軍人がいることはあまり知られていません。

前田少佐（現在は満州赴任）は以前立教中学校の配属将校でした。その真面目で熱心なキリスト教徒の性格のために、彼はキリスト教の大義を学生と教職員の間に増進することができました。前田少佐は給料の大半を困った人々を助けるために使いました。妻も夫の活動を支援しました。

この話が出たのは、最近前田少佐が天皇主催の園遊会への招待を受けたときでした。彼の妻は行くことができませんでした。着ていく服がなかったからです。彼女の礼服は（彼女が夫に語ったところによると）彼らの支援活動に必要な金を得るため、前の月に質に入れられたのです。

これは貧しい人々を助けるための献身を示すものにほかなりません。」

もし部下の兵隊がある日曜日に（休日に兵隊が酔っぱらうのは珍しくないが）完全に酔っぱらって隊長の前に現われたら、その隊長は雷のような大声で怒鳴り、厳しい訓戒を与えることだろう。しかし隊長は兵隊の予想に反し、彼の肩をたたいてこう言った。

「楽しそうだな。君のために1曲歌おう。」そして歌い始めた。

「私は空しい欲望と無益な快楽に溺れました。申し訳ありません。いま家族のことを思い出してしまいました。」

兵隊の目から涙がこぼれた。歌を聞いているうちに突然故郷を思い出し、家族のことを考えたのである。彼は隊長の前にひざまずいて泣いた。隊長が優しく諭すような言葉で語ると、ついに兵隊は自分が間違っていたことをはっきり自覚した。

この話を聞いて、1人の軍曹を除いて連隊の全員が禁酒することにした。

軍曹の名前は T・スギムラと言ったが、彼はなおも飲酒の快樂を求め続けた。ある日曜日、ひどく酔っぱらって兵舎に戻って寝台に横になると、何か硬いものに触れた。それは『軍人勅諭』と書かれた小さな本だった。開いてみると驚いたことに、表紙に「近衛第3師団第7連隊隊長 Y・前田」の署名があった。彼は大変ショックを受け、全身に戦慄が走った。その署名は隊長自身のものに他ならなかったからである。こうして彼も隊長の間接的ではあるが効果的な訓戒に促されて飲酒をやめることにした。

第7連隊は完全禁酒で知られており、それは他の多くの人々の禁酒も促した。連隊が軍事演習のためにある民家に泊まることになったとき、家の主人は酒を振る舞おうとしたが、驚いたことに将校、兵隊とも全員がその申し出を丁寧に断った。こうして主人も禁酒することにした。この模範的な行動は師団長が正式に認めるところとなった。その結果、連隊長は少佐に昇進し、最近まで立教大学に配属されて軍事教練を行っていた。

午前中は幼稚園で子供たちの世話をみているある女性が、午後になると家を1軒ずつ回って行商している姿が見られるかもしれない。彼女は30歳前後の上品な女性である。家をまわって歩くと、ときには固く、それどころか荒々しく拒絶されることがある。別の20歳ほどの女性を伴い、いろいろな品物を携えて家を訪ねると、女中が出てきて冷ややかに品物を見ると、婦人が差し出した名刺にはろくろく目もくれずにこう言う。「いま主人は留守です。その品物が欲しいかどうかわかりません。」そして彼らの前で乱暴に障子を閉める。婦人はこの女中の無礼な態度に少しも腹を立てることなく、丁寧に辞儀をして立ち去る。そして女中に対して恨みがましい様子を見せた同行者を叱責する。さまざまな訪問者を見慣れている女中は、彼らを役に立たないものを無理に売りつけようとする行商人と思ったかもしれないのだ。ときどきそうした侮辱を受けても女性はいくじけず、たとえわずかでもその日に収入があれば十分満足する。

その女性の名は前田シゲコ、前田少佐の妻である。元久留米師団長・斎藤力三郎中将の長女で、東京女子大学を卒業、優秀な女性で熱心なクエーカー教徒でもある。前田夫人が行商をして歩く理由は、次の事情によって説明されよう。

前田少佐夫妻は東京の郊外、ハギマチの近くに融和の村を創設した。2人は17家族と教会の面倒をみるほか、自宅に多くの老人や失業者や解放され

た売春婦を泊めていた。中佐が毎月受け取る 200 円（現在約 50 ドル）の給料では、自分の家族とこれらの人々を養うには十分ではなく、その結果として彼ら自身が食料の寄付を頼まなければならないほど逼迫することもあった。意欲と熱意に溢れる前田夫人は、自分の家族によって売り渡された先の家から金銭を払って解放された女性のために、行商することを決意したのである。

前田少佐の最近の言葉

自分の家族のために売春婦となり、そのために一生墮落した女性を見ることほど痛ましいものはありません。しかし彼女らだけが大都市の犠牲者ではありません。立派な家庭の間でも精神的な苦痛にさいなまれている人々がいます。私たちはそれらの苦しみを救う目的を達成するために忙殺されており、あるときはスラム街、あるときは大金持ちの応接間を訪ねて回り、家に帰るのはたいてい夜中になります。

もちろん私たちの目的と相いれない人々から迫害されることもあります。一例を挙げると、ある日 6 人程の若者が家に押し入って私たちを脅そうとしました。しかし私たちが真剣に説得すると、彼らは何も乱暴せずにおとなしく家から出て行きました。

前田夫人の言葉

神の助けにより、これらの女性たちは皆再出発しました。ある人は元外務省の通訳と結婚し、またある人は芸術家やダンサーやウェイトレスになりました。彼らが現在まともに生活しているのを聞くと嬉しくなります。

注記：（写真解説の訳文）

・前田少佐とその家族。

JOTTINGS FROM NEAR AND FAR

the past and enmities created by our recent troubles may be forgotten.

UNOFFICIAL INFORMATION from Mexico City indicates that Hooker School is not on the list of schools granted registration by the Government. The decision is based on the fact that the school building is the property of a religious corporation.

For the present the departments of the school granting certificates and diplomas acceptable in Government schools will be discontinued, and the emphasis will be placed upon the commercial department and the department of domestic science in which courses are completed.

The law of April 19, 1932, has been made effective by the Secretary of Education and its rigid terms will make necessary the reorganization of the teaching staff, and will mean that several of the American teachers will have to relinquish their positions. Both the Rt. Rev. Efrain Salinas y Velasco and the Chancellor of the District of Mexico, Hilary N. Branch, are hard at work to discover some basis acceptable to the Government upon which the school may continue. There is every reason to believe that their efforts will be successful, and that a basis of coöperation with the Government may be found which will enable Hooker School to continue its work and fulfill the ideals and aims of its founder—FRANK W. CREIGHTON, *Bishop of Mexico*.

A WELCOME ADDITION to the physical equipment of St. Paul's University, Tokyo, is the new psychological laboratory which was formally accepted and opened on November 19 last.

Some years ago a student at St. Paul's University was led through his interest in philosophy to take a practical interest in the welfare of poor students. Unfortunately, in 1926, while still an undergraduate, he died. His father, the president of the Mitsui Trust Company, one of Japan's largest banks, wishing to perpetuate his son's memory, provided for the erection of this laboratory.

Participating in the opening ceremonies were the president of the University, the donor of the new laboratory, head of St. Paul's Psychology Department, the former and present deans, and officers of the Imperial Department of Education. The building containing classrooms and laboratories is the first place where practical laboratory work can be carried on, and needless to say, the faculty and students are grateful to the donor for having made possible the establishment of a research laboratory in so important a subject as the modern university curriculum.—WILLIAM BRADFORD SMITH, *St. Paul's University, Tokyo, Japan*.

IN COMMEMORATION of its twenty-fifth anniversary, the Cantonese Bible Class of the Church of Our Saviour, Shanghai, held a great service of thanksgiving on Sunday, November 27, 1932. During the preceding week daily retreats were held at which instructions on the parables of our Lord were given by the clergyman of the parish. On one day there was a service of remembrance for the members of the class who had died during the quarter century, and who, curiously enough, numbered twenty-five. At the service of thanksgiving the class presented an offering of two thousand dollars, one-half for endowment of the parish and the other half for the Shensi Episcopal Endowment Fund.

The Cantonese Bible Class was founded by Mrs. L. A. Chang who has been its teacher ever since. In addition to this activity she has served for the past twelve years as the president of the Woman's Auxiliary or Women's Missionary Service League of Kiangsu, which post she relinquished at the recent annual meeting because of her increasing years. (*See picture page 99.*)

YOU REMEMBER HEARING that ten carpenters were giving their labor to erect a church at Gruetli? It has been dedicated as the Church of St. Bernard—and it is the tenth church building erected in ten years in Tennessee.

84 1933 年 2 月号 各地からのニュース。105 頁。

訳出 105 頁左下 15 行目～右 16 行目まで。

立教大学の施設に新しい心理学研究所が加わり、昨年〔1932 年〕11 月 19 日に正式に受理されオープンした。

何年か前、立教大学の 1 人の学生が哲学に興味を持ったことがきっかけで、貧しい学生の福祉の道に進むことにした。しかし不運にも 1926 年まだ学部学生のときに他界した。彼の父親は日本で最大の銀行の 1 つである三井信託銀行の頭取で、息子を長く記憶にとどめさせようと考え、この研究所の建設を申し出た。

開所式には立教学院総長、新しい研究所の寄進者、立教大学心理学科長、新旧の学部長、そして文部省の役人が参列した。教室と研究室からなる建物は、実践的な研究をすることができる最初の場所であり、教職員も学生も近代的な大学のカリキュラムに欠かせない学科で研究所の建設を可能にした寄進者に感謝していることは言うまでもない。

ウィリアム・ブラッドフォード・スミス（日本、東京、立教大学）

注記：SM 誌 1933 年 2 月号によると、聖職の H・レイノルズ・ショー（H. Reynolds Shaw）は休暇後、「プレジデント・マッキンリー」号で 1933 年 1 月 27 日に出発した。マキム主教夫妻は 1933 年 1 月 11 日にサンフランシスコに到着し、3 月までカリフォルニア州サンタバーバラに滞在する予定。アーネスト・W・フート夫妻は定期休暇後、「プレジデント・ジャクソン」号で 1933 年 1 月 13 日にサンフランシスコから出発した（110 頁）。

COUNCIL MAINTAINS MISSIONARY INTEGRITY

HEADQUARTERS PERSONNEL

THE REV. JOHN W. SUTER, JR., whose resignation as executive secretary of the Department of Religious Education had been accepted at the last Council meeting, read part of the statement regarding religious education, which the Council had asked him to prepare, based on his past seven years' experience on the Council staff. Dr. Suter continues in relation to the Department as an additional member.

The Rev. Daniel A. McGregor has been asked to succeed Dr. Suter as executive of the Department but his decision may not be reached for some time and in any case he would not assume the office before next fall at the earliest. He is already on the Department staff as part-time secretary for adult education. He is also professor of dogmatic theology and lecturer in apologetics and philosophy of religion at Western Theological Seminary, Evanston, Ill.

The resignation of Bishop Creighton as executive secretary of the Department of Domestic Missions was tentatively accepted, pending confirmation of his election as a Suffragan Bishop of Long Island. In accepting the resignation the Council placed on record "its great appreciation of the work which he has done at the invitation of the Presiding Bishop to survey, evaluate, and re-commend the mission work in the continental United States."

The National Council (continues the resolution) wishes Bishop Creighton every blessing in his new field of work, and rejoices that the Department of Domestic Missions will continue to enjoy the benefit of his knowledge and experience as an additional member of that department.

INQUIRY REPORT

THE VISIT of the Presiding Bishop of the Church to the missionary fields in China, the Philippines, and Japan continues to be the source of keenest interest on the part of the National Council and the missionary leadership of the Church. It was noticeable how constantly discussions of economies and other features of

Far Eastern missionary responsibility reached a point of dependence for final decision upon information and conclusion to be reached by Bishop Perry as a result of personal conference and inspection.

Bishop Tucker as chairman of the Council's continuing committee on the Laymen's Foreign Missions Inquiry in a further report named a number of phases of this activity thus referred to Bishop Perry. The National Council upon motion of Bishop Stires adopted this resolution concerning the visitation:

RESOLVED: That the National Council regards the visit of the Presiding Bishop to the Orient as essential to the success of the program of economy and concentration which has been prepared by the National Council, and be it further

RESOLVED: That the Council records its deep gratitude to the Presiding Bishop for his insistence that this trip be made without expense to the Church.

Bishop Tucker's recommendations which were unanimously adopted by the National Council were:

1. That the Presiding Bishop in his trip to the Orient be requested to confer with the missionary bishops in regard to:

- a. The native ministry and self-support
- b. The evaluation of work at present being carried on
- c. Consolidation and coöperation in social service work and particularly in medical work.

2. That in view of the suggestion contained in the report that more attention be given to the instruction of appointees in the history and religious customs of the countries in which they are to serve, the Presiding Bishop be requested to take up with the missionary bishops the practicability of giving such instruction in connection with their language study. That the Council also take under consideration the possibilities of preliminary instruction in this country.

3. Your committee approves of the suggestion in the Laymen's Report that the first term of service be probationary and would recommend as a definite policy that the reappointment of missionaries in the field after their first term (after each subsequent term) be made upon request of the mission and after approval by the National Council, and that the Presiding Bishop be requested to obtain the judgment of the bishops in the field with regard to this.

The National Council adjourned to meet at the Church Missions House, New York, April 26-27.

85 1933年3月号 協議会はミッションの完全性を維持する。137頁。

訳出 137頁左下9行目～右最後の行まで。

調査報告書

米国聖公会の総裁主教による中国、フィリピン、日本の宣教地の視察は、依然として全国協議会の側と聖公会の伝道指導部にとって最も大きな関心事である。注目に値するのは、極東の伝道責任の経済的状況やその他の事柄について論議したとき、つねに最終的な決定はペリー主教自身の協議と視察に基づく情報と結論を待つことになった点である。

したがって外国伝道信徒調査団の報告書に関する特別委員会の委員長であるタッカー主教は、ペリー主教に関係するこの活動の幾つかの側面を指摘した。全国協議会は、スタイアーズ主教の動議により視察に関する以下の決議を採択した。

決議：全国協議会は、総裁主教の東洋視察を、全国協議会によってこれまで準備されてきて、今後も継続する節約と集中のプログラムの成否にとって不可欠とみなす。

決議：協議会は、総裁主教が今回の旅行は聖公会の出費を伴うことなく行くと主張したことに対して深甚なる感謝を記録する。

全国協議会により全会一致で採択されたタッカー主教の勧告は、次のとおりである。

1. 総裁主教に、東洋旅行において伝道主教と次の点について協議することを要請する。

- a. 現地聖職者と自給
- b. 現在実施している事業の評価
- c. 社会奉仕事業、特に医療事業における強化と協力

2. 被任命者に対して彼らが奉仕する国の歴史と宗教的慣習に関する指導をより積極的に行うべきであるという報告書の提案を考慮して、そのような指導を語学の習得の一環として行う現実的な可能性について伝道主教と討議することを総裁主教に要請する。協議会はこの国で予備的指導を行う可能性

についても考慮する。

3. 委員会は外国伝道信徒調査団の報告書にある、奉仕の最初の任期は試用期間とすべきであるという提案を承認し、最初の任期の後（後続の各任期の後）で任地における宣教師の再任命はミSSIONの要請に基づき、全国協議会による承認を得てなされることを明確な方針として勧告し、これに関して任地の主教の判断を得ることを総裁主教に要請する。

次回の全国協議会は〔1933年〕4月26－27日にニューヨークのチャーチ・ミSSION・ハウスで開催する。

The Presiding Bishop Says Farewell

**Bishop Perry writes hopefully to the
Bishops of the Church as he leaves to
study missionary problems in the Orient**

WE HAVE BEEN passing through a period of distress and anxiety shared by the Church with the whole world. I am sending you this personal message to express my deep concern for the unprecedented adversity which every diocese has suffered, and my thanksgivings for the evidence of courage and self-sacrifice manifested throughout the Church. Under this ordeal there has developed a spirit of fortitude that gives sure promise of renewed stability and strength.

The conditions encountered by the National Council at its February meeting and the questions concerning missionary administration, have rendered more important than ever the visit of the Presiding Bishop to the Orient. Though matters of critical importance would seem to demand my presence here, these will be left in the responsible and competent hands of my associates. Meanwhile the issues involved in all our work have their ultimate significance in our foreign mission fields. Questions having to do with financial administration and readjustment of plans must be considered in deliberate and intimate counsel with the Bishops in their several fields of service. Opportunity must be given to them for initiative in shaping future policies now awaiting decision. Even were we able to bring them home for the purpose, conference at long distance from their work would be ineffective.

I am planning, therefore, to spend two weeks in the Philippines with Bishop Mosher, one month in the three missionary districts in China, and another month with the Bishops in Japan. These are all confronted by problems which press for solution.

It would be obviously wrong, under present conditions, to make appropriations from discretionary or other Church funds for these visitations. The journey will be undertaken at my own expense, without cost to the National Council.

I shall need for my task the sympathetic interest and understanding of the whole Church. This is a time for us to look beyond the financial problems absorbing our attention and to see their spiritual implications. The outcome of our present effort must be found in a full realization and faithful administration of our Christian heritage. We are heirs to a Kingdom, witnesses to One whose power is supreme. It is He to whom mankind at last shall turn. Under the stress of material want the souls of men are growing conscious of a need which only Christ can satisfy; the fear which has clutched men's hearts can be dispelled only by the confidence which faith in Christ inspires; among the ruins of human institutions the Church of Christ shall stand impregnable, the enduring hope of the world.

86 1933年3月号 総裁主教、送別の言葉を語る。ペリー主教は東洋における伝道問題の調査に出発するに当り、聖公会の主教に希望を持って語る。139頁。

訳出 139頁〔全文〕。

私たちは聖公会および全世界と共に苦悩と不安の時代を通過してきました。私はこの前例のない逆境に対する深い懸念と、聖公会全体で示された勇気と自己犠牲の証拠に対する感謝の気持ちを表すために、この個人的なメッセージを送ります。苦しい試練のもと、新たな安定と強さを確実に約束する不屈の精神が培われました。

〔米国聖公会〕全国協議会が〔1933年〕2月の会議で取り組んだ状況と、ミッション運営に関する問題は、このたびの総裁主教の東洋視察をかつてないほど重要なものとなりました。私は極めて重要な案件のためにここに残る必要があるかのようにも見えますが、それらは私の同僚の責任ある有能な手に委ねられるでしょう。一方、私たちの事業全体に関わる問題は、海外宣教地でこの上ない重要性を帯びています。財政と計画の見直しに関わる問題は、それぞれの任地の主教との緊密な協議において慎重に検討されなければなりません。現在決定を待っている将来の方針を形作る際にイニシアチブを発揮する機会が彼らに与えられなければなりません。たとえこの目的のために彼らを本国に呼び戻すことができたとしても、その事業から遠く離れた地での協議は効果がないでしょう。

それゆえ私はモッシャー主教と共にフィリピンで2週間、中国の3つの伝道教区で1か月、そして日本で主教たちとさらに1か月過ごす計画を立てています。これらはいずれも解決を迫る問題と直面しているのです。

現下の状況で、今回の視察の費用を伝道教区または聖公会のその他の資金から割り当てることは、明らかに相応しくありません。今回の旅行は私自身の支出で行われるものであり、全国協議会には負担をかけません。

この任務のために私は全聖公会の親身な関心と理解を必要としています。今は私たちの注意を引きつけている財政問題を越えて、その精神的な意味合いをみる時です。私たちの現在の努力の成果は、キリスト教の遺産の完全な実現と忠実な管理に結実しなければなりません。私たちは王国の相続人であり、至上の力を持った方の証人です。それは人類が最後に向くべき方です。物質的欠乏の圧迫のもとで、人の魂はキリストのみが満たすことのできる必

要を次第に意識します。人の心をつかんだ恐怖を追い払えるのは、キリストに対する信仰が鼓舞する自信だけです。すなわち人間の施設の廃墟にあって、キリストの教会は、世界の永遠の希望は、堅固に立ち続けるのです。

THE SPIRIT OF MISSIONS

land, erect buildings, and give personal help of all sorts in time of need.



ARTHUR ROMEYN GRAY
Priest, Educator, Friend
1875—1933

May he rest in peace and may light
perpetual shine upon him.

Across the Secretary's Desk

ON DECEMBER 14, 1932, in St. John's Pro-Cathedral, Shanghai, Bishop Graves ordained Kuo Liang-hsien to the diaconate. There were fifteen clergy in the chancel and the sermon was preached by the Rev. T. Y. Zak. The new deacon is working at Hsiakwan, Nanking.



IT IS A PLEASURE to share a part of a letter that has come to me from my good friend, the Rev. B. S. Kimura, Director of the University Department of *Rikkyo Gakuin*, Tokyo, better known to us as St. Paul's University. He says:

The position of St. Paul's University among the educational institutions in Japan is unique and her chance is great. We are making our uttermost effort to lead our young students to right direction so that they may be the useful and upright gentlemen when they go out into the world. There is a very sound religious re-awakening among our students much inspired by the visit of the members of the Brotherhood of St. Andrew from America last summer and the wise and earnest leadership of our chaplain, the Rev. T. Takamatsu.



MANY CHRISTIAN people have been disturbed by recent statements with regard to the character, purposes, and methods of missionary work. The Foreign Missions Conference of North America, at its recent annual meeting, gave consideration to this situation and reaffirmed its convictions with regard to the purpose and methods of missionary effort in the words of the statements adopted by the International Missionary Council at Jerusalem in 1928, and by the meeting of the same body at Herrnhut, Germany, in 1932. These statements are:

From the Jerusalem Meeting—

"Our message is Jesus Christ. He is the revelation of what God is and of what man, through Him, may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God Incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being."

From the Herrnhut Meeting—

"We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ.

"If we have anything to bring, in the name of God, to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the Church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian Mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God."



A NEW TRANSLATION of the Book of Common Prayer into Chinese has been made, based upon the American revision completed in 1928. The Rev. John W. Nichols, as editor and general guide, has won the gratitude of all his associates for carrying the heavy burden of putting the book through the press, revising proofs, and for the large amount of time and hard work he was called upon to do.



IN A MESSAGE to our Igorot Church people in the Mountain Province of the Philippine Islands, Bishop Mosher tells them that he feels the year 1932 has been a good one:

87 1933 年 3 月号 主事のデスクから。178 頁。

訳出 178 頁左 18 行目～左下 17 行目まで。

私の良き友人で東京の立教大学（私たちには St.Paul's University として知られている）の学長の B・S・木村師（注 1）から届いた手紙の一部を紹介するのは喜びである。

日本の教育機関で立教大学が占める位置はユニークで、とても大きなチャンスがあります。私たちは若い学生を正しい方向に導き、彼らが世間に出たときに有用で公正な紳士であるよう最大限の努力をしています。学生の間では非常に健全な宗教の再覚醒が見られますが、それは昨年夏アメリカから聖徒アンデレ同胞会のメンバーの視察と、立教大学チャプレンの高松〔孝治〕師の思慮深く熱心な指導によって鼓舞されたものです。

注記：SM 誌 1933 年 4 月号によると、ポール・ラッシュは休暇後、帰任のため 1933 年 3 月 13 日に「チチブ丸」で出航した（241 頁）。

（注 1）バルナバ木村重治。

The National Council

Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of the Domestic and Foreign Missionary Society

THE MEETING of the National Council and its Departments scheduled for April 25, 26, 27 was deferred by common consent in response to a questionnaire sent to the members. Bishop Perry's absence in the Orient where he is studying a wide range of problems, made any action by either the Department of Foreign Missions or the National Council seem inexpedient until the Presiding Bishop's findings are known. Changes of administration in the Domestic Missions Department and in the Department of Religious Education suggested the wisdom of delay pending the formulation of new policies. Economy also played its part.

The Department of Finance alone held its stated meeting and upon authority of individual members of the National Council transacted such business as seemed imperative. The next meeting of the National Council will be October 11 and 12.

WHILE EN ROUTE to the Philippine Islands the Presiding Bishop spent a day or two in Japan and made an unexpected Sunday visit to Kyoto. He writes:

A profound impression was made upon me by the quiet spiritual power with which our Church has permeated the life of the city (Kyoto). The thorough system of instruction, the earnest and thoughtful preaching, the reverent devotion of the congregations were very moving and convincing. Most significant to me was the fact that the Church at every point in the city was Japanese, the services conducted, the classes taught, the buildings cared for, by Japanese. There was no suggestion of transplantation. I saw only two American workers in all five parishes.

The religion of these people has become as catholic Christianity always becomes, indigenous to the soil where it grows. This development is due first, of course, to the genius of

the Church, but in Japan largely to the apostolic spirit and the wisdom of successive bishops.

As THE SPIRIT OF MISSIONS goes to press, Bishop Perry is in China whence on May 7 he will depart for Japan. He plans to remain in Japan until early June, participating, while there, in the dedication on May 27 of the first units of St. Luke's International Medical Center, Tokyo, and the observance of the fortieth anniversary of the consecration to the episcopate of the Rt. Rev. John McKim, Missionary Bishop of North Tokyo, and the Rt. Rev. Frederick R. Graves, Missionary Bishop of Shanghai.

READERS OF THE CHURCH press have had opportunity to ponder a tabulation of the giving of the first 262 persons to the Supplementary Offering. It is repeated here as an interesting commentary on the response to this urgent appeal in the interest of our missionary enterprise:

1 at	\$5,000
1 at	1,200
2 at	1,000
8 at from	250 to \$500.
16 at	100
58 at from	12 to 75.
42 at	10
62 at	5
33 at	2 to 3.
39 at	1

One fact not revealed by the tabulation is that practically the entire group is of women and THE SPIRIT OF MISSIONS ventures to ask where in this moment of emergency are the men? As THE SPIRIT OF MISSIONS goes to press the offering has reached \$19,000 of a necessary total of \$158,000.

88 1933 年 5 月号 全国協議会。305 頁。

訳出 305 頁左下 22 行目～右 16 行目まで。

フィリピン諸島に行く途中で、総裁主教は日本に 1 日か 2 日滞在し、予定にない京都視察を日曜日に行った。以下はその報告である。

「聖公会がこの都市（京都）の生活に浸透していった静かな靈力に私は深い感銘を覚えました。完璧な教えの体系、真剣で思慮に富んだ説教、会衆の敬虔な献身は非常に感動的で信服させるものでした。私にとって最も意義深かったのは、この都市の聖公会はあらゆる点で日本的であったという事実です。執り行われた礼拝、教えられた授業、そして日本人によって日本人のために手入れされた建物。そこには移植を示唆するものはまったくありませんでした。全部で 5 つの教会で見たアメリカ人教役者はわずか 2 人でした。

これらの人々の宗教は、公会が常にそうであったように、その場所の土に根付いて育ちました。このような発展は言うまでもなく、第一に聖公会の特質によるものですが、しかし日本では使徒精神と代々の主教の英知に多く負っています。」

『スピリット・オブ・ミッションズ』が出るときは、ペリー主教は中国におり、そこから 5 月 7 日に日本に向けて出発する。6 月初めまで日本に滞在する予定で、5 月 27 日に聖路加国際病院の第 1 病棟の竣工式、北東京伝道主教ジョン・マキム師と上海伝道主教フレデリック・Ｒ・グレイヴズ師の主教職接手 40 周年の祝賀会に出席する。

注記：SM 誌 1933 年 5 月号によると、ジェームズ・チャップル夫妻は定期休暇を英国で過ごすため、1933 年 3 月 3 日に出航した（307 頁）。英国で休暇を過ごした後、ニューヨークに 1933 年 12 月 12 日に到着し、サンフランシスコから「タツタ丸」で出航予定（SM 誌 1934 年 1 月号、53 頁）。

Builders of the Kingdom for Forty Years

Anniversary on June 14 of consecrations of
Bishops Graves and McKim recall years of
consistent and constructive service in Orient

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions, National Council

HALF A PAGE in THE SPIRIT OF MISSIONS for July, 1893, records the consecration on June 14, of John McKim as Missionary Bishop of Yedo, Japan, and of Frederick Rogers Graves as Missionary Bishop of Shanghai and the lower Yangtse Valley. The perspective of forty years proves that the event was one of the most important in the history of the Church in the United States. That June day in 1893 saw the beginning of two missionary episcopates that have deeply influenced the life of two Oriental peoples.

The situation in both countries was curiously similar. Excellent work had been done by devoted pioneers. Chan-ning Moore Williams had resigned his Japanese bishopric in 1889. An interregnum of nearly four years followed. The second Bishop Boone, of China, had died in 1891. Both districts were suffering from a lack of missionary spirit at home, coupled with an attitude of suspicion with regard to the work and the workers.

Elections by the House of Bishops to fill the vacancies were declined by the men chosen and the condition of uncertainty dragged on. In order to obtain first-hand

information, the saintly and statesman-like Bishop of South Dakota, William Hobart Hare, was asked to proceed to Japan to administer the affairs of the

Missionary District of Yedo for six months. His report evidently radically changed the policy of electing to difficult Oriental bishoprics, men with inadequate knowledge of Oriental conditions.

In China the Church's work was centered in Shanghai on the eastern coast, and in Hankow and Wuchang six hundred miles up the Yangtse. Four hundred miles further up the river, in Shasi and Ichang, plans for occupation were under way without much prospect of early success. There were few outstations.

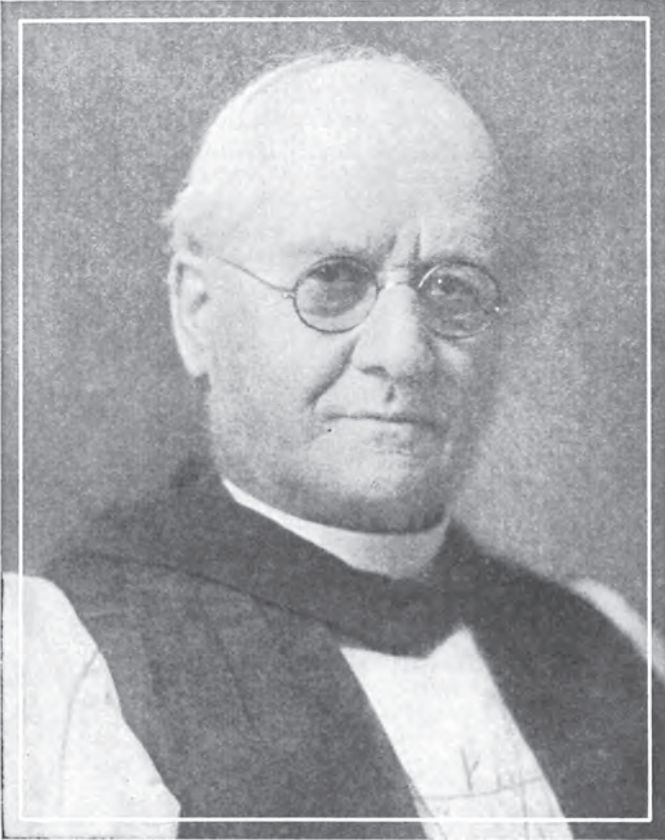
Chinese congregations were all small and the total communicant list was less than a thousand. The Chinese clergy were but a handful, though among them were a Kong Chai Wong and a Yun Kiung Yen.

In Japan similar conditions obtained. There was promising work in Yedo (now Tokyo), Kyoto, and Osaka, but not much else. The clergy were even fewer than in China, though among them were a Motoda and a Naide, destined thirty years later to be consecrated as the first

FORTY years ago, in response to the summons of the House of Bishops, two young missionaries sped across the Pacific and the American continent to New York, to be consecrated, one as Bishop of Shanghai, the other as Bishop of Yedo (Japan). Frederick R. Graves, chosen for the former post, had gone to China in 1881; John McKim, selected for Yedo, had been in Japan since 1880.

Now two score years after that double consecration in St. Thomas' Church, New York, these two men, whose episcopates have witnessed great changes in the Orient, both of State and Church, have responded to the Presiding Bishop's request to come together in Tokyo to celebrate this anniversary. To them THE SPIRIT OF MISSIONS sends heartiest congratulations and good wishes.

THE SPIRIT OF MISSIONS



JOHN McKIM
Missionary Bishop
of North Tokyo
since 1893 has
served the Japan
Mission for fifty-
three years

Japanese bishops. Government regulations restricted missionaries to a radius of twenty-five miles around a treaty port. The communicants numbered just over 1,500.

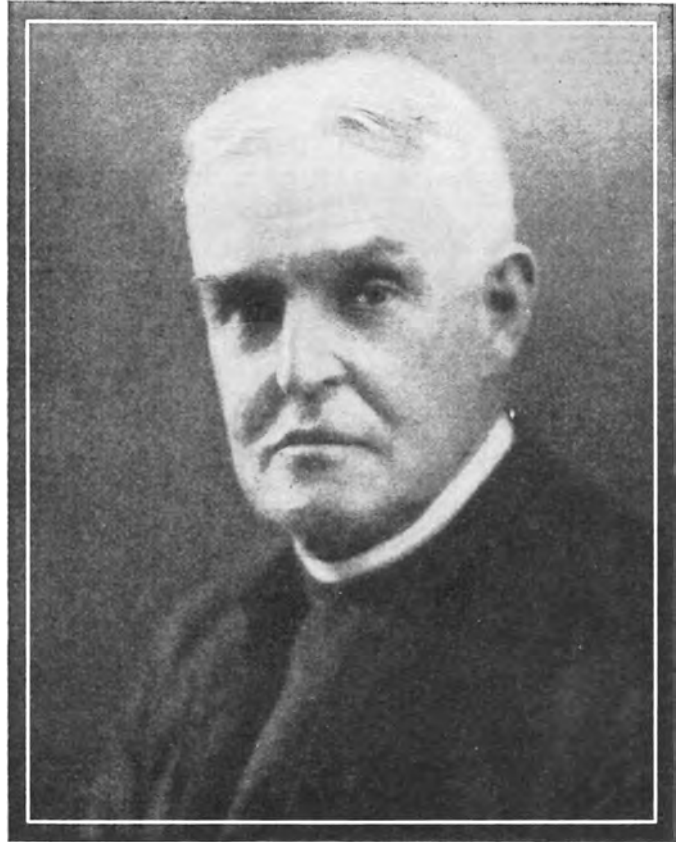
Both the newly consecrated bishops entered upon their difficult task with a background of intimate knowledge and practical experience. Both had the highest ideals for the work committed to their care. Both have proved through the forty years to be real Fathers in God, who cared for and led their fellow workers with sympathy and understanding. Years before both had deliberately decided to accept whatever sacrifices might be involved in

missionary service abroad. They realized they had entered upon no holiday task, no mere incident in an interesting and varied career, but upon a long and sustained effort to interpret Christian convictions and Christian standards of conduct to people, who, at that time, knew little of either.

Bishop McKim and Bishop Graves worked out policies which, though applied to differing conditions, had much in common. Both felt that the work of the Church overseas called for the best trained life that the Church at home could supply. The result has been seen in a working staff, clerical and lay, of

BUILDERS OF THE KINGDOM FOR FORTY YEARS

FREDERICK R.
GRAVES
Missionary Bishop
of Shanghai since
1893 has served the
China Mission for
fifty-two years



fine quality and unusual capacity. No Churchman need apologize, whatever critics may say, for the men and women who have represented and now represent this Church in Japan and China. We may well thank God that men and women such as these have heard and responded to our Lord's request to bear witness to Him. Through good report and ill, through days of promise and through days of discouragement, they carry on. Faithful pastors, successful educators, hard worked physicians, preachers of the Gospel by life as well as by words, they work on, whether the Church at home gives adequate support or not.

The effective missionary must know the language of the people. Therefore required and sustained language study has been a part of the discipline of missionaries in Japan and China. Systematic courses of study were devised, examinations held, and recruits encouraged in all possible ways to understand the genius of the people among whom they worked through knowledge of their language.

With increasing ability to use the language, both in spoken and written form, there has been increase in production of Christian literature. Of course, the Bible and Prayer Book were translated (in whole or in part) in the early days.

Through the years there has been constant effort to perfect these indispensable items of the missionary's equipment. The Church in both Japan and China has its Christian Literature Society, with a long list of published translations to the credit of each and additions each year.

A Christian mission, however well staffed with sympathetic and well trained missionaries, can never be regarded as permanent. It is and it must ever be a forerunner of a national church organized, staffed, and led by the people of the country. Therefore Bishop McKim and Bishop Graves have always considered the training of clergy as of the highest importance and have personally given much time to it. The result is seen in a staff of national clergy several times larger than the staff of ordained missionaries. It includes men of intellectual ability, pastoral zeal, and devoutness of life.

Responsibilities have been passed on to native leaders as rapidly as they have been able to discharge them. The evidence of this is the presence of native clergy at the head of practically all the larger congregations. A meeting of such a diocesan synod as that held in March in the Diocese of Kiangsu (or as we know it, the Missionary District of Shanghai) is an evidence of the completeness with which control of all local ecclesiastical matters has passed from the hand of the "mission" to the hands of the Chinese Churchmen, clerical and lay. The center of unity for both groups is found in the bishop.

As work has grown and congregations

have increased it has become necessary both in Japan and China to divide the original dioceses. Instead of the one Diocese of Yedo there are now the Dioceses of Tokyo, North Tokyo, Osaka, Kyoto, and Tohoku. The Missionary District of Shanghai and the lower Yangtze Valley has been replaced by the Dioceses of Kiangsu, Hankow, and Anking. With the development of diocesan life national Churches have been organized to carry on the work inaugurated in the old days solely through the efforts of missionaries from abroad. The Nippon Sei Ko Kai was organized in 1887. The Chung Hua Sheng Kung Hui was organized in 1912.

Both in North Tokyo and Shanghai, there has been remarkable development of educational and medical work. In 1893 schools like St. Paul's and St. Margaret's, Tokyo, and St. Agnes', Kyoto, were relatively insignificant. Great possibilities lay within them, but were hardly discernible. The same was true of St. John's School and St. Mary's Hall in Shanghai. The newer schools from which come, yearly, new streams of young life were not even thought of.

St. Luke's Hospital, Tokyo, and St. Barnabas', Osaka, were doing a modest work with antiquated equipment. They are today, as they were then, practically the only modern hospitals in the empire under Christian auspices. St. Luke's has just opened the first two units of what will be the most complete medical center maintained by any Christian communion in any mission field. St. Barnabas' does

Congratulations

IN ADDITION TO the Bishops of Shanghai and North Tokyo, the fortieth anniversary of whose consecration occurs on June 14, six other bishops, this month, are observing consecration anniversaries. To them THE SPIRIT OF MISSIONS, on behalf of its many readers, also offers hearty good wishes:

JUNE

11. FRED INGLE, Bishop Coadjutor of Colorado, 1921.
17. BENJAMIN BREWSTER, Bishop of Maine, 1909.
SAMUEL GAVITT BABCOCK, Suffragan Bishop of Massachusetts, 1913.
18. GEORGE CRAIG STEWART, Bishop of Chicago, 1930.
23. T. MOMOLU GARDINER, Suffragan Bishop of Liberia, 1921.
24. STEPHEN E. KEELER, Bishop Coadjutor of Minnesota, 1931.

BUILDERS OF THE KINGDOM FOR FORTY YEARS

its effective work in a new and modern building along special lines of service for women and children.

By 1893 St. Luke's Hospital, Shanghai, already had a record of more than a quarter of a century of effective service. Today that service is multiplied many times, though the St. Luke's buildings are hopelessly out of date. Bishop Graves and his medical staff have excellent plans, unfortunately in abeyance at present, chiefly because of the world economic situation. The first school of western medicine in China was established in connection with St. John's University. It uses St. Luke's as its teaching hospital. St. Elizabeth's Hospital, Shanghai, for women and children, established in the tenth year of Bishop Graves' episcopate is doing a far-reaching work for women and children in quarters that have long since been sadly inadequate to the needs. Wards are crowded, porches, even hallways, are pressed into service for additional bed space.

Growth towards self-support has constantly been held up by Bishop Graves and Bishop McKim as a goal toward which the individual congregations and the national Church should press. In Japan every congregation with a settled Japanese rector is required to provide a part of his support. A number of the congregations are providing the entire support of their clergy. In China, where widespread poverty is a serious barrier to progress, the Diocese of Kiangsu has adopted canons for lay representation in the diocesan synod varying with the extent to which a congregation provides for the support of its pastor.

From Tokyo, Kyoto, and Osaka, in

Japan, from Shanghai and Hankow in China, the Church's work has steadily developed in widening circles. Many of the important cities now have well established centers of Church work. Sometimes these new enterprises were undertaken at the request of representatives of other communions, already on the ground, but conscious of the impossibility of meeting pressing human needs with their own facilities. Each new main station has in turn become a center with its chain of outstations. If one desires to find a practical example of wise concentrations combined with effective diffusion, both North Tokyo and Shanghai are worth study.

Forty years of consistent and constructive service! The Church of today is humbly thankful that the Church of 1893 was guided by God the Holy Spirit, to select and commission these wise and patient sons to be witnesses of the love of the Christ and to be builders of the Kingdom of God.

NOTE—It is manifestly impossible in a single article to tell the detailed story of these two remarkable episcopates. Tremendous changes, both influencing and influenced by the Church in China and Japan, have taken place in the half century which both Bishop McKim and Bishop Graves have spent in the Orient. On many occasions both bishops have written of these happenings and to these writings we would refer our readers who desire more information. Of chief importance are *Recollections 1881-1893* by the Bishop of Shanghai, (pamphlet), and these articles in *THE SPIRIT OF MISSIONS: Ten Years of Church Progress in China* by Bishop Graves; August, 1903, pages 574-87; *Some Recollections of a Bishop in China* by Bishop Graves; June, 1918, pages 409-11; *Twenty-five Years as a Bishop in Japan* by Bishop McKim; July, 1918, pages 475-7; *Pioneering for Christ Jesus in Japan* by Bishop McKim; October, 1931, pages 673-6; November, 1931, pages 741-8.

THE need of the world today is for a witnessing Church, a Church conscious of its mission, venturing greatly for Christ, a Church confident of victory, consecrated to its task. Such a Church can and will permeate human society with new purpose and power, and lead a bewildered people in the way of sanity and peace.—THOMAS C. DARST, Bishop of East Carolina.

89 1933年6月号 40年にわたる王国の建設者たち。〔1933年〕6月14日に催されるグレイヴズ主教とマキム主教の周年祝賀会は、東洋における一貫した建設的な奉仕の歳月を思い出させる。327-331頁。
訳出 327頁～331頁上段〔全文〕。

ジョン・ウィルソン・ウッド民法学博士
全国協議会伝道部門総主事

（記事中央部分の訳）主教会の呼び出しに応じて2人の若い宣教師が急いで太平洋とアメリカ大陸を横断してニューヨークに行った。1人は上海主教として、もう1人は江戸（東京）主教として按手されるために。彼らは、前職のため1881年に中国に行ったフレデリック・R・グレイヴズと、1880年から日本に滞在しており江戸主教に選出されたジョン・マキムである。

ニューヨークの聖トマス教会で2人の按手が行われてから40年、東洋における国家と聖公会双方の激しい変化の目撃者であり続けた2人の主教は、一緒に東京に来て彼らの周年を祝うという総裁主教の要請に応えた。『スピリット・オブ・ミッションズ』は彼らに最大限の祝詞を贈りたい。

1893年7月に出た『スピリット・オブ・ミッションズ』は、6月14日にジョン・マキムが江戸主教に、フレデリック・ロジャーズ・グレイヴズが上海および揚子江の主教に按手された記事に、半ページを割きました。この40年間を振り返ると、それはアメリカ合衆国の聖公会の歴史において最も重要なイベントの1つでした。1893年6月のこの日、東洋の2つの国の人々の生活に深い影響を与えた2人の主教としての活動が始まったのです。

両国の状況は奇妙なほど似ていました。当時、献身的なパイオニアによって見事な事業がなされていました。チャニング・ムーア・ウィリアムズは1889年に日本の主教職を辞任していました。その後ほぼ4年の空白期間が続きました。中国の2人目のブーン主教（注1）は1891年に他界しました。両伝道教区は本国の伝道精神の欠如に加え、事業と教役者に対する懐疑的な態度に悩まされていました。

空白を埋めるための主教会による選挙は代議員によって拒否され、はっきりしない状況が続きました。直に情報を得るために、高德で政治的手腕のあるサウスダコタ主教ウィリアム・ホバート・ヘアが日本に行って、半年間江

戸伝道教区の問題の処理に当たるよう要請されました。彼の報告によって、東洋の状況について十分な知識のない者を、困難な東洋の主教職に選出する方針が急激に変わったのは明らかでした。

中国では聖公会の事業は東海岸の上海と、揚子江の 600 マイル上流に位置する漢口および武昌に集中していました。さらに 400 マイル上流にある沙市と宜昌でも布教計画が進められていましたが、早期の成功を望める状況ではありませんでした。支所はほとんどありませんでした。中国の会衆はいずれも小さく、受聖餐者の数は 1,000 人に達しませんでした。中国人聖職者もほんの一握りしかいませんでしたが、そのなかにはコン・チャイ・ウォンとユン・キュン・イエンが含まれていました。

日本でも似たような状況が起きていました。江戸（現在の東京）と京都と大阪は活動の見込みがありましたが、それ以外はあまりありませんでした。聖職者の数は中国よりも少ないほどでした。しかしそのなかには 30 年後に最初の日本人主教となる運命にあった元田〔作之進〕と名出〔保太郎〕がいました。政府の規制は、宣教師の活動を条約港から半径 25 マイルに制限しました。受聖餐者は 1,500 人をわずかに越える程度でした。

新しく按手された 2 人の主教は、深い知識と実際の経験をバックグラウンドとして困難な任務に乗り出しました。どちらも自分たちに任された仕事に対して極めて高い理想を持っていました。2 人は 40 年間を通して、共感と理解をもって仲間の教役者を思い導いた師父であることを証明しました。2 人はそれ以前から海外の伝道奉仕がどれほどの献身を求めようと、それを受け入れることを固く決意していました。彼らは自分が休日のない仕事を手がけること、単に興味深く変化に富んだキャリア的一幕ではなく、キリスト教の信念とキリスト教の行動基準を、当時いずれもほとんど知らない人々に伝える、長くたゆまぬ努力に乗り出すのだということを知っていたのです。

マキム主教とグレイヴズ主教が考え出した方針は、異なる状況に適用されたにもかかわらず、多くの共通点がありました。2 人とも、海外における聖公会の仕事は、本国の聖公会が供給し得る最良の訓練された人材を必要とすると感じていました。その結果は、聖職者と信徒を問わず、素晴らしい資質と並はずれた能力を持ったスタッフとなって現われました。かつて日本と中国の聖公会を代表した、そして現在代表している男女のことで、どのような批判がましいことが言われようと、聖公会員は謝罪する必要はありません。私たちは、これらの男女が主の証人になれという主の要求に耳を傾けて応え

たことを神に感謝すべきでしょう。彼らは良い報告や悪い報告を通して、希望が持てる日々を通して、そして失意の日々を通して、働き続けているのです。忠実な牧師、成功した教育者、激務に従事する医師、生活と言葉で福音を伝える説教師、彼らはみな本国の聖公会のサポートが十分であろうとなかろうと働き続けているのです。

有能な宣教師は人々の言葉を知らなければなりません。それゆえ必要な言葉を継続的に学習することは、日本と中国の宣教師の訓練に欠かせませんでした。言葉の知識を通じて彼らが働きかける国民の特質を理解するために体系的な学習課程を考案し、試験を実施し、ありとあらゆる方法で新人の募集を促進しました。

言葉を話すことと書くことの高まるにつれて、キリスト教の出版物の製作も増えました。もちろん聖書と祈祷書は早い時期に（全部または一部）翻訳されました。宣教師の必需品である出版物を完璧なものにするための一貫した努力が長年続けられてきました。日本と中国の聖公会はキリスト教出版会を持っており、それぞれの出版物の翻訳の長いリストは毎年追加されています。

しかしながら共感の持てる良く訓練された宣教師を揃えた聖公会ミッションは、決して永遠のものともみなされてはなりません。それはあくまでも現地の人々によって組織され、人員を備え、指導される現地人教会の先駆けであり、また常にそうでなければならないのです。それゆえマキム主教とグレイヴズ主教はいつも聖職者の訓練を最重要に考え、自らそれに多くの時間を注いだのです。その結果は現在現地人聖職者の数が、按手された宣教師の数倍に達していることに現われています。そのなかには知的能力に優れた者、牧師の熱情を備えた者、敬虔な生活を送る者などが含まれます。

責任を現地の指導者に渡すことが可能になり次第、そのようにしてきました。それが可能になったという証拠は、ほとんどすべての大きな会衆のトップが現地人宣教師によって占められていることです。3月に江蘇〔伝道〕教区（もしくは私たちの言う上海伝道教区）で開かれた教区会の会議では、現地の教会関連のすべての事項の管理が完全に「ミッション」から聖職者と信徒を含め中国の聖公会員に手渡された証拠です。聖職者と信徒のグループの統一の要は主教です。

事業が発展して会衆が大きくなると、日本でも中国でも最初の〔伝道〕教区を分割することが必要になりました。以前は江戸〔伝道〕教区が1つあっ

ただけでしたが、現在は東京、北東京、大阪（注2）、京都、東北の〔伝道〕教区があります。上海と揚子江伝道教区は、江蘇、漢口、安慶の教区に代わりました。教区生活が発展するに連れて、現地人教会はかつて海外からの宣教師だけで始められた事業を継続できるように組織されました。1887年には日本聖公会が設立されました。1912年には中華聖公会が組織されました。

北東京でも上海でも教育事業と医療事業が著しく発展しました。1893年には東京の立教学校や立教女学校、京都の平安女学校といった学校は、どちらかと言えば取るに足りないものでした。それらには大きな可能性がありましたが、それはほとんど認識できませんでした。同じことは上海の聖約翰学校と聖マリア女学校についても言えました。これらから次々と新しい学校が生まれ、毎年続々と若者が卒業するなどということは、考えもしませんでした。

東京の聖路加病院と大阪の聖バルナバ病院は、時代遅れの装備で細々と活動していました。今日それらは、かつてもそうであったように、キリスト教の援助を受けた帝国で唯一の近代的な病院です。2棟がオープンしたばかりの聖路加病院は、あらゆる宣教地のあらゆるキリスト教派によって運営されている施設のなかで最も完全な医療センターです。聖バルナバ病院は婦人科と小児科を備え、新しい近代的な建物で効果的な医療を行っています。

上海の聖ルカ病院は既に1893年までに四半世紀以上も効果的な活動をしていました。今日、その活動は数倍の規模に達していますが、聖ルカ病院の建物は絶望的なほど時代遅れです。グレイヴズ主教と彼の医療スタッフは素晴らしい計画を立てましたが、残念ながら現在主として世界経済の理由で一時的に中断しています。中国で最初の西洋医学の学校が聖約翰大学と関連して創設されました。聖約翰大学は聖ルカ病院を教育病院として使用しています。グレイヴズ主教が主教職に就いて10年目に女性と子供のために建てられた上海の聖エリザベス病院は、地域の女性や子供のために広範囲におよぶ事業を行っていますが、悲しむべきことにかなり以前からニーズに十分応えられなくなっています。病棟はすし詰め状態で、追加のベッドのスペースを確保するために玄関、さらには廊下まで使っている状態です。

グレイヴズ主教とマキム主教は、自給に向けた成長を、個々の教会と現地の聖公会が突き進むべき目標として絶えず掲げました。日本では日本人の牧師を抱えている教会は、牧師の生活費の一部を出すことが求められます。多数の教会が自分たちの聖職者の一切の生活費を出しています。中国では貧困

が広がっていることが進歩を妨げる重大な障壁となっていますが、江蘇教区では会衆が牧師の生活費を出す額に応じて教区会の会議における信徒の代議員数を定める規則を採択しました。

日本では東京、京都、大阪から、中国では上海、漢口から、聖公会の事業は絶えず同心円状に拡大してきました。いまでは重要な都市の多くは聖公会の事業の確固とした中心を持っています。新しい事業が他の教派の代表の要請で企てられることもあります。これらの教派は既に進出してはいるけれど、自分たちの施設では人々の差し迫った必要に応えられないことを自覚しています。新しい拠点はそれぞれ順々に一連の支所の中心となっていきました。効果的な広がり結びついた賢明な集結の実例を見なければ、北東京と上海は研究するに値します。

まさに一貫した建設的な奉仕の 40 年！今日の聖公会は、1893 年の聖公会が神の聖霊に導かれて、これらの賢く忍耐強い息子たちを選び出し、キリストの愛の証人となり、神の王国の建設者となるよう委任したことに心から感謝します。

注記：これらの 2 人の卓越した主教について 1 回の記事で語り尽くすことが不可能であることは明白である。マキム主教とグレイヴズ主教が東洋で過ごした半世紀に、中国と日本の聖公会には、影響を与え、ともに、影響されもした激しい変化が起こった。多くの場合に両主教はそれらの出来事について報告しており、より詳しい情報が知りたい読者にはこれらの記事を参照されたい。以下に主なものを挙げる。上海主教の『回想 1881-1893』（パンフレット）、および『スピリット・オブ・ミッションズ』に掲載された以下の記事：グレイヴズ主教の『中国における聖公会の 10 年間』（1903 年 8 月、574-587 頁）と『ある中国主教の回想』（1918 年 6 月、409-411 頁）、マキム主教の『日本における主教としての 25 年間』（1918 年 7 月、475-477 頁）と『日本におけるイエス・キリストの先駆け』（1931 年 10 月、673-676 頁、1931 年 11 月、741-748 頁）。

（記事中央囲み記事の訳文）

祝賀

〔1933 年〕6 月 14 日に 40 周年祝賀会が行われる上海と北東京の主教に加えて、今月以下の 6 人の主教が按手周年記念を祝う。『スピリット・オブ・ミッションズ』は多くの読者を代表して心から祝賀を贈る。

6 月

11 日 フレッド・イングレイ、コロラド補佐主教、1921 年

- 17 日 ベンジャミン・ブリュースター、メイン主教、1909 年
サミュエル・ギャヴィット・パブコック、マサチューセッツ補佐主教、
1913 年
- 18 日 ジョージ・クレイグ・スチュワート、シカゴ主教、1930 年
- 23 日 T・モモル・ガーディナー、リベリア補佐主教、1921 年
- 24 日 スティーヴン・E・キラー、ミネソタ補佐主教、1931 年

注記：（写真解説の訳文）

- ・ジョン・マキム。北東京伝道主教。1893 年（注 3）から 53 年間日本ミッションに奉仕してきた。
- ・フレデリック・R・グレイヴズ。上海伝道主教。1893 年（注 4）から 52 年間中国ミッションに奉仕してきた。

（注 1）中国伝道第四代主教。初代中国伝道主教ブーンの子息。

（注 2）大阪地方部（日本聖公会）または大阪伝道教区は、米国聖公会管轄の伝道教区ではなく、英国教会系ミッションの管轄。米国聖公会管轄の京都地方部（または伝道教区）のなかに、大阪市内の諸教会や伝道地区が存在する。

（注 3）1880 年の誤り。

（注 4）1881 年の誤り。

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accompanied by the Bishop of Tohoku went on May 12, Bishop Perry addressed a thousand students and teachers, attended a banquet given by the Mayor of the city, preached in St. Paul's Church in the evening and was the guest of the congregation at a reception after the service.

That night Bishop Perry had his first experience in a Japanese Inn which he professed to find very comfortable. The next morning after helping to cook his own breakfast he called on the Governor and the Mayor and at noon left for Aomori.

At Aomori, the Mayor put his official car at the disposal of the Bishop, and gave a banquet in his honor which was followed by a service in St. Andrew's Church. And the inevitable reception!

An early start was made the next morning for Hirosaki, where the Presiding Bishop assisted in the celebration of the

Holy Communion and preached. After the service and a welcome meeting given by the congregation and the city officials, the Bishops, Mrs. Perry, and Mrs. Binsted were the guests of the Rev. and Mrs. S. Nakamura for luncheon. A hurried visit was made to the park and by two o'clock the party was on its way to Akita for the evening service.

In Akita the visitors were the guests of the Rev. E. R. Harrison, priest-in-charge of St. Saviour's Church.

A short visit to St. Peter's Church, Yamagata, completed Bishop and Mrs. Perry's stay in the Tohoku. Their sympathetic understanding of mission problems and their keen appreciation of the spiritual and cultural development of Japan, won for themselves the lasting affection of all whom they met. They left a deep spiritual impression upon the Church in the Tohoku.

Japanese Emperor Receives Bishop Perry

As descendant of Commodore Perry, Presiding Bishop's visit to Japan arouses great popular interest. St. Paul's University visited

RETURNING TO Tokyo on May 16, Bishop Perry officially visited St. Paul's University and Middle School the next afternoon. Heavy rain made it necessary to abandon the outdoor program which had been planned for the inner quadrangle. Consequently only about 350 (all who could crowd in the biggest classroom) of the 1,550 university students, could hear him. This suggests one of the urgent needs of the university. With no auditorium it is impossible to assemble the entire student body except out-of-doors, which, of course, is feasible only in good weather.

After the university assembly, Bishop Perry spoke briefly from the balcony of the middle school to the five hundred middle school boys.

The next morning Bishop Perry was celebrant at the corporate Communion of the university and middle school in the

university chapel. The Rt. Rev. John McKim read the Gospel, the Rt. Rev. C. S. Reifsnider, and the Rev. Takaharu Takamatsu assisted in communicating the 250 students and teachers who received. This is believed to be the largest number of men and boys to have ever participated in a communion service in Japan.

Immediately afterwards Bishop Perry was rushed away to the American Embassy to prepare for his presentation to the Emperor at the Imperial Palace. Of this audience *Yomiuri Shimbun* (a Tokyo newspaper) for May 18, said:

The Rt. Rev. James DeWolf Perry, Presiding Bishop of the American Seikokwai and the grand-nephew of Commodore Perry who rendered great services in starting the friendship between Japan and the United States of America arrived in Japan on May seventh. This morning Bishop Perry accompanied by the American Ambassador, the Hon. Joseph Clark

JAPANESE EMPEROR RECEIVES BISHOP PERRY



FACULTY, ST. PAUL'S UNIVERSITY AND MIDDLE SCHOOL GREET BISHOP AND MRS. PERRY

At the garden party given at the home of the Rt. Rev. C. S. Reifsnider, President of the University, the Rev. Shigeo Kojima, and the Rev. Takaharu Takamatsu made the welcoming addresses

Grew, went to the Imperial Palace. At ten o'clock, His Imperial Majesty received the Bishop in audience in Hoo Hall. Bishop Perry presented his compliments to the Imperial family, which were translated by Court Attendant, Mr. Mitani.

Perhaps the event which attracted the greatest popular interest was Bishop Perry's meeting with Mrs. Tsuruyo Toda Juuji, the grand-niece of Toda Izunokami, reputed to be the first person to greet Commodore Perry on landing at Uraga. Of this event the Tokyo *Asahi* for May 17 said:

One of the opportunities Bishop Perry had hoped for in coming to Japan was to be able to meet and talk with the grand-niece of Toda Izunokami. The Hon. Eikichi Hitta, M.P., for Gifu Prefecture was the go-between in arranging for an opportunity for these two descendants of the first two representatives of America and Japan in that historical incident to meet each other. The date and place of meeting has been arranged for June first at Uraga, Kurihama, two days after the Bishop returns from his Kwansai inspection tour. This spot is the exact place where their two famous ancestors met eighty years ago next month. Mr. Edwin L. Neville, Counsellor of the American Embassy and a representative of the Foreign Office will accompany Bishop and Mrs. Perry to Uraga for this pilgrimage,

where he will see the memorial to Commodore Perry as well.

Tsuruyo Toda, who married with Mr. Juuji, a barber in Koishikawa Ward (of Tokyo) and who works very hard each day assisting her husband in his barber shop, spoke of the coming interview and meeting with famous Bishop Perry as follows:

"I should like to see Bishop Perry very much. Even a glance at him if I could. All my family have talked much about Bishop Perry, and the members of my family have taken from our treasure storehouse a very old woodblock made in 1853 of Commodore Perry and other treasures handed down since that time to talk about and show our friends since we heard of the visit of Bishop Perry to Japan. I can hardly wait for the day we can meet down in Kurihama, though I am much afraid of meeting him in my present poor situation. I am going

to report this good news to the spirits of my ancestors at the grave of the Toda Family in Renkoji in Hong (Tokyo)."

Bishop Perry when interviewed on the Campus of St. Paul's University, said:

"It will be a very great privilege for me to meet the grand-niece of Toda Izunokami who welcomed my own ancestor to Japan and that is the reason why I have decided to meet her in Kurihama. Both the officials of the American Embassy and of the Foreign Office have recommended that I include a visit to Uraga in my itinerary. I have long waited for this opportunity to see the spot where Commodore Perry landed in Japan."

Next Month

THE SPIRIT OF MISSIONS
for August will present
in picture and story the
impressive dedication ceremonies of St. Luke's International Medical Center, Tokyo, in which, on June 4-5, the Presiding Bishop participated, and other features of his month in Japan. Do not miss this issue!

90 1933年7月号 日本の天皇がペリー主教を迎える。ペリー提督の子孫であるペリー〔米国聖公会〕総裁主教の訪日は、多くの国民の関心を呼び起こした。立教大学訪問。374-375頁。
訳出 374頁下段～375頁〔全文〕。

ペリー主教は〔1933年〕5月16日に東京に戻り、翌日の午後、立教大学と立教中学校を公式訪問した。あいにくの大雨のため中庭で計画されていた屋外プログラムは中止を余儀なくされた。そのため総裁主教の声を聴くことができたのは、1,550人の大学生のうち約350人（最も大きい教室に集まることのできた全員）のみだった。これも大学の緊急の必要の1つを示唆している。講堂がなければ学生全員が集まることは屋外を除いて不可能である。が、もちろん屋外は好天時に限られる。

大学集会の後、ペリー主教は中学校のバルコニーから500人の中学生に向かって短く話した。

翌日の朝、ペリー主教は大学礼拝堂で大学と中学校の合同聖餐式で司式を務めた。ジョン・マキム主教は福音書を読み、C・S・ライフスナイダー主教と高松孝治師は250人の学生と教師が聖餐にあずかるのを補佐した。これは日本で行われた聖餐式で最大の参加人数であると思われる。

その後直ちにペリー主教はアメリカ大使館へ急行して、皇居で天皇に謁見する準備をした。5月18日付読売新聞（東京の新聞）は、この謁見の様相を次のように報じた。

5月17日、米国聖公会の総裁主教で、日本とアメリカ合衆国との間の友好関係の樹立に大きな貢献をしたペリー提督の又甥であるジェームズ・デウォルフ・ペリー師が来日した。今朝、ペリー主教は駐日アメリカ大使ジョセフ・クラーク・グルー氏に伴われて皇居に参内した。10時に天皇陛下は鳳凰の間で主教を引見された。ペリー主教は皇室に対する賛辞を述べ、三谷侍従長がこれを通訳した。

おそらく最も多くの国民の関心を引いた出来事は、ペリー主教とペリー提督が浦賀に上陸したときに最初に接見した戸田伊豆守の又姪に当たる戸田ジュウジ夫人のツルヨとの会見であろう。これについて東京の5月17日付朝日新聞は、次のように伝えた。

ペリー主教が今回の訪日で期待していた機会の1つは、戸田伊豆守の又姪と会見することだった。岐阜県の代議士ヒッタ・エイキチ氏が橋渡し役と

なって、あの歴史的事件における米国と日本の最初の代表の2人の子孫が互いに会見する手配を整えた。会見の日と場所は、主教が関西視察旅行から戻った2日後の6月1日に浦賀の久里浜と決まった。それは80年前の翌月に2人の有名な先祖が会ったまさにその場所である。この巡礼には米国大使館の参事官エドウィン・L・ネヴィル氏と、外務省の代表1人がペリー主教夫妻に同行して浦賀に行き、そこで主教はペリー提督の記念碑も見るとであろう。

戸田ツルヨは小石川（東京）で理髪店を営んでいるジュウジ氏と結婚し、毎日夫の仕事を手伝って忙しく働いているが、有名なペリー主教との来たるべき会見について次のように語った。

「私はペリー主教にお会いするのをとても楽しみにしています。私の家ではみなペリー主教のことについてよく話しています。家族は蔵から1853年に作られたペリー提督のとても古い木版画を取り出して話題にし、ペリー主教が日本にお越しになると聞いたときから友人たちに見せています。私は久里浜に行ってお会いする日が待ち遠しいです。私の今の貧しい境遇でお会いするのは大変心苦しい。この吉報を本郷（東京）の蓮光寺にある戸田家の墓で先祖の霊に報告するつもりです。」

ペリー主教は立教大学でインタビューに答えて次のように語った。

「私自身の先祖を日本で迎えてくれた戸田伊豆守の又姪と会えるのは大変光栄であり、そのために私は久里浜に行くことを決意したのです。アメリカ大使館と外務省の役人も、浦賀の訪問を旅程に含めることを勧めました。私はペリー提督が日本に上陸した場所を見る機会をずっと待っていました。」

来月号

『スピリット・オブ・ミッションズ』8月号は、6月4-5日に総裁主教が列席した聖路加国際病院の印象深い落成式の模様を写真と文で紹介するほか、主教の日本滞在に関するその他の記事も掲載します。お見逃しなく。

注記：（写真解説の訳文）

- ・ペリー主教夫妻を迎えた立教大学と立教中学校の教師陣。立教大学総理C・S・ライフスナイダー師の家で行われたガーデンパーティーで。小島茂雄師と高松孝治師が歓迎の辞を述べた。



BISHOP PERRY, at the Perry Memorial at Kurigahama, meets Mrs. Toda, great-granddaughter of Lord Toda of Izu, who received his grand-uncle in 1853. Others in the group include Bishop McKim, Mrs. Perry, Ambassador and Mrs. Grew, and Ensign Toda. (*See page 453*)

- 91 1933/8 "A Great Door and Effectual is Opened"; On invitation of the Bishop of New York, Bishop Perry makes formal statement, after three months in Orient, in New York Cathedral.

The Spirit of Missions

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"A Great Door and Effectual is Opened"

**On invitation of the Bishop of New York,
Bishop Perry makes formal statement, after
three months in Orient, in New York Cathedral**

By the Rt. Rev. James DeWolf Perry, D.D.
Presiding Bishop and Bishop of Rhode Island

ST. PAUL wrote to his friends as he carried the Gospel westward into Europe, "a great door and effectual is opened unto me, and there are many adversaries." Since that moment the cause of Christian missions has never undergone such anxious consideration nor critical scrutiny as now. There are many reasons for this. The earnest and generous support given for a century to the work of the Church on its frontiers has suffered from the sudden shrinkage of resources and the consequent fear of costly enterprise. The frontiers, also, have vanished under the light of expanding horizons. Ancient empires, until recently unknown, and vast spaces just now explored have become included in a world-wide neighborhood. When it becomes possible to circle half the earth in the time taken a century ago to journey from Boston to New York; when forces set in motion here are communicated a few seconds later to central China, thoughts of difference as of distance become minimized. The primary purposes of missionary enterprise are called in question; methods once spontaneously used are subjected to the test of standardization; in an age when the passion for analysis gives full play to criticism the missionary personnel also is brought to scrutiny.

The so-called "Laymen's Inquiry" organized three years ago, and reported eight months ago, is the most recent and complete expression of such changing attitude. Its object, as stated, was praiseworthy and was at first universally acclaimed. Like every effort undertaken on behalf of human kind, the work of missions requires constant appraisal; the work-

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ers at home and abroad invite it and benefit from it. The result of the Inquiry, like every observation regarding the supreme task of ministering to men, must be studied and itself appraised on the ground which it concerns and in the light of actual conditions. For this reason I have refrained from formulating, still more from stating, any opinion on the subject until I had made official visitations to the foreign missions of our Church to see and know in what respects the findings and recommendations of the report, and of many recent utterances, bear upon the existing situation in the mission field. With the report and the discussions regarding it in mind and with the desire for direct knowledge of the Church's work, I have spent the past three months with our missionaries, with public officials, and others whose observations of the subject would be of most value, in all parts of the Philippine Islands, of Japan, and in large sections of China.

Whether in the thrill of first observing or in rethinking missions, the thing that matters, that which is primarily and ultimately at stake, is the Christian religion. It was Christian faith in all its fullness which impelled the missionaries to their task. It is the presentation through life and teaching of the truth revealed in Christ to which they give themselves even unto death. Only in the light of such purpose inspired by conviction can the case for or against foreign missions be understood: only by those who share that faith can the question be correctly judged. Whether a verdict on the subject proceed from the parishioner of a long established parish either measuring the worth of his religion by benefits received and costs incurred, or giving his utmost for the declaration of God's love toward man; whether the verdict comes from the casual traveller, or from commissions with mind set upon appraisal, the conclusion stated gains its value from the spiritual point of view whence it proceeds. The missionary motive had its origins in the whole of Christian experience. By no less complete standard can the results be measured.

After visiting a Church compound in a Japanese or Chinese city and watching the transformation wrought in a whole community through the power of faith, through the work of Christian education, and through the Grace of God communicated in the Christian sacraments, what can one think of an appraisal passed upon this modern miracle by a report in which the essentials of Christianity are tacitly ignored or explicitly denied? In the volume of that report there is no acknowledgment of the Incarnation which is the source of Christian faith; no mention of the Holy Spirit, the living power which vitalizes and perpetuates the faith; no place left for the sacraments by which the same power is conveyed to the individual believer. These are dismissed by the authors of the book as "doctrine", that is *teaching*. I would say for our Christian missionaries that to this teaching they are intelligently and devoutly loyal, that by it their great power is to be explained, and that without it the reason and content of their mission would be lost. Missionary priests and very many of their Christian converts in our foreign Church schools and universities are scholarly men engaged in progressive study and teaching. They have not been encouraged to find as the introduction to a survey of their work, an interpretation of religion in the terms of an enfeebled and outgrown theology which has lost its grasp upon the central truths and fallen back on moral platitudes.

“A GREAT DOOR AND EFFECTUAL IS OPENED”

I realize that this statement in *Re-Thinking Missions* is the result of composite religious thinking formulated as a compromise to be accepted by a heterogeneous group. But composite thinking is unsafe ground on which to build. An amiable faith which rests on ambiguities and spends itself on expressions of good will has neither convincing nor converting power. The only firm foundation of sound work is honest thinking. We owe to our missionaries not only financial but intellectual support which will assure them that the convictions they hold are shared by us, and that the strong ground on which they stand shall not, with our consent, be taken from beneath their feet.

Early in June, I took part with the bishops, clergy, and other representatives from all dioceses of the Japanese Church in commemorating the centennial of the Oxford Movement, an event which in a few months we shall be celebrating in this country. Only one Englishman or American was heard at the meeting which I attended, and he in the Japanese tongue. The ardent speeches of the young clergy and professors of Japanese parishes and universities proved that the revival of learning in the Catholic Movement of a hundred years ago had been understood and appropriated by the reborn nation on the Pacific. This happened without distinction between schools of thought, and without partisan alignment. I saw no evidences of such unintelligent and unchristian divisions in our Church on its new soil in China and Japan. One need only watch, as our brethren in those countries watch, the mental and spiritual regeneration of vast populations under the awakening touch of Christ to understand His words, “I am the Truth.”

Christian and non-Christian: the intellectual and spiritual contrast between these two marks the line of ineradicable difference drawn unmistakably and unalterably across the Orient. The life and thought appearing on one and the other side of that great divide are engaging the attention of the East today. The division is no longer attended with suspicion or hostility. The attitude on both sides is one of cordial and sympathetic understanding. A non-Christian Chinese official of an inland city said to me, “All prejudice is gone. The doors are wide open to you. Come and give us all teaching that you have.” We heard Japanese officials of the Department of Education say repeatedly that no education can result in the building of good citizenship which is not based upon religious instruction, and one of them, not a Christian, confided in us that when saying this he meant Christian instruction.

Do not mistake. However friendly the relation between Christians and non-Christians, the line of separation is not blurred. It is not true that the differences between them are being overlooked in the attack against non-religion. The devotion of Japanese to their ancient faiths would put some Christians to shame. On the other hand, Christian literature and architecture, Christian music and all forms of religious expression in art and hymnody and liturgy are cultivated and demanded by the new adherents to the Christian faith. They are not attracted nor are they helped by hands which relax their hold on the verities and symbols of the faith committed to them.

In the whole process of imparting and cultivating the Christian faith and life the constant factor is the same visible entity which our Lord left with His disciples. At the center of the Gospel is the Church. It is the body through which the Spirit of

THE SPIRIT OF MISSIONS



BISHOP PERRY PREACHES WHITSUNDAY SERMON IN ST. PAUL'S UNIVERSITY, TOKYO

This service which was entirely in English, was the only occasion on which Bishop Perry preached while in Tokyo. Included in the procession are the Director of the University, and the Deans of the College of Arts and Junior College

Christ has become communicated and energized in all the world throughout the ages. Any attempt, as conspicuously proved of late, to conceive the Christian mission other than embodied in the Church, describes such things as dreams are made of. The suggestion that an organization emerge from evangelistic and philanthropic efforts in the mission field, setting up, in place of the Church, a voluntary administrative body is economically unsound and untrue to all Christian experience.

The final answer to this and to other similar proposals of sporadic religious bodies comes from our missions in Japan and China. There is a Church which planted like a seed in good ground, has become as all Catholic Christianity becomes, indigenous to the soil where it grows. Our Church in each of these two countries, founded by bishops of America and England, is now a flourishing and autonomous body, national in organization and in spirit. Two of the ten diocesan bishops in Japan are natives. Recently the fifth Chinese bishop has been consecrated. In cities and towns and country districts you find congregations of Christian people governed by their own vestries, led by their own priests in the historic liturgy in their own tongue. I have found them gathered in cathedrals and parish churches of great beauty. The last of these, in Utsunomiya, given by the Woman's Auxiliary of the Diocese of New York, I helped to consecrate. In all these places you can find the people partaking of their worship with such intense devotion as can be felt and expressed only by those who have been willing to sacrifice all else, and to incur suspicion, solitude, and persecution that they might win Christ. If you could see the faces of men and women standing at the font for baptism, and at the altar for confirmation, or kneeling to receive the sacrament you would know the spirit of Christianity in China, Japan, and the Philippines.

The question has been asked and recently grown current, why should a Church,

especially in Japan which has gained such strength and independence, require the continued support of its foreign friends? The answer becomes apparent at close range. It is inherent in the long-standing relations between American and native Christians. It has been made clear to me by diocesan and parish boards and vestries in all parts of the Empire. Their aim is complete independence within twenty-five years. Meanwhile our sponsorship for the Church in both Japan and China is a source of material and spiritual strength, a stabilizing influence and a bond of unity. It is vital to the fulfillment of our common purpose in those lands of destiny. They are now standing at the dawn of a day which will witness at its zenith the ascendancy of Christian faith and Christian fellowship. The fulfillment of that hope will be found in our historic Church which in Japan and China is now a fact and not a project. It brings freedom from foreign domination and freedom from sectarian labels. At such a moment every consideration of honor and wise foresight forbids us to relinquish an iota of the responsibility that our Church in America assumed as pioneer, or of the coöperation that is ours to give.

One important factor of the obligation which we hold is the quality of leadership in the person of our missionaries. The captious criticism too often aimed at them I saw nowhere justified. In such a huge organization as the Christian forces at the front, weak spots, of course, appear. It was my privilege to meet the representatives of many religious bodies and I found them to be men and women of whom their missionary societies may be proud. The bishops and clergy, the teachers, physicians, nurses, and lay officials of our Church have become sources of moral, intellectual, and spiritual power in their several communities. They bear their burdens and responsibilities with fortitude and wondrous skill. They are your emissaries dependent on your confidence, your prayerful thought, and your support. They are the representatives as well, at vitally important places, of causes which you hold most dear.

On Whitsunday at our dedication of St. Luke's International Hospital in Tokyo, a glorious event which marked the consummation of anxious expectation for twenty years in two continents, I pledged continued interest in the purposes which that institution, under the leadership of Dr. Rudolf Teusler, represents. In the great public meeting on the next day, attended officially by the Imperial family and representatives of Church and State, the Minister of Foreign Affairs said in words, echoed also by the Governor, "St. Luke's Hospital will serve as an important link in the cordial relations between Japan and the United States contributing through their friendship and coöperation to the peace of the whole world." This is the note of expectation and of good will addressed by the Eastern world to Christian America. I echo it as I have heard it voiced by Christian congregations, by official conversations, in public assemblies, and at council tables. I picture it as I have seen it written on the up-turned faces of thousands and thousands of our brethren and children in the Church pledging their love and loyalty, pleading for our help.

The Presiding Bishop's visit to the Orient aroused a great popular interest. One evidence of this was the completeness with which the newspapers covered his activities. The *Japan Advertiser* was especially generous in the space devoted to the Presiding Bishop's visitation and the Editors are indebted to that paper for much of the information contained in the present issue. The Editors wish also to express their appreciation of the fine coöperation of Paul Rusch.

- 91 1933年8月号「有力な働きの門がわたしのために大きく開かれている」。3か月の東洋視察を終えたペリー主教がニューヨーク主教の招きに応じてニューヨーク大聖堂で公式声明を出す。419-423頁。
訳出 419頁～423頁〔全文〕。

神学博士ジェームズ・デウォルフ・ペリー主教
総裁主教兼ロードアイランド主教

聖パウロは福音を携えて西方のヨーロッパに伝えるときに、友にあてて「有力な働きの門がわたしのために大きく開かれているが、敵対者も多い」と書きました。そのとき以来、今日ほどキリスト教の伝道の大義が危ぶまれたことも、批判的に吟味されたこともありません。これには多くの理由があります。1世紀にわたり聖公会の辺境の地における事業に与えられてきた真剣で寛大な支援は、突然供給源が縮小し、したがって高価な事業が懸念されるようになりました。地平線が拡大するに連れて辺境の地も消えていきました。最近まで知られていなかった古代の帝国や、探検されたばかりの広大な空間が、世界中に広がる近隣地に含まれるようになりました。1世紀前ならボストンからニューヨークに行くのにかかる時間で地球を半周することが可能となると、ここで動いた力が数秒後には中国の中心に伝えられるようになります。距離の差という考えは最小限になります。伝道事業の主目的に疑問が投げかけられています。これまでのおのずと用いられてきた方法が、標準化の試練に曝されます。分析に対する情熱が存分に批判される時代には、伝道に従事する人材も厳しく吟味されます。

いわゆる「信徒調査団」が3年前に組織され、8か月前にその報告書が出ましたが、これはそうした姿勢の変化の最も新しい完璧な表現です。その目的は、既に述べたように称賛に値するものであり、最初は広く賞賛されました。人類のためのすべての努力がそうであるように、ミッションの仕事も絶えず査定を必要としています。国内外の教役者は査定を要請し、それによって恩恵を受けます。「調査」の結果は、人間に役立つ至上の任務に関するすべての観察と同様に、それが関係する現場で、実際の状況に照らして研究され、それ自身査定されなければなりません。この理由から私は聖公会の海外ミッションを公式に視察して、報告書と最近多くなされている発言の所見や勧告が、どの点で宣教地に存在する状況に影響しているかを見て知るまで

は、この件について何らかの意見を言うこと、ましてや表明することを差し控えてきました。私は報告書とそれに関する議論を念頭に置くとともに、聖公会の事業を直接知りたいという切望を抱いて、この3か月間フィリピン諸島と日本のすべての地域、そして中国の大部分の地域でわたしたちの宣教師、役人、そしてこの問題について最も貴重な意見を持っている人々と過ごしました。

ミッションを初めて視察する興奮においてであれ、ミッション再考においてであれ、第一にそして最終的に重要な事柄はキリスト教です。宣教師を彼らの任務に駆り立てたのは全面的にキリスト教の信仰でした。彼らが死を賭してまで捧げるのはキリストに体现された命と真理の教えによる啓示です。海外伝道に賛成か反対かの問題は、そのような信念に鼓舞された目的に照らしてのみ理解され得ます。この問いを正しく判断できるのは、信仰を共有する者だけです。この問題に関する判定が長年定評のある教会の教会員から出たものであり、それが自分の宗教の価値を、受け取る便益とそれにかかる費用によって計るか、それとも人間に対する神の愛の宣言に最大の価値を置こうと、あるいは判定が通りすがりの旅行者から出たものか、それとも査定を意図した委員会のメンバーに由来するものであろうと、述べられた結論はその元になっている精神的な見方から価値を得ます。伝道の動機はその起源をキリスト教の全経験の内に持っています。完璧でない基準によって結果を計ることはできません。

日本または中国の都市における聖公会の活動を視察し、全コミュニティにおいて信仰の力により、キリスト教教育の事業により、そして sacrament（サクラメント）において明らかにされる神の恩寵により念入りに形作られた変換を目の当たりにした後で、キリスト教の本質が暗黙のうちに無視され、あるいは明確に否定されている報告書によって、この現代の奇跡に対して下された査定をどのように考えたらいいのでしょうか。報告書の全編を通してキリスト教信仰の源である顕現が承認されていません。聖霊、すなわちこの信仰を生かし永遠化する生きた力が言及されていません。同じ力が個々の信者に伝えられる sacrament（サクラメント）のためのスペースが残されていません。これらはこの本の筆者たちによって「教義」として片付けられていますが、それは「教え」なのです。キリスト教の宣教師のために言いたいと思いますが、彼らはこの教えに知的かつ熱情的に忠実であり、彼らの大きな力はこの教えによって説明されるのであり、そしてもしこの教えがなければ彼らの伝道の理由と内容は失わ

れるでしょう。伝道司祭と、彼らが海外の聖公会の学校や大学で改宗させたキリスト教徒の非常に多くは学究的な人々であり、より進んだ研究と教育に従事しています。彼らはその仕事の全体を見渡すに当たり、宗教を、信仰の中心をつかみ損ねて道徳的な決まり文句を頼りにしている衰弱した時代遅れの神学の観点から解釈することから始めるようにとは勧められませんでした。

私は「伝道再考」に述べられていることは、異質のグループによって受け入れられるための妥協案として定式化された宗教的思考の寄せ集めの結果であると認識しています。しかし寄せ集めの思考は不安定であり、その地盤の上に建設することはできません。曖昧さの上に立って善意を表現することだけに終始している愛想の良い信仰には、説得する力も改宗させる力もありません。健全な事業の唯一確固たる基礎は、誠実な思考です。私たちは宣教師に対して財政的な支援だけでなく、知的な支援も与える義務を負っています。それは彼らが抱えている信念が私たちによって共有されており、私たちの同意がなければその足下から強力な基盤が取り去られないことを彼らに確信させるでしょう。

6月初め、私は主教、聖職者、そして日本聖公会の全伝道教区から集まった代表者と共にオックスフォード運動の100周年記念に出席しました。それは数か月後にこの国で祝うことになっている行事です。私が出席したこの集まりで発言したイギリス人もしくはアメリカ人はたった1人で、しかもそれは日本語で行われました。日本の教会と大学の若い聖職者や教授の熱烈なスピーチは、100年前の公会の運動に学ぶ教会改革再建は生まれ変わった太平洋の国によって理解され我が物とされていたことを証明しました。しかもこれは学派間の相違や党派的な団結とは関係なく起きました。私は中国と日本の新しい土壤に、我が聖公会におけるそのような知性を欠いた非キリスト教的な分裂を目撃することはありませんでした。キリストの「私は真理である」という言葉を理解するには、これらの国々の教会員のように、キリストとの接触によって目覚めた莫大な数の国民の精神的、霊的な再生を見さえすればいいのです。

キリスト教徒と非キリスト教徒、両者の知的、霊的なコントラストは、東洋に引かれた消すことのできない、明白で変わることのない分割線を表しています。この偉大な分割の一方の側と他方の側に現われている生活と思考が、現代の東洋の注目を集めています。この分割はもはや懷疑や敵意を伴いません。両サイドの姿勢は誠意のある共感的な理解のそれです。中国のある

内陸都市の非キリスト教徒の役人は、私に次のように言いました。「偏見はすべてなくなりました。あなたがたに対して門は大きく開いています。ここに来てあなたがたが持っているすべての教えを伝えてください。」私たちはまた日本の文部省の役人が、どんな教育も宗教的な指導に基づかなければ良き市民を育成することはできないと繰り返し言うのを聞きました。そして彼らの1人は、キリスト教徒ではありませんが、このように言うとき、実はキリスト教の指導を意味していると私たちに打ち明けました。

しかし誤解してはなりません。キリスト教徒と非キリスト教徒の関係がどれほど友好的であろうと、分離の線はばやけていません。非宗教に対する攻撃においてそれらの相違が見過ごされているというのは真実ではありません。古来の信仰に対する日本人の信仰心は、一部のキリスト教徒をもしのぐでしょう。その一方で、キリスト教の文学や建築、キリスト教音楽、そして芸術や賛美歌や典礼におけるあらゆる形式の宗教的表現が育まれ、キリスト教信仰の新たな信奉者によって求められています。これらの人々は、自分たちに約束された信仰の真実と象徴を握る手を緩める者たちに魅せられているわけでもなければ、それらに助けられているわけでもありません。

キリスト教の信仰と生活を分け与え培う全過程において、変わらぬ要因は私たちの主が弟子と共に残したのと同じ実体です。福音の中心には教会があります。教会は、あらゆる時代を通して世界中でキリストの霊を伝え活発にしてきた機関です。キリスト教のミッションを教会に体现されているものとは異なるように考えようとする、最近目立つあらゆる試みは、夢物語を思い描くことにほかなりません。組織が任地における福音主義的、博愛主義的な努力から出現して、教会のある場所に自発的な管理機関を形成するという提案は、経済的に健全ではなく、すべてのキリスト教徒の経験に反しています。

この提案および散発的な宗教的機関から出されたその他の類似の提案に対する最終的な答えは、日本と中国における私たちのミッションから与えられます。そこにある教会は大地に種のように植えられ、全ての公会がそうであったように、その場所の土に根付いて育ちました。これら2つの国のそれぞれにおいて、アメリカとイギリスの主教によって創設された聖公会は、現在は組織と精神において自国の繁栄する自立的な機関です。日本にいる10人の教区主教のうち2人は現地人です（注1）。最近5人目の中国人主教が按手されました。都市や町や農村の伝道教区には、教会委員によって運営されるキリスト教徒の教会があり、伝統的な典礼において自分たちの司祭によ

り自国語で指導されています。私は彼らが非常に美しい大聖堂や教会堂に集まっているのを見ました。最後の集まりで私は、ニューヨーク女性伝道補助会より贈られた宇都宮の教会で按手を手伝いました。これらすべての場所で、進んで他のすべてを犠牲にし、疑惑や孤独や迫害を被ってキリストを得るような人々によってのみ感じられ表現され得る、強い信仰心をもって神に対する崇拝を分かち合う人々を見ることができます。もしあなたが洗礼盤や堅信式の祭壇の前に立つ男女、あるいはサクラメントを受けるために跪く男女の顔を見ることができたなら、中国と日本とフィリピンにおけるキリスト教の精神を知ることでしょう。

聖公会は、特にそのような強さと独立を獲得した日本の聖公会は、なぜ引き続き外国の友人からの支援を要求するのかという質問が出され、最近その声は次第に大きくなっています。その答えは近くで見れば明白です。それはアメリカと現地のキリスト教徒の間の長く続いている関係に固有のもので、私はそれを帝国のあらゆる地域における教区の役員会や教区会を通じて知りました。彼らの目標は、25年以内に独立を完成させることです。それまでは日本と中国の聖公会に対する私たちの支援は、物質的かつ精神的な強さの源であり、安定化する作用であり、統一の絆です。運命的なこれらの地域において、私たちに共通の目的を叶えるのは極めて重大なことです。彼らはいま新しい時代の幕開けを迎えており、その絶頂期にはキリスト教の信仰とキリスト教の友情の優勢を証言することでしょう。この希望の実現は、日本と中国でいまや計画ではなく事実となっている私たちの歴史的な聖公会において見られるでしょう。それは外国の支配からの自由と、宗派的な分類からの自由をもたらします。そうした暁に、名誉と先見の明ある熟慮を働かせるならば、アメリカの聖公会がパイオニアとして引き受けた責任や、私たち自身が提供した協力を微塵でも放棄することは許されません。

私たちが負う義務の1つの重要な要因は、宣教師の人物のリーダーシップの質です。あら探しをする批判は、私はどこも正当化できないと思っていますが、あまりに頻繁に宣教師に狙いを定めてきました。もちろんキリスト教の前線部隊のような巨大な組織には弱点も生じます。私は光栄にも多くの宗教団体の代表者と会い、彼らはそれぞれの伝道協会が誇ってよい男女であることを確認しました。聖公会の主教、聖職者、教師、医師、看護婦、そして信徒役員は、彼らの幾つかのコミュニティにおいて道徳的、知的、精神的な力の源になっています。彼らは自分たちの義務と責任を不屈の精神と驚く

べき技量で引き受けています。彼らはあなたがたの信頼、信心深い考え、支援を頼りにするあなたがたの使者です。彼らはまた至極重要な場所で、あなたがたが最も大切に思う大義の代理人です。

聖霊降臨の日に実施された聖路加国際病院の落成式は、両大陸で20年間待ち望まれた期待の成就とも言うべき壮麗なイベントでしたが、そこで私はルドルフ・トイスラー博士の指導下でこの施設が代表する目的に引き続き関心を持つことを誓いました。翌日、皇室、聖公会および国家の代表が公式に出席して行われた大規模な公開セレモニーで、外務大臣は「聖路加病院は日本と合衆国との間の友好関係における重要な環の役割を果たし、両国の友情と協力を通して全世界の平和に貢献するでしょう」と語り、東京市長も同じ考えを述べました。これは東洋世界によってキリスト教のアメリカに向けられた期待と善意の言葉です。私がこの言葉をそのまま伝えるのは、それがキリスト教の会衆によって、公式の懇談会で、市民集会で、そして協議会の席で語られるのを聞いたからです。私がこの言葉を心に描くのは、それが愛と忠誠を誓い、必死で助けを求める何千、何万という聖公会の同胞や子供たちの見上げた顔に書かれていたのを見たからです。

総裁主教の東洋視察は人々の間に大きな関心を引き起こした。その表れの1つは、新聞各紙がこぞって彼の活動を伝えたことである。特にジャパン・アドバタイザーは総裁主教の視察に多くの紙面を割いたが、本号に豊富な情報が掲載されているのも同紙のおかげである。編集部はポール・ラッシュのきめ細かな協力にも感謝の意を表する。

注記：（写真解説の訳文）

聖霊降臨の日に立教大学で説教するペリー主教。すべて英語で行われたこの礼拝は、ペリー主教が東京滞在中に説教した唯一の機会だった。出席者には立教大学学長、文学部長および予科長が含まれていた。

（注1）8人の外国人管轄の地方部主教と2人の日本人教区主教。



POSTER WELCOMING BISHOP PERRY TO ST. PAUL'S UNIVERSITY, TOKYO

Below the streamer showing the University flag and St. Andrew's Cross, the Japanese characters read, "Welcome to Daikantoku (Presiding Bishop) Perry." Then follows his address during his stay at the University and the program of events in which he participated. The poster is completed with a brief message of welcome and the emblems of the various Christian organizations in the University: Y.M.C.A., University Mission, and Rikkyo (St. Paul's) Christian Army, a senior Christian society

Opening of Japan Recalled at Kurigahama

**Descendants of participants in historic event
exchange greetings. Bishop Perry stresses
continuance of friendly relations then begun**

A SIGNIFICANT NOTE IN the eighty years of peaceful relations between America and Japan was struck on June first in the quaint old fishing village of Kurigahama, popularly known as Perry, when a group of descendants of Commodore Matthew Calbraith Perry, first official representative of the United States to come to Japan, met with a group of descendants of the lords of Shogunate, who were the first Japanese to welcome the Commodore to Japanese soil.

It was at Kurigahama, near Uraga, that the famous "Black Ships" first dropped anchor in Japan. It was here in the same month of June, eighty years later, before the stone monument erected (in 1901) in memory of this first American representative, that a Perry was again greeted by a Toda.

The brief exchange of greetings between the descendants was impressive because of its simplicity and informality. The spirit of friendliness and goodwill, born so many years ago, was reflected in the presence of hundreds of sons and daughters of the soil, descendants of the fishermen who long ago greeted the "Black Ships" with awe and terror.

The descendants of Commodore Perry who participated in this memorable occasion were his grand-nephew, the Rt. Rev. James DeWolf Perry, and his grand-nieces, Mrs. Alice Perry Grew, wife of the American Ambassador, and Mrs. James Russell, sister of Bishop Perry. The descendants of Lord Toda of Izu, the first Japanese to greet the Commodore when he set his foot on the sandy beach of Kurigahama, were his great-granddaughter, Mrs. Tsuruyo Toda; her husband, a retired naval officer, Ensign Jyuji Toda, adopted into her family, and Shuji Yamamura, grandson of Taikan Yamamura, high official of the Shogunate.

Mr. and Mrs. Toda arrived at the Perry Memorial shortly before eleven o'clock and prepared to receive the American visitors in a tent erected before the monument. The tent was enclosed by red and white striped canvas, identical with those which were used at the time Commodore Perry landed there. Mrs. Toda was dressed in a formal Japanese *kimono* with the *kuyomon*, the Izu family crest of nine stars.

Shortly afterward cheers of *banzai* from nearly a thousand school children congregated outside the memorial grounds, greeted the arrival of Bishop Perry and his party. The Perrys acknowledged the cheers with a bow and proceeded to the monument through a gate over which was erected the Stars and Stripes and the Hinomaru flag of Japan.

Bishop Perry was introduced to Mrs. Toda in front of the monument by Umejiro Yamamura, one of the promoters who made the memorial monument possible. The low bow and the handshake were more than the ordinary bow and handshake. They were an expression of good will which forged and strengthened the chain of friendship begun four score years ago by their ancestors.

After the members of each party were introduced to each other, Bishop Perry was presented with various historical documents and a photograph of Mrs. Toda's family.

In the memorial grounds, Bishop Perry turned the first spadeful of dirt for the planting of a pine tree on the left of the monument, while the Toda family planted a similar tree on the right as evidence of this historic meeting.

"This has been a great success, a very great success," declared Bishop Perry as the party paid its last respects to the Japanese notables. Then amid shouts of

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banzai, banzai, from a multitude of villagers, the Americans left the old fishing village with its historic memories and associations.

Later in the day while Bishop Perry was at the American Embassy he received an unexpected visit from a young man who said that he was the grandson of a Mr. Nomoto, a coast official at the time of Commodore Perry's arrival in Japan. It was Mr. Nomoto's task to keep records of the arrivals of ships in the harbor and to send these records to the Shogunate. Mr. Nomoto wrote a very full report of the significant arrival of the "Black Fleet." This document was subsequently returned to the custody of the Nomoto family. The grandson told Bishop Perry that it was the wish of himself and his family to give this record into the keeping of an American, and he therefore presented it to Bishop Perry. He also gave him the ancient sword which had belonged to his grandfather and had been kept as a family heirloom.

WHILE THE COLORFUL interchange of greetings at Kurigahama and the impressive ceremonies at the dedication and formal opening of St. Luke's Hospital were perhaps the most striking episodes in Bishop Perry's mission to Japan as an Ambassador of the Prince of Peace, he took every fitting occasion to emphasize the friendship between America and Japan. In speaking before the America-Japan Society in Tokyo, he said:

The hospitality of the America-Japan Society reflects the spirit which has been characteristic of the relations between Japan and America . . . the influence of which has been extended throughout the world . . . When America came knocking at the doors of Japan, seeking more intimate and more open relationships, was a moment of historical importance, and not only historic to the Empire of Japan, but to her young neighbor, the youngest Government in the world, which at that moment was seeking the friendship of this ancient empire . . . Naturally the partnership which then began . . . was one of deep concern, not only to the two nations involved, but to the welfare and peace of the whole family of nations . . . It has meant much, it must mean much, in all future years, that between America and Japan there has been unbroken peace. That peace has to do more than

with the well-being and security of the two nations it concerns; it has to do with the well-being and security of the whole earth . . . They stand, your Empire and our Republic, on the eastern and western shores of the Pacific Ocean, which is interpreted so beautifully in your language, The Sea of the Great Peace, and in these relative positions Japan and America are destined to stand as guardians of the peace of all the world.

Again in Osaka, the largest commercial city in Japan, with a population of over two and a half million people, speaking at a Rotary Club luncheon, the Presiding Bishop said:

Whatever ripples may appear on the surface of the relations between our two countries, underneath are the great currents of trust and peace. I know and can assure you that the attitude of the American people toward Japan is one of friendship; and they believe that the cords of friendship binding these two great nations will never be broken. The future peace of the world will depend largely on the attitude between America and Japan. You may know that America will do all in her power to preserve and maintain the friendship that now exists between our countries.

Nothing could have brought the Church before the people of Japan more forcefully or in a better light than Bishop Perry's visit. He was received not only as the representative of the Church, but of Christianity as a whole. He was America's Bishop. Missionaries and Japanese Christians of other Churches welcomed him as their own. Naturally the *Nippon Seikokwai* was given great prominence through his visit. Through press reports, the people saw the bigness of the Church and the extent of her work in a way that perhaps has never been possible before. It was recalled that when the Japanese representatives went out to visit Commodore Perry (himself a loyal Churchman) on his ship they arrived during Morning Prayers, which the Commodore conducted daily. He refused to go to meet them until he had finished. This made a deep impression upon the Japanese. Bishop Perry has again and in a new way brought the Church to the attention of the Japanese. They see her now as a great messenger of peace, a healer of social ills, a power in international friendship.

92 1933年8月号 久里浜で回想される日本の開国。歴史的事件の主役の子孫が会見する。ペリー主教はそのときから長い友好関係が始まったと強調。453-454頁。

訳出 453頁～454頁〔全文〕。

アメリカと日本の間の80年に及ぶ平和な関係の歴史において、ペリーの名で知られる久里浜の古びた漁村で、この6月1日、重要な出来事が起きた。このとき初めて日本にきた合衆国の公式の代表であるマシュー・カルブレイス・ペリー提督の子孫一行が、提督を日本の地で出迎えた最初の日本人である幕府の役人の子孫一行と会ったのである。

有名な「黒船」が初めて日本に錨を下ろしたのは浦賀に近い久里浜だった。80年後の同じ6月に、この最初のアメリカ人を記念して（1901年に）建てられた石碑の前で、ペリーは再び戸田の挨拶を受けた。

2人の子孫の間で交わされた短い挨拶は、簡素で形式張らないためにかえって印象的だった。それほど昔に生まれた友好と善意の精神は、何百人という土地の男女が参列したことに反映されていた。彼らは遠い昔「黒船」を畏怖と恐怖で迎えた漁民の子孫たちである。

この記念すべき機会に参加したペリー提督の子孫一行は、提督の又甥ジェームズ・デウォルフ・ペリー師、彼の又姪たちで、アメリカ大使の妻アリス・ペリー・グルー夫人、そしてペリー主教の妹ジェームズ・ラッセル夫人だった。提督が久里浜の砂の上に足を下ろしたとき提督に挨拶した最初の日本人である戸田伊豆守の子孫一行は、彼のひ孫の戸田ツルヨ、彼女の夫で戸田家に養子として入った退役海軍将校の戸田ジュウジ少尉、そして幕府の高官ヤマムラ・タイカンの孫のヤマムラ・シュウジだった。

戸田夫妻は11時少し前にペリー記念碑に到着し、記念碑の前に建てられたテントのなかでアメリカの視察団を迎える準備をした。テントは赤と白の縞が入った天幕で囲まれたが、これはペリー提督が上陸したときに使われたのと同じものである。戸田夫人は戸田家の家紋である九曜紋の入った礼服の着物を着ていた。

その直後に記念碑の敷地の外に集まっていた千人近い学校生徒が「万歳」を叫んで、ペリー主教とその一行を出迎えた。ペリーは万歳の発声に応じて一礼し、門をくぐって記念碑に向かった。門の上には星条旗と日の丸が掲揚されていた。

ペリー主教は記念碑の前で、記念碑の建造に力を尽くしたヤママラ・ウメジロウによって戸田夫人に紹介された。深いお辞儀と握手は、普通のお辞儀と握手以上のものであった。それは80年前に彼らの先祖によって始められた友好の鎖を築き強化する善意の表現であった。

それぞれのグループのメンバーを互いに紹介した後で、ペリー主教にさまざまな歴史的文書と戸田夫人の家族の写真が贈呈された。

記念碑の敷地で、この歴史的会見の証拠としてペリー主教は記念碑の左側に松の木を植えるためにひと鋤の土をかけ、戸田家は右側に類似の木を植えた。

ペリー主教は日本の名士たちに最後の敬意を払ったとき、「これは大成功でした。大変な成功です」と言った。それからアメリカ人たちは大勢の村人の「万歳、万歳」の叫びに包まれて、歴史的な記憶やつながりのある古い漁村を後にした。

その日の後刻、ペリー主教はアメリカ大使館にいたときに1人の若者から予期せぬ訪問を受けた。その若者は、ペリー提督が日本に到着したときに沿岸担当の役人だった野本氏の孫であると言った。野本氏の任務は船が港に着いた様子を記録して幕府に送ることだった。野本氏は「黒船」の来航という一大事を非常に克明に記録した。この文書はその後、野本家に返されて保管されていた。孫はペリー主教に、この記録を誰かアメリカ人に保管してもらうのが彼自身と家族の希望であると言い、それをペリー主教に手渡した。さらに彼は当時祖父が持っており、家宝として保管されてきた古い剣も主教に贈った。

久里浜での多彩な交歓と、聖路加病院の落成および開院の盛大な式典は、平和の君の大使として日本を訪れたペリー主教にとっておそらく最も印象的なエピソードであったが、彼はあらゆる適切な機会をとらえては、アメリカと日本との友好関係を強調した。東京の日米友好協会では彼は次のように述べた。

日米友好協会のホスピタリティーは、これまで日本とアメリカとの関係を特徴付けて来た精神を反映したものであり…その影響は世界中に拡大しています。…アメリカがより親密で率直な関係を求めて日本のドアをノックしたのは歴史的に重要な瞬間でしたが、それは日本帝国だけでなく、若い隣国、

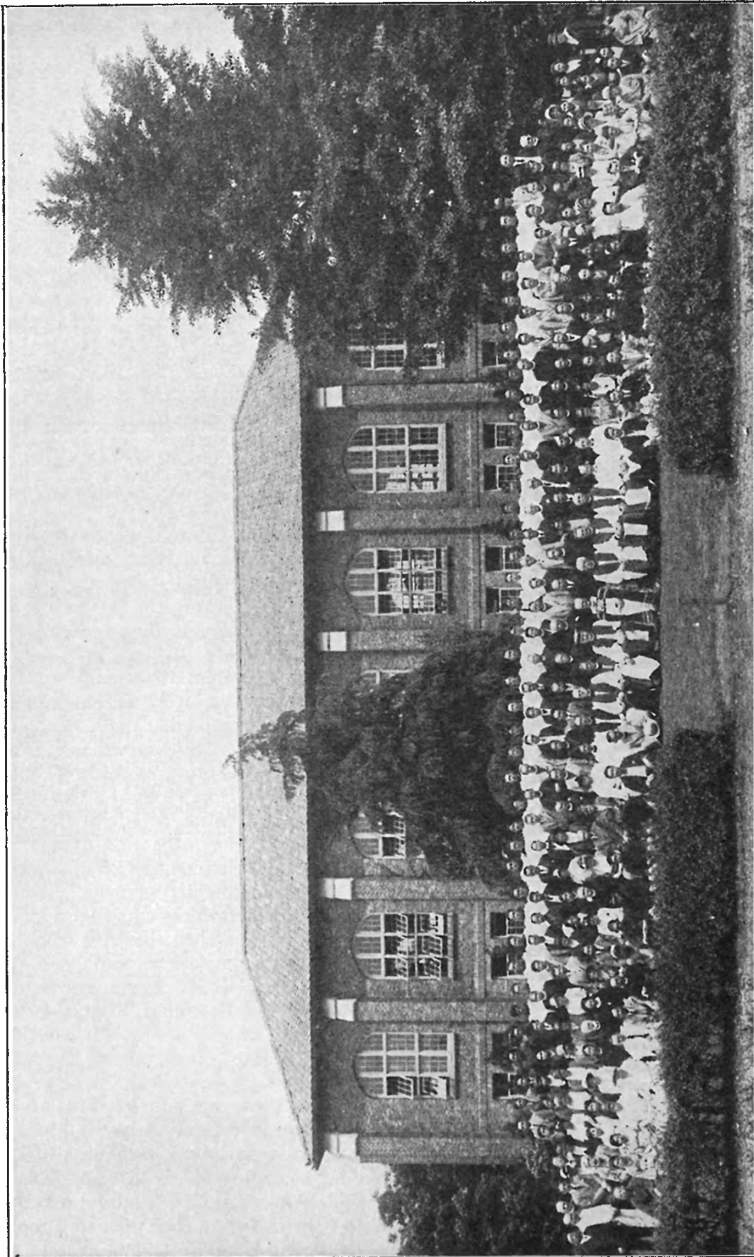
すなわち世界で最も若い政府にとっても画期的なことでした。この隣国はそのときこの古来の帝国との友好を求めていたのです。もちろんそれから始まった友好関係は当事者である両国にとってだけでなく、国際社会の福祉と平和にとって重要な関心事の1つでした。…アメリカと日本の間に途絶えることのない平和が存在していることは大きな意味がありましたし、未来永劫に大きな意味を持つに違いありません。その平和は関係する両国の幸福と安全に関わりを持つにとどまらず、地球全体の幸福と安全に関わりを持っています。…両国、すなわちあなたがたの帝国と私たちの共和国は、太平洋の東海岸と西海岸に位置しています。それは日本語で美しくも「大なる平和の海」と翻訳されましたが、この相対的な位置関係において日本とアメリカは全世界の平和の番人たる役割を運命づけられているのです。

人口 2,500,000 以上を擁する日本最大の商業都市である大阪でも、ペリー主教はロータリークラブの昼食会で次のように語った。

たとえ両国の関係にさざ波が立つように見えようとも、水面下には信頼と平和の大きな流れがあります。私はアメリカ人の日本に対する姿勢は平和の姿勢であることを知っており、またそう断言できます。彼らはこの2つの偉大な国家を結び付けている友好の絆が切れることは決してないと信じています。世界の将来の平和は、アメリカと日本の互いの姿勢に大いに懸っています。アメリカは現在両国間に存在する友好を保ち維持するために全力を尽くすつもりであることを知ってほしいと思います。

ペリー主教の視察ほど力強く良いイメージで聖公会を日本人の前に押し出すことは、他の何物でもできなかっただろう。彼は単に聖公会の代表としてのみならず、全キリスト教の代表として受け入れられた。彼はアメリカの主教だった。しかし他の教会の宣教師や日本人キリスト教徒は彼を自分たちの主教として迎えた。彼の訪問によって日本聖公会が非常に有名になったことは言うまでもない。人々は報道を通して聖公会の大なること、そしてその事業の規模を、おそらくこれまでけっして可能ではなかった方法で知ったのである。日本の代表団が船上のペリー提督（彼自身忠実な聖公会員だった）を訪ねたときのことが回顧されたが、彼らは提督が毎日行っている朝の祈りの最中に到着した。提督は祈りが終わるまで彼らと会うことを拒んだ。この

ことは日本人に深い印象を与えた。ペリー主教は再び新しい方法で日本人に聖公会を認識させた。日本人はいまや聖公会を平和の偉大な使者、社会悪の治療者、そして国際親善の力とみなしているのである。



THE COMPANY WHICH GATHERED TO HONOR BISHOP MCKIM ON HIS FORTIETH CONSECRATION ANNIVERSARY
 Three persons who were present at Bishop McKim's consecration in 1893 also participated in this anniversary celebration at which the entire *Nippon Seikokwai* through representatives of its ten dioceses, the Church in America, and the Anglican Communion throughout the world represented by a Book of Remembrance, offered felicitations to the Bishop of North Tokyo, the Presiding Bishop of the *Nippon Seikokwai*, and the second oldest active bishop in our Communion—John McKim

- 93 1933/8 Nippon Seikokwai Honors Bishop McKim; The whole Anglican Communion joins in special Tokyo observance, on June 14, of the fortieth anniversary of Japan's senior bishop.

Nippon Seikokwai Honors Bishop McKim

The whole Anglican Communion joins in special Tokyo observance, on June 14, of the fortieth anniversary of Japan's senior bishop

By Paul Rusch

Instructor in St. Paul's University, Tokyo, Japan

THE CELEBRATION on Wednesday, June 14, of the fortieth anniversary of the consecration of the Rt. Rev. John McKim as Bishop of Yedo (now North Tokyo) was one of the greatest demonstrations that the *Nippon Seikokwai* has ever held.

At eleven o'clock in the Chapel of St. Paul's University, Tokyo, Bishop McKim assisted by the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku; the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo; the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto; and the Rt. Rev. Gordon J. Walsh, Bishop of Hokkaido, celebrated the Holy Communion. The Epistoler was the Rt. Rev. Yonetaro Matsui, Bishop of Tokyo, and the Gospeler was the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo. The Rev. Charles H. Evans, senior priest of the American Church Mission in Japan, acted as server. More than two hundred bishops, priests, and lay associates of Bishop McKim joined in this service, which was fittingly closed with the singing of a *Te Deum* as a special act of praise and thanksgiving.

At one o'clock in the University Rectory, Bishop McKim was tendered a congratulatory luncheon attended by approximately two hundred and fifty guests. At the speakers' table were representatives of the ten dioceses of the *Nippon Seikokwai* and the Bishops of the Church with their wives.

Greetings and congratulations on behalf of the dioceses of the Japanese Church were offered to Bishop McKim at the close of the luncheon by the Rev. Ikuzo Tagawa (Tokyo), the Rev.

Michinobu Yokota (Osaka), the Rev. Toru Tsujii (South Tokyo), the Rev. Kishiro Hayakawa (Kyoto), the Rev. Gyoza Kawai (Mid-Japan), the Rev. Shinjo Nakamura (The Tohoku), the Rev. Keijiro Iwata (Hokkaido), the Rev. Kinnosuke Yashiro (Kobe), and the Rev. Dr. J. H. Kobayashi (North Tokyo). The Rev. Charles H. Evans offered good wishes on behalf of the members of the foreign mission connected with Bishop McKim. A Book of Remembrance, signed by 120 bishops throughout the world, was presented to Bishop McKim.

Three guests were present at this service and luncheon, who had witnessed Bishop McKim's consecration on June 14, 1893, in St. Thomas' Church, New York City. They were: John Wilson Wood, who congratulated Bishop McKim on behalf of the Church in the United States for the progress made by the Japanese Church under his guidance; Deaconess Susan Trevor Knapp, now resident on the campus of St. Paul's University; and the Rev. Charles H. Evans. Bishop Reifsnider, who presided at the luncheon, closed the day's festivities by introducing Bishop McKim. He spoke very personally of his joy at having present with him on a day which meant so much to him, so many of his workers.

The official felicitations of the day came in the place of the sermon during the Holy Communion in the morning. These were offered on behalf of the Japanese by the Rev. T. Minagawa, rector emeritus of Christ Church, Kanda, speaking in place of the Bishop of Osaka, the Rt. Rev. Yasutaro Naide, who was

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detained in Osaka, and on behalf of the English-speaking branches of the Anglican Communion by the Rt. Rev. Heber J. Hamilton, Bishop of Nagoya (Mid-Japan). Bishop Hamilton recalled that during the episcopate of Bishop McKim, the *Nippon Seikokwai* had increased its membership tenfold, its priesthood had grown from thirty to more than three hundred, its two bishops had increased to the present House of Bishops with eleven members, and from an original beginning with two dioceses to the ten dioceses of today. The outstanding achievement, of course, was the strengthening and the development of a weak and dependent group of believers into the present autonomous Japanese branch of the Holy Catholic Church with its two independent and self-supporting dioceses with national bishops and its vast increase in fabric and financial contributions. In closing, Bishop Hamilton said to Bishop McKim:

The prayer of all of us today is that you and yours may have the continuing blessing of God on you—the light ever shining upon you more and more until the coming of the perfect day.

Bishop McKim is the oldest bishop in active service of the Church in America and is the senior bishop and Presiding

Bishop of the *Nippon Seikokwai*. He was born on July 17, 1852, in Pittsfield, Massachusetts, and studied at Griswold College and Nashotah House in the United States. He was ordained deacon in 1878 and a priest in 1879, the year he first came to Japan. Since his consecration in 1893 he has received several honorary doctorates including the D.D. degree from Oxford in 1908. In 1924 Bishop McKim was decorated with the Order of the Sacred Treasure. At the time of the great earthquake in 1923, Bishop McKim electrified the whole Church and its friends in the United States into action by cabling "All Gone but Faith in God." Beginning again in tents after that disaster ten years ago, Bishop McKim has directed the building of the Church's fabric until today it is greater and stronger than before. In Tokyo and North Tokyo twenty-five permanent and dignified parish churches have risen from the ashes of 1923. The great institutions, concentrated in Tsukiji ten years ago have been rebuilt in various parts of Tokyo: St. Margaret's School, the loveliest junior school for girls in Japan, in Nishiogikubo; St. Paul's University and St. Paul's Middle School in Ikebukuro; and the great medical center, St. Luke's in Tsukiji.

A Christian Approach to the Jew

THE POLICY OF our Church toward Jews and its potential influence among them is commended by the Rev. John Stuart Conning in a recent study in which he states:

"There is available in America a normal and effective means of mellowing Jewish and Christian relationships. According to the *Jewish Year Book*, Jews are living in 9,712 different places in the United States, the great majority of them in twelve cities. But in smaller numbers they are living in 9,700 other places.

"They are literally sifted over every state, not only in cities, but in towns and villages. The significance of this wide distribution of Hebrews is that most of them are now living in proximity to Christian churches and are in daily contact with Christian neighbors.

"A recent study of this unique dispersion of Jews as it relates to the Episcopal Church re-

vealed the fact that, in varying numbers, they are living in every diocese in America. In 1,625 places where Jews are living there are 3,112 parishes which it may be assumed have Jews within their bounds.

"It is the presence of these Jewish neighbors in so many parishes that affords a providential opportunity to do something really worth while to reveal to them the spirit of Christ. The noble tradition of the Episcopal Church that requires every parish to accept responsibility for the spiritual oversight of all the people living within the parish brings many thousand Jews within the range of her influence.

"The value of a kindly, friendly approach to the Jewish people through the Christian Church has been convincingly demonstrated in hundreds of cases. Many a church has discovered that Jews, instead of being unreachable, are as responsive as other unchurched elements in a community to an intelligent and sympathetic approach."

93 1933 年 8 月号 日本聖公会はマキム主教の榮譽を讃える。6 月 14 日東京で開催された日本の先任主教の按手 40 周年記念式典に全アングリカン・コミュニオンが参列。459-460 頁。
訳出 459 頁～460 頁上段 [全文]。

ポール・ラッシュ

立教大学講師

ジョン・マキム師の江戸（現在の北東京）主教按手 40 周年を記念して [1933 年] 6 月 14 日水曜日に催された式典は、日本聖公会がこれまでに開催した最大の実演の 1 つでした。

午前 11 時、立教大学の礼拝堂でマキム主教は、東北主教ノーマン・S・ビンステッド師、北東京補佐主教チャールズ・S・ライフスナイダー師、京都主教シャーリー・H・ニコルズ師および北海道主教ゴードン・J・ウォルシュ師の補式により、聖餐式を執り行いました。使徒書簡の朗読者は東京主教松井米太郎師、福音書朗読者は南東京主教サミュエル・ヘーズレット師でした。米国聖公会日本ミッションの先任司祭チャールズ・H・エヴァンズ師は侍者を務めました。200 名を超えるマキム主教の主教、司祭、信徒の仲間がこの礼拝に参加し、賛美と感謝の特別な行為として、相応しいテ・デウム之歌で終えました。

午後 1 時、マキム主教のために大学食堂で祝賀昼食会が提供され、約 250 人の招待客が参加しました。演説者のテーブルには日本聖公会の 10 教区（注 1）の代表および聖公会の主教とその妻が座りました。

昼食会の終わりにマキム主教に日本聖公会の教区の代表者から挨拶と祝詞が贈られました。それらの代表者は多川幾造師（東京）、横田道信師（大阪）、辻井亨師（南東京）、早川喜四郎師（京都）、河合堯三師（中部）、中村信蔵師（東北）、岩田慶次郎師（北海道）、八代欽之允師（神戸）および博士 J・小林彦五郎師（北東京）です。チャールズ・H・エヴァンズ師はマキム主教と関係のある外国ミッションのメンバーを代表してお祝いの言葉を述べました。世界中の主教 120 人がサインした記念帳がマキム主教に手渡されました。

この礼拝と昼食会には、1893 年 6 月 14 日ニューヨークの聖トマス教会でマキム主教の按手に立ち会った 3 人のゲストが出席していました。その 1 人

はジョン・ウィルソン・ウッドで、米国聖公会を代表してマキム主教の指導下で日本聖公会によって達成された進歩を讃えました。他の2人は現在立教大学の構内に居住しているスーザン・トレバー・ナップ女性執事と、チャールズ・H・エヴァンズ師です。昼食会を主催したライフスナイダー主教は、1日の行事を終えるに当りマキム主教を紹介しました。彼は自身と多くの教役者にとって非常に重要な日に、マキム主教と同席できた喜びを実に率直に語りました。

その日の公式の祝辞は、午前中の聖餐式で説教に代えて述べられました。祝辞を述べたのは、日本人を代表して神田基督教会の名誉牧師 T・皆川（注2）師（大阪に引き留められた大阪主教名出師の代役）と、アングリカン・コミュニオンの英語話者支部を代表して名古屋（中部）主教ヒーバー・J・ハミルトン師でした。ハミルトン主教はマキム主教の主教職を振り返り、その間に日本聖公会は会員が10倍に増え、司祭職は30人から300人以上に成長し、主教は2人だけだったのが現在11人の主教からなる主教会に発展し、当初2教区（注3）から始まり現在10教区（注4）あることを指摘しました。なかでも目覚ましい成果は言うまでもなく、弱体で依存的な信者のグループから、現在ある聖公会の自立的な日本支部へと発展したことです。それは現地人主教がいる2つの独立した自給教区を持ち、組織的、財政的な貢献度を著しく増しています。最後に、ハミルトン師はマキム主教に次のように言いました。

今日私たち全員は、あなたとご家族が引き続き神の祝福を受け、あなたがたを照らす光は完全な日が来るまでますます輝きを増し続けることを祈ります。

マキム主教はアメリカの聖公会で最年長の現役主教であり、日本聖公会の前任主教および総裁主教（注5）です。彼は1852年7月17日マサチューセッツ州ピッツフィールドに生まれ、合衆国の 그리스ワールド大学とナショタハウスで学びました。1878年に執事に叙任され、1879年に司祭となり、その年に初めて日本に来ました（注6）。1893年に〔主教に〕接手されて以来、1908年にオクスフォード大学の神学博士を含め幾つかの名誉博士号を授与されました。1924年には瑞宝章を受賞しました。1923年の大震災のとき、マキム主教は合衆国の聖公会本部と友人たちに「神への信仰のほか

すべて失せり」と打電して緊急行動を促しました。10年前の大災害の後、マキム主教は再びテントから始めて、聖公会の組織の再興を指揮してきましたが、今日それは以前よりも大きく強くなっています。東京と北東京では1923年の廃墟から、25の常設の堂々とした教会が立ち上がりました。10年前は築地に集中していた重要な施設が、東京のさまざまな地区で再建されました。日本で最も愛らしい女学校である立教高等女学校は西荻窪、立教大学と立教中学校は池袋、そして偉大な医療センターの聖路加病院は築地です。

(注1) 正確には、8 地方部と 2 教区。

(注2) 皆川晃雄

(注3) 米国人主教と英国人主教が管轄する 2 伝道教区。

(注4) 8 地方部（または伝道教区）と 2 教区。

(注5) 正確には、主教会議長。

(注6) 来日年は 1880 年。

SOME RECENT STATISTICS OF *NIPPON SEI KOKWAI*

appeal to the men not only to live bravely but to move forward with courage, to dare to face realities, and in giving themselves to their nation to remember that China needed those who would live adventurously for her.

Thirty-four of the students were given B.A.s, fourteen B.S.s, and seven received engineering degrees. The usual solemnity of conferring degrees was somewhat enlivened by the difficulty of the boys to hold on to their mortar boards as they bowed to the President in recognition of the honor conferred upon them. Many removed their caps as their diplomas were handed to them and in replacing them achieved some ridiculous angles with the tassel spreading itself out in jaunty curves. While a bow is a token of politeness to the Chinese, a good laugh is as much a part of his equipment. And rakish angles to academic caps as the students descended the steps with their diplomas in their hands only added to the delight of everybody that, at last, after four hard years of work, far harder for the Chinese than the average young graduate in America, because of the double language difficulty (advanced textbooks in science are not written in Chinese) the student had achieved his college degree.

As he went down from the platform of St. John's and out into the life of China he had one great advantage over the West: there were plenty of positions waiting for him to fill, much work to be done, and college graduates in great demand. Four-fifths of those who graduated have already obtained positions. This class seems to run to the banking business with ten going into the Shanghai branch of the National City Bank of New York. Two are to be on Shanghai newspapers, one is planning to study at the University of Edinburgh, four are teaching, two right here on St. John's campus.

Sixty-five middle school students stepped up to take the places of those in the college who graduated, making a continuous chain which goes right on strengthening understanding and friendship between East and West and preparing leaders for China. For as Dr. Wood reminded the students in his address, ten per cent of all the present day college trained students in China come from St. John's and sixty per cent of those are in high positions of responsibility: her leaders, men who are qualified to make up a "Chinese Who's Who," men who received their training and inspiration in St. John's University.

Some Recent Statistics of *Nippon Sei Kokwai*

JAPAN CHURCH AID (an English quarterly published in the interests of the Japanese Church) is the authority for this latest statistical summary of the whole *Nippon Sei Kokwai*: The ten dioceses and one missionary district, Formosa, of the Holy Catholic Church of Japan reported in January, 1932, 10,679 active communicants, known to have made their communions during the year. Baptized persons in actual touch with a church numbered 25,647. (The inclusive figure for all baptized persons is 39,125.)

The names of all baptized persons are kept on the Church registers until they die or are transferred elsewhere, but if three years pass without their being in touch with the Church, their names are put on a special register, and though they cause the workers many anxious

thoughts, they cease to be counted as actual members.

There are 209 foreign workers, clergy, laymen, wives, and single women.

Japanese workers number 357: 2 bishops, 183 priests, 38 deacons, 57 catechists, 77 licensed women evangelists. This does not include wives, who are also for the most part very helpful workers.

Adult baptisms during the year were 1,353; infants, 621. Confirmed during the year, 1,426.

Formosa, the Japanese Church's own mission field, has only five workers (three priests and two women evangelists) all Japanese; 609 baptized persons in touch with a church; 227 active communicants. There were 42 baptisms and 32 confirmations during the year.

94 1933 年 9 月号 日本聖公会の最近の幾つかの統計。499 頁。

訳出 499 頁下段。

『ジャパン・チャーチ・エイド』（日本聖公会のために刊行されている英語季刊誌）は、日本聖公会全体の最新の統計的概要について情報を提供している機関である。日本聖公会の 10 の教区（注 1）と 1 つの伝道区すなわち台湾は、1932 年 1 月に 1 年間に陪餐したことが知られている現在受聖餐者の数は 10,679 人であると報告した。教会と連絡を取り続けている受洗者は 25,647 人だった（受洗者全体の全ての人数は 39,125 人）。

受洗者全員の名前は死亡するか、またはどこかへ移動するまで聖公会の登録簿に記載されている。しかし聖公会とまったく連絡を取らずに 3 年間経過すると、それらの名前は特別登録簿に移され、教役者の多くの不安を引き起こすにもかかわらず実際の会員として数えられることが止まる。

外国人の教役者、聖職者、信徒、夫人、独身女性 は 209 人いる。

日本人の教役者の数は 357 人：主教 2 人、司祭 183 人、執事 38 人、伝道師 57 人、公認女性伝道者 77 人である。これにはたいていの場合、非常に有用な教役者である夫人は含まれていない。

1 年間の受洗者の数は成人 1,353 人、幼児 621 人である。年間を通して 1,426 人が堅信礼を受けた。

日本聖公会の唯一の宣教地である台湾は、5 人の教役者（司祭 3 人と女性伝道者 2 人）しかおらず全員日本人である。教会と連絡のある受洗者は 609 人、現在受聖餐者は 227 人である。1 年間で 42 人が受洗し、32 人が堅信礼を受けた。

（注 1）8 地方部と 2 教区。

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The Spirit of Missions

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Our Church in the Orient

In statement to National Council, Bishop Perry shares impressions of three months' observation. Suggestions of future policies

By the Rt. Rev. James DeWolf Perry, D.D.
Presiding Bishop and Bishop of Rhode Island

MY VISIT in the Orient* for the observation of our foreign missions offered far greater opportunities than were expected, both in respect to extent of territory covered and intensive study of each field. This was due chiefly to the painstaking and thorough preparations made by every one of the Bishops in his district and by the members of each mission staff. What otherwise might have been a succession of superficial impressions proved to be an examination at close range of our mission churches and our institutions, close acquaintance with our personnel, investigation in conference of the financial conditions affecting their work, and a personal knowledge of those who have been trained in every national group to serve as priests, deacons, and catechists, academic officials and teachers, physicians and nurses, besides many thousands of men, women, and children of the Church. Only through the experience of these can accurate observations and fair estimates be made of Christian missions.

Impressions left by structural development or by organization, by statistics gathered or incidental benefits derived, serve as no criteria of spiritual values. One must share in the daily life of church and school and hospital in a foreign land to judge of the impact made by a Christian mission upon a non-Christian population. The basis of all true appraisal passed upon such missionary endeavor must be found first in a conviction inspired by Christian teaching, then in the converting power

*Two weeks were spent in the Philippines, four in China, and five in Japan.

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which issues from this conviction, resulting at last in loyalty to the organism through which that power is conveyed and the spiritual fellowship which it creates.

UNIQUE SITUATION IN THE PHILIPPINE ISLANDS

IN THE PHILIPPINE ISLANDS we have a situation wholly unique in our mission fields. At Manila is a community of English and American Church people a large majority of whom are permanent residents. The Cathedral which ministers to them is an independent parish, at present not only self-supporting but contributing to the Church work in the neighborhood and to missions elsewhere. The congregation pays the salary of the Dean, the Rev. R. Malcolm Ward. It also pays its share of the quota apportioned to the district. Attendance at the services of the Cathedral is large, the worship is excellently conducted and the pastoral work thoroughly done. The completely and beautifully constructed buildings on the Cathedral grounds provide for the work of the Columbia Club, an organization for American men of the city; elsewhere is the House of the Holy Child.

The two enterprises of the Church in other parts of the city, St. Stephen's Mission Chapel and School for Chinese, and St. Luke's Hospital and Chapel, enable our Church to do a service which in each case has a vital place in the life of the community. St. Stephen's Mission is confined to cramped quarters, every foot of the space kept in orderly condition and put to constant and necessary use. The conduct of the school and of the religious services is excellent.

St. Luke's Hospital, whose present condition and support had been included among the matters referred to me for investigation with a view to possible change of treatment or even more radical measures, occupied my time for a large part of three days spent in attendance at its official boards and at the services and exercises of the School for Nurses, and in a careful inspection of the buildings. The hospital has become an integral part of the life of Manila. Through it more even than through the Cathedral, the Church has become known and its ministrations sought by people of many races and of all conditions. A large number of public officials and citizens most of them non-Church people, made clear to me, verbally and through letters, that to diminish its operations would be a misfortune; to close it, a calamity. The representative of the Rockefeller Foundation stated in his address at the Commencement that the standard set by the hospital for instruction of nurses is unusually high. Applicants for the course in nursing, Filipinos, Igorots, Moros, Chinese, come from all parts of the Islands, and the graduates go as far afield to give the benefit of their skill and Christian influence to institutions, families, and whole communities.

Repairs and improvements have been made recently, rendering the place comfortable and serviceable. The number of in-patients in 1932 was 2,385, and the out-patients 37,121. The total cost of maintenance, including the salaries of our missionary staff, is \$69,238.44, eighty percent of which is raised locally.

At a meeting of the locally organized committee, after a thorough review of the situation, I recommended that it be constituted as a Board of Advisers, prepared to accept increased powers and responsibilities with a view ultimately of taking over the whole administration. I advised also that the receipts from local contributors

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and from the business of the hospital be annually increased, allowing a reduction year by year in the appropriation from the Domestic and Foreign Missionary Society. On the following day I met the Auxiliary Board of Women whose work in the care of the hospital and in raising funds for its support is a strong factor in the success of the institution. Its membership is drawn in large measure from non-Church women and it reflects the devotion and pride which the whole community feels for St. Luke's.

The pastoral energies of the Church in Manila are felt from one extremity to the other of the island continent. One member of the staff, the Rev. B. H. Harvey, is visitor and missionary at the southern ports principally among English-speaking people on the Islands of Iloilo and Cebu, where I found families prepared to form congregations for worship under his leadership. The new steamship service and aviation make frequent visits possible.

On the southernmost Island of Mindanao our Church colony at Zamboanga is doing an intensive and useful but restricted work, and across the waters, our pioneer priests, the Rev. Leo G. McAfee and the Rev. Sydney Waddington are building up an extensive following among the Tirurai people. Since our entrance into this field the Roman Catholic operations have been increased and a resident Bishop has just been appointed to it. Our opportunity and the local responsibility we have assumed for ministrations to a rapidly increasing number are not affected by this fact.

The single reason for our continuance at Zamboanga, the one southern post where we are surrounded by a tropical environment, is the work that we are enabled to do among the Moros, especially with an attractive group of young people. Their parents with many of whom I talked are hospitable to our approaches and enthusiastically sympathetic with our work, but are not subject to conversion. I visited the school just in time to officiate at the Commencement and to give diplomas to nine boys and girls. These Moro youths show remarkable intellectual and spiritual capacity. One by one they are coming to baptism and confirmation.

In the same grounds are the little Church of the Holy Trinity and Brent Hospital. The chaplain, the Rev. Edward G. Mullen, serves all these. The small congregation of the church is made up of officers from the greatly reduced Army Post, a very few other residents, and young Moros. The hospital, by reason of its charming atmosphere and environment and also its skillful staff of one physician and two nurses under the superintendence of Miss Edith Haslem, is preferred by many to other hospitals. The U. S. Government has this year made a contract with Brent Hospital for veteran service which has so greatly increased the income as to make it practically self-supporting.

The missions in the Mountain Province of Luzon show a probably unparalleled instance of the impact of the Christian Church upon barbarian tribes who thirty-two years ago were without the knowledge or influence of religion, and at constant and savage warfare with each other. Their present peaceful habits, their diligence in new-found industries, their intelligent and reverent worship, are not only proof of missionary zeal and skill, but an example also of the power of the Christian faith when given in its fullest content and richest expression to a people whose minds never have been turned aside or confused by detractions from apostolic teaching and practice.

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The genius of Bishop Brent and his first associates as manifested here (as throughout the Philippine Islands) has been matched by the wisdom and the diligence of Bishop Mosher and his present staff of missionaries. On the foundations which they laid then have been built, consistently and securely, material and spiritual superstructures which are impressive and convincing.

The church buildings in Sagada and Bontoc are Christian shrines which focus the loyalty and inspire the devotion of tribes occupying hundreds of square miles. The schools attached to them are bringing up a second generation of Christian boys and girls. Among the graduates of these are young men who give promise, after continued training, of service in the diaconate and priesthood, and young women who are already showing power in the teaching and nursing professions. The hospital at Sagada which we found in process of construction will take the place of a cottage infirmary from which as a base Dr. Hawkins K. Jenkins has already become the physician of a vast population.

The school and chapel at Besao, where the Rev. Vincent H. Gowen, with his wife and infant son, is resident missionary; the outstation at Balbalasang under the charge of the Rev. A. H. Richardson; the little village of Alab, where Miss Eleanor C. T. Moss as superintendent, teacher, and visitor is living and working, the only white person in a whole region; the flourishing Easter School for boys and girls at Baguio, where another large and beautiful church has been built and in large measure is maintained by the contributions of resident Americans; these are all effective factors in the mission, and necessary to the soundness and completion of all. Withdrawal from any part of the field would be deplorable and disastrous to the life of the communities concerned.

These people, as the people in the missions south of them, are the wards of our Church. The agitation of proposed political independence or the consummation of it, now extremely improbable, would not alter the responsibility which we have assumed for their spiritual nurture. Outside of Manila and possibly American congregations in two minor ports there are no financial resources for local contributions to the work. It is missionary enterprise without present prospect of local autonomy and self-support, but it is intrinsically permanent, vital to the life of the people whose following we sought, necessary no less to the integrity of the purpose to which we are committed.

THE CHURCH IS ESTABLISHED IN CHINESE LIFE

DIRECTLY OPPOSITE in this respect to the situation in the Philippines is that which confronted me in China and Japan. One who goes to either of these countries expecting to find a mission struggling for security of foothold sees to his surprise a Church no longer foreign but already appropriated and established in the life of the people.

There is in China as in the Philippines the same impact of a Christian upon a non-Christian civilization. There is the well defined line between the Christian believer and the unbeliever. There is in the Chinese Christian community the feeling of dependence upon the initiative and guidance of a foreign mission, but there is the

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conscious emergence of a national Church which is already indigenous and is on its way to independence. I became aware of this first as I visited the parish churches and congregations in Shanghai and found them organized and operating under their own leaders, most of them bent upon the goal of self-support; some of them already having reached that objective. I became still more conscious of it as I talked with the Chinese clergy individually or in groups. I was officially assured of it when Bishop Graves gave me on behalf of the Synod a statement that the Diocese expected to be independent and self-supporting at the end of twenty-five years or less. This is not a step deferred until the time when it may be possible. The independent Church is already in process of development.

The Church in China, the *Chung Hua Sheng Kung Hui*, is already autonomous and is to be treated not as a child under our direction, but as a sister Church in our Communion whose policies we should take into full account in all our missionary plans, whose legislation we must respect as of equal standing with our own, and whose intellectual and spiritual leadership in the person of gifted and highly educated priests and laymen we shall do well to consider when we appoint new missionaries. The clergy of the Church in all three of our districts in China are quite able to take full responsibility for the charge of the parishes and the work of evangelism. We have thirteen missionary priests in the District of Shanghai as against twenty-seven Chinese; ten in the District of Hankow, where there are forty-seven Chinese; and one in the District of Anking, where thirty-one Chinese priests are at work.

We have required a high standard of our missionary personnel, clerical and lay, in every one of our foreign fields. With very few individual exceptions, we have maintained it. In view of the rare quality of Chinese priests who are taking positions as deans of cathedrals, ministers in charge of congregations, and missionaries at out-stations; in view also of Chinese principals and teachers filling with intellectual power academic positions in our schools and universities, greater care than ever should be taken in sending and sifting the men and women whom we send to take places of leadership among these well chosen and highly trained nationals. Our missionary bishops should be asked to regard as a period of probation not more and in some cases less than five years before the first furlough of a missionary, and no missionary should be expected to return after the first furlough except upon the Bishop's explicit request. As the missionary staff becomes a small but potent minority in contrast to the large majority of Chinese workers, ordained and unordained, utmost vigilance should be exercised by the National Council, which is the Church's commissioning agency, in selecting and sending men and women of the highest qualifications.

Feeling charged with the same questions concerning our institutions in China as in the Philippines, I spent much of my time during the visit in Shanghai at St. Luke's and St. Elizabeth's Hospitals, and a morning at St. Andrew's Hospital, Wusih, half of the time in Anking at St. James' Hospital, and most of one day at the Church General Hospital in Wuchang. The conditions under which they work are very different. The hospital in Wusih is less ambitiously designed and constructed than the others. It has been recently provided with new buildings, well equipped and presents no problem in this respect. The expense of maintenance is \$17,123, of which

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sixty-three per cent is provided from local receipts. St. James' in Anking, under Dr. Harry Taylor's courageous management, is still recovering from the devastating attacks of the Communists and occupation by the army in 1926 and '27. I saw the last steps taken in reconstruction, but I found an almost complete lack of equipment and sore need of assistance for Dr. Taylor himself. The hospital is now caring for about 1,386 in-patients a year at a cost of \$16,349. About fifty-three per cent of this expense is provided locally.

St. Luke's and St. Elizabeth's in Shanghai and the Church General Hospital in Wuchang are veteran institutions, solidly built, but battered by long and hard usage, surrounded by neighborhoods where they can minister to surging tides of suffering. The work done at St. Luke's by Dr. A. W. Tucker and Dr. Harold F. Morris is incessant. They are greatly in need of assistance by younger hands, as they are of a repaired or a new building. A sum of over \$200,000 has been raised through appropriations and contributions for construction, possibly on a new site. In my opinion the healing ministry of the Church has its best physical and spiritual effect in just such sections as those which are served by our two hospitals in Shanghai.

The organization of the Chinese staff of physicians under Dr. Mary L. James in the Church General Hospital, Wuchang, is excellent. The need for additional foreign assistance is soon to be met by the recent appointment of Dr. Logan H. Roots, jr.

The ultimate devolution of our hospitals in China (as of St. Luke's, Manila) can best be achieved, in my judgment, by the creation in the near future of an advisory board consisting of Chinese Christians, to be vested with increasing executive and financial responsibilities. Throughout the missionary period of the Church's development in China, as in our other fields, the hospital has a necessary religious function to perform. For thousands whom the spoken message fails to reach or to convince, it is declaring in silent language understood of the people the Gospel of Divine Love. The time has not come to separate educational and philanthropic aspects of mission work from organized responsibility to the work of conscious and direct evangelism. During the year 1932 our hospitals in the Orient treated a total of 22,383 in-patients, and 447,297 out-patients.

The preparation of the Church in China, as in Japan, for independence and autonomy rests upon Christian education and particularly upon training for the Christian ministry. I found in all the Districts of Shanghai, Hankow, and Anking, that from the youngest grades in primary schools to the upper classes in the university the soundness of religious instruction and the insistence upon Christian purpose result not from systems or regulations under which the schools operate, but from the spirit and intent of the bishop or priest, the president or principal by whom the work of the body is actually directed. Registration or non-registration has had to do chiefly with conditions of administration, not much with the intellectual and spiritual life of the students. In the District of Shanghai where our Church schools and colleges have not been registered, their work at places suffered a temporary setback, but now goes steadily forward with the religious program still in operation and without official disfavor. In the District of Hankow where registration is universal, there are colleges, boarding schools, and parish schools filled with Christian atmosphere and led in

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daily Christian worship, all observed by the educational authorities without disapproval.

The important point for us to protect is that in every university, especially *Hua Chung*, where Protestant Churches have joint responsibility there shall be a sufficient representation of Church teachers on the faculty and that every school shall have such Christian leadership in positions of authority, as will secure to the pupils Christian worship, Christian instruction, and the inculcation of Christian ideals.

Before turning from China, I would impress upon the minds of those who have at heart the welfare of our missionaries there, that the suffering which they have undergone through the violence of Communists, through internal warfare and through flood, they have faced with indomitable courage and without complaint. The reduction in their salaries announced last February was the subject of much conference in April with the bishops and clergy and with the members of each mission staff. The blow fell upon the heads of those who had already undergone severe hardship. They understood the financial necessity for it and unanimously they expressed themselves ready to accept any sacrifice required.

THE CHURCH HAS ABUNDANT OPPORTUNITY IN JAPAN

IN JAPAN THE background of a compact population and orderly, well-disciplined and united national life, has given abundant opportunity to the Church for unhampered service in public worship and pastoral ministry, as in universities, schools, and hospitals.

The Christian religion has now become recognized officially as one of three accredited religions of the Empire. More particularly, the sympathetic relation between the Nation as a whole and the branch of the Church, which for lack of a better word we call "Anglican", is complete. This is due chiefly to the wisdom and Christian diplomacy with which Bishop McKim and his junior associates in the episcopate, American, English, Canadian, and recently the Japanese bishops, have developed in the midst of a civilization tenacious of its own tradition but open to western influence, a Church which is national in spirit yet expressive of historic Christianity in its completeness. The *Nippon Sei Kokwai* is recognized and welcomed by the Nation.

Unusual opportunities were offered me to learn at first hand and in intimate ways the attitude of the Imperial Household, the members of the Cabinet, the municipal governments in many cities, the public press, the Buddhist and Shinto priests, the medical profession, the Departments of Education in several prefectures, and what I valued most, the people by hundreds in the towns and villages, from Aomori at the extreme north of the country to Moji at the south. Universally I found an attitude of cordial hospitality to a representative of the Church which they understood and honored, but still more definitely to the ministrations and teachings as the Church offers them. Not only our bishops but the excellent missionary staff working under them, and the Japanese clergy, men of finest intellectual and spiritual quality, have in their several communities made their mission stations and parish churches radiating centers of wholesome religious influence. There has been resistance at certain places due to sheer conservatism, but this has been overcome in unaggressive ways by con-

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tinued contact and by the language of patience and humility, so well understood by the people of that land.

There are departments of our work, pastoral and educational, which appeal so readily to the racial temperament and capacity, that they should soon be committed to hands which can safely and wisely administer them. The Japanese women have a genius for kindergarten teaching quite as well developed as in this country. It will not be necessary any longer, I believe, to incur expense by providing teachers or teacher trainers for this work. Specialization in other forms of service also by both men and women may be left to the growing generation of Japanese Christians who are remarkably equipped to assume such responsibility.

Two matters of major importance occupied much of my time and thought in prolonged visits and conference while in Japan: one, the plans for the development of St. Paul's University in Tokyo; the other, the place in our missionary program of St. Barnabas' Hospital, Osaka.

St. Paul's is unmistakably a Christian institution in conscious purpose in the atmosphere of Church life which pervades the place, and in the expression which is found in orderly reverent worship. The beautiful chapel, one morning at a celebration of the Eucharist, was filled with nearly four hundred communicants, most of them members of the faculty and student body. The university has waited patiently for the completion of its plant, the units now specially needed being an assembly hall and a classroom building for which one story frame buildings were temporarily substituted a few years ago. The quadrangle can be thus completed at a cost of \$200,000. In conferences on the subject with the alumni committee a request was made that the Church in America support a campaign for \$75,000 of this amount. I explained that such an effort at the present time would be impossible, and I suggested that the money would be more appropriately and successfully raised in Japan. It was urged that the National Council should be asked to approve the project which will be carried forward among the alumni and friends of the institution in Japan.

St. Barnabas' Hospital was long ago organized and built on the initiative of one man who shortly thereafter left it for others to bring to a successful conclusion. A twofold question has attended the consideration of it by this body, whether there is need for it in the hospitalization of Osaka, and whether it is a proper charge upon the missionary resources of the Church in America. The answer to the first of these questions was left in no doubt after my inspection of the building and observation of the work. Conference also with public officials and representative citizens proved to me that the institution has filled an important and necessary place in the community, specializing as no other hospital does in obstetrics, pediatrics, and gynecology. The new building is beautifully designed and constructed, taking a worthy place in the heart of this progressive modern city. In 1932 the current expenses of the Osaka hospital were \$28,170, sixty per cent of which were provided locally.

The transfer of responsibility for our missionary institutions, as for the administration of our parish churches and schools both in Japan and China should be a gradual but a continuous process of devolution. We who are charged with the policy of foreign missions are not yet conscious of the maturity that they have reached in

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these two countries. Our thoughts linger too easily in the pioneer period where individual bishops and mission priests sustained and directed by the home base constituted the Church on a distant frontier. That time has passed, as has the paternal period when every motion of the Church which we had fostered needed to be watched and controlled. It is now full grown. The bishops and others who are guiding its course and shaping its destinies still require our support; but in the application of resources to constantly changing conditions, they require also a full measure of discretion. They claim our partnership and our trust in one of the greatest religious enterprises which the world has known, bringing East and West together in organizing two new branches of the historic Church.

SUGGESTIONS TO GUIDE FUTURE POLICIES

TO GIVE EFFECT to some of the principles that I have stated, I make the following recommendations, not for immediate decision or enactment, but for possible guidance in our policies:

1. The recognition of gradual reduction in the number of evangelistic workers due to removals from year to year, and the removal of items in the budget providing appropriations for such positions now vacant.

2. The retirement of missionaries occupying evangelistic positions who have reached the retiring age, their places to be taken by Chinese or Japanese appointees.

3. The designation of ordained missionaries now in the field as supervisors and administrators in the field to which they shall be assigned by the Bishop.

4. The limitation of the number of missionaries to be appointed as teachers in every educational institution, the appointments to be made by the head of such institution upon nomination by the Bishop; the total sum of appropriation for salaries of such appointees to be fixed by agreement between the Bishops and the National Council upon recommendation by the Department of Foreign Missions.

5. The annual diminution of appropriations for maintenance of Church boarding schools of secondary grade, the decrease to be covered by corresponding increase in charges for tuition, with an allowance in the budget for scholarships.

6. The withdrawal of appropriations for maintenance of any day school which in the judgment of the Bishop and Council of Advice has ceased to function adequately as a source of Christian teaching and center of Christian worship.

7. The maintenance of mission hospitals on at least their present scale, added appropriations to be made to certain hospitals for appointment of medical missionaries; appropriations for maintenance to be diminished annually at a ratio determined by the Bishop, Superintendent, and administrative board of the several hospitals in consultation with the National Council.

8. The payment monthly of appropriations for each missionary district to the Bishop and Council of Advice for distribution by them in conference with all the American bishops of the Chinese or Japanese Church on the basis of a budget annually submitted by them and approved by the National Council, the distribution to be subject to such alterations in salary items and in maintenance and other expenses as in their judgment shall be from time to time required.

95 1933年11月号 東洋の聖公会。ペリー主教は全国協議会に宛てた声明で、3か月の視察で得た印象を語った。今後の方針に関する提案。579-587頁。

訳出 579頁1行目～6行目まで。585頁17行目～587頁最後の行まで。

神学博士ジェームズ・デウォルフ・ペリー主教

総裁主教兼ロードアイランド主教

—略—

聖公会は日本に有り余るほどの機会を持っている。

日本では密集した人口と、秩序正しく規律ある統一された国民生活の背景が、大学や学校や病院において見られるように、公共の礼拝や牧会の任務において妨げられることなく奉仕活動を行うために有り余るほどの機会を聖公会に与えました。

キリスト教はいまや帝国で公認された3つの宗教の1つとして正式に認知されるに至りました。より具体的に言うと、国家全体と教会の1部門—より適当な言葉がないために「アングリカン」と呼びますが—との好意的な関係は完全です。これは主として英知とキリスト教的外交術に負うものであり、それによってマキム主教と彼の若い同僚のアメリカ人、イギリス人、カナダ人主教、そして最近では日本人主教が、固有の伝統に固執しつつも西洋の影響に対して開かれた文明のただなかで、精神において国民的でありながら完全性において歴史的なキリスト教を表現している聖公会を発展させたのです。日本聖公会は国家によって認知され歓迎されています。

私は異例の機会が与えられ、皇室、閣僚、多くの地方自治体、報道機関、仏教と神道の聖職、医療従事者、幾つかの県の教育庁、そしてこれは私が最も重きを置く点ですが、北は最果ての青森から南は門司まで町や村の何百という人々の姿勢を直接かつ詳細に知ることができました。至るところで彼らは、私を聖公会の代表として理解し高く評価し、心からの歓待の姿勢を示してくれました。しかしその歓待はより正確には聖公会が彼らに提供する聖務と教えに対するものです。主教だけでなく彼らの間で働く卓越した宣教師、日本人聖職者、最高の知的、精神的な資質を備えた人々がそれぞれの地域社会において、伝道所や教会を健全な宗教的影響を放射する中心にしたので

す。ある所では頑迷な保守主義のために抵抗もありましたが、それは攻撃的ではない方法で、つまり絶えず接触することにより、そして忍耐と謙虚というその国の人々に良く理解される言語により克服されました。

聖公会には牧会的事業部門と教育的事業部門がありますが、これらはこの民族の気質と能力に容易に受け入れられるので、安全かつ賢明に運営できる手に早く任せるべきです。日本人女性はこの国と変わらないほど発達した幼稚園教育に対する才能を持っています。この事業のために教師や教師の養成者を供給する費用を負担する必要は近くなると信じています。男女を問わずその他の形態の専門的な活動も、そうした責任を引き受ける並はずれた能力を備えた日本人キリスト教徒の新しい世代に委ねることができるでしょう。

私が日本に長期間滞在して協議するなかで自分の時間と思考を多く費やした重要な案件が2つあります。1つは東京にある立教大学の発展に関する計画です。他の1つは大阪にある聖バルナバ病院が伝道プログラムに占める位置づけです。

立教大学は、その場所に行きわたる教会生活の雰囲気と、秩序正しく厳かな礼拝に見られる表現において、紛れもなく明確な目的を持ったキリスト教の機関です。ある朝聖餐式が行われましたが、美しい礼拝堂はおよそ400人の受聖餐者でいっぱいになりました。そのほとんどが教職員と学生です。大学はその施設が完成するのを辛抱強く待っています。特に必要とされる施設は講堂と教室棟ですが、これは数年前に1階建ての木造家屋が急場しのぎで建てられたままの状態です。これらの建物からなる中庭を完成するために必要な費用は200,000ドルです。この件について同窓委員会と協議した際に、この総額のうち75,000ドルを集めるキャンペーンをアメリカの聖公会に支援してもらいたいという要望が出ました。私はそのような努力は現時点では不可能だろうと言い、資金はむしろ日本の方が適切に首尾よく集められるだろうと示唆しました。すると全国協議会に要請して、このプロジェクトを日本にいる同大学の同窓生や友人たちによって進展させることを承認するよう強く求められました。

聖バルナバ病院はかなり昔に1人の人物の発案で構想されて建てられましたが、彼はその直後に他の人に任せて去り、その後完成に至りました。この病院について協議会で検討した際に、大阪の医療にとってこの病院は必要か、そしてアメリカの聖公会の伝道資金に課せられた負担は適当かという2

つの質問が投げかけられました。これらの第1の質問に対する答えは、私が建物を視察して事業を観察した後では明確になりました。役人や市民の代表とも協議しましたが、この施設は他の病院とは異なって産科、小児科、婦人科に特化しており、地域社会で重要かつ必要な場所であり続けたことが明らかになりました。新しい建物は美しく設計および建設され、この発展する近代都市で価値ある位置を占めています。1932年現在の大阪病院の出費は28,170ドルでしたが、そのうち60パーセントは現地で賄われました。

伝道機関に対する責任の移管は、日本と中国における教会と学校の管理に関する限り、移譲プロセスは段階的に、しかし継続的に実行すべきです。海外伝道の方針を任されている私たちは、両国が到達した成熟度をまだ十分意識していません。私たちの思考は、本部によって維持および指示されていた個々の主教や伝道司祭が、遠い辺境地の聖公会をなしていたパイオニアの時代から、なかなか抜け出ることができません。そのような時代は、私たちが育てた聖公会の一挙手一投足が監視および統制される必要がある家父長的な時代と同様に過去のものとなりました。いまや十分成長したのです。主教や、聖公会の進路を先導し、その運命を形作る他の人々は、依然私たちの支援を必要としています。しかし彼らは、絶えず変化する状況に資源を適用するに際しては、完全な裁量権も要求します。世界がこれまでに知っている最大の宗教的企ての1つ、すなわち歴史的な聖公会の新しい2つの支部を組織することにおいて東洋と西洋を1つにするために、彼らは私たちの協力と信頼を求めているのです。

今後の方針に関する提案

私が述べた原理の幾つかを実効的なものにするために次の勧告をしますが、これは直ちに決定や制定を求めるものではなく、私たちの方針のガイドンスになるようなら、参考にして頂くのが目的です。

1. 毎年免職のため伝道教役者の数を段階的に減らし、現在欠員となっているポストに対する割当を予算項目から削ることを認める。
2. 退職年齢に達した伝道ポストにある宣教師は引退し、それらのポストを中国人または日本人の被任命者に委ねる。
3. 現在任地で按手されている宣教師を、主教が指定する任地の管理・監督者に指名する。

4. すべての教育機関で教師に任命される宣教師の数を制限し、任命は主教の推薦に基づき当該教育機関の長によってなされる。被任命者の給与に対する割当額の総額は、海外伝道局の勧告に基づき主教と全国協議会との合意によって決定する。

5. 聖公会中等寄宿学校の維持割当額は毎年縮小し、その分授業料を増額して補填し、奨学金の予算を減らす。

6. 主教と諮問委員会がキリスト教の教えの源泉およびキリスト教信仰の中心として十分機能しなくなったと判断した通学校に対する維持割当額を廃止する。

7. 伝道病院は少なくとも現在の規模に維持する。宣教医の任命のために特定の病院の割当額を追加する。幾つかの病院の維持割当額を、全国協議会と協議のうえ、主教と最高責任者と経営団が決める割合で毎年減額する。

8. 主教と諮問委員会に配分の目的で支払われる各伝道教区に対する割当額は、中国または日本の聖公会のすべてのアメリカ人主教と協議のうえ、彼らが毎年提出する予算に基づいて、全国協議会の承認を得るものとする。配分は、彼らの判断により時おり要求される給与項目、維持費およびその他の費用の変更に準じる。

The National Council

**Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society**

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*

LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions,

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

Meeting of the National Council, Oct. 11-12

MISSIONARY INTERESTS in the broader sense and the program of national leadership for recovery superseded all other interests in the meeting of the National Council held October 11-12 in the Church Missions House, New York. Two circumstances gave this tone to the proceedings. The first was a cheering (though, in part, critical) statement by the Presiding Bishop concerning his visit to the Orient. (See page 579.) The other was a ringing challenge to a forward-looking program, by the Rev. B. H. Reinheimer, Executive Secretary of the Field Department. Dr. Reinheimer appealed to the Council, and through the Council to the whole Church, to make immediate recovery the goal in every mission, parish, and diocese, and in the world missionary enterprise.

The Presiding Bishop was requested by the Council to issue a message to the Church embodying these two major impressions. (See page 578.)

PERSONNEL

TWENTY-ONE COUNCIL members were present out of a possible twenty-five. The Presiding Bishop at the opening of the meeting spoke of the death of Bishop Burleson (see September SPIRIT OF MISSIONS, page 487), and the Council with a

rising vote requested that a committee prepare a memorial statement recording this great loss. Bishop Burleson's office of vice-president of the Council has not been filled. He was also in charge of the Department of Domestic Missions. Dr. Franklin has been assigned the temporary oversight of this office as well as the continuance of the work of evaluation which Bishop Burleson had undertaken.

The vacancy in the membership of the National Council caused by the resignation of Louis F. Montague of San Francisco, was filled by the election of Thomas Fleming, jr., of Pasadena, California. Mr. Fleming is senior warden of St. George's Church, South Pasadena, and a trustee of the Los Angeles Seamen's Church Institute.

The Rev. Theodore Otto Wedel, Ph.D., was elected Secretary for College Work in the Religious Education Department, to take office February 1, 1934. Since the resignation as college secretary of the Rev. W. Brooke Stabler, the Rev. Thomas H. Wright has been most commendably taking temporary charge of the work. Dr. Wedel is a native of Kansas, a graduate of Oberlin, with a master's degree from Harvard, and a Ph.D. from Yale. Since 1922 he has been Professor of Biography at Carleton College, Northfield, Minne-

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sota, (one of the few such professorships in the country). He was ordained deacon in 1929 and priest in 1931, by the Bishop of Minnesota.

New missionaries were appointed only to meet urgent needs, caused in most instances by long-standing vacancies. Among the newly appointed are: a physician for St. Luke's Hospital, Shanghai, and one for St. Luke's, Tokyo; a man to be ordained for work among native tribes in Liberia; a teacher for Hua Chung (Central China) College, and one for St. Hilda's School, both in Wuchang, China; two nurses for Alaska, one at Fort Yukon, one at Anvik.

DR. MCGREGOR'S PLANS

THE REV. D. A. MCGREGOR reported to the Council for the first time as Executive Secretary of the Department of Religious Education. In outlining his plans for the Department he, in part, said:

The first task of the Department is to be of immediate and practical help to parishes and dioceses in their work of religious education, especially to those that are weak. We must recognize that the great majority of our Church schools are small and their teachers untrained, and that the majority of our clergy need assistance in dealing with problems of curriculum and administration. This is our first task.

In order to give our major emphasis to this work it will be necessary in these times of financial stringency to cut down on such of the work that has been done in child study and research, and the budget submitted by the Department recognizes this . . .

The most important spot in the educational work of the Church is not 281 Fourth Avenue, it is the place where Miss Jones is teaching six little boys and trying to train them in the ways of the Christian life. And our task is to help her. In the final analysis we succeed or we fail as we help or do not help Miss Jones in the work that she is trying to do.

We must help her to a better knowledge of the Christian faith; we must encourage her so that she will approach her work with greater joy and vigor; we must provide her with materials in the form of courses and studies which she can handle most profitably for her boys; we must help her to understand what kind of beings these boys are so that she can better win their confidence. We must tell her in ways that she can understand how others have met the same problems that she faces and how they have dealt with them . . . Our success as a De-

partment may be judged by the number of times Miss Jones thanks God that we exist. And I pledge my Department to the task of keeping her in the center of its interest and humbly serving her.

Another part of our work is the supervision of Church work among college students. There is no more important missionary field in the world today than the students in our colleges and universities. In these institutions our students are learning many things, but there is one thing that they will not learn unless the Church teaches them, and that is the Christian religion. And we believe that an education which does not include such training is partial, incomplete, and even dangerous . . .

The time is almost ripe for a vigorous evangelistic and educational movement among students. Our college pastors are earnest men, but they need support from one another, from the best thinking of our day, and from the life of the whole Church if they are to reap the harvest that is white at their hands.

The college work of the National Council must be the coördinator of our advance as we seek to Christianize the students of America. We have been interested in conserving the Christian life which has gone up to the colleges from our parishes. Techniques and methods for doing this have been developed by the Department and the student chaplains. We must now start from this base and we must have leadership to carry on a vigorous campaign among students and faculties to make Christ known.

At present the Department is asking for no extra funds for this work, but we have plans for a much more direct attack on the whole problem.

A third part of the work of this Department is the supervision of and assistance to the young people's work in the Church . . . The Department has no desire to standardize or control the Young People's Movement, but it has a duty to advise and serve this movement. Even those leading spirits who urge most strongly that young people should direct their own affairs are continually requesting help from the Department. We wish to answer these appeals and to give to the young people of the Church the assistance which they ask from us.

CHINA SALARIES

AT ITS FEBRUARY meeting the Council adopted a plan for the payment of salaries of American missionaries in China in Chinese currency instead of United States currency. This action was taken for the twofold purpose of minimizing for the missionaries violent fluctuations in the amount of Chinese currency received as salaries and at the same time making a considerable reduction in the

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actual salaries paid, with a consequent saving of expense to the Council. Definite opposition to this plan was registered by the Bishops and others in China who asked for a restoration of payment in United States currency. This complicated problem was thoroughly studied by the Finance Department at its meetings in April and September.

The Department advised that in its judgment the plan for payment in Chinese currency must prevail for the balance of 1933 but recommended that a return to the old plan of United States currency be made effective as of January 1, 1934.

In presenting their opposition to the plan, the Bishops in China stated that they and the other missionaries were willing to take any further cut in salaries which might be necessary, and the Council has now asked the Bishops in China if the American missionaries there would agree that a cut of ten per cent in addition to the ten per cent already effective would be equitable in view of present rates of exchange.

FINANCIAL

IN VIEW of the taking over of all the companies through whom the Domestic and Foreign Missionary Society has purchased guaranteed mortgages by the New York State Insurance Department with a view to liquidation of such companies, Richard P. Kent, formerly manager of the Mount Vernon (N. Y.) branch of the Lawyers Mortgage Company, has been engaged to take charge of the society's investments in real estate mortgages. Mr. Kent is a life-long Churchman; members of his family are well known for valiant missionary service both at home and in the China field.

In accordance with Canon 59, section VIII, there was sent last May to the President of each Province a statement of appropriations in effect for the dioceses and districts of his Province, requesting comments and suggestions. The Secretary reported that replies from Provinces VI and VIII approved all appropriations; no other comments were received.

The Council gave preliminary approval to the operating budget for 1934 subject to modification as to detail which will be made in consultation with bishops in the field. It is expected that the total will be slightly below the amount of appropriations now in effect for 1933, but the statement was made to the Council that because of the exhaustion of reserves from old balances and undesignated legacies, and the prospect of reduced income from investments, the amount needed to meet this slightly reduced budget for 1934 will be twenty-five per cent in excess of what the dioceses are giving now.

LEGACY PROVIDES NEW BUILDINGS

A MOST USEFUL designated legacy of \$80,000 has recently been received, left by Ella Elizabeth Russell of New York, to be used mostly for buildings in specified fields: China, Japan, Alaska, South Dakota, and Honolulu.

The Japan Building Committee, charged with appropriating the funds raised for Church reconstruction in Japan after the earthquake of 1923, reported the appropriation of the last amount of money in its hands, about \$7,000, to-



THE REV. THEODORE OTTO WEDEL
Carleton College Professor of Biography elected
Secretary for College Work

THE SPIRIT OF MISSIONS

ward a total cost of about \$22,000 for Grace Church, Bancho, North Tokyo, the last of the churches awaiting reconstruction. The remainder needed for this church is raised in Japan.

INSTITUTE BALANCES BUDGETS

APPLAUSE GREETED AN announcement by the Rev. Robert W. Patton that despite the difficulties of the current year the American Church Institute for Negroes and the nine schools it conducts will have balanced budgets. Dr. Patton reported, in part:

After fifteen years of moving forward, the recent repeated retrenchments and retreats have been hard lessons for our schools to learn. The endeavor to sustain morale, courage, and good cheer in the managing staffs and in the teachers and students has been perhaps the most difficult and at the same time the most blessed of our duties. Our Negro principals and business managers have cooperated with a splendid spirit. Their grit, intelligence, and cheerful carrying through with the many sacrifices and painful readjustments, are a chapter which I wish we could depict in language worthy of their fine spirit.

To do them full justice, one should bear constantly in mind that nearly or quite all the men referred to are the sons of slaves, and that all were subjected, during thirty years or more of the post Civil War period, to influences in some respects more demoralizing than slavery. With our several thousand years of racial enlightenment, discipline, and inheritance behind us, we have the right to expect that white men will meet trial with enduring fortitude. But when a race, deprived of such inheritances, develops such fine types it is a phenomenon which merits our admiration and is, at the same time, evidence of Divine blessing on this work; for, such men and women are not the products of nature or of civilization, but of Grace.

We have, with the help of the General Education Board through an appropriation by them of \$12,500, closed our school year with all the budgets in our nine schools balanced.

It was evident to us last January that unless about \$40,000 more could somehow be squeezed out of our authorized school budgets and about an equal amount secured in money, not then in prospect, our school deficits would, by July 1, total about \$80,000. This was almost appalling after having faced and eliminated, during the previous year, prospective deficits totalling around \$100,000. But the thing has been done! I scarcely know how, except to say that by keeping unflatteringly at it, here a little and there a little, it came, and that we are probably in a better position than any other school system, public or private, in the entire country.

CENTURY OF PROGRESS

BISHOP STEWART as chairman of the commission in charge gave a gratifying account of the Church's exhibit at A Century of Progress. The Council adopted resolutions of appreciation for the work of the commission and of various groups in Chicago in their coöperation with the Publicity Department. This work was completed at a cost to the Council considerably less than was anticipated. Bishop Stewart congratulated the American Church Institute for Negroes for its display and activities.

IN THE CLOSING moments of the session, the Presiding Bishop, in part, said:

I am glad that the session of the Council is closing with the note that opened it. I believe that the Council has not only laid very solid foundations for its fiscal and other policies, but has also sounded a note that will bring both cheer and stimulation to the Church as a whole

With Our Missionaries

BRAZIL

The Rev. and Mrs. C. H. C. Sergel sailed from England, where they were spending their furlough, October 7 on the *Holbein*, for Livramento.

CHINA—HANKOW

Olive Tomlin returning to China after furlough in this country, sailed October 20 on the *President Taft*.

CUBA

The Ven. J. H. Townsend, jr., sailed September 30 on the *Coamo*, after spending the summer in this country.

JAPAN—KYOTO

Mrs. J. J. Chapman sailed October 27 from Seattle on the *Heian Maru*.

JAPAN—TOKYO

Dr. and Mrs. W. C. Thompson sailed October 2 on the *Asama Maru* from Los Angeles for Tokyo, where Dr. Thompson will be stationed at St. Luke's Hospital.

LIBERIA

The Rev. Harvey Albert Simmonds of St. John's Industrial School, Cape Mount, arrived on September 8 in New York, on sick leave.

THE PHILIPPINE ISLANDS

Deaconess Margaret Routledge retiring after twenty-five years' service in the Philippine Mission, sailed on the *Tai Yin* on September 28, from Yokohama, Japan.

96 1933 年 11 月号 全国協議会会議、10 月 11/12 日。609-612 頁。

訳出 611 頁右 17 行目～612 頁左 5 行目まで。

—略—

遺産が新しい建物を提供する

ニューヨークのエラ・エリザベス・ラッセルによって残された最も有用な用途指定遺産 80,000 ドルを受け取った。その大部分は中国、日本、アラスカ、サウスダコタおよびホノルルの任地の建物に使用することが指定されている。

1923 年の大震災の後に日本の聖公会再建のために集められた資金の割当を担当する日本建設委員会は、総額約 22,000 ドルに対する最後の割当て金約 7,000 ドルを受け取ったことを報告した。これは再建を待っていた最後の教会である北東京、番町の聖愛教会に使われる。この教会に必要な残りの額は日本で集められる。

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

ONCE AGAIN at the Church Missions House, we are coming to what might be described as the "Mite Box" period of the year. At all events, it is the time when hundreds of thousands of mite boxes are being shipped out in all directions, ready to be put into the hands of enthusiastic young people the world over.

After Easter we enter another "Mite Box" period, only this time we see nothing of the boxes. We do see the results of the loyalty of young people expressing itself in giving. One is reminded of all this by a request from the Rev. Vincent H. Gowen, of Besao, in the Philippine mountains, for several hundred old mite boxes. This is his explanation of the request:

Our consignment of mite boxes, which should have arrived before Ash Wednesday, was lost in the mail. Later I was able to secure more than a hundred old boxes from Manila and to try out my project of distributing them generally among the people of the villages. The experiment made a good start: seventy people took boxes and their contributions, presented at and after Whitsuntide, averaged twenty centavos apiece. Not much, but a significant beginning for people who have had small training in giving to the support of the Church and people who, incidentally, possess little ready money.

The boys in the school, in the third year of their use of mite boxes, advanced their average from thirty-four to forty-three centavos. No compulsion, of course, was used either in having them take boxes or in indicating what they should give. It was purely a voluntary offering and this average of forty-three centavos does not include the contributions of the teachers. The mite boxes have stimulated the interest of our people and are invaluable for a congregation which does not carry pocket money for the very good reason that most of its members have no pockets! And no money either, except occasionally. Gradually they are appreciating their responsibility toward the maintenance of the Church not only here but in other sections. We post in the church a complete statement of such contributions and have noticed the people crowding around it after the Sunday services to have its details explained to them and to take pride in seeing their names represented.

FEW MISSIONARY hospitals, even among the best equipped, can afford the luxury of costly apparatus and remedies. One can imagine Dr. A. W. Tucker's enthusiasm and gratitude when, as medical superintendent of St. Luke's Hospital, Shanghai, he received the following letter from Mr. V. D. Yuan, a Shanghai business man:

I have decided to donate a sum of Sh. \$5,000 as an initiative fund for the purchase of a set of radium needles for your esteemed institution. I would, however, like to reserve a condition that, in memory of my late mother, a name be given to this apparatus which may be called "Mrs. Yuan's Radium Needles" or the like.

My late mother fell a victim of cancer. She was treated with radium, but, owing to insufficiency of the metal, she died shortly. I am, therefore, in profound sympathy with the many sufferers of the same disease, who may not afford to obtain radium treatment at all.

St. Luke's Hospital, being a charitable institution is deemed most essential to have such an equipment as mentioned above. Let me hope that my donation may stimulate others to make more liberal contributions towards the same end, and at the same time, it may serve as a token of the sincere memory I entertain for my beloved mother.

The letter reveals an attitude and a delicacy with regard to a sacred relationship that shows once again how universal are some of the best qualities of our human nature.

AFTER SERVING THE Church in Japan for thirty-seven years, as chairman of its House of Bishops, a post equivalent to that of Presiding Bishop of the Church in the United States, the Rt. Rev. John McKim, D.D., has resigned, in order that the responsibilities may be carried by a younger man. The House of Bishops in Japan has elected the Rt. Rev. Samuel Heaslett, D.D., Bishop of South Tokyo. Like Bishop McKim, Bishop Heaslett served for many years in Japan before his consecration as a bishop. He is uni-

THE NATIONAL COUNCIL

versally loved and trusted by Japanese and missionaries alike, as well as by the authorities of the Society for the Propagation of the Gospel, which helps in the maintenance of the Diocese of South Tokyo.

HERE IS A GOOD word from the Rev. Jose Severo da Silva, rector of the Church of the Redeemer, Pelotas, Brazil:

Today I went to Colonia Ramos. In the morning I preached and baptized a child at the home of our lay reader, Sr. Geraldo, and in the afternoon I inaugurated the new Easter Chapel. A new chapel, yes. The old one was little more than *meal* and scarcely any of it could be used. We spent more than one conto of reis in materials. Labor and transport cost us nothing. We had eleven men working free for a month. They did the work of carpenter, painter, glazier, and joiner. The chapel looks very nice. It is higher than the old one, has more light, and a better ecclesiastical aspect. More than one hundred persons were present at the inauguration. I returned from the colony weary, but happy and with gratitude to God. The congregation paid everything and has a small balance left over. This mission has cost the Mother Church nothing, either for purchase of land or for building.

ST. JOHN'S UNIVERSITY, Shanghai, entered upon its fifty-fourth year with a total enrollment of 762 students. Of these, 459 are in the Department of Arts and Sciences, the Medical School, and Theological School. The remainder are in the Middle School Department. The Rev. F. L. Hawks Pott reports that of the 162 students in the freshman class, forty-seven are members of the Christian Church. Recently Dr. Pott received a call from Mr. Jian Chen, the Deputy Governor of the Central Bank of China. He is an alumnus, and in the course of conversation he referred to the fact that when he was a student he received help from the Students' Loan Fund and that he would like to extend the benefit to other deserving students. The following day he sent Dr. Pott a check for three thousand dollars, to be added to this fund.

Dr. T. V. Soong, who has served China as Finance Minister ever since the establishment of the Nanking Government in 1928, recently presented a valuable col-

lection of Chinese books to St. John's. Dr. Pott called attention to the fact that such a large and important gift could not be accommodated in the present quarters of the university library. Dr. Soong assured President Pott that in giving the library he desired to give also a building to cost approximately \$100,000 Chinese currency and to provide endowment for its upkeep.

With Our Missionaries

CANAL ZONE

Miss Eleanor Snyder, after a short vacation in this country, sailed from New York December 7, 1933, on the *President McKinley*.

CHINA—SHANGHAI

W. M. Porterfield, jr., coming home on furlough, arrived October 28, 1933, on the *President McKinley*. His family will join him later.

CUBA

Mrs. J. H. Townsend, jr., sailed from New York, December 7, 1933, on the *President McKinley*, to join her husband in Cuba.

The Ven. J. M. Lopez-Guillen sailed from New York, December 2, 1933, on the *Morro Castle*.

HONOLULU

The Ven. and Mrs. Henry A. Willey, after furlough in this country, sailed December 9, 1933, on the *Lurline* from Los Angeles.

JAPAN—TOHOKU

Miss Bernice K. Jensen arrived December 12, 1933, on advanced furlough for study.

JAPAN—TOKYO

The Rev. and Mrs. James Chappell arrived in New York on December 12, 1933, after spending their furlough in England. They will sail from San Francisco January 11, on the *Tatsuta Maru*.

Dr. and Mrs. Floyd J. O'Hara sailed December 30, 1933, on the *Empress of Japan* from Vancouver, to take up work at St. Luke's Hospital.

PHILIPPINE ISLANDS

Miss Mary Hairston, on sick leave, and Miss Jessie R. I. Mantz, on regular furlough, sailed from Manila November 26, on the *Empress of Japan* and arrived in Vancouver, December 19, 1933.

97 1934 年 1 月号 主事のデスクから。52-53 頁。

訳出 52 頁右下 13 行目～53 頁左 6 行目まで。

神学博士ジョン・マキム主教は合衆国の総裁主教と同等のポストである主教会議長として日本の聖公会に 37 年間奉仕した後、責任を後進に託すべく退任することになった。日本の主教会は南東京主教サミュエル・ヘーズレット師を選出した。マキム主教同様、ヘーズレット師は主教に按手される以前から長年日本で奉仕していた。彼は至るところで日本人と宣教師から、さらに南東京教区（注 1）の維持を手助けしている〔英国教会〕福音宣教協会の役員からも愛され信頼されている。

（注 1）南東京地方部。

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

THE REV. TAKAHARU TAKAMATSU, chaplain of St. Paul's University, Tokyo, reports for the year 1933, fifty-eight baptisms and sixty-one confirmations among the members of the student body.

HAVING ROUNDED out seventy years of life and twenty-nine years of service in the Philippine Islands, Deaconess Margaret Routledge recently retired from active work and returned to America.

Most of her life in the Philippines was spent in the Mountain Province among the Igorots. Tukuran, where she was stationed for many years, is an important town about six miles from Bontoc. Formerly, the only way of reaching it was a narrow trail along the banks of the Chico River. Now it is on the automobile road into which the old trail has been expanded. The town itself is on a plateau one hundred feet more above the trail. Rising behind the town are still higher hills terraced by the Igorots for their rice crops. About half way to the summit, is the mission house in which Deaconess Routledge spent many happy years. It was indeed, "a house by the side of the road," for the Igorot people on their way to and from work on the terraced rice paddies, had to pass by her home, morning and night. Many were the daily greetings she received and many were the opportunities offered for a talk about Christian matters with the men and women who could stop for a time, especially as they came home after the day's work was over.

A young Igorot trained in the mission school at Tukuran, writes of her in the *Mountain Province Churchman*:

Deaconess Margaret Routledge of All Saints' Church, Bontoc, and head of Holy Cross Mission, Tukuran, has resigned. We are very sorry to lose her from this place. Having lived and labored here for nineteen years, she has left

Tukuran and the Igorot folk whom she loves so heartily. It would have been nice if she could have stayed here for more years, but because of her poor health and advanced age she has retired. We hope that in her new environment she may improve in health and live the rest of her life happily. I am not writing her biography as I am not a writer nor an historian, but just to let you know about her; what she did and what she felt. She is known well among the Igorot Christians of the Anglican Communion in this Province.

Deaconess Routledge labored for the Igorots with love and devotion: love to mankind was her aim. By her life and example she won the heathen to Christianity, the religion of love. This she did to bring men to God and God to men spiritually. During her stay here about five hundred persons were baptized. This is a good record indeed in a small *ill*. Her Christian example is a good lesson and a practicable one to those who know her.

In addition to her principal work Deaconess Routledge had a small dispensary for treating minor diseases; sore eyes, itch, wounds, cuts, burns, and so on. She was one of the best missionaries in Bontoc of long service. . . .

SOME FOUR HUNDRED members of the Woman's Auxiliary (or as it is known in China, the Woman's Missionary Service League), of the Diocese of Kiangsu, met for their annual meeting in the chapel of St. Mary's Hall, Shanghai. They came from twenty-eight parish branches. A celebration of the Holy Communion by Bishop Graves, followed by a sermon by the Rev. C. C. Chu of Grace Church, Soochow, provided for the devotional part of the occasion. Then in true Auxiliary style came the roll call and reports from the parish branches. The offering, amounting to \$1,505.90, was distributed to meet pledges in amounts ranging from \$25 to \$425 with the Shensi Mission, diocesan missions, hospital work, and church building having major consideration. Mrs. A. L. Chang, a veteran in Auxiliary service, was elected to the presidency. Delegates were also elected to the national meeting to be held in connection with the General Synod.

98 1934 年 4 月号 主事のデスクから。201 頁。

訳出 201 頁左 1 行目～左 6 行目まで。

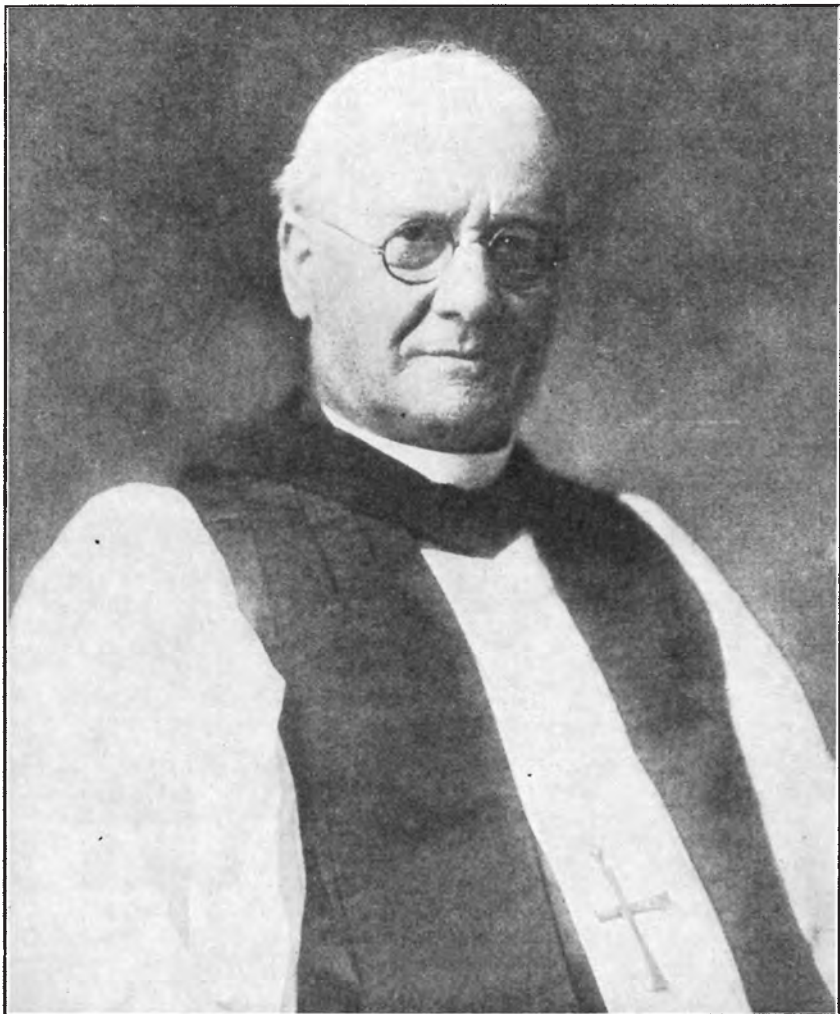
立教大学チャプレン高松孝治師は、1933 年に 58 人の学生が受洗し、61 人が堅信を受けたと報告した。

注記：SM 誌 1934 年 4 月号によると、新任の聖職ローレンス・ローズ夫妻は、ヴァンクーヴァーから「エンプレス・オブ・エイジア」号で 1934 年 3 月 24 日に出航した。ローズ氏は東京の聖公会神学院の教員に着任予定（199 頁）。SM 誌 1934 年 5 月号によると、最近、京都地方部主教シャーリー・H・ニコルズ主教によって、加悦聖三一教会牧師の吉本秀正と敦賀基督教会牧師の直川久之助の 2 人の日本人執事が司祭に按手された。大阪教区主教名出保太郎が説教をした。SM 誌 1934 年 7 月号によると、ニコルズ主教夫妻と 4 人の子どもたちは「ジェネラル・パーシング」号で 1934 年 6 月 28 日に合衆国に向けて出航した（341 頁）。

The Spirit of Missions

PICTORIAL SECTION

Seven Pages of Pictures from the Field



BISHOP MCKIM RESIGNS AS BISHOP OF NORTH TOKYO

As we go to press the Presiding Bishop announces the retirement of our veteran missionary to Japan. Next month we shall publish an appreciation of Bishop McKim's distinguished service ranging over more than half a century and including the headship of the Church in Japan.

99 1934 年 8 月号 マキム主教が北東京主教を退任。373 頁。

訳出 373 頁〔全文〕。

ちょうど私たちが印刷に出す頃、〔マキム〕主教（注 1）はベテラン日本宣教師の退任を発表した。来月号では、マキム主教が日本の聖公会の指導的な立場で、半世紀以上にわたり卓越した奉仕を行ってきたことに対して感謝の意を表する。

（注 1）主教会議長。

THE SPIRIT OF MISSIONS

services and instructions for children and parents and many other groups, including some work with college students and also regular healing prayer services. He has only an assembly hall for a church and the college students cannot be encouraged to come with the present limited space. His year's report shows an exact knowledge of conditions in his parish, down to the last irregular attendant, and definite plans for the future.

THE TWO BISHOPS standing to the right of Bishop Shen in the large picture on pages 376 and 377 of the August SPIRIT OF MISSIONS, were incorrectly identified. They are the Rt. Rev. Thomas A. Scott, Bishop of Shantung, and the Rt. Rev. John Curtis, Bishop of Chekiang (not Bishop Graves and Bishop Scott). Bishop Graves, who was present at the consecration and presented the Bishop-elect, was not in the picture.

BISHOP SCHMUCK of Wyoming has seen the sacred pipe of the Arapahoe Indians. Recently while the Bishop was in Ethete the Indians held a special ceremony at which the sacred pipe, the most prized possession of the Arapahoes and a symbol of strength and endurance, was shown to a few invited guests. The pipe, handed down from generation to generation, is in the custody of tribesmen whose ancestors were great men among the Arapahoes. Wrapped in yards of fine cloth and perfectly tanned skins, the pipe is seldom shown to either Indians or whites. Among those who have pre-

viously witnessed the unwrapping of the pipe are the Rev. John Roberts, our pioneer missionary at Wind River, the Very Rev. A. Abbott Hastings, and the Rev. Barrett P. Tyler.

THE LIMITATIONS of time and space have made it necessary to defer until a later issue the publication of the appreciation of our veteran Japan missionary, the Rt. Rev. John McKim, Bishop of North Tokyo, whose resignation was announced in our August issue.

THE BIRTHDAY Thank Offering is now in its fifth triennium. This is a national offering from children and young people of the Church who annually make their individual contributions through their Church school on the Sunday nearest their birthday. Objectives and amounts raised are:

1920-22	Motor boat for Bishop Rowe in Alaska	\$ 8,126
1923-25	School in Liberia.....	22,426
1926-28	Addition, Hooker School, Mexico	34,153
1929-31	Children's ward, St. Luke's Hospital, Tokyo	34,675
1932-34	Chapel, Iolani School for Boys, Honolulu.....	?

WINDHAM HOUSE, New York, was crowded to capacity, with eighteen residents, during the Columbia University seminar in religious education, as a number of the women members of that group stayed at Windham House and there were also some girls doing other work in religious education.



DELEGATES, WOMEN'S MISSIONARY SERVICE LEAGUE TRIENNIAL MEETING
This women's organization of the Chinese Church meets simultaneously with the General Synod of the *Chung Hua Sheng Kung Hui*. The recent meeting was held in Wuhu, China, April 22-27, 1934

101 1934/9 Eminent Missionary Doctor Dies in Tokyo; Sudden passing away of Dr. Teusler closes notable Christian career in Orient. Bishop Binsted to have temporary oversight of St. Luke's.

Eminent Missionary Doctor Dies in Tokyo

Sudden passing away of Dr. Teusler closes notable Christian career in Orient. Bishop Binsted to have temporary oversight of St. Luke's

RUDOLF BOLLING TEUSLER, Founder and Director of St. Luke's International Medical Center, Tokyo, died suddenly on the afternoon of August 10 in that city.

Born in Rome, Georgia, October 25, 1876, Dr. Teusler was graduated from the Medical College of Virginia in 1894 and immediately thereafter began the practice of his profession in Richmond. From 1896 to 1900 he was Assistant Professor of Pathology and Bacteriology in the Virginia Medical College. In the latter year he became interested in the plans of the Episcopal Church for a worthy hospital in Japan, and, abandoning his medical practice and college affiliations in Richmond, he volunteered for service in Tokyo where he arrived in February, 1900.

With rare genius for organization, he took hold of the one-room shack where a former medical mission had been carried on; swept the building clean and began work. Within two years he had secured a small hospital building in Tsukiji. Thus began the development which step by step amid varied difficulties culminated in June, 1933, with the formal opening of the first units of the new St. Luke's International Medical Center.

The life story of Dr. Teusler is substantially that of St. Luke's Hospital, one of the outstanding medical and surgical centers in the

Orient. Occupying a square block in the heart of Tokyo, St. Luke's* embraces every feature of modern hospitalization including a college of nurses, the first organized in Japan, clinics, a department for the study and treatment of Oriental diseases, a special department for the care of children, a prenatal clinic, the largest X-ray equipment in the Far East; and at the request of the Japanese Home Office, cares for the welfare of the public school children in Tsukiji, one of the largest wards of Tokyo.

But this result was attained only after years of persevering labor and indomitable courage. The early days were one long struggle to meet financial needs and to build up a service that would reflect American medical standards in the capital of Japan, where until then only German methods were known and recognized. These early struggles were succeeded during the past decade by a series of catastrophes, the surmounting of which placed a tremendous added burden upon Dr. Teusler. That he overcame them so successfully is but evidence of his genius.

The great earthquake of September,

1923, completely wiped out the material fabric of his institution. Characteristic of the zeal with which he imbued his staff, Japanese and American, is the story of how, when the first shock rendered



THE MODEST COTTAGE IN WHICH DR. TEUSLER BEGAN ST. LUKE'S HOSPITAL

*The hospital and its services were described in detail in THE SPIRIT OF MISSIONS for August, 1933.

THE SPIRIT OF MISSIONS



ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO, TODAY
Airplane view of the institution which Dr. Teusler gave his life to building, and which will stand for all time as a Christian symbol of international good will

St. Luke's unfit for service, the nurses and physicians carried the patients into the foundations of a projected new building close by and, through a tragic night, while fires raged all about them, protected the patients in blanketed coverings by pouring accumulated rain water over them. Not a single patient was lost in the catastrophe.

Characteristic also is the story of how Dr. Teusler, in the United States at the time of the earthquake, was able at long distance to improvise a hospital on the ruins of his wrecked institution, which rendered invaluable assistance in the weeks following the disaster.

Back in the days following the Spanish-American War, the Rt. Rev. Charles H. Brent, D.D., then Missionary Bishop of the Philippines, confirmed a young Army officer, John J. Pershing. Later Captain Pershing was delegated as military attaché to the American Embassy in Japan. While he was serving in Tokyo, a son was born to Captain and Mrs. Pershing in St. Luke's Hospital. Later, Captain Pershing himself was a patient in the hospital, for several weeks. A close friendship sprang up between Pershing and Dr. Teusler.

When the earthquake of 1923 destroyed St. Luke's, Dr. Teusler, appreciating the need for hospital service in the stricken city, hurried from New York to Washington with a plan to have an Army Hospi-

tal Unit despatched from Manila for the use of St. Luke's, in Tokyo. At the War Department he was advised that the unit could only be sent on orders signed by the Secretary of War, who was then absent from the city. In despair, Teusler was leaving the building, when his eye lighted upon the name of General John J. Pershing on the door of a room which he was passing. He entered. General Pershing was at his desk. Teusler unburdened himself.

"I think the unit can be sent," said Pershing.

"But the Secretary of War is out of town," groaned Teusler.

"That's all right," replied Pershing. "It happens that in the absence of the Secretary, I am the Secretary of War, and I will assume the responsibility of cabling Manila to send the hospital unit to Tokyo at once."

It was done.

Hurrying back to Japan, Dr. Teusler set to work on the erection of a barrack hospital while the tent hospital was rendering the needed service. In two months he had a score of barracks in efficient operation. Then, six months later, the improvised hospital was destroyed by fire. Undismayed, Teusler set up another temporary hospital, while he prepared plans for a new and greater St. Luke's. Prominent Japanese citizens and officials supplemented the assistance he received from

EMINENT MISSIONARY DOCTOR DIES IN TOKYO

the Church and from prominent people in the United States. For years an American Advisory Council located in New York City has labored in behalf of St. Luke's. Its officers and members include: George W. Wickersham, Samuel Thorne, Thomas W. Lamont, W. Cameron Forbes, William R. Castle, Jr., Roland S. Morris, Harold F. Strong, Stephen Baker, William C. Breed, Norman H. Davis, Martin Egan, Lewis B. Franklin, Jerome D. Greene, Augustus N. Hand, Robert C. Hill, Charles A. Lindbergh, William G. Mather, William Walker Orr, Allen Wardwell, John W. Wood, and Eugene C. Worden. The Emperor of Japan enlisted as a patron of the institution, and in June 1933, in the presence of a great throng in Tokyo, headed by a personal

representative of the Mikado and including all official, social and commercial Japan, the present St. Luke's was formally dedicated. In all the intervening years since 1900, Dr. Teusler was absent from his post but once, except on his necessary trips to the United States in connection with the work of the hospital. That occasion was the period from 1918 to 1921 when he was the Commissioner of the Red Cross in Siberia with the Allied forces. For his services in this and in other capacities he received the Order of St. Vladimir from Russia, the War Medal from Czecho-Slovakia, and the Order of the Rising Sun from Japan.

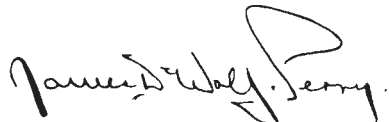
Aside from his work as director and administrator of St. Luke's, Dr. Teusler was famous as a surgeon, and his skill in

Dr. Teusler: A Glowing, Dynamic Leader

FOR THIRTY YEARS the name of Rudolf Teusler has been entering more and more deeply into the mind and heart of the Church. Known first as the young physician, who had dedicated his professional career to a missionary venture, he represented the work of the healing ministry in the development of Bishop McKim's plans for an infant Church in Japan. Very soon the project of St. Luke's Hospital became identified with Dr. Teusler, first among those who heard his presentation of the cause; then by an increasing number who used his name as one to conjure with. The story of his long struggle for the achievement of his purpose and of his final triumph is now known to the world. While winning universal confidence and admiration as a master of his profession, a wise administrator and a Christian statesman, he became esteemed and loved chiefly for his glowing and magnetic spirit. To understand the power of Dr. Teusler one must have seen him in his own environment in Tokyo, moving among the members of his hospital staff, inspiring them with his dynamic presence, gathering to him the representatives of the City and the Empire, holding always before them the vision of the institution as a symbol of international good will.

The beginning and the end of Dr. Teusler's service were to be found in his allegiance and devotion to his divine Master. The cross surmounting the tower of his hospital will stand as an enduring token of his unwavering faith in Christ.

Church Missions House
New York, N. Y.



Presiding Bishop.

THE SPIRIT OF MISSIONS

this capacity put demands upon his professional services from all parts of the Orient. He made it a rule throughout his career to devote all his fees for outside professional work to the uses of the hospital, and lived simply in the Japanese capital on a modest missionary stipend.

Dr. Teusler for many years was a member of the staff of the United States Embassy in Japan, and the official physician of many of the other foreign embassies in the Japanese capital. His automobile bearing the coat of arms of the United States on either side, was a familiar sight in the streets of Tokyo. In addition to his work as Director of St. Luke's, Dr. Teusler also exercised general supervision over the Episcopal Hospital of St. Barnabas, at Osaka.

He was a member of the commission to provide post graduate training in the United States for Japanese students, of the Asiatic Society, the American-Japan Society of New York and of other medical and fraternal organizations in the United States and the Far East.

The death of Dr. Teusler together with the recently announced resignation of the Bishop of North Tokyo, the Rt. Rev. John McKim, with whom he labored for

so many years, brings to a close a missionary era in Tokyo. But already there are evidences that despite the loss of its leader the hospital will go forward and carry on its ministry of healing in Japan's capital; a Christian symbol of good will between the Occident and the Orient. Bishop McKim has requested the Rt. Rev. Norman Spencer Binsted to act temporarily as director of the hospital. Bishop Binsted who served as chaplain of St. Luke's for a considerable period prior to his consecration, has indicated his willingness to serve the hospital and as a result will not be able to come to General Convention.

The hospital staff, both Japanese and American, reiterated their loyalty to St. Luke's in a cablegram received at Church Missions House just as THE SPIRIT OF MISSIONS was going to press:

The staff of St. Luke's deeply sensible of their overwhelming loss in the death of their beloved leader Rudolf B. Teusler, pledge absolute loyalty to the ideals for which he gave his life and are determined that his policies shall be maintained and his plans for the institution fulfilled. We ask your continued support and coöperation in the further development of St. Luke's as a center of Christian service to humanity and as one means of promoting international friendship and good will.

"The Power Which Faith Adds to a Man"

By the Rt. Rev. Arthur S. Lloyd, D. D.

Suffragan Bishop of New York

DR. TEUSLER was an almost unique exemplification of the power which the faith of a Christian adds to a man. The then Ambassador to Japan declared in a public utterance that the most valuable man in our diplomatic service was Dr. Teusler. Everyone who knows recognizes that the work he has done amounts to a positive demonstration of what makes for amity among nations. The work for which he literally gave his life is demonstration beyond controversy of the meaning of the Revelation which the Christian Church was sent to interpret. In the work he has done, what men are pleased to call now the social aspects of the Gospel, are illustrated so that the man who runs may read what the Incarnation means to mankind.

It does not need to be said that the whole Church should unite in prayer to God that a right man may be raised up to carry on what Dr. Teusler has established.

100 1934 年 9 月号 各国からのミッション情報。404 頁。

訳出 404 頁右 7 行目～右 13 行目まで。

時間とスペースが限られているため、8 月号で退任を発表したベテラン日本宣教師マキム北東京主教に対する感謝の記事は次号以降に延期する。

101 1934 年 9 月号 卓越した宣教医が東京で死去。トイスラー博士の突然の死によって、東洋の著名なキリスト教徒のキャリアが幕を閉じた。

ビンステッド主教が暫定的に聖路加病院の監督に当たる。405-408 頁。

訳出 408 頁 26 行目～左 16 行目まで。

—略—

トイスラー博士の死により、彼と長年一緒に働いてきたジョン・マキム師の最近発表された退任と相まって、東京における 1 つの伝道時代が幕を閉じる。しかし指導者を失っても病院が引き続き前進して、その司牧によって日本の首都を癒す教会奉仕を行う証拠は既に明らかである。病院は西洋と東洋の間の善意のキリスト教的シンボルである。マキム主教は、〔主教に〕接手されるまで長年の間、聖路加〔病院〕のチャプレンを務めたノーマン・スペンサー・ビンステッド師に、暫定的に病院長を務めるよう要請した。ビンステッド師は喜んで病院に奉仕する意欲を示したが、そのため〔米国聖公会〕総会には出席できない。

注記：SM 誌 1934 年 10 月号によると、新任聖職のフランク・H・モス（Frank H. Moss）はサンフランシスコから「タツタ丸」で 1934 年 9 月 13 日に出航した（506 頁）。

THE SPIRIT OF MISSIONS

OUR COVER THIS month is reproduced from a painting by John L. Ellingboe, copyrighted by the Augsburg Publishing House of Minneapolis, Minnesota, through whose gracious permission we are able to use it. This firm is the publisher of an attractive Christmas annual of literature and art which emphasizes the religious significance of Christmas as well as retaining the merriment usually associated with that season. The leading article, *Glory to God*, is contributed by the Bishop of Chicago.

THE SPONTANEOUS offering made during the U.T.O. Mass Meeting (See November SPIRIT OF MISSIONS, p. 515) in Atlantic City was not completed that night. A check for \$36.85 reached the treasurer of the National Council on All Saints' Day coming through the Bishop of Alabama from two missions under the care of the Rev. G. Wallace Ribble. Trinity Mission, Bessemer, sent an offering of \$29 and Christ Mission, Fairfield, one of \$7.85, because they wished to share in that missionary offering taken during General Convention. Dr. Ribble expressed the hope that other congregations may feel the urge to have a part in that offering, as did his two impoverished missions.

Incidentally, there is perhaps an echo of the Church-Wide Endeavor here, for it was in Alabama that much use was made of the following statement as a kind of slogan: "*Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth—including Alabama.*"

THE REV. ENKICHI KAN, Director of the Junior College of St. Paul's University, has been appointed a member of the committee to arrange the World's Student Christian Federation Conference on Social and Industrial Problems to be held in England next summer. Dean Kan has

been named one of the four speakers at a symposium on *Is a Christian Sociology and Economic Philosophy Possible and Desirable?* at the conference. The other speakers will be Reinhold Niebuhr (United States), V. Demant (England), and D. deRougemont (France).

ILL HEALTH has necessitated the withdrawal of the Rev. Cyril Leitch as missionary in the Big Sandy Valley, Kentucky. The work in this important area of the Diocese of Lexington is being carried on by Mr. Llewellyn Catlin of Pikeville, Kentucky. All communications for these missions should henceforth be addressed to him.

AT THE SUGGESTION of Mme. Chiang Kai-shek and others, the friends in China of the late Mrs. L. H. Roots are raising one thousand dollars Chinese currency to provide a scholarship at the Ch'in San Rural Christian Community. This experiment in the training of Christian farmers is a promising project in rural evangelization.

CHURCHMEN, WHETHER or not they participated in the Seabury sesquicentennial celebrations last month, will want to read the Bishop Seabury number of the Church's *Historical Magazine* (September 1934). In this anniversary issue the Editor, the Rev. E. Clowes Chorley, and his associates have gathered together a stimulating and informing group of papers. It is an enriching experience to read Arthur Adams' article on The Seabury Family, or the account of Samuel Seabury, Presbyter by Charles Mampoteng, or Dr. Chorley's own carefully documented narrative of the Election and consecration. All these are in this special number of the *Historical Magazine* which also includes a foreword by our Presiding Bishop, and the sermon preached by Bishop Skinner at the consecration in November 1784.

In an early issue—From Darkness to Light in Dornakal
by the Rev. George Van B. Shriver

102 1934 年 12 月号 各国からのミッション情報。564 頁。

訳出 564 頁左下 7 行目～右 7 行目まで。

立教大学予科長の菅岡吉師は、来年の夏にイギリスで開催される世界学生キリスト教連合の社会産業問題会議の準備委員会のメンバーに任命された。菅予科長は会議中「キリスト教社会学および経済哲学は可能であり望ましいか？」に関するシンポジウムで発言する 4 人の演者の 1 人に選ばれた。他の演者はラインホルド・ニーバー（合衆国）、V・デマント（イギリス）、D・ドゥルージュモン（フランス）である。

The National Council

Conducts the general work of the Church between sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

The National Council Between Conventions

AROUND NATIONAL COUNCIL centered a great deal of the legislation of General Convention. Of major import was a reinterpretation of the responsibilities of the Presiding Bishop in the administrative field and the election of Bishop Cook to take jurisdiction as President of the National Council. This relieves the ecclesiastical head of the whole Church of a vast volume of detail which made a task of impossible proportions for any one man who by the law of the Church must at the same time remain actively in charge of his diocese. Since adjournment of General Convention Bishop Cook has stated his willingness to serve with the understanding that he would not resign as Bishop of Delaware, and provided that a plan could be devised safeguarding the interests of the diocese.

General Convention elected as members of the Council for six years, to serve until December 31, 1940:

The Rt. Rev. Henry St. George Tucker (Virginia), the Rt. Rev. Warren L. Rogers (Ohio), the Rev. William H. Milton (East Carolina), the Rev. Paul Roberts (Colorado), Mr. Philip S. Parker (Massachusetts), Mr. William H. Peterkin (West Virginia), Mr. Thomas J. Fleming, Jr. (Los Angeles), and Mr. Ralph W. Hollenbeck (Southern Ohio).

The following were elected for three years to serve until December 31, 1937:

The Rev. G. P. T. Sargent (New York), Miss Elizabeth Matthews (Southern Ohio), Miss Eva D. Corey (Massachusetts), Miss Rebekah L. Hibbard (Los Angeles), and Mrs. James R. Cain (Upper South Carolina).

The following are hold-over members until 1937:

The Rt. Rev. Ernest M. Stires (Long Island), the Rt. Rev. George Craig Stewart (Chicago),

the Rev. Karl M. Block (Missouri), Mr. Harper Sibley (Rochester), Mr. Z. C. Patten (Tennessee), Mr. John S. Newbold (Pennsylvania), and the Hon. William R. Castle (Washington, D. C.).

The National Council is completed by the following members elected from the Provinces:

I. The Rt. Rev. Henry K. Sherrill (Massachusetts), II. Mr. Walter Kidde (Newark), III. The Rt. Rev. Francis M. Taitt (Pennsylvania), IV. The Rt. Rev. Edwin A. Penick (North Carolina), V. The Rt. Rev. Herman Page (Michigan), VI. The Rev. Addison E. Knickerbocker (Minnesota), VII. The Rev. Claude W. Sprouse (West Missouri), and VIII. The Rt. Rev. W. Bertrand Stevens (Los Angeles).

General Convention evidenced a splendid loyalty to the whole missionary program of the Church. With obvious reluctance the budget of \$2,700,000 proposed by the National Council was reduced to an emergency basis with however the inclusion of the balance as a challenge to the Church. General Convention at the same time sought to fortify National Council by creating a Joint Commission on a Forward Movement "for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work." This Joint Commission headed by the Bishop of Southern Ohio will be the center of what probably will be the most significant activity to develop during the new triennium. THE SPIRIT OF MISSIONS urges its loyal family of readers to be incessant in prayer and eagerly willing to devote time and effort to the success of this great cause. Naturally the Departments of the National Council are unreservedly at the service of the commission. The cost

103 1934 年 12 月号 会議の間の全国協議会。597 頁。

訳出 597 頁左 1 行目～左下 12 行目まで。

全国協議会には総会の多くの議案が集中した。特に重要なのは管理分野における総裁主教の責任の再解釈と、全国協議会の議長職にクック主教を選出することだった。これにより全聖公会の聖職者の長は、聖公会の法律により、同時に自身の教区でも積極的に活動しなければならない立場として、任務の遂行を不可能にするほどの莫大な量の仕事から解放される。総会が散会して以来、クック主教はデラウェア主教を辞めないという理解で、教区の利益を保護する計画が案出されることを前提として、就任の意欲を表明してきた。

総会は以下の協議会メンバーを 1940 年 12 月 31 日まで 6 年の任期で選出した。

ヘンリー・セント・ジョージ・タッカー主教（ヴァージニア）、ウォレン・L・ロジャーズ主教（オハイオ）、ウィリアム・H・ミルトン師（東キャロライナ）、ポール・ロバーツ師（コロラド）、フィリップ・S・パーカー氏（マサチューセッツ）、ウィリアム・H・ピーターキン氏（ウエストヴァージニア）、トーマス・J・フレミング・ジュニア氏（ロサンジェルス）、ラルフ・W・ホレンベック氏（南オハイオ）。

注記：SM 誌 1934 年 12 月号によると、カール・E・ブランスタッド（Karl E. Branstad）は、1934 年 11 月 2 日にニューヨークから「ジョージック」号で研究のため英国に出航した。ジョン・マキム主教は冬をホノルルで過ごすため、1934 年 11 月 8 日に「アサマ丸」で日本から出航した（602 頁）。

From Village Teacher to Christian Bishop

Quest for meaning of heaven led Yasutaro Naide to listen to Christian teaching; first step in progress to leadership in Japanese Church

By the Rev. J. Kenneth Morris

Rector, Church of the Resurrection, Kyoto, Japan

This is the second article in a special series on the Church in Japan which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide consideration of that topic. Later articles will include The Kingdom of God Movement in Japan by Bishop Matsui of Tokyo, and Rural Evangelism by Bishop Binsted of the Tohoku.

THE PADDY FIELDS lay cold and black, with only the stiff stubble of old rice plants sticking up in rows from edge to edge. A cold wind blew from the north. The rain of the night before had left the sky gray with wet clouds. The villagers in Nate, Wakayama Prefecture, Japan, kept to their thatched-roofed houses, hovering over charcoal braziers.

Kiyomon Naide, headman of the village, lived in the largest house, distinguished by its dark tile roof. The spacious yard was inclosed with a thick mud fence seven feet high. Near the small unpretentious gate towered an ancient oak that spread its branches over house and yard like a faithful ancestral sentinel. Passing through a small court, one went straight into the house. There were straw mats on the floor, each bound with a strip of black cloth, and all laid adjoining, so there was no break between them. The house was divided into many rooms by paper sliding doors.

In one room lay Naide's young wife, with eyes closed, covered with a heavy blanket. Close beside her was the newborn baby boy. As the father bent over to see his child, the mother opened her eyes and smiled. She looked very beau-

tiful with her black hair gathered softly on either side of her girlish face. She was only seventeen. It was December 22, 1865.

The baby was given the name of Yasutaro. He was not a strong child and it took all the care of the youthful father and mother to keep him well. And there were willing relatives near by to give advice, servants, and money with which to buy choice food. So Yasutaro grew and soon became a very commanding little figure. Some said, "It is not the father, but Yasutaro who is headman of our village!"

His mother, being the daughter of a *samurai*, had shared in the rich culture of old Japan, and brought to her husband those sterling qualities characteristic of *bushido*. As he was a sensitive man, Kiyomon Naide appreciated these qualities and together they were able to build a home in which honesty, loyalty, and courage were enshrined. His mother told Yasutaro stories of the *samurai*; stories which deeply impressed the pensive lad in whom was developing a serious turn of mind quite beyond his years.

The Naides, as Buddhists, kept in an especially built-in space in the main room next to the *tokonoma** a black lacquer shrine with gold trimmed doors. This was the most sacred spot in the house, for here was a small stone idol of the Buddha, and on either side tablets bearing the names of the ancestors. One of the first things Yasutaro learned, when barely able to walk, was to go before the shrine, clap his hands three times, and bow. But the Naides were not very re-

*The place of honor in a Japanese house.

THE SPIRIT OF MISSIONS



THE RT. REV. YASUTARO NAIDE
After his consecration, vested in Bishop Williams' robes bequeathed to him as first Japanese Bishop of Osaka

ligious people and did not have daily worship; only on special occasions, such as the anniversary of an ancestor's death, would they send for a priest to hold a service.

The Naide home was soon blessed with three daughters in as many years. Because Yasutaro was the only son and eldest child, he received the full admiration of his parents and sisters. The children loved the big house, its ample court, and quaint garden. They would romp along the paths through the rice fields, help with the planting, and play in the street with the village children. Mother, father, and children formed a happy group devoted to one another.

As the Government had not yet established a primary school in Nate, Yasutaro, at the age of six, entered an old-fashioned temple school conducted by laymen. But a year later this school was superseded by a Government primary school. The main subjects taught were Chinese classics, composition, and Chinese character writing. Yasutaro was a faithful pupil and was considered a leader among the children

One of Yasutaro's uncles was a famous Buddhist priest, head of one of the large temples on Mt. Koya, whom he visited many times. All day he would play in and about the temples. Sometimes impelled by their mystic quietness, he would creep close to the sanctuary and gaze with wondering eyes on the huge idol with its placid, ever-smiling face. He was greatly moved by the vastness of the main temple, its massive, tall columns, the dim light, and the black image with candles and incense burning before it. Sometimes he was allowed to light an incense stick and place it before the Buddha. Whenever he did, he always felt strangely glad, and would go away very reverently not speaking for some time.

When Yasutaro was eleven his father died. This was a great blow to the family. Yasutaro, of course, became head of the family, but at his tender age he understood nothing of business, and this being left to relatives the income of the house gradually decreased.

After completing the primary school, Yasutaro entered the middle school, and upon graduation passed the examination for primary school teachers. He was then appointed a teacher in his own village school.

Just at this time his mother became ill. One day a messenger called for him at school and told him to hasten home. Four doctors met him at the door and informed him that there was no hope, his mother would die that night. This was a great shock to him. During the years since his father died, he had grown very close to his mother. He could not bear to think of her as dying. He turned frantically to the doctors demanding that they save her. But they only shook their heads. One of the doctors quoted a well-known Chinese proverb: Do your best and leave the rest to heaven. And all urged him to be reconciled to the inevitable. Not since he was a child on Mt. Koya had he thought seriously about religion. But now he felt there must be some power somewhere to which a man in his extremity could appeal for help. Surely man's life, man's living and dying,

FROM VILLAGE TEACHER TO CHRISTIAN BISHOP

did not depend on doctors. Could heaven help? What kind of power is there in heaven? What is heaven? How would one ask heaven to help? A thousand questions raced through his distracted brain. There was no time now to find out what heaven is. His suffering became intense. Then there flashed through his mind the name of a famous Shinto shrine dedicated to *Idaki-no-Daimyo*, the God of Life. He had heard of people worshipping there on behalf of the sick, and it was said many were cured. But he had always considered that to be superstition. He did not believe in gods, spirits, and such things. Yet, who could say for sure there were no gods? And anyway there was no other hope. So he went out into the court to the well, took off his kimona, purified himself by pouring freshly drawn water over his whole body from head to foot, then facing toward the shrine of the God of Life, he clapped his hands three times, bowed low reverently, and prayed that his mother might be spared just one more year. But that night she died.

After that Naide began to think about religion. But in the village there were no scholars and so few books that he made little progress in his thinking. He came, however, to discover one great truth: Religion is to have a pure heart. But of heaven he could make no sense.

ABOUT THREE YEARS after his mother died he heard from a friend that there was to be a Christian meeting at Kokawa, a neighboring town about two miles away. Naide had heard of Christianity, but mainly that it had been a proscribed religion, and some had been put to death for believing in it. As his friend was going Naide thought he, too, would like to go and hear something directly about this religion. Also a foreigner named T. S. Tyng, an American missionary, was to speak. Partly out of curiosity, for he had never seen a foreigner, he went along with his friend.

How great was his amazement when Mr. Tyng began talking in Japanese about heaven, and said heaven was God;



CHRIST CHURCH, OSAKA

A leading parish church in Bishop Naide's see city where eleven years ago he was consecrated to the episcopate

God was life and love; religion was fellowship with God. Naide was greatly impressed. The message illuminated his thinking, and in a moment of inspiration everything seemed clear, and his heart was flooded with joy and peace.

On the way home he could think of nothing but this new teaching. He possessed a Bible he had bought several years before from a colporteur, but as it was written in Chinese he had never attempted to read it. In fact he had forgotten about it. But now he thought of it and decided to read it. That night he was so excited he could not sleep and early the next morning went over to Kokawa to call on Mr. Tyng.

Naide asked him to go over again the message of the night before and explain more in detail about God. Mr. Tyng patiently answered his questions and loaned him a book written in Chinese, *Revelations of Heaven*. Naide took the book home, studied it carefully, and began reading the Bible. This was the beginning of his faith.

There was a young Japanese named Sakunoshin Motoda helping Mr. Tyng.

THE SPIRIT OF MISSIONS



BISHOP NAIDE

With the late Bishop Motoda (left) who as a priest was instrumental in bringing young Naide to Christ

As the response to the Christian message had been so favorable in Kokawa, it was decided that Motoda should stay there and open a mission station. He worked there for a while and then went to Nate for a few months. During this time Mr. Naide attended the services faithfully and proved himself an unusually enthusiastic inquirer. At the end of the year, on December 24, 1885, he and two other young men were baptized by Mr. Tyng.

After his conversion to Christianity one of the first things Mr. Naide did was to burn the family shrine, idol, and the tablets of his ancestors. As head of his house he had this right, but when his relatives heard about it there was a tremendous furor. How could they ever propitiate the wrath of their ancestors! What curses might not the gods bring upon them! Little wonder the Government had once proscribed this foreign religion! It taught one to be unfilial and to insult one's ancestors! But Naide was firm. He tried to tell them the true meaning of his new faith, but they would not listen.

Mr. Tyng and Mr. Motoda were so impressed with the earnestness of young Naide that they talked with him about

preparing for the ministry. This meant for him a complete change in his whole career. He was then teaching in the primary school, which was no small source of pride to him and his family. Also he had his three sisters to care for and with the constantly diminishing family income there were no surplus funds for him to use in any further education. But, both Tyng and Motoda felt so strongly that Naide was called by God to the ministry that they urged him to trust to God to care for the material problems and give himself to that call. To this he finally agreed, and in the spring of 1886, with the other two young men, Ogata and Hayashi, who were baptized with him, he entered the seminary conducted at Christ Church, Osaka, by the Church Missionary Society. He was confirmed at St. Timothy's Church, Osaka, on May 3, 1886, by the Rt. Rev. Channing Moore Williams.

Naide's seminary days were quiet ones spent in the pursuit of his studies. It was not an easy matter for a young man reared in a Buddhist atmosphere, whose childhood was spent partly in the very temples themselves, to cast away this influence and step into a new and very distinctly westernized religion. Christianity demanded then, more than now, a complete, clear break with the old religions, as was shown by Naide's destruction of all evidence of Buddhism in his home. Certainly the idea current today that Christianity may be looked upon as a fulfillment of the best in other religions was virtually unknown and unthought of then. So the seminary training was necessarily long. Naide studied two years at the seminary in Osaka, and in 1888 entered the seminary in Tokyo conducted by the American Church Mission in connection with St. Paul's University, continuing his studies there until graduation in 1891. On May 31 of the same year he was ordained deacon at Trinity Church, Tokyo, by the Rt. Rev. William Hobart Hare.

In the same year Mr. Naide married Iku Matsubara, a graduate of a Government girls' school and a teacher in St.

FROM VILLAGE TEACHER TO CHRISTIAN BISHOP

Margaret's School for Girls, Tokyo. Miss Matsubara came of a famous *samurai* family. Her father having died when she was quite young, she had been reared by her mother and relatives. While a teacher in St. Margaret's School she learned of Christianity and decided to be baptized. Her relatives opposed strenuously, threatening to cut her off legally from the family. But, determined to follow her Lord at any cost, she received baptism. For a while her relatives were adamant, but the genuineness of her life and faith soon won them over; her mother and elder sister also became Christians. Mr. and Mrs. Naide began building what was to become one of the most beautiful Christian homes in Japan.

Mr. Naide began his ministry at Trinity Church, Tokyo, in June 1891, and after laboring there for four years he was ordained priest in the same church on May 20, 1894, by the Rt. Rev. John McKim.

In that year the Chino-Japanese War broke out and Mr. Naide was chosen to serve on a committee with representatives of the Methodist and Congregational Churches to carry messages of comfort and cheer to the soldiers in Korea and Manchuria. At the close of the war when Formosa was ceded to Japan, Mr. Naide and Mr. Imai proposed that the Nippon Sei Ko Kwai make this her first missionary field and carry the work independent of foreign aid. This plan was followed and, under the guidance of the Holy Spirit, the infant Japanese Church bravely undertook her first missionary enterprise.

Mr. Naide's rectorships were confined to only two churches, Christ Church, Tokyo, and Christ Church, Osaka. He was rector of the latter from 1897 to 1923. During his rectorship in Osaka the Russo-Japanese War was fought and Mr. Naide and a Congregational pastor were chosen to represent the Churches in Osaka and meet the soldiers arriving at the station, and to visit those in the hospitals in the city. Under Mr. Naide's leadership, Christ Church, Osaka, became the first self-supporting church of the Sei Ko Kwai

and one of the largest churches in Japan.

In the spring of 1904 Mr. Naide went abroad to observe the Church at work in western lands and for further theological study. He first visited the Pan-Anglican Congress in London, whence he proceeded to America and studied for three months each at the Virginia, General, and Cambridge seminaries.

SOON AFTER HIS return to Japan Mr. Naide went to his home at Nate hoping to renew the family relationship which had remained severed since his baptism and destruction of the family shrine. That drastic act, which to his family was unpardonable, had given Christianity a very bad name among his relatives, and himself the reputation of being fanatical. So it was with great trepidation that he went to his native village again.

As the head of his house, it was proper and fitting that he should hold a memorial service for his father and mother. He, therefore, invited all his relatives and friends of the family in the village to come to his house for this service. Although the service was held at night, about one hundred and fifty people, rela-



WIDELY LOVING ORPHANAGE, OSAKA
An outstanding social enterprise in Bishop Naide's diocese. The buildings were damaged in the recent typhoon

tives from nearby villages and many friends met to honor his father and mother, and perhaps, also, to see how this "Christian zealot" had turned out. He conducted a very simple Christian service and spoke to them on everlasting life. Never had they heard of such a conception of the life beyond the grave. That was a life not to be feared, but to be attained! Many were moved to tears by the message, tears of a new hope and of joy in the face of death. He announced that the next day he would hold a service at the cemetery.

Early the next morning he and his sisters went to the village cemetery and tidied up the grave of their parents and ancestors. Some of the relatives arrived before they had finished; amazed to find Mr. Naide doing such menial work, they suggested they call the caretaker, but he would not permit it, insisting that all honest work is noble, and that through acts of simple service we reveal our real love for others. This quiet teaching opened to them a rare vista of Christian truth. They were so profoundly impressed with Christianity, as Naide showed it to them, that his eldest uncle said to him, "Twenty years ago, when you burned the family shrine and ancestral tablets, we were angry. But because of last night's talk and what you have shown us today of your manner of life we are sorry for our action then, and are happy to see you as you are now."

In his pastoral work Mr. Naide has always made his people's problems his own, never allowing his ministry to become professionalized. Their joys and sorrows are reflected in his daily life. At night he discusses the day's work with his wife, sharing with her what he can, and getting her help in finding solutions to his various pastoral problems. During his busy rectorship in Osaka he cared not only for the members of his parish, but was especially interested in ex-convicts. He was known among the prisoners as the ex-convicts' friend. Hearing when their sentence would expire, he would write a card inviting them to come to his house. Many came. Some stayed several days

as guests, sharing in the family life, and finding a friend; for some, the first real friend in a lifetime. In the Naide home they found that for which they had been yearning, but had not known where to seek it—friendship and adjustment to the social order.

In 1923, the Diocese of Osaka was formed and Mr. Naide was elected its first Bishop. He was consecrated December 11, by the Rt. Rev. John McKim, Presiding Bishop of the Nippon Sei Ko Kwai, assisted by the Rt. Rev. Thomas F. Gailor, President of the National Council of the Church in America, and the Rt. Rev. Arthur Lea, representing the English Church. The robes of Bishop Williams, the missionary pioneer in Japan, having been bequeathed to the first Japanese Bishop of Osaka, were put upon Bishop Naide. Only a few days before, in Tokyo, Sakunoshin Motoda, who had helped to lead Yasutaro Naide to Christ in the village of Kokawa, had been consecrated Bishop of Tokyo. Thus Bishop Naide became the second Japanese Bishop of the Nippon Sei Ko Kwai. The consecration of these two men was an event of great moment to the whole of Christendom for it signified most effectively that the Church in Japan had become an integral part of the national life, it had taken root and this was the first fruit of the indigenous Church. Because of Bishop Naide's keen interest in the missionary work in Formosa, the House of Bishops of the Nippon Sei Ko Kwai requested him to assume episcopal supervision of that field.

BISHOP NAIDE possesses a quiet, dignified simplicity. He is small of stature, almost wiry in appearance. His face is kind, easily becoming wreathed in happy smiles that may change quickly into a jolly wholesome laugh. As he talks he looks directly at one, with experienced, knowing eyes, through gold rimmed glasses hooked over the ears. His hair is thin and grey. A small grey mustache gives him a fatherly appearance.

In his home life he is gentle with his family and simple in his living, with one

great passion to live a life of humble loyalty to the Master. Perhaps there has not been enough of the jovial in his manner with his children, but they have not failed to see the spirit of the Christ in his daily life. His whole-hearted enthusiasm for the Great Cause has borne abundant fruit in their lives. His eldest son is in the ministry; his eldest daughter is the wife of a clergyman; another daughter is the wife of a Japanese missionary in Brazil; and his second son is a candidate for Holy Orders—marvelous testimony to the quality of his religious life revealed daily in the home! Bishop Naide is a lovable, friendly man.

Christians of all affiliations seek his advice and spiritual help. He is the Father in God not only of his own people but of all non-Roman Christians in his diocese and he has close fellowship with his Christian brothers of all communions. He longs for the reunion of

Christendom and freely attends interdenominational gatherings, and is honorary chairman of the Osaka Coöperative Christian Evangelistic Movement.

In these days when Japan is passing through a crisis in her governmental, economic, and social development the Church stands in a unique position. If she realizes her opportunity she may become a leader of the people. Bishop Naide fully realizes this, but believes and insists "that all changes must be based on the idea of God as Father and all men as brothers. Everything we have, all natural wealth, is God's, held in trust to be used not for selfish ends but for the good of all, to be shared by all. In any readjustment the rich as well as the poor must be cared for justly. The Church must demand justice for all." He does not believe Communism is the solution of Japan's problems, but the application of Christ's principles of brotherhood.

Mahan Alumnus Gives Ancell Memorial Fund

By the Rt. Rev. Frederick R. Graves, D.D.

Missionary Bishop of Shanghai

ONE LATE OCTOBER morning a young Chinese gentleman called upon me and handed me a cheque for ten thousand dollars and this letter:

As a pupil and student of the late Dr. B. L. Ancell,* I wish to establish an endowment of ten thousand dollars for the Mahan School in Yangchow to be known as the Benjamin L. Ancell Memorial Fund, and I hereby request you to be its sole trustee.

The annual interest derived from the fund is to be placed at the disposal of the principal of the Mahan School provided that two hundred dollars of it be set aside to provide for four annual scholarships of fifty dollars each (or two of one hundred dollars each) to be known as the Benjamin L. Ancell Scholarships and to be awarded to the students at Mahan School. I leave it to the faculty of the Mahan School to decide as to how and when these scholarships should be awarded.

In the event of the Mahan School being suspended for more than one calendar year (*i. e.*,

twelve months) or its being definitely closed, the annual interest from the memorial fund, at your discretion, may be devoted to other works in which the late Dr. Ancell was interested.

I wish that my name as founder of this memorial fund be not announced during my lifetime without my consent. Both Mrs. Ancell and Mr. S. C. Kuo of Nanking know about this, but they have agreed to keep my name to themselves.

I enclose herewith a cashier's cheque of the Continental Bank for ten thousand dollars.

The writer of this letter is one of the first boys Dr. Ancell educated when he opened Soochow Academy as missionary-in-charge of that station. The donor has wisely provided that in case of anything occurring to cause the closing of the Mahan School the fund will be at the disposal of the Diocese of Shanghai for any form of mission work. It is unnecessary to point out the confidence expressed in the Church and its work through naming the Bishop of the diocese as sole trustee.

*The story of Mahan School as told by Dr. Ancell shortly before his death was published in *THE SPIRIT OF MISSIONS*, January, 1934, page 10. The Editors hope to publish a full account of Dr. Ancell's missionary career by the Rev. Cameron F. McRae in an early issue.

- 104 1935 年 1 月号 村の教師から主教に。天の意味への問い掛けが名出保太郎をキリスト教の教えに耳を傾けさせた。それが日本聖公会におけるリーダーシップに進む第一歩だった。27-33 頁。
訳出 27 頁～33 頁上段〔全文〕。

J・ケネス・モリス師
京都復活教会牧師

これは日本の聖公会に関する特別連載の第2弾であり、『スピリット・オブ・ミッションズ』は現在聖公会を挙げて検討している問題に寄与するために掲載するものである。その後の記事は松井主教による「日本における神の国運動」と、東北のビンステッド主教による「地方伝道」を予定している。

冷たく暗い水田が横たわり、稲の硬い刈り株だけが畝の端から端まで突き出ている。北から冷たい風が吹いた。前夜の雨のために空は水気を帯びた雲で灰色に淀んでいた。日本の和歌山県名手の村人たちは、かやぶき屋根の家に閉じこもり、火鉢にあたっていた。

村長の名出キヨモンは、黒い瓦屋根が目立つ、村で一番大きい家に住んでいた。広大な庭は高さ7フィートの厚い土塀で囲まれていた。小さく控えめな門の近くには古い榎の木がそびえ、まるで先祖代々の見張りのように枝を家と庭の上に伸ばしていた。小さな庭を通して、人は家の中に直接入ることができた。床の上にはそれぞれ黒い布で縁どりした畳があり、互いに隙間なく敷き詰められていた。家は襖によっていくつもの部屋に分けられていた。

そのなかの1つの部屋には名出の若い妻が横になっていた。目を閉じ、上から厚い布団を掛けていた。彼女のすぐ傍らには生まれたばかりの赤ん坊がいた。男の子である。父親が自分の子を見ようと腰をかがめたとき、母親は目をあけて微笑んだ。彼女は非常に美しく、その黒髪は少女っぽい顔の両側にふわりと寄せられていた。彼女はまだ17歳で、それは1865年12月22日のことだった。

赤ん坊は保太郎と名付けられた。あまり丈夫ではなかったので、若い両親は子供をきわめて大事に育てた。そのうえ進んで助言し、お手伝いとして極上の食物を買う金をくれる親戚が近隣にいた。そのため保太郎は非常に威厳のある子供に成長した。「村長は父親ではなく保太郎だ」と言う者もいた。

母は侍の娘で、古い日本の豊かな文化を身につけ、夫に武士道の尊敬すべき特質をもたらした。名出キヨモンは細やかな感性の持ち主だったので、これらの特質を評価し、夫婦ともに正直、忠誠と勇気を大事にする家庭を築いた。母親は保太郎に侍の話をした。それらの話は物思いにふける若者に強い印象を与え、その内に真面目な気質が長年にわたって育まれた。

仏教徒だった名出は、座敷の床の間*の脇に設けた壁龕に扉を金で縁どりのした黒漆の仏壇を置いた。それは家中で最も神聖な場所であり、仏陀の小さい石像が祀られ、その両側に先祖の名前を記した位牌が置かれていた。保太郎がどうにか歩けるようになったとき最初に学んだことの1つは、仏壇の前に行って手を3度たたいてお辞儀することだった。しかし名出家はあまり宗教的ではなかったので、毎日の礼拝は行わなかった。先祖の命日など特別の機会だけ、僧侶を読んで読経させていた。

まもなく名出家は3年間で3人の娘に恵まれた。保太郎はたった1人の息子であるうえ長子だったため、両親と姉妹の称賛を一身に集めた。子供たちは大きい家と、広々とした中庭と、古風な趣のある庭を愛した。彼らは田圃の畔を走り回ったり、田植えを手伝ったり、通りで村の子供たちと遊んだりした。母、父、子供たちは互いに愛情を捧げる幸福な家庭を作っていた。

保太郎が6歳になったとき、政府はまだ名手に小学校を設けていなかったので、信徒が運営する時代遅れの寺子屋に入学した。しかし1年後にこの寺子屋は官立小学校に取って代わられた。そこで教えられた主な科目は漢籍、作文、漢字の読み書きであった。保太郎は誠実な生徒で、子供たちの間でリーダーと目されていた。

保太郎の伯父の1人は有名な仏教の僧侶で、高野山にある大きい寺の1つで住職をしていた。保太郎はよくこの伯父を訪ね、1日中寺の中やその周りで遊んでいた。ときどきその神秘的な静けさに誘われて、聖所に近づき、永遠の笑みをたたえる穏やかな顔をした仏像に驚きの目を見張った。彼は感動した。広大な本堂、その太く高い柱、薄明り、そして黒い像とその前で灯された蠟燭と香にいたく感動した。ときには自分で線香に火をつけて仏陀の前に置くことも許された。そうしたとき彼はいつも異様な喜びを感じ、そこから離れても畏敬の念に打たれてしばらく口を聞かなかった。

保太郎が11歳のとき父親が死んだ。これは家族にとって大きな打撃だっ

*日本の家で名誉ある場所

た。言うまでもなく保太郎が家長になったが、この幼い年齢で事業のことは何も分からなかった。事業は親戚に委ねられ、一家の収入は次第に減っていった。

小学校を卒業すると保太郎は中学校に入学し、卒業後に小学校の教師の採用試験に合格した。彼は自分が通った村の小学校の教師に任命された。

ちょうどその頃、母親が病気になった。ある日、学校にいる彼のもとへ1人の使いが来て、急いで家に帰るように言った。玄関口で4人の医師が出迎え、母親に望みはなくその晩に死ぬだろうと告げた。それは彼にとって大変ショックだった。父親を亡くしてから保太郎は母一人の手で大切に育てられた。その母が死ぬと考えることに彼は耐えられなかった。彼は半狂乱になって医師たちに母親の命を救うように求めた。だが、彼らは頭を振るばかりだった。医師の1人は有名な中国の格言を引用して「人事を尽くして天命を待つ」と言った。そして誰もが彼に諦めるよう強く促した。彼は子供のときに高野山に行ったとき以来、真剣に宗教について考えたことはなかった。しかしいま彼は、人間が本当に困ったとき助けを求めることができる力がどこかにあるはずだと感じた。確かに人間の命、人の生死は医師によって決まるものではなかった。天ならば救えるだろうか？ 天にはどんな力があるのか？ 天とは何か？ 天に助けを求めるにはどうしたらいいのだろうか？ 取り乱した彼の頭の中を何千という問いが駆け巡った。しかしいま天は何かの答えを見つけ出す余裕はない。彼の苦悩は増すばかりだった。そのとき彼の心をよぎったのは命の神、伊太祁大名神に捧げた有名な神社の名前である。人々が病気のためにその神社に参拝し、大勢が癒されたという話を聞いていた。しかし彼はずっとそんなことは迷信に過ぎないと思っていた。彼は神や霊といったものを信じなかった。だが、本当に神は存在しないと誰がいえるだろうか？ いずれにせよ他に望みはなかった。そこで彼は中庭に飛び出して井戸のところに行き、着物を脱ぐと、井戸から汲み上げた水を頭から足まで全身に掛けて身を浄めた。それから命の神の神社の方に向いて柏手を3回打ち、恭しく頭を下げて、母親がせめて1年だけでも助命されるよう祈った。しかしその晩に母親は死んだ。

それから名出は宗教について考えるようになった。しかし村には学者はおらず、本もわずかしかなかったので彼の思考はほとんど進歩しなかった。しかしながら彼はある偉大な真理を発見した。宗教とは純粋な心を持つこと。しかし天のことはまったく分からなかった。

母親が死んでから約3年後、ある友人から2マイルほど離れた隣町の粉河でキリスト教の集会があるのを聞いた。名出はキリスト教について聞いたことはあったが、かつてキリスト教は禁止された宗教であり、それを信仰したために処刑された者がいたという程度のことだった。友人が行くと言うので、名出も行って、直接この宗教について何か聞きたいと思った。そこではT・S・ティングという名前のアメリカ人宣教師が話をするようになっていた。彼は1度も外国人を見たことがなかったので、好奇心も手伝って友人と一緒に出かけた。

ティング氏が日本語で天について語り始めたとき、彼の驚きはいかばかりであったろうか。ティング氏はさらに天は神である、神は命であり愛である、宗教とは神と共にあることであると言った。名出は圧倒された。そのメッセージは彼の思考を照らし出し、インスピレーションを受けた瞬間にすべてのことが明らかに見え、彼の心は喜びと平和で満たされた。

家に帰る間、彼はこの新しい教えのこと以外に考えられなくなっていた。彼は数年前に書籍の行商人から買った聖書を持っていた。が、それは中国語で書かれていたので読もうとしたことは1度もなかった。実際、そのことをすっかり忘れていた。しかしいま彼はそれを思い出し、読もうと決心した。その晩は興奮して眠ることができなかった。翌朝早く粉河に出かけて行って、ティング氏を訪ねた。

名出はティング氏に昨晚のメッセージをもう1度繰り返し、神について詳しく説明してほしいと頼んだ。ティング氏は忍耐強く彼の質問に答え、中国語で書かれた『天道溯原』（注1）という1冊の本を貸し与えた。名出はその本を家に持ち帰って丁寧に読んだ。それから聖書を読みはじめた。これが名出の信仰の始まりだった。

このとき元田作之進という若い日本人がティング氏の手伝いをしていた。粉河ではキリスト教のメッセージに対する反応が非常に好意的だったので、元田はそこにとどまって伝道所を開設することを決心した。彼はそこでしばらく働いた後、名手に移って数か月滞在した。その間に名出氏は誠実に礼拝に出席し、誰よりも熱心に質問した。その年の終わり、1885年12月24日に彼は2人の若者とともにティング氏により洗礼を受けた。

キリスト教に改宗してから名出氏が最初したことの1つは、家にある仏壇と仏像と先祖の位牌を燃やすことだった。家長として彼にはその権利があった。しかしそのことが親戚の耳に入ると大変な騒動になった。どうやって先

祖の怒りをなだめられようか！ 神は自分たちにどんな祟りを引き起こすだろうか！ かつて政府がこの外国の宗教を禁じたのもさほど不思議ではない！ それは親不孝者になって先祖を侮辱することを教えたのだ！ だが名出は動じなかった。彼はそれらの親戚たちに自分の新しい信仰の真の意味を語ろうとしたが、誰も聞こうとはしなかった。

ティング氏と元田氏は若い名出の真剣さに打たれ、彼に聖職の道に進まないかと言った。これは彼にとって全キャリアが完全に変わることを意味していた。そのとき彼は小学校で教員をしていたが、それは彼にも家族にもいささかの誇りももたらさなかった。彼はまた3人の妹を養わなければならなかったが、家族の収入は減る一方でそれ以上教育に費やす余裕はなかった。しかしティング氏も元田氏も名出は神によって聖職者に召命されたと強く感じていたので、物質的な問題については神の配慮を信じ、その召命に身を捧げるよう強く説得した。名出は最後に同意して、1886年春に、一緒に受洗した尾形（注2）と林（注3）の2人の若者とともに大阪のキリスト教会で英国教会伝道協会によって運営されている神学校（注4）に入学した。彼は1886年5月3日に大阪の聖テモテ教会でチャニング・ムーア・ウィリアムズ主教により堅信礼を受けた。

名出が神学校で過ごした日々は、ひたすら勉学に打ち込む静かなものだった。仏教的な環境で育てられ、しかも子供時代にときおり寺院を訪ねたことのある若者にとって、その影響をすべて捨て去り、全く新しい西洋的な宗教に入ることは容易なことではなかった。当時キリスト教はいまよりも完全に古い宗教と絶縁することを要求した。名出が自分の家にある仏教の痕跡をすべて破壊したことにもみられたようにである。確かにキリスト教が他の宗教の最良のものを実現するとみなされることもあるという今日現在の考えは、当時はほとんど知られておらず考えられなかった。そのため神学校の訓練はどうしても長くなった。名出は大阪の神学校で2年学んだ後、米国聖公会ミッションにより立教大学と連携して運営されている東京の神学校（注5）に入学して勉学を続け、1891年に卒業した。同じ年の5月31日、東京の三一教会でウィリアム・ホーバルト・ヘア師により執事に按手された。

同年、名出氏は、官立女学校の卒業者で東京の立教女学校で教師をしていた松原イクと結婚した。ミス松原は有名な武家の出だった。父親は彼女がかなり若いときに死んだので、母親と親戚の手で育てられた。立教女学校で教えている間にキリスト教を知り、洗礼を受ける決意をした。親戚たちは猛反

対して、法的に縁を切ると脅した。しかし彼女はどんな犠牲を払ってでも主に従うと決めて受洗した。しばらくの間、親戚たちは聞く耳を持たなかったが、やがて彼女の生活の純粋さと信仰が彼らを納得させ、母親と姉がキリスト教徒になった。こうして名出夫妻は家庭を築きはじめたが、それはやがて日本で最も美しいキリスト教徒の家庭の1つとなる。

名出氏は1891年6月に聖務を東京の三一教会で開始した。そこで4年間務めた後、1894年5月20日に同じ教会でジョン・マキム主教の手で司祭に按手された。

その年に日清戦争が勃発し、名出氏はメソジスト教徒と会衆派教会の代表とともに朝鮮と満州にいる兵隊に激励のメッセージを届ける委員会の委員に選ばれた。戦争が終わって台湾が日本に割譲されると、名出氏と今井〔寿道〕氏はこれを日本聖公会の最初の宣教地とし、外国の援助に頼らずに事業を行うことを提案した。この提案は受け入れられ、聖霊の導きのもと、誕生してまもない日本聖公会は勇敢にも最初の伝道事業に乗り出した。

名出氏の牧師職は東京の基督教会（注6）と大阪の基督教会（注7）の2つに限られていた。彼は後者の教会牧師を1897年から1923年まで務めた。大阪で牧師職にある間に日露戦争が起こり、名出氏と会衆派教会の牧師は大阪の教会の代表に選ばれて、大阪駅に到着した兵士を出迎え、市内の病院に傷病兵を慰問した。名出氏の指導下で大阪の基督教会は聖公会の最初の自給教会となり、日本で最大の教会の1つに数えられた。

1904年春、名出氏は西洋における聖公会の事業を視察するとともに神学の研究を深めるために海外に行った。最初にロンドンで開催されたパン・アングリカン会議を視察し、そこからアメリカに渡ってヴァージニア神学校、ジェネラル神学校、ケンブリッジ神学校でそれぞれ3か月研究した。

日本に戻ってまもなく名出氏は、彼が洗礼を受け、家の仏壇を破壊して以来途絶えたままになっていた家族との関係を修復することを願って故郷の名手に行った。家族にとって許しがたいあの激越な行動のために、親戚の間でキリスト教は非常に評判が悪く、彼自身狂信的と見られていた。そのため名出氏は大変な不安を抱きながら生まれ故郷の村に戻ったのである。

家長として、父親と母親の法要を営むのは至極当然のことだった。それゆえ名出氏はこの法要のためにすべての親戚と村にいる家族の友人を家に招いた。法要は夜行われたにもかかわらず、近隣の村々に住むおよそ150人の

親戚と多くの友人たちが彼の両親を供養するために、そしておそらくは「キリスト教の狂信者」がどうなったのか見るためにやってきた。彼は非常に簡素なキリスト教の礼拝を行い、参会者に永遠の生について話した。彼らの誰も死後の生についてそのような概念を聞いたことがなかった。それは恐れるべき生ではなく、獲得されるべき生であった！ 多くの人はそのメッセージに感動して涙を流した。死に直面しての新たな希望と喜びの涙を。彼は翌日墓地で礼拝を行うと案内した。

翌朝早く、名出氏と姉妹は村の墓地に行き、両親と先祖の墓を掃除した。作業が終わる前に何人かの親戚が到着し、名出氏がそのような下働きをしているのを見て驚いた。彼らは管理人を呼ぼうとしたが、名出氏はそれを許さず、実直な仕事はすべて高貴であり、私たちは単純な奉仕の行為を通して他人に対する真の愛を示すと言った。このもの静かな教えは、彼らにキリスト教の真理に対して目を開かせた。名出氏がキリスト教というものを示したとき、彼らは非常に深い感銘を受けた。そして最年長の伯父は彼にこう言った。「20年前にお前が家の仏壇と先祖の位牌を焼いたとき、我々は腹を立てた。だが、昨夜の話を聞き、今日お前の生き方というものを見て、あのときはすまなかったと思っている。お前がこんなに立派になったのを見て嬉しいよ。」

名出氏は牧会の働きにおいて常に人々の問題を我が事として受けとめ、牧師の仕事を職業化することを決して許さなかった。人々の喜びと悲しみは彼の日々の生活に反映された。夜になるとその日の仕事について妻と話し合い、自分にできることを妻と分かち合い、牧会のさまざまな問題について妻の助けを借りて解決を見出した。大阪での多忙な牧師職を通して名出氏は教会区のメンバーの世話を見ただけでなく、特に前科者に対して関心を持った。彼は囚人の間では前科者の友として知られていた。刑期が終わるのを聞くと、囚人にカードを送って自分の家に来るように言った。そして大勢やってきた。ある者は客として数日間滞在して一緒に家庭生活を送り、友人になった。ある者にとってそれは生涯初めての真の友だった。彼らはずっと渴望しながら、どこに探し求めたらよいか分からなかったものの、すなわち友情と社会秩序への適応を名出氏の家で見つけたのである。

1923年に大阪教区が設けられ、名出氏はその最初の主教に選出された。12月11日、按手式は日本聖公会総裁主教（注8）ジョン・マキム師の司式、米国聖公会全国協議会議長トーマス・F・ゲイラー主教と英国聖公会を代表

したアーサー・リー主教の補式で執り行われた。大阪で最初の日本人主教に遺贈された日本宣教師の先駆者ウィリアムズ主教の祭服が、名出主教の肩に掛けられた。そのほんの数日前に東京では、粉河の村で名出保太郎がキリスト教徒になるのを手助けした元田作之進が東京主教に按手されていた。こうして名出主教は日本聖公会の2人目の日本人主教となったのである。この2人の人物の按手はキリスト教世界全体にとって極めて重要な出来事であった。なぜならそれは、日本の聖公会が国民生活に不可欠な一部となって根をおろし、そして自国の聖公会という最初の実を付けたことを最も効果的に表すものだったからである。名出主教は台湾の事業に非常に強い関心を持っているため、日本聖公会の主教会は彼に台湾任地で主教としての監督を引き受けるよう要請した。

名出主教は、物静かで威厳のあるシンプルさを備えている。外見は、背丈は小さく細い。顔は優しく、すぐに幸福な笑みに包まれ、それはたちまち陽気な笑いに変わる。話をするときは、耳に掛けた金縁の眼鏡を通して経験と知識が豊富な目で相手を直視する。髪は薄く灰色である。小さい灰色の口髭が父親のような外観を与えている。

家庭生活では家族に優しく、暮らしは質素で、主に対して謙虚で忠実な生活を送る強い情熱を持っている。子供に対する態度は十分陽気なものではなかったかもしれないが、子供たちが父の日々の生活にキリストの精神を見なかったはずはない。偉大な大義に対する父の心からの熱意は、彼らの人生に豊かな実を結んだ。長男は聖職に就き、長女はある聖職者の妻、次女はブラジルの日本人宣教師の妻、そして次男は聖職候補生である。これはまさしく日々の家庭生活に現われた彼の宗教生活の特質の証にほかならない！ 名出主教は愛すべき信頼できる男である。

あらゆる所属のキリスト教徒が彼の助言と精神的な助けを求めている。彼は聖公会の人々の主教であるだけでなく、自分の教区のすべての非カトリック系キリスト教徒にとっても主教であり、すべての会派のキリスト教徒の同胞と親しい同胞関係にある。彼はキリスト教世界の再結集を切望しており、宗派間の集まりにも気楽に出席し、大阪合同キリスト教福音運動の名誉会長も務めている。

日本が政治的、経済的、社会的発展の危機を迎えている現在、聖公会はユニークな位置に立っている。もし聖公会がそのチャンスを認識したら、聖公

会は国民のリーダーになるだろう。名出主教はこのことを十分認識しているが、彼は次のように信じて主張する。「すべての変化は父なる神と兄弟である万人の考えに基づかなければならない。私たちが持っているすべて、自然の富は神のものであり、利己的な目的ではなく、万人の利益のために使われ万人に分かたれるために託されている。どんな再調整においても、富める者も貧しい者も公平に気遣われなければならない。聖公会は万人のための正義を要求しなければならない。」彼が信じているのは、共産主義ではなく、キリストの兄弟愛の原理を適用することが日本の問題を解決する、ということである。

注記：（写真解説の訳文）

・名出保太郎主教〔注一写真は名出主教ではなく、元田作之進の誤り〕。

按手の後、大阪で最初の日本人主教に遺贈されたウィリアムズ主教の祭服をまとった。

・大阪基督教会。11年前に主教に按手された名出主教の管区にある指導的な教会。

・名出主教。司祭として若い名出をキリスト教徒に導いた故元田主教（左）と。

・大阪の広々とした素晴らしい孤児院〔博愛社〕。名出主教の教区の卓越した社会福祉施設。建物は最近の台風で破壊された。

SM 誌 1935 年 2 月号によると、京都地方部の宣教師アンブローズ・D・グリング（Ambrose D. Gring）が 1934 年 12 月 19 日に逝去した（52 頁）。新任のイーラ・フォーステル（Ella Foerstel）は 1934 年 12 月 1 日に日本に到着した（88 頁）。

（注 1）米国長老教会遣清宣教師 W・A・P・マーティンがキリスト教証拠論について著した漢文伝道書。1854 年刊。

（注 2）尾形虎三。

（注 3）林虎之助。

（注 4）大阪三一神学校。

（注 5）東京三一神学校。

（注 6）東京の基督教会であれば神田基督教会だが、東京三一教会（築地）の誤り。

（注 7）大阪聖堤摩太教会（聖テモテ教会）は、1891 年に聖慰主教会と合併して、川口居留地 21 番に川口基督教会を発足させた。現在の大阪教区主教座聖堂。

（注 8）主教会議長。

A Message to the Church

WHAT SEEMED IMPOSSIBLE a short time ago has been accomplished. The National Council is able to announce that the budget is balanced on the basis of the Emergency Schedule prepared by General Convention. A threatened deficit of large amount has been turned into a small balance on the right side through the loyal and generous response from friends of the missionary work of the Church. To these as to many dioceses and parishes grateful acknowledgment is made.

The financial report in detail is set forth in the statement of the Treasurer (see page 137).

The first fruits of this successful result were to be seen at once in the three-day meeting of the National Council just completed. Instead of struggling with a deficit, allocating another cut, and hurriedly planning a supplementary appeal, the members of the Council were able to give their attention to the work itself, and to enter upon their constructive task of directing the Church's activities. To these projects they turned with glad and serious deliberation.

The important work of restoration still lies ahead. The Council recognizes the fact that the Emergency Schedule is the least that should be done. But it marks a turning point from which the Church can go forward. The retreat is stopped and the advance will follow.

It is the desire of the Council to share this encouraging news with the whole Church. Its officers make the announcement with the joy of those who bring good tidings. "The night is far spent: the day is at hand."

Lent with its spiritual calls can be welcomed with a full sense of the blessings that the season brings. The discipline of our souls, the more complete knowledge of God through Christ, the deepening of our communion with Him will strengthen us to meet without fear the opportunities which are ours as a Christian people—as a Church. Let us thank God and take courage.

JAMES DEWOLF PERRY,
Presiding Bishop

PHILIP COOK,
President, National Council

Church Missions House,
February fifteenth, 1935.

105 1935年3月号 聖公会へのメッセージ。104頁。

訳出 104頁〔全文〕。

少し前には不可能であると思われたことが達成されました。〔米国聖公会〕全国協議会は、総会によって作成された緊急スケジュールに基づき均衡の取れた予算が立案されたことを報告できます。恐れられた多額の赤字は、聖公会の伝道事業の友人たちの忠実で寛大な対応により適正な少額に転じられました。彼らに、また多くの教区と教会に感謝の意を表します。

詳細な財務報告は財務委員の収支報告書に掲載されています（137頁参照）。

この成功した結果の最初の成果は、直ちに全国協議会の3日間会議に送られ、それはたった今終了しました。協議会のメンバーは、不足と格闘し、さらなる削減を割り当て、大慌てで追加要請を計画する代わりに、彼らの関心を事業それ自体に向け、聖公会の活動を指導するという彼らの建設的な任務に取りかかりました。彼らはこれらのプロジェクトに喜ばしくも真剣な協議で取り組みました。

重要な復興事業はまだ前途に横たわっています。協議会は、緊急スケジュールがなすべき最低限であることを認識しています。しかしそれは聖公会が前に進めるようになるための転換点となりました。後退は止まり、前進が続くでしょう。

協議会はこの朗報を全聖公会と分かち合うことを望んでいます。協議会の役員は、良い知らせを届ける者の喜びをもって発表します。「夜はふけ、日が近づいています。」

精神的な召命を伴う大斎節は、季節がもたらす最大限の祝福で歓迎できます。私たちの魂の訓練、キリストを通した神についてのより完全な知識、キリストとの交わりの深化は、キリスト教徒である私たちの、すなわち聖公会の機会と恐れることなく向き合うことができるように、私たちを強くします。神に感謝して勇気を奮い起こしましょう。

ジェームズ・デウォルフ・ペリー

総裁主教

フィリップ・クック

全国協議会議長

チャーチ・ミッション・ハウス

1935年2月15日

注記：SM誌1935年4月号によると、ニコルズ主教夫妻と2人の子どもたちは、合衆国での定期休暇後、ロサンジェルスから1935年2月6日に「アサマ丸」で出航し、2月24日に神戸に到着した。チャールズ・S・ライフスナイダー主教夫妻はサンフランシスコから「タツタ丸」で1935年1月10日に出航し、東京に1月25日に到着した（183頁）。SM誌1935年5月号によると、京都地方部のJ・J・チャップマン夫妻は定期休暇のため、「キヨスミ丸」で京都から1935年3月24日に出航した（234頁）。ヴァージニア州カルペッパーに4月24日に到着した（SM誌1935年6月号、282頁）。

THE SPIRIT OF MISSIONS

and advising housewives how to keep their homes healthy and clean.

As a constant reminder to the people of this New Life Movement a symbol was designed showing a compass placed upon a shield. The compass represents the idea of a regulated life built upon the foundation of a shield for the purpose of self-protection and self-defence. The whole symbol suggests that the salvation of the country depends upon the building up of a regulated rational life of the people which will in turn build a strong nation. Today wherever one goes throughout the country, nothing so easily catches the eye as this New Life symbol. It appears almost everywhere: at the entrances to Government offices, on railroad platforms, in theaters, schools, restaurants, and public parks.

At the beginning of this movement, the Christian Churches of Nanchang were all invited to assist in its promotion by lending their preaching halls for meetings and public lectures. Of course, as ministers of the Gospel, we were glad and ready to lend every assistance possible for the promotion of this New Life Movement for which the Christian Church has been preaching for two thousand years. Christ said: "I am come that they might have life, and that they might have it more abundantly." Even though this New Life Movement does not bear a Christian label, it does seek to cultivate in man moral character; the old virtues of honesty, conscientiousness, justice, and charity. But how can a man get the power to live an honest, straight, and clean life? A mere set of moral codes will certainly not have the power to lead a man to an inner change of heart and spirit which is so essential to the rebirth of a new life. This power comes through

Christ alone and it is to give this power that the Christian Church is in China. Without the power attained through faith in the resurrected Christ, man's effort would be vain and fruitless. Dr. Hu Shih, the well-known modern philosopher in China, sounded a timely note in his editorial comment in the *L'impartial*, a daily paper in China. He said in part:

General Chiang Kai-shek is now a man of religious enthusiasm. He was baptized and converted to be a Christian a few years ago when the anti-Christian movement in China was at its height. Though he is now a man of the highest authority and is in a most powerful position in China today, he lives a life of great simplicity, cleanliness, and orderliness. Because he is living such a life himself, and is also a man of religious faith and enthusiasm, he recently has had the courage of starting openly such a new life movement which I believe will result in a nation-wide regeneration of our people's life.

At a joint meeting of the executive committee and the staff members of the National Association for the Promotion of the New Life Movement, General Chiang pointed out that in promoting this movement the coöperation of Christian forces in China is highly essential and much needed. Nowhere can we find a better demonstration of this new rational life than in the life of the small group of Christian missionaries. The selection of a devoted Christian as executive secretary of the National Association for Promotion of the New Life Movement assures the Christian Church in China of every possible opportunity to play a very important rôle in promoting this movement according to Christ's way of life. May we give thanks and praise to the Lord for opening to us such a wonderful opportunity to witness His abundant life to these vast millions of souls yearning for salvation.

Japanese Students Lack Religious Contacts

MORE THAN seven hundred American-born Japanese students from the United States and Hawaii are now in Tokyo schools, seeking to acquire a background of Japanese cultural traditions. Only six of these students are enrolled at St. Paul's University, Tokyo, because no

more have been able to pass the Japanese-language requirements for entrance. The following highly significant note is added to the report from St. Paul's about these students: "An appalling number of these young Japanese are found to have had no religious contacts."

106 1935 年 6 月号 日本の学生は宗教的な接触がない。258 頁。

訳出 258 頁下段〔全文〕。

合衆国とハワイ出身のアメリカ生まれの日本人学生 700 人以上が現在東京の学校に通い、日本の文化的伝統のバックグラウンドを獲得しようとしている。これらの学生で立教大学に在籍しているのは 6 人に過ぎない。それ以上は入学に必要な日本語の試験に合格しなかったからである。立教大学からの報告には、次の極めて重要な所見が加えられている。「驚くほど多数のこれら日本の若者は、宗教的な接触を持っていないことが明らかとなった。」

注記：SM 誌 1935 年 7 月号によると、仙台で 1935 年 5 月に開催された日本聖公会第 18 総会は、中部地方部第二代主教に聖公会神学院教授の佐々木鎮次を選出した。日本聖公会の 4 人目の日本人主教となる。中部地方部は昨年初代主教の H・J・ハミルトンが昨年辞任し日本を去ったため、日本人主教を選出した。カナダ・ミッションは引き続き経済支援を行う。名古屋で 1935 年 7 月 25 日に主教按手式がおこなわれる予定。佐々木鎮次は、1920～21 年度の間、立教大学文学部宗教科長と大学チャブレンを務めた（318 頁）。SM 誌 1935 年 10 月号（458 頁）に按手式の写真がある。カール・E・ブランスタッドは定期休暇を研究のために過ごした後、1935 年 6 月 14 日に「カトリ丸」で英国からジブラルタルに向けて出航し、7 月 15 日にジブラルタルから「ヤスクニ丸」で横浜に向けて出航した（SM 誌 1935 年 7 月号、328 頁）。

- 107 1935/9 Rikkyo Daigaku Builds Christian Men; St. Paul's University, Tokyo, has trained eighty per cent of Japanese clergy and has growing influence on the Church's lay leaders.



BISHOP McKIM CONFIRMS LARGE CLASS AT ST. PAUL'S UNIVERSITY

Rikkyo Daigaku Builds Christian Men

St. Paul's University, Tokyo, has trained eighty per cent of Japanese clergy and has growing influence on the Church's lay leaders

By the Rev. Barnabas Shigeharu Kimura

Director, St. Paul's University, Tokyo, Japan

DURING THE PAST two years St. Paul's University (*Rikkyo Daigaku*), Tokyo, has gained nationwide fame. Today, as never before in its history it is known and respected over the entire nation. The student personnel averages about one hundred students from each of the ten dioceses of the Church in Japan. There are also several young men from bordering countries.

Through the halls of St. Paul's have passed about eighty per cent of the present living clergy of the Japanese Church, and in recent years with the aid of some of our Japanese and missionary leaders, a beginning has been made in molding the lay leadership of the whole Church.

In the evolution of St. Paul's three distinct schools have been developed—a middle school with 500 students, a preparatory or junior college of 750, and a university of 750. It is not St. Paul's desire to increase its student body, but it is its very definite hope and desire to make St. Paul's as effective and as well equipped as the best educational institution in Japan.

It naturally keeps us "on our toes" to maintain high standards. But the academic organization now has good men as

deans and as heads of departments, and each year we improve.

Throughout the entire institution there is a good working spirit. Step by step the faculties are being strengthened. In spite of a tremendous falling off in applicants for the recent college examinations St. Paul's had four times the number of applicants that could be accepted. The new school year began on April 15 with 250 new students.

From the standpoint of Christian work St. Paul's is attaining greater results than ever before. This has been largely due to the university chaplain, the Rev. T. Takamatsu, and to the untiring efforts of the Brotherhood of St. Andrew. As a result of the Brotherhood's annual spring mission to freshmen, forty candidates for baptism already have been received. Eighteen boys were baptized on May 26 and eight more on June 2. A week later Bishop McKim confirmed thirty-two students.

St. Paul's is doing today the greatest Christian education work in its entire history. And during these past few years it has won the respect of all missionary groups as well as of various Japanese groups.

- 107 1935 年 9 月号 立教大学はキリスト教徒を作る。立教大学は日本人聖職者の 80 パーセントを訓練し、聖公会の信徒指導者に対する影響を増している。394 頁。
訳出 394 頁〔全文〕。

バルナバ木村重治師

立教大学学長

立教大学は過去 2 年間に全国的に名声を博しました。今日立教大学はかつてその歴史に例を見ないほど知られ、全国で尊敬されています。平均すると日本聖公会の 10 の教区（注 1）からそれぞれ約 100 人の学生が来ていることになります。そのほかに近隣諸国からの若者も何人かいます。

日本聖公会の存命聖職者のおよそ 80 パーセントは立教大学の門をくぐりました。そして近年では何人かの日本人と宣教師の指導者の助力を得て、全聖公会の信徒指導者の育成が始まりました。

立教学院の進化の過程で 3 つの異なる学校が発展しました。すなわち学生 500 人の中学校と、学生 750 人の予科と、学生 750 人の大学です。学生を増やすことが立教大学の望みではなく、非常に明確に期待し望んでいるのは、立教大学が日本で最高の教育機関となるように効果と能力を持たせることです。

もちろんそのために私たちは高いレベルを維持するために「いつも構えて」いなければなりません。しかし学術機関はいまでは有能な予科長や学部長を持ち、しかも年を追って改善しています。

機関全体に勤勉の精神がみなぎっています。教師陣は段々と強化されています。近年大学の入学志願者の数は急激に減ったとは言え、立教大学の志願者の数は合格者数の 4 倍でした。4 月 15 日に 250 人の新入生を迎えて新学期が始まりました。

キリスト教事業の観点から見ると、立教大学はかつてないほど大きな成果を達成しています。その多くは大学チャブレンの高松〔孝治〕師と、聖徒アンデレ同胞会のたゆまぬ努力の賜物です。同胞会が毎年春に新入生を対象として行っているミッションの結果、既に 40 人の受洗候補者が出ました。そして 18 人の学生が 5 月 26 日に受洗し、さらに 8 人の学生が 6 月 2 日に受洗しました。その 1 週間後にはマキム主教が 32 人の学生に堅信礼を施し

ました。

今日立教大学は、聖公会の全歴史において最も偉大な教育事業を行っています。そして過去数年間ですべての宣教師グループのみならず、さまざまな日本人グループの尊敬を勝ち得ることができました。

（注1）8 地方部と2 教区。

KINSMEN OF CHRIST IN THE CARIBBEAN

returned and it is related to the problem that is being treated in the current series in *THE SPIRIT OF MISSIONS* on *Why Missions?* I saw men and women and children in the Dominican Republic to whom it was Good News that Jesus Christ came with the message that there is a God who loves every human being. There has been nothing in their lives to suggest that such a thing is true. It is doubtful, with the world as it is today, whether the knowledge that God loves them will ever be translated into a greater degree of enlightenment for them, or into a better diet, into better living conditions, or into medical service. It may be that having received the Good News it will end there for them and even their children. But life will be more bearable because of the knowledge that God loves each of His children.

As to motive or goal or as to *Why Missions?* it is ample justification if the word that God loves men and women reaches them, even though it is unimplemented with mission schools and mission hospitals and the reservation that it must result in the building up within a definite

time of a self-supporting native Church.

Before the Throne of God, Albert Schweitzer's first sojourn at Lambarene was worth while even though when he returned there a second time the termites had destroyed the buildings and the jungle had occupied the clearing and disease and war had consumed the bodies of the Negroes he had mended. Certainly the missionary Gospel should be implemented with the abundant life and particularly when it is shared with others by such as ourselves who possess both. But the basis of our responsibility for preaching the Gospel to other peoples and the measure of our giving for missions is not to be conditioned by whether a field is becoming self-supporting or a mission school or hospital is balancing its budget. It is the question of whether men and women of our generation in the Caribbean or the Orient or Africa or Mexico are living and dying without knowledge of God and what we are doing to prevent it.

Additional pictures of the Church's work in the Caribbean area as seen by Dr. Reinheimer, will be found on pages 408 and 409.

Dean Kan Represents Japan at World Conferences

THE REV. ENKICHI KAN, dean of the junior college of St. Paul's University, Tokyo, and official member for Japan on the Executive Committee of the World's Student Christian Federation, attended the general committee meeting held at Chamcoria, Bulgaria, August 6-15. Later he attended, as a delegate from Japan, the International Student Conference on Missions held at Basle, Switzerland. At the Bulgarian meeting Prof. Kan assisted in making plans for the holding of the Student Federation meeting in the Pacific area next year. The North American council of the movement has agreed to holding the Pacific gathering in 1936 in Northern California. At the Basle meeting on missions Prof. Kan led the discussion on the Present Missionary Situation in Japan. The meeting of world students is called by the International Missionary

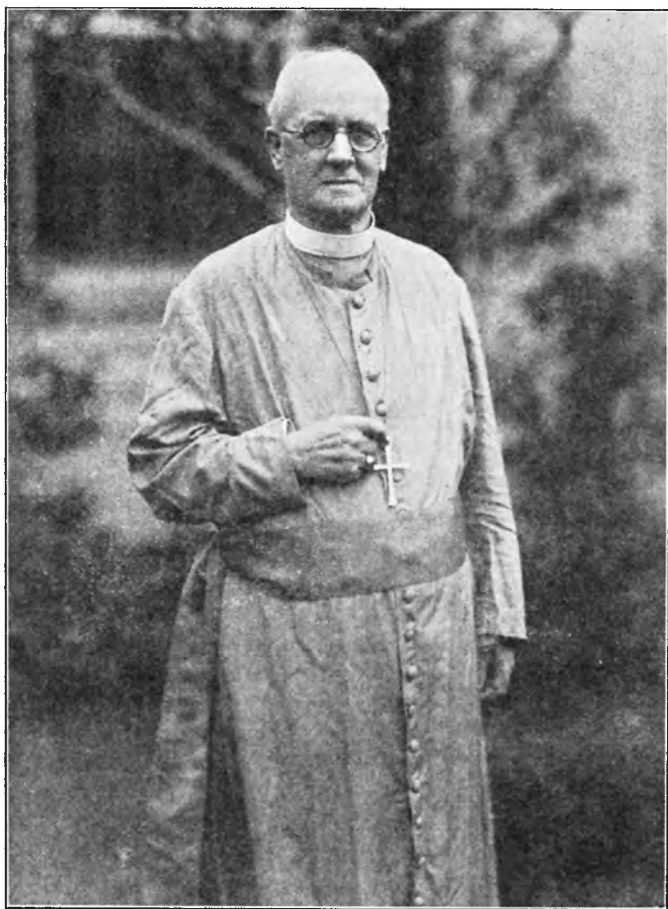
Council and the World Student Christian Federation for the purpose of confronting students with the spiritual and intellectual challenge of the present missionary situation in the setting of the world-wide Christian community. Prof. Kan will probably go to England to attend a conference on Christianity and the Economic Policy of Nations. He is easily the outstanding leader of the Japanese Christian youth movement, and is much in demand as Japan's delegate to world Christian conferences. During the past two summers he has given his holiday time to the Japanese Brotherhood of St. Andrew conferences. His talks last summer on the Purpose of God for My Life, repeated during the winter term of St. Paul's University, have met so enthusiastic a response that the Church Publishing Society will soon issue them in book form.

108 1935 年 9 月号 菅予科長が世界会議で日本を代表。399 頁。

訳出 399 頁下段。

立教大学予科長で世界学生キリスト教連合執行委員会の公式日本委員である菅岡吉師は、8 月 6 日から 15 日までブルガリアのチャムコリアで開催された総務委員会会議に出席した。その後、スイスのバーゼルで開催された国際学生ミッション会議に日本代表として出席した。ブルガリアの会議で菅教授は来年太平洋地区で開催される学生連合会議の計画の策定に協力した。この運動の北米協議会は、1936 年に北カリフォルニアで太平洋集会を開催することに同意した。バーゼルのミッション会議で菅教授は日本における現在の伝道状況に関する議論を主導した。この世界学生会議は、学生を全世界のキリスト教共同体の舞台で現在の伝道状況の精神的・知的挑戦に直面させることを目的として、国際宣教協議会と世界学生キリスト教連合によって招集される。菅教授はおそらくイギリスに行き、キリスト教と国家の経済政策に関する会議に出席する。彼はまちがいなく日本のキリスト教青年運動の傑出した指導者であり、世界のキリスト教会議で日本の代表として引く手あまたである。過去 2 年間、夏季休暇を日本の聖徒アンデレ同胞会の会議に費やした。昨年夏に行った「私の人生に対する神の目的」に関する講演は、立教大学の冬学期でも繰り返されたが、熱狂的な反響を呼んだため、聖公会出版会はまだそれらを書籍として刊行する予定である。

注記：SM 誌 1935 年 10 月号によると、東北地方部主教ノーマン・S・ビンステッド夫妻は、1935 年 8 月 16 日に「エンプレス・オブ・カナダ」号で横浜から出航し、8 月 28 日にヴァンクーヴァーに到着した（472 頁）。



THE RT. REV. JOHN MCKIM whose resignation as Bishop of North Tokyo was accepted at the Houston meeting of the House of Bishops. For fifty-six years, forty-two of them as Bishop, he labored in Japan for the common good—a man beloved by all

The Spirit of Missions

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DECEMBER, 1935

A Great Missionary Leader Retires

Bishop McKim, during fifty-six years' service for Christ in Japan, was a dominant factor in the development of Nippon Sei Ko Kwai

WHEN ON November 7 the Rt. Rev. John McKim sailed away from Japan's shores for the last time there came to a close a page of history in the spiritual, educational, and social development of the nation that has never been equaled in the period since Japan opened its doors to foreign intercourse eighty-odd years ago.

For fifty-six years Bishop McKim has been one of the greatest foreign missionary leaders in the nation. Few foreigners have ever lived so long among the Japanese people and have accomplished so much for their welfare as has Bishop McKim. With his retirement to Hawaii, where he will henceforth make his home, a great career is ended, yet forever in the annals of modern Japanese history there must loom large the contributions to the people of Japan made by this teacher, administrator, priest, and Bishop.

In each of these capacities, Bishop McKim always has been very intimately connected with St. Paul's University. It was fitting that on the Rikkyo (St. Paul's) campus where he began his career on March 1, 1880, when Bishop Williams asked him to teach in the orig-

inal St. Paul's School which had been opened only six years before (February, 1874), he should say his final farewells to the great modern Christian university

that he himself founded and brought to full university standing in 1922. Drawn up in the largest outdoor assembly ever held on the campus, more than two thousand young men of the present student body, the inheritors of the tradition he built up throughout

a long and vital period of Japanese life, bade him Godspeed and goodbye. An escort of trustees, advisers, deans, and other notables conducted Bishop McKim to a platform where he received the greetings and farewells of a representative throng. The gathering closed with the Bishop's final blessing.

Bishop McKim, ever holding high his "belief that the vocation of the Christian missionary is to follow the example of his Master in seeking to save not only souls, but minds and bodies, the salvation of the whole man and not part of him" has waged a never ceasing battle for the spiritual and moral welfare of the Japanese people. During his long life and work among them he was a leading figure in the development of an autonomous na-

The House of Bishops at its annual meeting, November 5-7, in Houston, Texas, accepted the resignation of the Rt. Rev. John McKim as Bishop of North Tokyo and elected his Suffragan, the Rt. Rev. Charles S. Reifsnider, to succeed him (see page 543). The accompanying appreciation of Bishop McKim's long missionary service comes to us from Japan.

THE SPIRIT OF MISSIONS

tional Church from a struggling missionary branch of the Anglican Communion, with an educated priesthood of its own, with three of its dioceses already turned over to Japanese Bishops. This accomplishment alone has won the praise and admiration of the millions of members of the Anglican Communion.

During the fifty-six years he has planned and led the advance which has brought into being some of the outstanding Christian educational and medical institutions in the nation, the fame of which has long since spread far beyond the confines of the Empire. These have been mighty friendship links that bind the peoples of Japan with millions of thoughtful Christian men and women throughout the world.

On July 17, 1923, Bishop McKim became seventy-one years of age and could look back over a life's career of nearly forty-five years given to the building of the framework of a national Church, a priesthood, a Christian university, a middle school, two great hospitals, several orphanages, a leper colony, and two well-known girls' schools. Two-and-a-half months later on September 1, 1923, he was faced with the destruction of all he had built up in those forty-five years. But the aging Bishop cabled the Church's headquarters in New York, "All Gone But Faith In God," a cablegram that was relayed throughout the length and breadth of the United States to his more than two million fellow Churchmen whom he had interested in the spiritual and educational development of Japan. Then he set about to rebuild what nature had destroyed.

For his great work of the past and through the earthquake distress His Imperial Majesty, the Emperor, graciously conferred upon Bishop McKim the Order of the Sacred Treasure.

With a vigor that can well be the envy of men of thirty years, this great Bishop set about to rebuild his work and during the past twelve years, few leaders can

point to more accomplishments than Bishop McKim. Today, a great spiritual leader of more than eighty-three years of age, he is seeking to spend his last few days in the quiet of the warm Hawaiian sunshine where he has a home. No missionary to Japan can point to greater results in the practical side of international good will accomplished between the peoples of the two great Pacific nations. By his direction and because of his leadership he leaves for his followers St. Luke's International Medical Center in Tsukiji, one of the most efficient and complete medical centers to be found in any land. He leaves for those to come, Rikkyo Gakuin, one of the great Christian educational institutions of Japan today, manned and equipped to give careful education to the thousands of young men gathered within its walls from every prefecture of the Empire and from all its colonies and the bordering lands on the Asian mainland.

It is not only as the great administrator and spiritual leader that the present generation of students remembers Bishop McKim. They also recall a fatherly figure who for a number of years made his home among them, showing a zest for personal relations and friendly contacts. Students of the present generation can remember seeing him in the early mornings worshipping together with them. More than this there is a privileged group of boys in St. Paul's University who remember a weekly breakfast at the table of the man who was Primate of the Church in Japan. And these boys always found him simple and cordial and ever ready to listen to their problems.

The Gospel of Christ is a Gospel of Youth and it has been observed that the finest and noblest leaders of the Faith everywhere have kept bright and shining the spirit of youth in their hearts. That is why Bishop McKim kept his influence, and perhaps it is the secret of his power over the hearts and minds of all with whom he has come in contact.

On December 29, at ten a.m. the Presiding Bishop will broadcast a Message for the New Year over the Columbia network

- 109 1935 年 12 月号 偉大な宣教師の指導者が引退する。日本で 56 年間にわたりキリストに奉仕したマキム主教は、日本聖公会の発展における主要な要因であった。531-532 頁。
訳出 531 頁～532 頁 [全文]。

主教会は〔1935 年〕11 月 5-7 日テキサス州ヒューストンで開催された年次会合で、北東京主教ジョン・マキム師の退任を了承し、彼の補佐主教チャールズ・S・ライフスナイダー師を後任に選出した（543 頁参照）。ここに掲載するマキム主教の長年にわたる伝道奉仕に対する感謝は、日本から編集部に届いたものである。

〔1935 年〕11 月 7 日、ジョン・マキム師がこれを最後に日本を出帆したとき、日本が 80 年余りに外国との交流に門戸を開いて以来、決して類を見ない国家の精神的・教育的・社会的発展の歴史は閉じられた。

マキム主教は 56 年にわたりこの国で最も偉大な外国人宣教師の指導者の 1 人であった。マキム主教ほど長く日本人の間で暮らし、彼らの福祉のために多くのことを成し遂げた外国人はほとんどいない。マキム主教が引退してハワイにある家で暮らすことになり、その偉大なキャリアは終わりを告げた。しかしこの教師であり管理者であり司祭である主教によって日本人のためになされた貢献は、近代日本の歴史年代記で永遠に高く聳え立つにちがいない。

ここに挙げたどの資格においてもマキム主教は常に立教大学と緊密な関係を持っていた。マキム主教が、1880 年 3 月 1 日にウィリアムズ主教からそのわずか 6 年前（1874 年 2 月）に開校した最初の立教学校で教えるよう頼まれたその立教キャンパスで、自分の手で創設して 1922 年に完全な大学にまで仕立てた偉大な近代的キリスト教大学に、最後の別れを告げるのは相応しいことであった。かつてキャンパスで開催された最大の規模の屋外集会に、マキム主教が日本で生活した長く精力的な期間を通して育て上げた伝統の後継者である若い学生が 2,000 人以上整列して、彼に安寧の祈願と別れを告げた。理事、顧問、学部長、その他の役員に付き添われてマキム主教は演壇に上がり、大勢の代表者から挨拶と別れの言葉を受けた。集会はマキム主教の最後の祝福をもって解散した。

「キリスト教宣教師の使命は主に倣って魂だけでなく心と体を救うこと、

すなわち人間の一部ではなく人間全体を救済することであるという信念」を常に高く掲げて、マキム主教は日本国民の精神的・道徳的福祉のための止むことのない戦いを遂行した。彼は日本国民の間での長い生活と仕事を通して指導者であり続け、アングリカン・コミュニオンの奮闘する伝道支部を、それ自身の神学院を持ち、既に教区の3つが日本人主教に引き渡された自立的な現地人教会へと発展させた。この業績だけでも彼はアングリカン・コミュニオンの何百万というメンバーの称賛と賛美を勝ち得たのである。

56年の間に彼は国内の傑出した教育機関と医療機関を生み出すという前進を計画して導き、以来これらの機関の名声は帝国の境界を遠く越えて広がった。それらは日本国民と世界中の思いやり深いキリスト教徒を結び付ける強力な友好の環となったのである。

マキム主教は1923年7月17日に71歳となり、ほぼ45年近くを現地人教会の骨格、司祭職、キリスト教の大学、中学校、2つの立派な病院、幾つかの孤児院、ハンセン病療養施設、そして2つの有名な女学校の建設に捧げた生涯のキャリアを振り返ることができた。それから2か月半たった1923年9月1日、彼はそれまで45年間に築き上げてきたものがすべて破壊される事態に直面した。しかしこの老齢の主教はニューヨークの聖公会本部に「神への信仰のほかすべて失せり」と打電し、その電報は合衆国の至る所に中継され、彼が日本の精神的・教育的発展に関心を持たせた2,000,000以上の聖公会の仲間に伝えられた。こうしてマキム主教は自然が破壊したものの再建に取りかかった。

過去および大震災を通してなしたその偉大な仕事を評価して、天皇陛下はマキム主教に丁重に瑞宝章を授与した。

この偉大な主教は、30代の人間も羨むような活力でその事業の再建に取りかかった。そして過去12年間、マキム主教以上の業績を指摘できる指導者はほとんどいない。今日、83歳を過ぎたこの偉大な精神的指導者はハワイに家を持ち、残された日々をその暖かい陽の下で静かに送ろうとしている。どんな日本宣教師も、太平洋に浮かぶ2つの偉大な国家の国民によって達成された国際的な善意の実際的な側面で彼より偉大な成果を挙げることはできない。マキム主教はその指示と指導力によって、彼の後継者に築地の聖路加国際病院を残すが、それは世界中どの国を見ても最も効率的で完璧な医療センターの1つである。彼はこれから来る者のために立教学院を残すが、それは今日の日本における偉大なキリスト教教育機関の1つである。帝国の

すべての県から、すべての植民地から、そしてアジア大陸の隣国から集まる何千という若者に周到な教育を授けるための人材と施設を備えている。

今の世代の学生にとってマキム主教は偉大な管理者および精神的指導者として記憶されるだけではない。彼らはまた、常に学生たちの間にあって個人的な友好関係を結ぶことに熱意を示した慈父のような人物を思い出す。今の世代の学生は、自分たちと一緒に早朝礼拝に参列している姿を見たことを思い出す。それ以上に、この日本聖公会の首座主教である人物と毎週朝食を共にしたことを思い出す立教大学の特権的な学生グループもいる。これらの学生にとってマキム主教は常に素朴で、思いやりがあり、いつでも自分たちが抱えている問題を聞いてくれる人物であった。

キリストの福音は若者の福音であり、観察されてきたように最も優れた気高い信仰の指導者は常に心に若者の精神を明るく燃やし続けてきた。それはマキム主教が影響力を持ち続けた理由であり、おそらく彼が接したすべての人々の心と気持ちに力を及ぼした秘密であろう。

12月29日午前10時、総裁主教はコロンビア・ネットワークを通して新年のメッセージを送る。

Bishops Hold Annual Session in Houston

House elects new leaders to succeed the
Bishops of North Tokyo and Liberia, resigned,
and translates Bishop Bartlett to Idaho

THE HOUSE OF BISHOPS in session at Houston, Texas, November 5-7 faced missionary problems of first magnitude when called upon to elect Missionary Bishops for North Tokyo and Liberia, and to seek a solution to administrative problems involved in the future of the Missionary District of Idaho.

The House accepted with expressions of genuine regret the resignations of the Rt. Rev. John McKim, as Bishop of North Tokyo, effective November 5, 1935, on account of advanced age (see page 531), and of the Rt. Rev. Robert E. Campbell, as Bishop of Liberia, effective January 1, 1936, because of impaired health.

Bishop McKim's retirement comes at the close of fifty-six years of missionary activity in Japan. On a number of occasions he had sought to resign but his brethren of the House, aware of his value to the whole Christian enterprise in the Orient, had heretofore persuaded the withdrawal of the resignation. This time they yielded to the Bishop's insistence and elected as his successor the Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo, a veteran of the Japan Mission, long distinguished in the educational life of the Empire as head of St. Paul's University, Tokyo. Few receive higher honor than was accorded Bishop Reifsnider since no other was nominated and he becomes successor to Bishop McKim by the unanimous choice of the House of Bishops.

The resignation of Bishop Campbell is the result of exhausting climatic conditions under which for ten years he has labored in Liberia. In this instance several former missionaries to Liberia were

nominated, but the choice finally fell to the Very Rev. Leopold Kroll, Dean of Holy Trinity Cathedral at Port au Prince, Haiti, and formerly a missionary in the Hawaiian Islands. The Bishop-elect was for four years headmaster of Iolani School and had charge of the Hawaiian congregation in St. Andrew's

Cathedral, Honolulu. In 1928 he joined Bishop Carson's staff in Haiti where he has rendered effective service. Mr. and Mrs. Kroll have three sons, the eldest, the Rev. Leopold Kroll, Jr., being a member of the Order of the Holy Cross serving on the staff of the Holy Cross Mission in Liberia.

The Missionary District of Idaho had become vacant with the translation of the Rt. Rev. Middleton S. Barnwell to Georgia. The vacancy brought to the front the question of readjustment of boundaries affecting Eastern Oregon, Idaho, and Spokane. The House of Bishops transferred the northeastern "panhandle" of Idaho to the Missionary District of Spokane thus effecting ready communication between the administrative center of Spokane and the various parishes and missions concerned.

The Rt. Rev. Frederick B. Bartlett, Bishop of North Dakota and Executive Secretary of the Department of Domestic

THE House of Bishops by unanimous standing vote adopted this resolution which, at the suggestion of the Presiding Bishop, was gratefully acknowledged by the Editor:

RESOLVED: That the House of Bishops congratulates the Church upon the completion by THE SPIRIT OF MISSIONS of a century of constructive and fruitful service on behalf of missionary work and workers both at home and abroad; commends the present high standard of the magazine; and bids its staff God-speed as it faces a future of continued edifying service.

- 110 1935 年 12 月号 主教がヒューストンで年次会合を開く。主教会は北東京とリベリアの退任した主教の後任指導者を選出し、バートレット主教をアイダホに転任させる。543 頁。
訳出 543 頁 1 行目～左最後の行まで。

総裁主教の提案を受け、主教会が満場一致の起立投票で以下の決議を採択したことに対して編集部は感謝の意を表明した。

決議：主教会は聖公会が『スピリット・オブ・ミッションズ』により 1 世紀にわたり、国内外の伝道事業と教役者のために建設的で実り多い奉仕を行ってきたことに祝辞を送り、現在ある同誌の高い水準を称賛し、今後も啓発活動を継続するにあたりスタッフのために成功を祈願する。

主教会は〔1935 年〕11 月 5 日から 7 日までテキサス州ヒューストンで開催された会合で、北東京とリベリアの伝道主教を選出し、アイダホ伝道教区の今後に関わる管理問題の解決を見出すという最重要の伝道問題を取り上げた。

主教会は北東京主教マキム師が高齢のため 1935 年 11 月 5 日をもって退任し（531 頁参照）、リベリア伝道教区ロバート・E・キャンベル主教が健康不良のため 1936 年 1 月 1 日をもって退任することを心から惜しみつつ了承した。

マキム主教は引退によって日本における 56 年間の伝道活動を終える。彼はこれまで機会ある毎に辞任の意向を表明してきたが、東洋における聖公会の事業全体に対する彼の価値を知っている主教会の同胞は、これまでは辞任を撤回するよう説得してきた。この度は主教の辞任の意志が固いため主教会も断念し、彼の後任として北東京補佐主教チャールズ・S・ライフスナイダー師を選出した。ライフスナイダー師は日本ミッションのベテランであり、長年にわたり立教学院総理（注 1）として帝国の教育生活に貢献してきた。ライフスナイダー師に与えられた以上の榮譽を受ける者はほとんどいない。他に推薦された者もないため、主教会の満場一致の選択により彼がマキム主教の後任となる。

注記：SM 誌 1935 年 11 月号によると、米国聖公会全国協議会初代総理のトーマス・フランク・ゲイラー主教が 1935 年 10 月 3 日に逝去した（517 頁）。SM 誌 1935 年 12 月号によると、J・J・チャップマン夫妻と娘のジョセフィンは定期休暇後、1935 年 10 月 17 日にロサンジェルスから出航した。マキム主教は 1935 年 11 月 6 日にホノルルに向けて横浜を出航した（564 頁）。

（注 1）1912－1931 年までは立教学院総理（1923－1931 年は立教大学総長を兼任）。1931 年以降は、名称変更により立教学院総長。

North Tokyo Makes Plans for Independence

Bishop McKim closes long missionary career with characteristic acts—ordinations and gift to endowment fund. Council records gratitude

THE NATIONAL COUNCIL at its meeting early in December, the first since the acceptance of the resignation of the Rt. Rev. John McKim, Bishop of North Tokyo, by the House of Bishops, recorded its appreciation of his more than half a century of service in an appropriate minute which in part reads:

With a wise and farseeing program, Bishop McKim has approached the problems of administration and of pastoral oversight in a field of rapidly changing characteristics and expanding opportunities. His is a record of effort and achievement which has rarely been equaled in the whole Anglican communion. Statesmanship and vision have marked his work as priest and Bishop. Patience and faith have been the background of his own religious life. His friendliness has been a valuable factor in the development of the Church's work in Japan. In numberless ways he has helped to place the mission in Japan in the forefront of Christian missionary endeavor. Although conscious that the accomplishments of Bishop McKim speak more effectively in his behalf than any words of commendation, the National Council wishes to bear witness hereby to its conviction as to the importance of his contribution to the cause of Jesus Christ and the spread of His Gospel.

This expression by the National Council is typical of many tributes recently paid to Bishop McKim, both in the United States and Japan. In October the American-Japan Society gave a luncheon in Tokyo to greet the American Secretary of War, the Hon. George H. Dern, and his staff as they passed through Japan en route to the Philippine Islands. Unfor-

tunately Bishop McKim who was to have been one of the especially honored guests, could not attend. At the luncheon the Society decided to honor Bishop McKim by a special testimonial engrossed upon a silk *kakimono* on which below the testimonial the signatures of the members of the Society, in number about three hundred, are written. The testimonial in part reads:

For upwards of a half a century—has Bishop John McKim here labored for the common good—a man beloved by all—the great and small—with virtue as the cornerstone of his nobility. His work survives immortal—as his name shall be. Ever has he led the way to honor and to all that in life and death endures—a fond inspiring memory.

Bishop McKim left Japan on the day his resignation was accepted but immediately prior to his going he was actively engaged in the Church's business. Late in September in the little suburb of Mitaka he blessed the altar of a newly created mission church which had been placed in charge of the Rev. Taminosuke Nuki.

Another of his last official acts was the ordination on the Feast of St. Michael and All Angels, in the chapel of St. Margaret's School, Tokyo, of three young candidates to the diaconate. The ordinands were Paul C. Sato, Matthias T. Sato, both graduates of St. Paul's University and the Central Theological College, and Paul G. Matsubara, a graduate of Tokyo Imperial University and the



JAPANESE DEACONS
Ordained by Bishop McKim shortly before his retirement.

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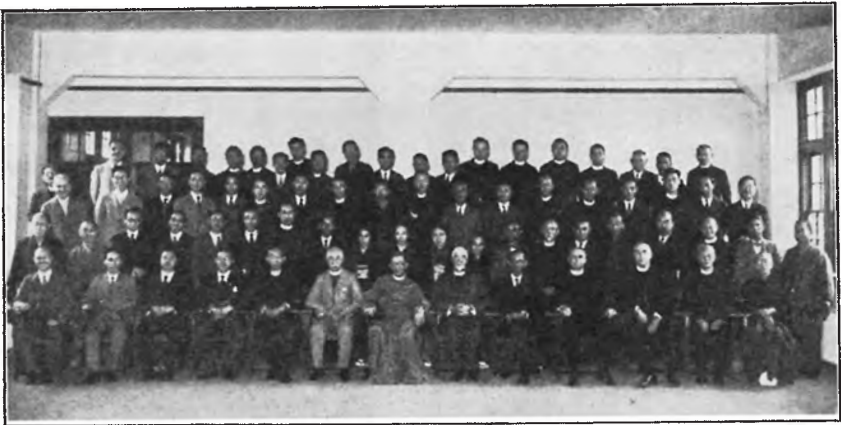
Virginia Theological Seminary. Mr. Matsubara is the youngest son of the Bishop of Osaka, the Rt. Rev. Yasutaro Naide, who was adopted into the Matsubara family. He recently returned from three years' study in the United States and has been assigned to St. Margaret's School as assistant chaplain. The Sato brothers will work under the direction of the Rev. Enkichi Kan as resident deacons at St. Barnabas' Church, Tsuchiura, and at the Onabake Church.

And as continuing evidence of his interest in the welfare of the Church in Japan, and more particularly in North Tokyo, Bishop McKim gave the Diocese of North Tokyo the sum of 10,000 Yen to be the nucleus of a fund, the interest of which shall be used for the support of the Japanese Bishop. Bishop McKim requests that during his lifetime the interest of the fund shall be paid to him, but that at his death the interest shall be allowed to accumulate until the fund amounts to 100,000 Yen, when the income therefrom shall be used for the support of the Japanese Bishop of the diocese.

This gift of Bishop McKim's came just

at a time when the Diocese of North Tokyo was making significant plans for its eventual autonomy and financial independence. On October 17, a special convention of the Diocese of North Tokyo met to consider resolutions presented by a committee appointed to study ways and means leading to the organization of an independent, self-supporting diocese out of the present missionary district, and to draw plans for the development and exemplification of missionary effort during this period. The resolutions adopted provide that a diocese to be named North Kanto, shall be erected out of the Missionary District of North Tokyo as soon as an endowment fund of 100,000 Yen is secured, and twenty of the present twenty-four churches become self-supporting. The resolutions also provide for the immediate division of the missionary district into four missionary convocations for the more effective prosecution of the Church's task. It is hoped that the new diocese may be erected within twenty-five years.

A photograph of the historic occasion on which Bishop McKim ordained three Japanese to the diaconate is printed on page 24.



SPECIAL CONVOCATION, MISSIONARY DISTRICT OF NORTH TOKYO

The delegates who in mid-October, under the leadership of the Rt. Rev. Charles S. Reifsnider, made forward looking plans for the eventual self-support of the Church in this area

111 1936 年 1 月号 北東京は独立を計画する。マキム主教は、按手と寄付基金の贈与という特徴的な行為をもって、長いキャリアに幕を閉じた。協議会は感謝を記録する。13-14 頁。

訳出 13 頁～14 頁〔全文〕。

〔米国聖公会〕全国協議会は〔1935 年〕12 月初旬の会議で、主教会が北東京主教ジョン・マキム師の辞任を了承して以来初めて、彼の半世紀以上にわたる奉仕に対する感謝の念を議事録に記した。以下にその一部を抜粋する。

マキム主教は、状況が急激に変化し機会が拡大する任地で、賢明にも将来を見据えたプログラムをもって、管理と監督の問題に取り組んだ。彼の場合は、アングリカン・コミュニオン全体に、ほとんど類を見ない努力と実績の記録だった。司祭および主教としての彼の仕事を特徴付けたのは、政治的な手腕とビジョンである。忍耐と信仰が彼自身の宗教生活の背景をなしている。その親しみやすさは、日本における聖公会の事業の発展にとって欠かせない要因であった。彼は日本でのミッションを、キリスト教宣教師の努力の最前線に置くことを、無数の方法で助けた。マキム主教の業績そのものが、どんな称賛の言葉より彼のために雄弁に語っていることは承知しながらも、全国協議会はここにイエス・キリストの大義とその福音の普及に対するマキム主教の貢献の重要性に関する確信を証言したいと思うものである。

全国協議会のこの表現は、合衆国と日本の両国でマキム主教に対して送られた最近の多くの賛辞と軌を一にしている。10 月、アメリカ合衆国陸軍長官ジョージ・H・ダーン氏と彼の部下がフィリピン諸島に行く途中に日本に立ち寄ったとき、日米協会は東京で歓迎の昼食会を催した。貴賓の 1 人として招かれていたマキム主教はあいにく出席できなかった。昼食会の席で協会はマキム主教の栄誉を称えるために絹の書き物で特別の表彰状を作り、その下に約 300 人の出席者の署名を載せることにした。以下に表彰状の一部を抜粋する。

ジョン・マキム主教はここで半世紀以上の長きにわたり公益のため

に働いてきた。その気高さの基盤として美德を備え、身分を越えて万人から愛された男。その仕事はその名と共に永久に不滅である。かつて彼は私たちを栄光へ、生と死において持続するすべてのものへと導いた。それは懐かしく勇気を奮い立たせる思い出となっている。

マキム主教は辞任が了承された日に日本を去ったが、出発の直前にも聖公会の仕事に積極的に従事した。9月の終わり、東京の郊外にある三鷹という小さな町で、新たに設けられて貫民之介師が担当することになった伝道教会の祭壇を祝福したのである。

彼のもう1つの最後の公式活動は、立教高等女学校の聖ミカエル諸天使礼拝堂で3人の若い候補者を執事に按手したことである。按手候補者は、いずれも立教大学と聖公会神学院を卒業したパウロ・C・佐藤（注1）とマツテヤ・T・佐藤（注2）、そして東京帝国大学とヴァージニア神学校を卒業したパウロ・G・松原（注3）であった。松原氏は、大阪〔教区〕主教名出保太郎師の一番下の息子で、松原家に養子に迎えられた。彼は最近合衆国での3年間の研究を終えて帰国し、立教高等女学校のチャブレン補佐に任命された。佐藤兄弟は土浦の聖バルナバ教会と女化教会で菅岡吉師の指導により常駐執事として働くことになっている。

日本聖公会、より具体的には北東京の福祉に対する変わらぬ関心の証として、マキム主教は北東京教区（注4）に、1万円差し出し、その利子を日本人主教の支援に使う基金の原資とした。マキム主教は、存命中は基金の利子を自分に支払い、死後は総額10万円になるまで利子を積み立て、そこからの収入は教区の日本人主教のために使うように要求した。

このマキム主教の寄付が行われたのは、ちょうど北東京教区〔地方部〕が最終的な自立と財政的独立のための重要な計画を立てているときだった。10月17日に北東京教区〔地方部〕の特別会議が開催され、ある委員会から出された決議案を検討した。この委員会は、現在の地方部から独立した自給教区を組織するための方法と手段について研究し、その期間の伝道活動の発展と例証のための計画を策定する目的で任命されたものである。採択された決議は、教区の名前は北関東とし、10万円の寄付基金が確保され次第、北東京地方部から設立され、現在ある24の教会のうち20教会が自給教会となることを規定している。決議はまた聖公会の任務をより効果的に遂行するために、地方部を4つの伝道会議に分割することを規定している。新しい教

区は25年以内に設立されることが期待されている。

マキム主教が3人の日本人を按手した歴史的な機会の写真は、24ページに掲載されている。

注記：（写真解説の訳文）

- ・日本人執事たち。引退直前にマキム主教によって按手された。
- ・北東京地方部、特別聖職者会議。チャールズ・S・ライフスナイダー主教のリーダーシップで10月中旬、代表者はこの地区の最終的な自立を目指した計画を策定した。

（注1）パウロ佐藤忠誠。

（注2）マッテヤ佐藤忠輝。

（注3）パウロ松原剛。

（注4）北東京地方部。

Leadership in the Church Overseas

Men and women who have grown toward greatness in following our Lord are suggestive of what may yet happen in Africa and the East

By Georgina A. Gollock

Author, *Sons of Africa*

IN THE early decades of modern missions certain Christians overseas towered in capacity and influence above the simple converts of their race. They rose like peaks from a lowland plain. Outstanding Christians, the mountain peaks, are still features in the Church's landscape, but pressing closely round them are lesser peaks and foothills — the rank and file of capable Christian converts well able to play their part in affairs. It is by hundreds one can number such as these.

Every missionary report illustrates this fact. Chinese clergy and laity appear as the preponderating voice in the synods and are pulling their weight in the Church. In Japan Christians can influence public opinion; the Kingdom of God Movement, which is permeating every class of society is almost entirely organized and carried on by Japanese (see *THE SPIRIT OF MISSIONS*, February, 1935, p. 77). In India our fellow Churchmen are organizing social and evangelistic work and responding to the duties and calls of independence. The Bishop of Labuan and Sarawak finds his best helpers among Chinese and Indian immigrants and looks to the Asiatic ministry for the upbuilding of the Church.

In Masasi (Tanganyika Territory) en-

tirely unpaid laymen—Church wardens, sidesmen, and the like—are creating a Christian conscience in the Church. Funds are short, so the parochial church councils, on their own initiative, have arranged to sell provisions to the missions at reduced prices and to take ten per cent off the normal charge for portage. The West Indies, suffering from extreme financial depression, are entering into the meaning of sacrificial yearly giving.

WE PASS from the general to the particular, from the foothills to the peaks.*

In modern times Africa has had five Bishops of indigenous race, all in the West. The wise and gentle Bishop Crowther was the first. Three are now at work—the Rt. Rev. Adolphus W. Howells, who with his capable wife has been working as Assistant Bishop on the Niger and has just been transferred to Lagos, and two Assistant Bishops, the Rt. Rev. Alexander B. Akinyele and the Rt. Rev. T. C. John, consecrated in 1933.

*It must be remembered that many of the best known overseas Christians are not members of the Anglican Communion—for instance, Chief Khama and James E. Aggrey (Africa), Pandita Ramabai, Sadhu Sundar Singh, and K. T. Paul (India), Toyohiko Kagawa (Japan), C. Y. Cheng (China).

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African Christian laymen, especially in the older dioceses of the West and South, have done and are doing notable Church work. They carry weight by virtue of their character and standing in professional and business life. They are valuable members of diocesan and school committees. One of their number is the influential Chief Ham Mukasa, Sekibobo of Kyagwe in the Uganda Protectorate. His house is full of Christian happiness and African culture. His wife tills her garden in African fashion, brings up her lively children, and leads in the work of the Mothers' Union in Uganda.

Of African priests, take three. "Apolo of the Pygmy forest," the Rev. Apolo Kivebulaya, who died a few years ago, was a splendid pioneer in the dark Congo forest. He founded and built up a living Church at M'boga. Cheerful, indomitable, loving, he was an inspiration both to Africans and Europeans when he came from the solitude of his outpost into Christianized Uganda. The small, dauntless, bright-faced man was an apostolic figure in the Church.

Scarcely less loved was Augustine Ambali, Canon of Likoma, who died recently also. Stolen from his father's farm, sold as a slave, rescued from an Arab *dhow*, he was educated at Kiungani school in Zanzibar. He volunteered to go with the first missionary party to Nyasaland and had thus a small part in founding the Diocese of Likoma. As reader, deacon, and priest in turn he saw more than one fully equipped mission grow up under his hand in the villages of the mainland. Young people, especially boys, clustered round him. Missionaries, men and women, sought his advice. He stood high in the councils of the diocese. Officials and travelers respected him and his work. He was a beacon of light and love on the shores of Lake Nyasa to the end of his peaceful days.

Today in the Diocese of Pretoria, Augustine Moeka and Sabbath his wife may be seen working with quiet faithfulness. To them, on the eve of their marriage many years ago, there came a missionary call. The then Bishop of

the diocese (now Bishop of St. Albans) put before them the need of an outlying district where a strange language was spoken. It meant leaving their own house and many friends. It was not the beginning they had pictured for their married life. But it was a call and they obeyed. They have been in Sekukuniland ever since, this African priest-in-charge and his wife, doing steady, deeply based work.

PASSING TO India, there are whole families, such as the Sorabjis, the Sathianadhans, or the Appasamys, who have had for more than one generation a succession of leading Christians as members, men and women, clerical and lay.

The outstanding instance of Christian leadership today is in the Dornakal Diocese, where the demonstration is on a scale which none can gainsay. The Bishop, V. S. Azariah—the first Indian to hold episcopal office in the Anglican Communion—is directing a united team of Indian and European workers as they strive to build up a Church which is multiplying its membership (see February, 1934 issue, p. 71). The outcaste Christians in the diocese are exercising so strong an influence through character and Christian joyfulness that numbers of caste people are being drawn into the Church. The policy of the diocese is well considered and the administration firm and just. The Bishop's wisdom in council is appreciated alike among his brother Bishops at the Lambeth Conference and in the long slow approach towards organic Church union in South India.

Two other Anglican Bishops of Indian race are John S. C. Bannerjee and Shishir K. Tarafdar. Bishop Bannerjee's quick sense of humor, his keen insight, and his spiritual sympathy have won him many friends. He is making good in his heavy task as Assistant Bishop of Lahore. Bishop Tarafdar was consecrated in 1935 and is rendering useful service as assistant in Calcutta. Another type of leadership devolves upon Father Chakravarti, who as head of St. Andrew's

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Brotherhood (connected with the Oxford Mission to Calcutta) is at the head of a community of Indians banded together for devotional life and for the service of their people.

Every district in India is indebted to the work of the Indian Christian layman. Diocesan and missionary committees find him an able member. In many colleges and schools leadership is passing happily into Indian hands, both clerical and lay. An outstanding illustration of this is St. Stephen's, Delhi. Principal Rudra was the first Indian headmaster. Principal S. M. Mukerji is now in charge with English university graduates working on his staff.

IN THE Far Eastern lands of China and Japan, both under non-Christian rule, the value of sound Christian leadership is greatly enhanced. It is Christian nationals who are entering into the development of the countries as no foreigner could do. In Japan and China the Anglican Communion, though one of the smaller Christian bodies, is making a notable contribution to the building up of a truer life.

In Japan the Nippon Sei Ko Kwai, the Japanese branch of the Anglican Communion, has had four Bishops of Japanese race. The first Bishop, J. S. Motoda of Tokyo (see May, 1928 issue, p. 300), was partly educated in America, and ordained there. He was consecrated in 1923, shortly after the great earthquake, and found his diocese literally in ruins. Before he died five years later the whole diocese was built up again. Under his inspiring and versatile influence material and spiritual recovery went hand in hand. He was beset with difficult situations but had the gift of finding happy solutions. He ranked as one of the most prominent Christian leaders in Japan. Bishop Naide was consecrated the first Bishop of Osaka (see January, 1935 issue, p. 27) one week after Bishop Motoda; he still leads a keen and happy team of Japanese and foreign workers in his diocese, giving himself largely to pastoral and evangelistic work. Bishop Mat-

sui is the only Japanese who has been a member of the Lambeth Conference, which he attended in 1930. Recently a fourth Japanese, Paul Sasaki, was selected to head the Diocese of Mid-Japan.

Our fellow Churchmen in Japan have come to the fore in social work. One priest, the Rev. Y. Sugiura, was a pioneer in work among the "down and out" (see January, 1931 issue, p. 41). He also sought out criminals and had a hostel for them. Another, the Rev. Y. Yamaguchi, is still, after twenty years' service, working with his wife in a slum district in greater Tokyo, among children and the sick (see May, 1932 issue, p. 299; also, October, 1933, p. 537). His work has become a center of light in a district of sixty thousand people. The municipal authorities have made him a member of their governing and investigating committee. Among laymen, Jitsunoka Kobashi (see January, 1934 issue, p. 27), who died in 1933, developed a well-equipped orphanage in Osaka on excellent lines and, with his wife, watched over it for thirty-eight years. He was counted a great and loyal Christian. At the present Emperor's coronation, Mr. Kobashi, summoned to Tokyo with other philanthropists, was especially honored. Miss Utako Hayashi (see November, 1935 issue, p. 493) was closely associated with his work. She is now, at more than seventy, national president of the Woman's Auxiliary of the Nippon Sei Ko Kwai, which makes itself responsible for the support of evangelistic work in Saghalien and Formosa. She founded and promoted the Women's Christian Temperance Union in Osaka, and shared with the late Madame Yajima in active peace propaganda among Japanese women.

In the town of Sakai, some miles from Osaka, there are large dye works in which five hundred are employed. The factory is run on Christian lines, with welfare work, recreation hall. Prayers are said daily at six-thirty before work begins. Attendance is voluntary but large. Once a week there is a (voluntary) religious meeting. On Sundays a service is held for the 180 employees who

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live in the boarding house. For years the owner of the factory, Mr. Yanagihara, has set himself to promote good relations with Koreans in Osaka, and has deliberately employed some of them in his factory.

Mr. Yanagihara has five sons, all Christians like himself. Four of them are with him in the business. The fifth he dedicated to the work of the Church. This son is now one of the leading clergy in the Osaka diocese. He is son-in-law to Bishop Naide and was sent as a delegate to the International Missionary Conference at Jerusalem in 1928.

In China educated Christian leaders, both men and women, have an influence quite out of proportion to their number. Many of those belonging to our own daughter Church are widely known in America and England as well as in China. There is Francis C. M. Wei, an M. A. of Harvard and Ph.D. of London, now President of the Central China College at Wuchang (see January, 1934 issue, p. 19). There is David Z. T. Yui, for many years general secretary of the Y.M.C.A. and chairman of the National Christian Council. Another fine Chinese personality, Dr. T. Z. Koo, partly educated in American mission schools and colleges, gave up a lucrative post on the Chinese railways for Christian work among Chinese students. His service has overflowed to students in other Asiatic lands, and in Europe and America.

Another well-known leader, also an M.A. and Ph.D., is the Rev. Y. Y. Tsu, one of the clergy in the North China Diocese. He, too, has done remarkable work among students in the United States, extending that good will and fellowship which China sorely needs to support her through protracted suffering. Nor must the influence of Chinese Christian doctors fail to find mention. Men and women alike are in charge of hospitals, doing splendid work. Here in brief

is the story of one among them. He was born in the maternity ward of the C.M.S. hospital in Hinghwa. In due course he came to England and took the diploma in Public Health at Cambridge, heading the list. He and his father are now in charge of the hospital where he was born, with a staff of three English Sisters working under them, and thirty Chinese nurses. By use of his modern bacteriological knowledge, he and his father were able to stamp out recently an outbreak of cholera in the city. Recently Dr. M. K. Yue (as he is now called) came again to England and took the coveted F.R.C.S. diploma at Edinburgh.

In the Chung Hua Sheng Kung Hui (the Chinese counterpart of the Nippon Sei Ko Kwai in Japan) there are five Chinese assistant Bishops and two Chinese diocesans. One of these latter, the Rt. Rev. Lindel Tsen, was at the Lambeth Conference in 1930. He was chairman of the National Christian Council of China from 1929-1931. The other, Shen Tze Kao, was consecrated in 1934, the first Chinese diocesan. His diocese is the Province of Shensi. It is entirely a Chinese undertaking; no foreigners are to be on the staff nor is any foreign money asked for. The other eleven dioceses in China have made themselves responsible for the support of this missionary work.

These are a few—a very few—of the men who in many lands have grown towards greatness in the following of our Lord. Here and there a woman has had mention, but there has not been space to tell more fully of them.

Before the Church was world-wide, except in divine intention, the Spirit came upon a little group of potential leaders on the Day of Pentecost. The residue of that Spirit is the gift of God. We may glow with hope of what may yet happen in Africa and in India, in the farther and the nearer East.

As we go to press THE SPIRIT OF MISSIONS learns with regret of the resignation of the Rev. C. Rankin Barnes as Executive Secretary of the National Council's Department of Christian Social Service to accept the rectorship of St. Paul's Church, San Diego, California.

112 1936年2月号 海外の聖公会におけるリーダーシップ。53-56頁。

訳出 55頁左18行目～56頁左15行目まで。

—略—

中国と日本という極東の国ではいずれも非キリスト教的統治が行われているが、健全なキリスト教のリーダーシップの価値が著しく高まっている。これらの国の発展に参画しているのはキリスト教徒の自国民であるが、それは外国人には不可能だからである。日本と中国ではアングリカン・コムニオンがより真実な生活の構築に、注目すべき貢献を果たしている。

日本ではアングリカン・コムニオンの日本支部である日本聖公会が4人の日本人主教を持っていた。最初の主教である東京のヨセフ元田〔作之進〕師（1928年5月号300頁参照）は、一部アメリカで教育を受け、そこで聖職者に按手された。1923年、大震災のまもなく後に主教に按手されたが、そのとき彼の教区は文字通り廃墟だった。それから5年後に他界する前には教区全体が再興された。彼の奮い立たせる多才な影響力のもとで、物質的な回復と精神的な回復が手を携えて進んだ。彼は困難な状況に悩まされたが、幸福な解決を見出す才能を持っていた。彼は日本で最も卓越したキリスト教指導者の1人と目された。名出〔保太郎〕主教は元田主教の1週間後に最初の大阪主教に按手された（1935年1月号27頁参照）。彼はいまなお自分の教区で日本人と外国人の教役者の熱心で楽しいチームを指導しており、主として牧会と伝道の仕事に身を捧げている。松井〔米太郎〕主教は1930年にランベス会議に出席した唯一の日本人である。最近4人目の日本人パウロ佐々木師（注1）が中部地方部の主教に選出された。

日本の聖公会の仲間は、社会事業でも注目されるようになった。司祭杉浦〔義道〕師は「落ちぶれ果てた人」の間で働くパイオニアである（1931年1月号41頁参照）。彼はまた犯罪者を見つけ、彼らのために宿泊所を設けた。もう1人のY・山口師（注2）は、これまで20年間奉仕した後も、なお妻と大東京圏のスラム街で子供や病人の間に仕事している（1932年5月号299頁および1933年10月号537頁参照）。彼の仕事は、人口60,000人の地区で灯の中心となった。市当局は彼を自分たちの運営調査委員会のメンバーに加えた。信徒では1933年に他界した小橋実之助（1934年1月号27頁参照）が、大阪で素晴らしい方針に基づいて設備の整った孤児院（注3）を設け、妻とともに38年間運営した。彼は立派で忠実なキリスト教徒とみなさ

れていた。現在の天皇の即位式のおりに、小橋氏は他の2人の慈善家と一緒に東京に呼ばれ、特別に表彰された。ミス林歌子（1935年11月号493頁参照）も彼の仕事と密接に関わっていた。彼女は現在70歳を越え、日本聖公会婦人伝道補助会の会長を務め、樺太と台湾における伝道事業の支援を行っている。彼女は日本キリスト教婦人矯風会大阪支部を立ち上げて促進し、故マダム矢島（注4）と共に日本の女性の間で積極的に平和運動を繰り広げた。

大阪から数マイル離れた堺市に大きな染色工場（注5）があり、500人の従業員が働いている。この工場はキリスト教の方針で運営され、厚生事業に力を入れて娯楽施設もある。毎朝始業前の6時半に祈りを唱える。参加は自由だが大勢いる。週に1回宗教的な集会（自由参加）が持たれる。日曜日には寮に住んでいる180人の従業員のために礼拝が行われる。工場の所有者である柳原氏（注6）は長年、大阪に住む朝鮮人と良好な関係を築くように努め、意識して彼らの何人かを自分の工場で雇った。

柳原氏には5人の息子がいるが、全員彼自身と同じくキリスト教徒である。そのうち4人は父親と一緒に働いている。5人目の息子は聖公会の仕事に献身し、現在大阪教区の指導的な聖職者の1人である（注7）。彼は名出主教の義理の息子であり、1928年にエルサレムで開催された国際宣教会議に派遣された。

注記：ジョージ・H・マーシャル夫妻と息子は、定期休暇でクリスマスを過ごすため、ノース・カロライナのサウスポートに到着した（SM誌1936年2月号、86頁）。ノーマン・S・ビンステッド東北地方部主教夫妻は、1936年2月13日に「プレジデント・リンカーン」号でニューヨークを出航し、3月5日にサンフランシスコに到着した。3月5日に「チチブ丸」で出航する予定（SM誌1936年3月号、134頁）。

（注1）佐々木鎮次。

（注2）ヤコブ山口信太郎。

（注3）博愛社。

（注4）矢島楯子。

（注5）大和川染工所。

（注6）柳原吉兵衛。

（注7）柳原貞次郎。1940（昭和15）年に大阪教区補佐主教に接手される。

113 1936/5 John McKim: Ambassador for Christ; Farseeing Missionary for more than half a century in Japan, who last autumn resigned his episcopate, passed away on April 4 in Honolulu.

John McKim: Ambassador for Christ

Farseeing missionary for more than half a century in Japan, who last autumn resigned his episcopate, passed away on April 4 in Honolulu

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

EARLY IN 1880 young John McKim landed on the shores of Japan. He had heard God's call, "Whom shall we send?" He had replied, "Here am I. Send me." For fifty-six years the high spirit of consecration that had moved the young man to offer himself and all he possessed for the service of His Master, through the Church, never waned. All through the thirteen years of his priesthood and the forty-three years of his episcopate, he was ever the eager missionary, seeking God's children to tell them the Good News of God's love.

The Japan of 1880 was a vastly different land from the Japan of today. Only twelve years before the Emperor had been restored to his rightful place as ruler. This ended the feudal system under which the country had labored for centuries. It was still almost entirely an agricultural land. Industries, such as they were, were carried on in the homes. International relations, whether diplomatic or commercial, were few and uncertain. Bishop McKim lived to see Japan become one of the Great Powers in the world. Repeated demonstrations of Japan's capacity for building up na-

tional life and her high sense of responsibility in international relationships, deepened the Bishop's conviction of the importance of winning her people to the allegiance of Christ.

*L*ATE in March word reached Church Missions House from Honolulu that Bishop McKim's strength was failing rapidly. The end came a few days later on April 4. This news came as THE SPIRIT OF MISSIONS was in the midst of making arrangements for a definitive biographical sketch of Bishop McKim's extraordinary ministry in Japan. The Editors expect that this article will be ready for publication in a few months and in the meantime record their thanksgiving for the life and service of this modern apostle in the accompanying statements from the Presiding Bishop, the present Bishop of North Tokyo, and Dr. John W. Wood. Readers will also find several articles on Bishop McKim which appeared in these pages during recent months of renewed timeliness and are urged to turn to the issues for October 1931, p. 673; November 1931, p. 741; July 1932, p. 453; June 1933, p. 327; December 1935, p. 531; and January 1936, p. 13.

When the young missionary priest reached Japan the work of this Church—as of all other communions—was limited in extent. Only one and twenty years before the Empire had been reopened to foreign intercourse. But that did not mean hospitality to the Christian messenger. On the contrary, the Government's policy was strongly anti-Christian. Nevertheless, the work of laying foundations had been carried on by that devoted missionary, the Rt. Rev. Channing Moore Williams. After thirteen years of faithful service, John McKim succeeded his modest chief, who remained in Japan to serve as a missionary in the ranks. To his enormous task the new Bishop brought his predecessor's devotion, buttressed by youthful vigor, the capacity to stimulate others to do their best and a clear vision of what the Church in Japan might some day be.

His diocese was in two sections. In the south Osaka and Kyoto were the main centers. The northern portion extended

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from Tokyo to Aomori. The population was vast; the number of mission stations limited. In the northern half of the diocese stretching four hundred miles from Tokyo to Aomori there were hardly any at all. Institutional work had been begun, but was still in an embryonic stage.

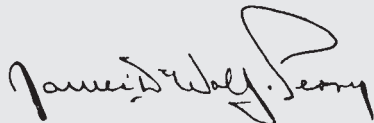
When Bishop McKim resigned last November, four new dioceses had been carved out of his original jurisdiction—Kyoto in 1898 and the Tohoku in 1920, with American Bishops; Tokyo and Osaka in 1923 with Japanese Bishops. From small beginnings made at a time when Japan thought the education of girls hardly worth while, there have developed two great schools, St. Agnes', Kyoto, and St. Margaret's, Tokyo. Thanks to the coöperation of Church people in

the United States both are admirably equipped. They have set educational standards and have demonstrated the worth-whileness of educating Japanese girls. St. Paul's, Tokyo, once a primary school, has grown into St. Paul's University, with a charter from the Ministry of Education. In its three departments, University, Junior College, and Middle School, two thousand of Japan's young men and boys are enrolled. All three institutions have loyal alumni associations whose members are working and giving for their further development. All three are distinctly Christian in character, with well-attended chapel services and Christian instruction on a voluntary basis. Many of the teachers and nurses of today have come from the girls' schools, while St. Paul's has trained fully three

Let There Be Thanksgiving for God's Servant

IN EVERY POSITION held by him John McKim has been a leading spirit in the Church for half a century. As missionary priest in Japan his courage, patience, and wisdom were proved while the Christian religion was still under the official ban of the Empire. As Bishop first of the whole missionary district he laid the foundations upon which were built under his continuous direction the dioceses of the Nippon Sei Ko Kwai. As Presiding Bishop of that Church he won the confidence, affection, and following of his brethren representing many nationalities. As senior Bishop in our branch of the Anglican Communion he became a beloved Father in God to all who knew him. My personal association with him in the House of Bishops, in journeys East and West, more especially in his own jurisdiction, revealed to me the measure of his strong and gentle manhood. At all our altars let there be thanksgivings offered for the ministry and high example of God's servant, John McKim.

Church Missions House,
New York, N. Y.



Presiding Bishop

"His Spirit Shall be Increasingly Manifest"

By the Rt. Rev. Charles S. Reifsnider, D.D.

Missionary Bishop of North Tokyo

THE FARSEEING missionary of many years, the wise leader in many crises, our beloved Father in God, Bishop McKim, has gone to his rest. In times of stress his clarion call to faith was an inspiration and a means to achievement to his associates. His was a strong yet tender character vitalized and motivated by a definite personal religion. Many are the lives in Japan that owe what they are to his ever ready sympathy, his constant encouragement, his wise counsel, and to the inspiration of his faith and life. We are deeply thankful for his life and work among us. In St. Luke's, in St. Margaret's, in St. Paul's, in the lives of more than three hundred clergy, in the new ideals and militant faith of forty thousand lay leaders his spirit shall be increasingly manifest, his faith justified, and his cause made to triumph.

hundred of the clergy of the Church in Japan.

In 1880, the only medical work was the rudimentary hospital in Osaka conducted by the skillful and devoted Dr. Henry Laning. Today St. Barnabas', Osaka, is bringing blessing every year to tens of thousands of Japan's mothers and children. St. Luke's, Tokyo, is the outstanding medical center of the Orient.

In 1880, the kindergarten was unknown in Japan. Bishop McKim was quick to see its importance. As a result several thousand children are receiving their first instruction and their first knowledge of Christian truth through this channel.

For several years before he became a Bishop, Mr. McKim, in coöperation with other Churchmen, American and British, worked for the creation of a national Japanese Church. Their efforts resulted in the organization, in 1887, of the Nippon

Sei Ko Kwai (the Holy Catholic Church in Japan), as an ecclesiastically independent branch of the Anglican Communion. Today that Church is one of the outstanding religious forces of the Empire.

The reasons for Bishop McKim's great contribution to Japan are clear to all who were privileged to know him and work with him. He gloried in the fact that he was a missionary. He knew that he had a divine and unique message to give to Japan's people. He was not unmindful of an element of good in other religious beliefs. But he knew that whatever was good and lasting in them, was to be found in purer form in the Christian revelation. Therefore he went about the discharge of his manifold and exacting duties with a stout heart and a deep faith as an ambassador for Christ as the universal Master and Saviour of men.

Coming in September—A special United Thank Offering Number—Begin now to interest all women in this issue.

113 1936年5月号 ジョン・マキム：キリストの大使。日本で半世紀以上奉仕した先見の明ある宣教師が、昨秋主教職を退任し、4月4日ホノルルで他界した。197-199 頁。

訳出 197 頁～199 頁〔全文〕。

ジョン・W・ウッド民法学博士
伝道部門総主事

〔1936年〕3月下旬にホノルルからチャーチ・ミッション・ハウスに、マキム主教の健康が急速に悪化しているという知らせが届いた。それから数日後の4月4日にマキム主教は他界した。その知らせが届いたとき、『スピリット・オブ・ミッションズ』はマキム主教の日本における並はずれた司牧の確定的な略歴を準備している最中だった。編集部はこの記事が数か月後に発表できるようになることを期待している。本号ではこの現代の使徒の生涯と奉仕に関する感謝の念を、総裁主教、現在の北東京主教およびジョン・W・ウッド博士から寄せられた声明文で表す。読者はマキム主教に関する幾つかの記事を最近数か月のそれぞれ適当な時期に発行されたバックナンバーに見出すであろう。特に1931年10月号673頁、1931年11月号741頁、1932年7月号453頁、1933年6月号327頁、1935年12月号531頁および1936年1月号13ページを参照されたい。

1880年の初め、若いジョン・マキムは日本の土を踏みました。彼は「誰を遣わすべきか？」という神の声を聴きました。そしてこう答えました。「私はここにいます。私をお遣わしてください。」高い献身の精神は若者に56年にわたり主への奉仕に自らとすべての財産を捧げさせ、それは決して衰えることはありませんでした。彼は司祭として務めた13年間と、主教として務めた43年間を通して常に熱心な宣教師であり、神の子らを探しては神の愛の福音を伝えてきました。

1880年当時の日本は今日の日本とは大いに異なっていました。そのわずか12年前に天皇が統治者としての正当な地位に復権したばかりでした。それによって数世紀にわたり国を支配してきた封建体制は幕を閉じました。その頃はまだほぼ完全な農業国でした。工業と言えば家内工業が主でした。国際的な関係は、外交であれ商業であれ、乏しく不安定でした。マキム主教は

生前にその日本が世界の大国の1つになるのを見ました。日本の国民生活を構築する能力と、国際関係における強い責任感が繰り返し示されたことは、キリストに対する献身に日本国民を勝ち取ることが重要であるという主教の確信を強めました。

若い伝道司祭が日本に到着したとき、聖公会の事業は一他のすべての会派と同様一範囲が限られていました。わずか21年前に帝国は外国との交流に門戸を開いたばかりでした。しかもそれは、キリスト教の使者を快く受け入れることを意味するものではありませんでした。反対に政府の方針は極めて反キリスト教的でした。それにもかかわらず基礎を置く仕事が、あの献身的な宣教師チャニング・ムーア・ウィリアムズ師によってなされたのです。司祭として13年間務めた後ジョン・マキムは謙虚な上司の後任になりました。ウィリアムズ師自身はその後一宣教師として日本にとどまりました。新しい主教はその膨大な任務のために、前任者の献身的精神を若い活力によって一層強め、他の人々に最善を尽くさせる能力を発揮し、そして日本の聖公会が将来どうなるべきかという明確なビジョンを指し示しました。

彼の教区は2つの部分に分かれていました。南部では大阪と京都が主要な中心地でした。北部は東京から青森まで広がっていました。人口も膨大でしたが、伝道拠点の数は限られていました。東京から青森まで400マイルにも及ぶ教区の北半分では拠点は皆無に等しい状態でした。組織的な活動も始められてはいましたが、それはまだ萌芽の段階にとどまっていました。

マキム主教が昨年11月に退任したとき、彼の最初の管轄区域から4つの新しい教区が創設されました。すなわち1898年に京都〔伝道〕教区、1920年に東北〔伝道〕教区がアメリカ人主教により、1923年には東京教区と大阪教区が日本人主教によって誕生しました。日本がまだ女子の教育にほとんど重きを置いていない時代に始まった小さい萌芽から、2つの偉大な女学校、京都の平安高等女学校と東京の立教高等女学校が育ちました。いずれも合衆国の聖公会員の協力のおかげで立派に整えられています。それらは教育に対する標準を打ち立て、日本人の女子を教育することの価値を世間に示しました。かつては小学校だった立教学院（注1）は、文部省の設立認可を得た立教大学へと成長しました。大学、予科、中学校の3つの部門に日本の青少年2,000人が在籍しています。これら3つの機関はいずれも忠実な同窓会を持っており、メンバーはそれぞれ一層の発展のために働き寄付をしています。これら3つの機関はどれもキリスト教的な性格が顕著であり、礼拝の出

席率は高く、自発的にキリスト教教育も行われています。現在の教師と看護婦の多くは女学校出身である一方、立教学院は日本の聖公会の聖職者を実に300人も育成しました。

1880年には唯一の医療事業が大阪にある初歩的な病院で有能かつ献身的なヘンリー・ラニング博士によって行われていました。今日、大阪の聖バルナバ病院は毎年何万という日本人の母親と子供に恩恵を与えています。東京の聖路加病院は東洋でも傑出した医療センターです。

1880年当時、日本では幼稚園というものが知られていませんでした。マキム主教はすぐにその重要性に気が付きました。その結果、現在はこの経路を通して数千人の子供たちが最初の教育を受け、キリスト教に関する最初の知識を与えられています。

マキム師は主教になる前の数年間、他の聖公会員（アメリカ人とイギリス人）と協力して日本人の自国教会を創設するために働きました。その努力の結果、1887年にアングリカン・コミュニオンから独立した教会組織である日本聖公会が誕生しました。今日、日本聖公会は帝国で傑出した宗教的陣営の1つです。

マキム主教が日本に大きな貢献を果たした理由は、彼のことを知り、一緒に仕事する幸運に浴したすべての人にとって明らかです。マキム主教は自分が宣教師であるという事実を誇りとしていました。彼は、日本の人々のために神から授かったユニークなメッセージがあると分かっていました。彼は他の宗教的信仰にも良い点があることに気づいていないわけではありませんでした。しかし彼は、それらのなかで最良のもの、永続するものはより純粋な形態のキリスト教の啓示に見出されることを知っていました。それゆえにこそ彼は、万人の師であり人々の救世主であるキリストの大使としての勇氣と深い信仰をもって、多種多様の厄介な仕事の遂行に取り組んだのです。

神の僕に感謝あれ

マキム主教が務めたすべての職位において、彼は半世紀にわたり聖公会の指導的精神であり続けました。日本の伝道司祭としては、帝国がキリスト教を公式に禁止していた時代に、その勇氣と忍耐と英知を証明しました。全伝道教区初の主教としては、彼が敷いた基礎の上にその絶えざる指導下で日本聖公会の教区（注2）が築かれました。日本聖公会の総裁主教（注3）とし

ては、多くの国を代表する同胞から信頼と愛情と支持を集めました。アン
リカン・コミュニオンの支部における先任主教としては、彼を知るすべての
者にとって敬愛される主教となりました。私は彼と主教会で、東西の旅行
で、特に彼の管轄区域で個人的に交わりましたが、その度に彼は強く優しい
男らしさを見せました。私たちのすべての祭壇において、ジョン・マキムの
司牧と神の僕の高い模範に感謝を捧げましょう。

チャーチ・ミッション・ハウス
ニューヨーク州ニューヨーク

〔サイン〕 ジェームズ・デウォルフ・ペリー
総裁主教

「彼の精神はますます顕現する」
神学博士チャールズ・S・ライフスナイダー主教
北東京伝道主教

長年にわたり先見の明ある宣教師、多くの危機に合って賢明な指導者、敬
愛された主教であるマキム主教が永眠されました。多くの同僚は苦しいとき
に彼の信仰への明快な呼びかけによって勇気づけられ、達成への意欲が掻き
立てられました。彼は明確な個人的宗教心によって鼓舞され動機づけられた
強くて優しい性格の持ち主でした。日本の多くの人々はその現在あるもの
を、彼のいついかなるときも示される共感と、彼の絶え間ない励ましと、彼
の賢明な助言と、そして彼の信仰と人生のインスピレーションに負っていま
す。彼が私たちの間に生きて仕事したことに私たちは深く感謝しています。
彼の精神は聖路加病院に、立教高等女学校に、立教学院に、300 人以上の聖
職者の人生に、そして 40,000 人の信徒指導者の新たな理想と何者をも恐れ
ない信仰にますます顕現し、その信仰は正当化され、その大義は勝利するこ
とでしょう。

（注 1）「小学校」は誤り。

（注 2）外国人管轄の地方部と日本人管轄の教区。

（注 3）主教会議長。

THE SPIRIT OF MISSIONS

altar was lovely; the glare from without gone. How wonderful was the service. Bishop Jenkins confirmed one young woman, her little son by her side holding a candle. As the service ended, a mother and father, and their two children who were to be baptized, entered the church. People were moving to the door when I discovered them in a rear seat. They had had to drive twenty-five miles from the mining camp where they lived and the car would not start, making them late. The Bishop asked people to stay; water which had been brought from Hawthorne was poured into a silver basin, the same small boy held the candle, and these two little ones were received into God's family.

"DEACONESS, when does Vacation School begin?" Long before public school was dismissed, this query from the children greeted me. Summers are long and often tedious when there is nothing to break the monotony and Vacation School is an event.

Bright and early, eager little ones appeared—and at noon had almost to be driven away. The great problem of faculty had been satisfactorily met—in Mina by the faithful little Church Service League and in Hawthorne by young women and girls and a capable Scotch woman who came in for an hour a day to teach beautiful stitches on the girl's little pink checked aprons.

The Forward Movement leaflet furnished the theme of the lessons, Disciples of the Living Christ, and those first disciples did become living people to these children. First, in general class, we learned of the calling of the first disciples; then of a disciple at work, at play, at

home, in the community. Each day added one to the group who, on the closing night, told what a disciple does in these situations today.

The little children learned of the Good Shepherd in their special classes and made little scenes of salt and flour and rocks and tissue paper, showing the Good Shepherd and His sheep among the desert hills—very realistic with a stream running through.

The older ones readily learned the stories of the early apostles and their names. But the most interesting lesson was, The Disciples at Home, in which we used the marriage in Cana as the story and then looked up to see what the Master said of marriage. "Can't people marry but once? I did not know that was in the Bible!" It was no trouble to them to search for the references. Thus they had perhaps their only marriage instruction. Not a very usual proceeding—in Nevada!

The handwork for the boys was coping-saw wooden cutouts of the apostles, painted, and mounted on stands. Such a drawing and sawing in the church porch. The sun was too hot outside and there is not a sign of a tree around the church in Mina, standing as it does on the very edge of the desert.

The final night, the service they had learned, the Psalms and prayers and hymns, the story of the calling of the first disciple, the little pageant built up to illustrate, closed the school. A few of the parents came—but, mostly, they are "too busy" to enter into what Johnnie or Susie does. They have not yet learned the joy of entering into Church affairs with their children. But quiet and deep were the thanks of those who came.

Alumni Rally to Support of St. Paul's, Tokyo

TWO FINANCIAL projects have been meeting encouraging response at St. Paul's University, Tokyo.

A Supporters' Association organized among the alumni less than two years ago to secure endowment, with solicitation after the first announcement, has secured contributions and pledges of more than

30,000 yen in new endowment funds. Up to January, 1936, gifts had come from 911 alumni and twenty other friends.

It is expected that this month work will start on the new junior college building, the funds for which, 200,000 yen, are being raised by a committee of parents of present and former students.

114 1936 年 5 月号 立教学院を支援するための同窓生集会。224 頁。

訳出 224 頁下段〔全文〕。

立教大学で 2 つの資金調達プロジェクトに頼もしい反応があった。

最初の懇請の知らせを受けて同窓生の間で組織されて 2 年足らずの支援者の会は、新しい寄付基金に 30,000 円以上の寄付と誓約を確保した。これらの寄付は 1936 年 1 月までに 911 人の同窓生と他の 20 人の友人から寄せられた。

今月、予科の校舎の新築工事が始まる予定であり、そのための基金 200,000 円は現在の学生の両親と元学生の委員会によって集められている。

THE SPIRIT OF MISSIONS

THE MISSIONARY forces in China, the Family of THE SPIRIT OF MISSIONS, and the Church generally, have sustained a grievous loss in the death from pneumonia, on April 23, in Wuchang, China, of Gertrude Carter Gilman, wife of the Suffragan Bishop of Hankow. Mrs. Gilman was born on May 10, 1874, at Babylon, Long Island. Her father, the Rev. Frederick Brewerton Carter, was one time Archdeacon of Newark. She attended the Montclair (New Jersey) High School, Wellesley College, and the Philadelphia Church Training School.

When, in 1898, the Woman's Auxiliary voted to use the United Thank Offering of that year to send fifty women to the mission field, Gertrude Carter was one of the volunteers who offered her services. She arrived in China on October 8, 1901. She therefore gave thirty-five years of her life to the cause of Christ in China. She was married to the Rev. Alfred A. Gilman (now Bishop), February 22, 1905. With great energy she assisted her husband and served the Church in China in many ways, not the least of which was as a contributor to THE SPIRIT OF MISSIONS.

ONE OF THE few Negro missions in the Far West is St. Philip's, Portland, Oregon. The Chancellor of the diocese, vice-president and head of the trust department in a Portland bank, has acted for fifteen years as lay reader in charge of this mission, the Archdeacon coming for the sacraments. Under the Chancellor's care there has grown up a congregation of seventy communicants. They have a Church school, an active Woman's Auxiliary and a choir.

They have never been able to have a resident clergyman. The opportunity, however, has appealed so strongly to the missionary spirit of one of this year's graduates at the Bishop Payne Divinity School in Petersburg, Virginia, that he is offering his services for a year at least, with barely more than his living expenses on a most humble scale. He asks that, beyond his railway fare, "food, shelter, heat, light, and a limited amount of

clothes be furnished me, and the offering of one Sunday a month, with small humble quarters where I could do my own cooking and laundry."

This young man knows something of work under difficult conditions. He has earned all his expenses through the divinity school, walking to his work six miles a day through any weather, and considering no work too "menial" for his purpose. The Bishop of Oregon is accepting his offer, pending the young man's ordination to the diaconate.

NEARLY FIVE HUNDRED people crowded into Holy Trinity Church, Tokyo, on April 17, to offer their prayers and praise for the life and service of the late Bishop of North Tokyo, John McKim. Among those who testified to Bishop McKim's contribution to the life of Japan at this service were Prince Iyesato Tokugawa; Joseph C. Grew, American Ambassador; the Rt. Rev. Samuel Heaslett, Presiding Bishop of the Nippon Sei Ko Kai; the Rev. C. H. Evans, Chairman, Standing Committee of North Tokyo; Dr. Tokutaro Kubo of St. Luke's International Medical Center; the Rev. J. H. Kobayashi of St. Margaret's School; Dr. Shigeharu Kimura of St. Paul's University; the Rev. J. K. Ochiai of Central Theological College; and the Rt. Rev. C. S. Reifsnider, Bishop of North Tokyo.

THE SYNOD OF the Diocese of Kyoto meeting late in March in St. Agnes' Church, Kyoto, congratulated the Bishop of the diocese, the Rt. Rev. Shirley H. Nichols, upon the completion of ten years in the episcopate. Congratulatory addresses were made at the anniversary dinner by the Bishop of Osaka, the Rt. Rev. J. Y. Naide, who had preached the sermon at Bishop Nichols' consecration, the Bishop of Nagoya, the Rt. Rev. P. S. Sasaki, and the new Japanese missionary to Manchuria, the Rev. T. B. Nagano. Mr. Nagano was formerly chairman of the Standing Committee of the Diocese of Kobe. His work in Manchuria is supported by the Missionary Society of the Nippon Sei Ko Kai.

115 1936 年 6 月号 各地のミッション情報。244 頁。

訳出 244 頁右 15 行目～右 34 行目まで。

〔1936 年〕4 月 17 日、東京の三一教会に 500 人近い人が集まり、故北東京主教ジョン・マキム師の生涯と奉仕に対して祈りと称賛を捧げた。この葬礼で日本の生活に対するマキム主教の貢献を証言した人々のなかには、以下の参列者が含まれていた。徳川家達公爵、ジョセフ・C・グルー駐日アメリカ大使、日本聖公会総裁主教（注 1）サミュエル・ヘーズレット師、北東京伝道教区常置委員長 C・H・エヴァンズ師、聖路加国際病院の久保徳太郎博士、立教高等女学校の J・小林〔彦五郎〕師、立教大学の木村重治博士、聖公会神学院のヨハネ落合〔吉之助〕師、北東京伝道区主教ライフスナイダー師。

（注 1）主教会議長。

Japanese B.S.A. Leads Many to Baptism

In five years since its organization on a national scale, Brotherhood has established fifty chapters in Nippon Sei Ko Kwai's ten dioceses

By the Rev. Lawrence Rose

Central Theological College, Tokyo, Japan

IT IS MONDAY afternoon on the campus of St. Paul's University, Tokyo: in the homes of various resident faculty members are gathered in chapter meeting groups of students, members of the University Assembly of the Brotherhood of St. Andrew in Japan. Their classes over, these young men, perhaps 150 in number, have attended Evensong in the University Chapel where they have heard an address on The Purpose of God for My Life or Building a New World or some similar subject, and they are now discussing it. When it is remembered that less than half of these boys were Christians before coming to *Rikkyo* (St. Paul's) it is evident that here is going forward one of the most significant missionary enterprises in Japan—and one of the most effective bits of student work being done anywhere under the auspices of the Episcopal Church.

St. Paul's is the only school of university rank under Christian auspices and administration in Tokyo. The 2,050 students who come to its campus daily are drawn from all parts of the Japanese Empire. But it has no dormitories, so those who are unable to commute live in boarding houses scattered all over the city. They are poor, many living on as

little as twenty-five yen (about \$8) a month. Many, too, are having their first experience in the life of a big city, exposed to all kinds of hazards to their physical, moral, and spiritual health—some that are common to student life in other countries, some peculiar to Japan and Tokyo. Moreover, they are caught up in the intellectual and spiritual ferment that is seething in present-day Japan. On the average, about one out of eight of those who enter is a Christian (forty-six out of the class of three hundred which entered in April 1935).

A ny specifically Christian program in St. Paul's must of necessity be extra-curricular. Students entering the junior college are not so mature in many ways as those who enter American universities; if possible, their ideals, standards, and ideas are more fluent. On the other hand, they seem to be quite definitely more open to leadership and influence and conviction. They are not "Gospel-hardened", and although many may come with anti-Christian teaching and prejudice, that is an easier problem to deal with than the bad religious teaching which so often lies in the background to hinder student work in American colleges.

In the autumn of 1927, Paul Rusch was

THE International Review of Missions in its survey of Japan for the year 1935 says, "Three laymen's movements illustrate in what varied manners the Holy Spirit is working in Japan today." One of these three movements selected for special mention by The Review is the Brotherhood of St. Andrew. It is now five years since the Brotherhood was organized on a national scale in Japan and the appropriateness of its selection for special mention by The Review is testified amply in the accompanying article by Mr. Rose. Mr. Rose, who since 1934 has been on the faculty of the Central Theological College in Tokyo, is a graduate of Harvard College and the General Theological Seminary. The first years of his ministry were spent in distinguished service in Montana.

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asked by the Rt. Rev. C. S. Reifsnider, President of the University, to take in hand a group of Christian students, to help and to encourage them in their university life. Casting about for a suitable plan to serve as a framework for his efforts, Mr. Rusch lighted upon the Brotherhood of St. Andrew as providing the program most nearly suited to the needs of the situation. On November 30, 1927, the first admission service was held, and on three teachers and seven students Bishop Reifsnider pinned large improvised cardboard badges, inducting them into the first University Chapter of the Brotherhood. In April, 1929, there came as Chaplain to the University, the Rev. Takaharu Takamatsu, from his parochial ministry in Kyoto. At that time Marxianism was rampant in student circles, especially in its anti-religious emphasis. Ridicule and persecution were the lot of a student who was known to attend church; the road to effective work among non-Christians was barred by the double barrier of anti-Christian influence in early training and the new anti-religious prejudice. Dr. Takamatsu immediately gave his support to the Brotherhood program, but progress was disappointingly slow.

It was so until the autumn of 1931. In that year, not only was there evident a new intellectual atmosphere and a change in the attitude of the educational authorities of the Government regarding religious work among students, but there was in the Brotherhood a small group of able student leaders, convinced Christians, then completing their final year in the junior college and about to take up their university work. Dr. Takamatsu and Mr. Rusch pinned their hopes to these young men, and they were not disappointed.

The one Chapter hitherto existing was made a nucleus for the University Assembly of several chapters, and coincidentally with the expansion of the movement on the campus, the B.S.A. was organized on a national scale. Chapters were formed rapidly in seven of the ten dioceses of the Sei Ko Kwai, graduates of St. Paul's forming the nuclei for effective

working groups of young men in a score or more parishes, and there arose gradually a national organization of young laymen who know that they are not Christians if they keep their Christianity to themselves.

Impossible as it is to estimate precisely, it is said that in the past five years three hundred non-Christian students have been brought to Holy Baptism through the Brotherhood—and their Christian education begun; those who come from a Christian background have been gripped and held, their spiritual lives deepened and vitalized; all have been encouraged, and in part trained to take an aggressive and important place as laymen in the Sei Ko Kwai. Besides these tangible results it is certain that in the minds of many young men, who have not been convinced finally, have been sown the seeds which may produce conviction later, and which have already produced respect for the Christian message and interest in it.

At the present time on the *Rikkyo* campus there are ten Brotherhood chapters composed of students in the junior college and university, six in the middle school, and one faculty chapter; in all, about 250 men and boys identified with the Brotherhood. The university organization contributes to the Church life of Tokyo by supplying twenty-six teachers for the Sunday schools of various parishes; and on occasion, whole chapters undertake to help out in parish services. In March, 1936, the fiftieth chapter was established in Japan, and the B.S.A. was organized in the tenth and last of the dioceses of the N.S.K.K. The leadership training camps, held annually for the past three years, have brought together one hundred young members and their leaders each summer for a week of earnest study, thought, and prayer regarding their place in the Church's life. Students from other schools have attended these conferences in good numbers; particularly encouraging is the attendance each year of several foreign-born Japanese, whose position in the country is difficult. The purpose of these camps is to train

JAPANESE B.S.A. LEADS MANY TO BAPTISM

Christian leaders who will resist the almost irresistible temptation in business and other pursuits to "hide their lights under a bushel." To this end the backbone of each camp's program is a series of lectures by a leading Churchman intended to relate the Christian Gospel to the manifold activities of daily life in modern Japan. For the past two years this series has been repeated in the winter term at the Monday Evensong in *Rikkyo* Chapel, and has formed the basis for the chapter discussion program; then it has been published in book form.

Two other Brotherhood activities of wider scope than its program at St. Paul's University deserve mention. One is the annual thank offering presented in the autumn—an expression of the loyalty of parochial or school chapters and their members to the whole Church. Last year the offering of 238 yen went to the Diocese of Kyoto to be used by the Rt. Rev. S. H. Nichols for work among young men; in 1936 it will go to Hokkaido, the most impoverished of the N.S.K.K. dioceses; the intention being to devote the whole proceeds each year to meet some one of the many desperate needs of the Church. The presentation of this offering is annually the occasion for a great service and mass meeting of Christian young men of Japan.

The other significant item concerns B.S.A. publications in Japanese. Besides the courses of lectures already referred to and distinctively Brotherhood literature such as the monthly magazine and the

usual manuals, many pamphlets and handbooks of Christian instruction, for which there is great need, have been made available and distributed widely. A beginning also has been made in publishing an adapted translation of the Forward Movement literature.

The two basic rules of the B.S.A. are prayer and service—daily prayer for the extension of Christ's Kingdom, and personal service in the form of an attempt each week to bring some one person into contact with Christ in His Church. With few exceptions, the students who have been baptized in the University Chapel in recent years have in the first instance been brought to the chapel or to the Chaplain by a member of this organization. But this personal campaign is supplemented annually by two missions, one in the spring shortly after the opening of the new academic year, and the other in the autumn. The first is a teaching mission, designed simply to explain what Christianity is, while the other seeks conversions. One of the most telling features of these "Mobilization for Christ Weeks," as they are called in Japanese, is that daily some of the senior university students stand up in chapel and tell What Christ Means to Me.

Evangelism is the beginning; but to get a boy to chapel and command his interest is not enough, and the educational program of the Brotherhood is of great importance, particularly since it is the Chaplain's policy to administer baptism as soon as a student indicates his



BROTHERHOOD GROUP AT ST. PAUL'S UNIVERSITY, TOKYO
Members of this year's graduating class, most of these boys have been baptized since entering St. Paul's. There are now fifty Brotherhood chapters in Japan

readiness—a good deal of his Christian education being left for the future. Each chapter meeting has an educational aim, either the following of a study course outlined by the executive council, or the working out of a special course by the Chaplain, Faculty Adviser, and Student Director of a particular chapter. The University Chaplain, moreover, takes his teaching responsibility with the utmost seriousness. In instructions thrice a week at chapel services, in his many Bible classes, and in personal conferences innumerable, Dr. Takamatsu meets those who have been brought to him and explains the Gospel message to them.

He is excellently equipped for that work. He was brought up in a village where Christianity was looked upon with horror; nurtured upon tales of a dreadful kind, of Christians and their doings; and in his early study of Japanese history taught to regard Christianity as inimical to the nation. A favorite sport in the school to which he was sent at the age of thirteen consisted of target practice with various missiles on the windows of a near-by church, the first church he had seen. His first visit to one was when he was fifteen, spending a vacation with his brother in Osaka. The poor little church in an ordinary house contrasted strikingly with the lovely temples and shrines he had been taught to reverence. Little as he understood what he saw and heard, something held him, and on his return to school in Kobe he searched out a church and attended regularly for four years before consenting to be baptized. And it was after he had begun to teach that he finally responded to the urging of Christian friends and went to St. Paul's University and the Divinity School. There, his first contacts with Bishop Tucker gave him what he felt was an insight into the real meaning of the Gospel. "He made me feel that I *must* work for Christianity."

This background gives Dr. Takamatsu admirable patience and understanding in dealing with those who are brought to him from a non-Christian environment.

His theological education at Cambridge, Massachusetts, with graduate study at Harvard and later at the General Theological Seminary and Columbia, make him also a thoroughly competent teacher. With it all he has infinite tact and kindness. He knows how to deal with the boy who faces a decision between his family and the Church. He can graciously welcome at six in the morning, or at any other time, one who needs his help. Such an one came not long since on his graduation day, overwhelmed with misery and oppressed with sin; he was baptized at eight in the morning after a two hours' talk. Dr. Takamatsu insists, however, that the most effective argument with students comes not from him but from the changed lives of those who become Christians. And they do change. One of the roughest boys in his class became one of its best students; another, a wild, irresponsible youth, son of a wealthy man, was baptized against the judgment and criticism of Christian teachers, and became one of the finest influences on the campus.

Evangelism and education lead to worship, and the chapel is in a real sense the center of the Brotherhood program and activity. Of the various services, the Choral Evensong on Monday afternoon, and the early Eucharist on Wednesday are the objectives of special efforts on the part of the Brotherhood. At the latter the average attendance is between seventy and eighty despite the early hour and the long distances many students must come. The university choir and servers' guild are composed almost entirely of Brotherhood members; under Professor Karl Branstad's direction the choir has given the chapel services a beauty and dignity which contribute greatly to the success of the movement in this most important side of its work—the leading of its members to worship.

Here is a work which promises great good for the future of the Nippon Sei Ko Kai, which needs the consecrated, energetic lay leaders who are so vital to the Church's life in any country.

116 1936 年 6 月号 日本聖徒アンデレ同胞会は多数を洗礼に導く。同胞会が全国規模で創設されて 5 年間で、日本聖公会の 10 の教区に 50 の支部を設立した。255-258 頁。

訳出 255 頁～258 頁〔全文〕。

ローレンス・ローズ師

聖公会神学院

『インターナショナル・レビュー・オブ・ミッション』は、1935 年に日本で行った調査報告で「信徒の 3 つの運動は、今日の日本で聖霊がいかに多様な方法で働いているか如実に示している」と述べた。レビューで特筆されたこれら 3 つの運動の 1 つは、聖徒アンデレ同胞会である。日本で同胞会が全国的な規模で創設されて 5 年になるが、それがレビューで特筆されるに相応しいことは、掲載のローズ師による記事が余すところなく物語っている。ローズ氏はハーヴァード大学とジェネラル神学校を卒業し、1934 年から東京の聖公会神学院で教職に就いている。司牧の最初の数年間は、モンタナ州で優れた奉仕をした。

月曜日の午後、立教大学のキャンパスでは、さまざまな教員の校宅で学生の支部ミーティングが持たれています。彼らは日本の聖徒アンデレ同胞会の大学集会のメンバーです。彼らのクラスのおそらく 150 人を越える若者は大学礼拝堂で行われた晩祷式に出席して、「私の人生にとっての神の目的」や「新しい世界の建設」やその他類似の主題についての講演を聞き、そしていまそれらについて討論しているのです。これらの学生が立教大学に入学する前にキリスト教徒は半数に満たなかったことを思い起こすならば、日本における最も重要な伝道事業の 1 つ、そして聖公会の援助で行われている学生事業の最も効果的な具体例の 1 つがここで進んでいることは明白です。

立教大学はキリスト教の援助と管理下にある東京で唯一の大学です（注 1）。毎日キャンパスに通う 2,050 人の学生は日本帝国の各地から選ばれています。しかし寄宿舎がないので、自宅から通えない学生は東京中に散らばった下宿で暮らしています。彼らは貧しく、多くの学生は月 25 円（約 8 ドル）程度で生活しています。また多くの学生は初めて都会生活を経験するため、肉体的・道徳的・精神的健康に対するあらゆる種類の危険に曝されています。

す。そうした危険の幾つかは他の国々の学生生活にも見られますが、幾つかは日本と東京に特有のものです。さらに彼らは現代日本で渦巻いている知的・精神的混乱に捉えられています。平均すると入学する学生の8人に1人がキリスト教徒です（1935年4月に入学した300人のうち46人）。

立教大学では特にキリスト教的なプログラムはやむを得ず教科課程外となっています。予科に入る学生はいろいろな点でアメリカの大学に入る学生ほど成熟していません。場合によって彼らの理想や基準や考え方はより流動的です。その一方で彼らは明らかにリーダーシップや影響や説得を受け入れやすいように思われます。彼らは「福音で凝り固まって」いません。反キリスト教的な教えや偏見を抱いて来る者も少なくありませんが、それは、アメリカの大学でしばしば見られるような、学業を妨げる良くない宗教的な教えを身に付けている場合よりも扱いやすい問題です。

1927年の秋、ポール・ラッシュは立教大学総長C・S・ライフスナイダー師から、キリスト教学生のグループを引き受けて、彼らを大学生生活で助け励ますよう頼まれました。ラッシュ氏はその取り組みの骨格とするのに相応しい計画を思案しているうちに、聖アンデレ同胞会が状況の必要性に一番適したプログラムを提供するのではと思いつきました。そして1927年11月30日に最初の入会式が行われ、ライフスナイダー主教は3人の教師と7人の学生に厚紙で即席に作った大きなバッジをピンで留め、彼らを同胞会の最初の大学支部に入会させました。1929年4月に高松孝治師が京都の教会から大学にチャプレンとしてやって来ました。この頃は学生の間でマルクス主義が広がり、特にその反宗教的な側面が強調されました。学生は教会に通っていることが知られると、嘲られ迫害されました。非キリスト教徒の間で効果的な事業を行う道は、初期の教育段階における反キリスト教的な影響と、新しい反キリスト教的偏見という二重の障壁によって塞がれたのです。高松博士は直ちに同胞会のプログラムを支援しましたが、残念ながら遅々として進みませんでした。

そのような状態が1931年の秋まで続きました。その年、明確に新しい知的雰囲気生まれ、学生間の宗教的活動に対する政府の文部当局の姿勢が変化したばかりでなく、同胞会内部に有能な学生指導者で信念を持ったキリスト教徒の小グループが誕生しました。彼らは予科を修了し、大学生生活を始めようとしていました。高松博士とラッシュ氏はこれらの若者に期待をかけましたが、その期待は裏切られませんでした。

現在ある支部が幾つかの支部の大学集会の核とされ、大学内の運動が広がったのとあいまって、日本聖徒アンデレ同胞会（BSA）が全国的な規模で発足しました。日本聖公会の10の教区（注2）のうち7教区で支部が急速に設立され、立教大学の卒業生が20以上の教会で若者の効果的な作業グループの核となりました。こうして、キリスト教徒であることを表明しなければキリスト教徒ではないということを知っている若い信徒の全国組織が徐々に生まれたのです。

正確に評価することは不可能ですが、過去5年間に同胞会を通して洗礼を受け、キリスト教教育を始めた非キリスト教学生数は300人とされています。キリスト教徒としてバックグラウンドを持って入学してきた学生はしっかり受けとめられて、その精神的生活は一層深化し活発になりました。全員が勇気づけられ、一部は鍛えられて聖公会内で信徒としての積極的で重要な位置を占めました。これらの目に見える成果と並んで確かなことは、最終的に確信するに至らなかった多くの若者の心に種が蒔かれ、それらの種が後に確信を生むかもしれず、既にキリスト教のメッセージに対する敬意と関心を生んだということです。

現在立教キャンパスには予科と大学の学生からなる同胞会の支部が10、中学校に6つ、そして教員支部が1つあり、計250人が同胞会の会員になっています。大学組織はさまざまな教会の日曜学校に26人の教師を派遣することによって東京における教会生活に貢献しています。ときには教会の奉仕を支部全体が手助けすることもあります。1936年3月に日本で50番目の支部が設立され、そして日本聖公会の1番新しい10番目の教区（注3）でBSAが発足しました。過去3年間指導者訓練キャンプが実施され、毎年夏に100人の青少年と指導者が1週間集まって、教会生活における彼らの位置について真剣に学び、考え、祈りました。これらの集会には他の学校の学生もかなりの数が参加しました。特に心強いのは、国内で難しい立場にある外国生まれの日本人が毎年何人か参加していることです。これらのキャンプの目的は、ビジネスやその他の実践において「鳴りをひそめる」というほとんど抗しがたい誘惑に抵抗するキリスト教指導者を育成することです。この目的を達成するために、それぞれのキャンプのプログラムの中心は、キリスト教の福音を現代日本の日常生活の多様な活動と関連付けることを意図した指導的な教会人による一連の講義です。過去2年、これらの講義は冬学期に立教礼拝堂で行われる月曜日の晩祷で繰り返されて、支部討論会のプログラ

ムの基礎をなし、その後、本として出版されました。

ここで立教大学におけるプログラムより範囲が広い同胞会の他の2つの活動について触れておくべきでしょう。その1つは毎年秋に贈呈される感謝献金—教会または学校の支部の聖公会全体に対する忠誠の表現です。昨年は238円の献金が京都教区〔地方部〕に贈られ、S・H・ニコルズ師により若者の事業のために使われました。1936年は日本聖公会で最も貧窮化した北海道教区〔地方部〕に贈られることになっています。その意図するところは、毎年収益のすべてを、聖公会の多くの必死の要求のいずれか1つを満たすために捧げることです。この献金の贈呈は、毎年日本の若いキリスト教徒の大規模な礼拝と集会の機会となっています。

もう1つの重要な事項は日本語によるBSAの出版物に関するものです。既に述べた講義の課程と、月刊誌や通常のマニュアルなど同胞会独自の出版物と並んで、非常に需要の多いキリスト教の教義に関する多くのパンフレットやハンドブックが製作されて広く配布されました。また「フォワード・ムーヴメント」の文献の適当な翻訳の出版も開始されました。

BSAの2つの基本的な規則は祈りと奉仕—キリストの王国が拡張されるように毎日祈ることと、個々の会員が毎週誰か1人を教会に誘ってキリストに触れさせるように奉仕することです。わずかな例外を除いて、近年大学の礼拝堂で洗礼を受けた学生は、最初にこの組織のメンバーによって礼拝堂またはチャプレンのもとに連れて行かれました。しかしこの個人的なキャンペーンは毎年2つのミッションによって補完されています。1つは新しい学年が始まった直後の春、もう1つは秋に行われます。最初のミッションはキリスト教とは何かを簡単に説明する教育ミッションであり、2番目のミッションでは対話を追求します。日本語で「キリスト週間のための動員」と呼ばれるこれらのミッションの最も顕著な特徴の1つは、毎日上級の大学生が礼拝堂で立ち上がって「私にとってキリストは何を意味するか」を語ることです。

すべては福音伝道から始まります。しかし学生を礼拝堂に連れて行き、彼に興味を持たせるだけでは十分ではありません。同胞会の教育的プログラムは非常に重要であり、しかも学生の側に用意ができていると見られたら直ちに洗礼を施すことがチャプレンの方針です。つまりこの学生に与えるべき多くのキリスト教教育は将来に残しておくのです。すべての支部ミーティングには教育目的があり、運営委員会によって概要が示された教育課程に従う

か、または特定の支部のチャプレンや教員顧問や学生指導官が特別の課程を案出します。さらに大学チャプレンが教育責任をこのうえなく真剣な態度で引き受けます。高松博士は週に3回の礼拝堂における講義で、多くの聖書クラスで、そして数えきれないほどの個人的な相談において、自分の所に連れて来られた者たちと会い、彼らに福音のメッセージを説明しています。

高松博士はその仕事にうってつけの人物です。彼はキリスト教が恐怖心で見られていた村で育ちました。キリスト教徒とその行為に関する恐ろしい話を聞かされて育ち、早い時期に日本史の授業でキリスト教は国家にとって有害であると教えられました。13歳のときに送られた学校でお気に入りの遊びは、近くの教会の窓にいろいろなミサイルを飛ばす標的ゲームでした。それは彼が初めて見た教会でした。初めて教会を訪れたのは15歳のとき兄弟と大阪で休暇を過ごしているときのことでした。普通の家のなかに設けられた貧弱な教会は、彼が敬うように教えられてきた美しい寺院や神社とは雲泥の違いがありました。そこで見たり聞いたりしたものはほとんど理解できませんでしたが、何かが彼を捉えました。神戸の学校に戻ると教会を探し出して定期的に4年間通い、最後に洗礼を受けることに同意しました。教師になった後に友人のキリスト教徒からの強い説得に応じて、立教大学と神学校に入りました。そこで彼は初めてタッカー主教と出会い、彼が感じているものは福音の真の意味に対する洞察であることを知りました。「タッカー主教は、私にキリスト教のために働かねばならないと感じさせてくれました。」

このような背景は高松博士に、非キリスト教環境から自分のもとに連れて来られた者たちの扱いにおいて称賛すべき忍耐と理解を与えています。またケンブリッジ大学とマサチューセッツ大学における神学教育、そしてハーヴァード大学、後にジェネラル神学校とコロンビア大学の大学院研究も彼をきわめて有能な教師にしています。これらすべてにより彼は限りない如才なさや親切さを備えています。彼は家族と教会の間で決断しなければならない学生をどのように扱うべきか知っています。彼は自分の助けを必要としている者には寛大にも朝6時や、その他どんな時間にも会うことができます。つい先頃、そんな学生の1人が卒業の日に惨めさに打ちひしがれ、罪の意識に苛まれてやって来ました。彼は2時間話をした後、朝8時に洗礼を施されました。しかしながら高松博士は、学生たちとの最も効果的な議論は彼自身からではなく、キリスト教徒になる者の変化した生活から出て来ると主張します。そして実際に彼らは変わります。彼のクラスで最も乱暴な学生の1人は

最良の学生の1人になりました。ある金持ちの息子で責任感のない粗暴な若者は、他のキリスト教徒の教師の判断と批判に抗して洗礼を施されると、大学で最も素晴らしい影響力を持った学生の1人になりました。

福音伝道と教育は神に対する崇拝に導き、礼拝堂は真の意味で同胞会のプログラムと活動の中心です。さまざまな礼拝のなかでも月曜午後の合唱晩禱式と水曜日の早朝聖餐式は、同胞会の側で特別努力を払うものです。後者は朝の早い時間に長い距離を歩かなければならないにもかかわらず、平均して70人ないし80人が出席します。大学の聖歌隊と侍者ギルドはほぼ完全に同胞会の会員から成り立っています。カール・ブランスタッド教授の指導により聖歌隊は礼拝に美しさと重々しさを与え、この事業の最も重要な側面、すなわち会員を神に対する崇拝に導くことにおいて、運動の成功に大きく貢献しています。

ここには日本聖公会の将来の成功を約束する事業がありますが、それはどんな国においても、聖公会の命に欠かせない献身的で精力的な信徒指導者を必要としているのです。

注記：（写真解説の訳文）

・立教大学における同胞会のグループ。今年の卒業生のメンバー。彼らのほとんどは立教大学に入ってから洗礼を受けた。現在日本には50の同胞会支部がある。

（注1）プロテスタントとしては、立教大学は東京で唯一のキリスト教大学であるが、カトリックとしては1929年に大学令による大学として認可された上智大学がある。関西では1920年に同志社大学、1932年に関西学院大学が大学令による大学になっている。

（注2）8地方部と2教区。

（注3）東北地方部。

THE SPIRIT OF MISSIONS

BISHOP MCKIM

AS THIS WAS the first meeting of the Council since the death, on April 4, of the Rt. Rev. John McKim, retired Bishop of North Tokyo (see *THE SPIRIT OF MISSIONS*, May, 1936, p. 197), the Council adopted an appropriate minute, closing with these words:

For long years to come his name will be revered in the land to which he gave his life and the Church will treasure as an inspiring tradition the fadeless record of his triumphant faith and courage. May that record inspire many to endeavor to follow in his train!

The Department of Foreign Missions is planning a memorial service for Bishop McKim in the present St. Thomas' Church, New York, which it is expected will be held in the early autumn.

BISHOP SCHMUCK

THE COUNCIL was shocked by the death of the Rt. Rev. Elmer N. Schmuck, Bishop of Wyoming on April 28, and by rising vote adopted this minute:

Elmer Nicholas Schmuck was born in Peoria, Illinois, 1883. He graduated from the Seabury Divinity School in 1905, and was ordained priest the following year. He spent the twelve years of his parochial ministry in the Dioceses of Minnesota and Colorado. From 1925 to 1929 he served the Church with singular effectiveness as General Secretary of the Field Department of the National Council. He was consecrated Bishop of Wyoming on December 13, 1929. During his brief episcopate in a difficult field, he built swiftly but surely with a wise understanding of his people and of the mission of the Church.

The National Council records its sorrow for his death on April 28, 1936, extends its sympathy to his family and to his people in Wyoming, and thanks God for the life and work of this bond-servant of Jesus Christ.

OTHER ACTION

THE COUNCIL sent its congratulations to the Bishop of Haiti, the Rt. Rev. H. R. Carson, and through him to his clergy and congregations, expressing grateful appreciation of the work of the Haitian Church, which is celebrating a seventy-fifth anniversary. "In 1861," to

quote the *Handbook on the Missions of the Episcopal Church in the West Indies*, "there went to Haiti a company of Negro emigrants under the care of an American Negro priest, the Rev. James T. Holly. Thus began the mission of the American Episcopal Church in Haiti." In 1874, the Episcopal Church consecrated Mr. Holly as first Bishop of the Episcopal Church in Haiti and after his death the jurisdiction became a Missionary District of the Church in America.

Three Indian schools in South Dakota, among the oldest of the Church's mission schools in the domestic field, were threatened with extinction last year and only kept alive by funds from a special legacy. A total of \$10,500 is needed for the current year. Of this amount the Council was able to appropriate \$3,000 and North Carolina expects to give \$1,500. The Council gave permission to Bishop Roberts to make special appeals for gifts up to \$6,000. The three schools are: St. Elizabeth's at Wakpala, for boys and girls, St. Mary's at Springfield, for girls, Hare School at Mission, for boys. (The total appropriation for Indian work in South Dakota with its thirty clergy and many missions was \$69,800 in 1931 and \$44,050 in 1935.)

For the last six months of 1936 one-half of the second ten per cent cut in salaries is to be restored to the members of the Church Missions House clerical staff (not officers) who were affected by the second cut. This means an average restoration of about \$1.25 a week.

LOOKING AHEAD

LOOKING AHEAD to 1937, the Council adopted a resolution presented by Dr. Franklin instructing the officers of the Council to tell the Church of the necessity for planning now to preserve the missionary work of the Church and to explain that this will require slightly greater giving for 1937 than the total expectations for 1936 plus the giving toward the missionary crisis. The need for an increase in giving is partly because some items omitted from the 1936 budget should be restored and partly because of decreasing income from trust funds.

117 1936 年 6 月号 全国協議会。危機に際して。マキム主教。280 頁。

訳出 280 頁左 1 行目～左 20 行目まで。

元北東京主教ジョン・マキム師が〔1936 年〕4 月 4 日に他界（『スピリット・オブ・ミSSIONズ』1936 年 5 月号 197 頁参照）されてから最初の会議であったため、協議会は次の言葉で閉じられる相応の議事録を採択した。

彼の名前は、その生涯を捧げた国で永く崇められ、聖公会は彼の輝かしい信仰と勇気の色褪せぬ記録を、新たな活力を生み出す伝統として心に銘記するであろう。願わくは、その記録が多くの者を鼓舞して彼の歩んだ道に従わせることを。

海外伝道部門はニューヨークの現在の聖トマス教会でマキム主教の追悼式を計画しており、初秋にとりおこなわれる予定である。

THE SPIRIT OF MISSIONS

THE PRESENT Chinese Minister of Foreign Affairs, General Chang, was formerly Governor of Hupeh Province and lived in Wuchang. He asked one of the foreign mission staff at Boone, Mr. Arthur J. Allen, to help him improve his English and, in order to make time for it and not conflict with the work at Boone, he sent his car for Mr. Allen twice a week at 6:30 in the morning and they did English until the tutor had to get back for 9:20 classes at Boone.

"The Foreign Minister is one of the most forward-looking men in the country," Mr. Allen writes. Although baptized as a student, he has never become an active Christian. His wife is a fine Christian woman.

THE RT. REV. CHARLES S. REIFSNIDER was enthroned as Bishop of North Tokyo on June 4, in St. Matthias' Church, Maebashi. It was a simple ceremony to which only the Bishops and Presidents of the Standing Committees of the dioceses of the Nippon Sei Ko Kwai and the clergy of North Tokyo were invited. Bishop Reifsnider who has been Suffragan Bishop since 1924 succeeds the late Rt. Rev. John McKim as head of this important missionary jurisdiction of the Church in the Orient.

MISSIONS THROUGHOUT the Diocese of Shanghai report an encouraging number of baptisms on Easter Even, a traditional time for the administration of this sacrament. In Nanking at the Church of the Heavenly Way, six persons were baptized including a sixty-year-old woman, who for many years was a devoted Buddhist. She gave herself to our Lord at one of the Short Term Schools conducted in the mission nearly two years ago. Her son, a professor in the National Central University, and a vestryman of the Church of the Heavenly Way, dates his interest in the Christian faith and life from an Oriental student conference held at Taylor Hall, Racine, Wis-

consin, some years ago. Five students were baptized at St. Mary's Hall, Shanghai, and four at St. John's University. At Soochow, ten Academy students were baptized, and at Changshu, fifty-nine adults and children. Emmanuel Church, Yangchow, reported six baptisms.

SOME YEARS AGO news of a new kind of teaching was brought by a young Chinese to his home village of Ling-ch'a in the Diocese of Shantung. He declared he had found "Four Books" quite different from the four books of the Chinese classics and what he went on to tell led his friends to put him down as mad.

But he persisted and finally the Gospel was preached there. Now there are three generations of Christians in that village and nearby. That mad young man became a deacon and two of his sons are priests. This family gave half the land for the church and their neighbors on the adjoining property gave the other half.

THE WOMAN'S AUXILIARY at the House of Bethany, the Church's school for girls at Cape Mount, Liberia, has two treasurers, one home and one foreign. The dues are divided equally. The home treasury is used toward the support of Liberian clergy who in the reductions of recent years have been left without any support from abroad. The foreign treasurer recently sent \$16.54 to the National Council's Treasurer, to apply on the Church's budget for 1936.

ST. ANDREW'S HOSPITAL Training School for Nurses, Wusih, China, awarded diplomas to seventeen nurses, the largest class in its history, at its commencement exercises late in April. So popular are the school's graduation services that the hospital chapel is no longer large enough to accommodate those wishing to attend. Commencement this year was held in Holy Cross Church. Dr. Claude M. Lee is the missionary physician in charge.

In an early issue—Impressions of Haiti by the Very Rev. R. F. Lau, D.D.

118 1936 年 7 月号 各地のミッション情報。292 頁。

訳出 292 頁左 20 行目～32 行目まで。

チャールズ・S・ライフスナイダー師は〔1936 年〕6 月 4 日、前橋聖マツテア教会で北東京〔伝道〕主教に按手された。日本聖公会の各教区の主教と常置委員長および北東京伝道教区の聖職者のみが招待された簡素な儀式だった。1924 年以来補佐主教を務めたライフスナイダー師は、故マキム主教の後任として東洋における聖公会のこの重要な伝道管区の長となる。

THE SPIRIT OF MISSIONS

for example, only one out of every 196.7 people was a communicant of the Episcopal Church in 1850; but in 1930, one out of every 75.4 people was a communicant of this Church.

(2) The fact that in so many instances the rank of the Church in a particular State in 1930 is often the same as it was in 1850 is also revealing, indicating the influence of the past on the present. Where the Church had a good start in 1850 it is strong today.—WALTER H. STOWE, *Associate Editor*, The Historical Magazine, in an address before The Church Historical Society.

AT THE SERVICES commemorating the seventy-fifth anniversary of the first service of the Episcopal Church in Haiti, the Government conferred posthumously the decoration *au Grade de Commandeur* in the *Ordre National Honneur et Merite* upon James Theodore Holly, who held the first service and was Bishop of the Haitian Episcopal Church from 1874 until his death in 1911. The present Bishop of Haiti, the Rt. Rev. H. R. Carson, received a similar decoration in 1933. It expresses the genuine esteem of the Republic of Haiti for those upon whom it is conferred and is but rarely awarded posthumously.

CLIFFORD PHELPS MOREHOUSE, Editor of *The Living Church* and Vice-President of the Morehouse Publishing Company, will be the speaker in the next Episcopal Church of the Air broadcast on Sunday, August 16, at ten a.m., eastern daylight saving time, speaking from Chicago over the Columbia network. This nation-wide broadcast is the fifth and last of the present series under the auspices of the Forward Movement Commission. For the first time, these Episcopal Church broadcasts have continued through the year without a summer interval.



TADAO KANEKO

TADAO KANEKO, the Secretary of the Brotherhood of St. Andrew in Japan, who comes this month for a three-months' visit to the Church in the United States, is a graduate of St. Paul's University, Tokyo, of the class of 1931. He did not, however, become a Christian until after leaving the university. The autumn following his graduation, after he had entered upon a business career, he had some conversations about Christianity with his former teachers at the university. These talks led to his baptism. At that time the Brotherhood movement in Japan was growing and needed a young man with imagination for the secretaryship. The challenge of this task was presented to Mr. Kaneko. He responded favorably and for four years has served the Brotherhood in Japan with marked distinction. Now he comes to America to secure a larger vision of the world-wideness of the Church.

Following his arrival in Seattle on August 16 he will visit the Church in Chicago, Detroit, Nashville and Sewanee, Tennessee; Cincinnati, Concord, New Hampshire; Boston, New York, Philadelphia, Wilmington, Baltimore, Washington, Milwaukee, Los Angeles, and San Francisco.

SO MANY MORMONS have come into Wyoming in recent years that in many places they form half the population. Not long before his death Bishop Schmuck wrote that the work of some of the Christian communions in Wyoming is weakening under the Mormon impact.

A real missionary achievement among the difficulties of 1935, the Bishop said, was the rehabilitation of one mission in this area, under the Rev. Hector Thompson at Evanston. In September, Mr. Thompson takes charge of St. Michael's Mission, Ethete, succeeding the Rev. Barrett Tyler.

119 1936 年 8 月号 各地のミッション情報。340 頁。

訳出 340 頁右 1 行目～右下 17 行目まで。

合衆国の聖公会を視察するために 3 か月の予定で今月来米した日本聖徒アンデレ同胞会の金子忠雄主事は、1931 年に立教大学を卒業した卒業生である。しかしながら彼は大学を出るまでキリスト教徒にはならなかった。卒業して実業界に入った年の秋、彼は大学時代の恩師とキリスト教について話し合った。それらの会話が彼を洗礼に導いたのである。当時日本では同胞会運動が盛んになり、主事職に対する想像力を持った若者を求めている。この任務に挑戦する機会が金子氏に提供された。彼はその挑戦によく応え、4 年間同胞会に極めて有能に奉仕した。そしてこのたび聖公会の世界規模の視野を身に付けるためにアメリカにやって来たのである。〔1936 年〕8 月 16 日にシアトルに到着した後、シカゴ、デトロイト、テネシー州のナッシュビルとスワニー、シンシナティ、ニューハンプシャー州のコンコード、ボストン、ニューヨーク、フィラデルフィア、ウィルミントン、ボルチモア、ワシントン、ミルウォーキー、ロサンジェルス、サンフランシスコの教会を視察する。

注記：（写真解説の訳文）

・金子忠雄。

SM 誌 1936 年 8 月号は顔写真付きの表紙で、かつて伝道局総理を務めたニューヨーク補佐主教のアーサー・セルデン・ロイド（Arthur Selden Lloyd）が 1937 年 7 月 22 日に逝去したと報じた。SM 誌 1936 年 9 月号によると、立教大学で仕事をする新任のダグラス・オーヴァートン（Douglas Overton）は 1936 年 8 月 29 日にシアトルから「プレジデント・マッキンリー」号で出航し（428 頁）、横浜に 9 月 14 日に到着した（SM 誌 1936 年 11 月号、518 頁）。SM 誌 1936 年 10 月号によると、C・H・エヴァンズ（C. H. Evans）夫妻は定期休暇後、英国から「ハコネ丸」で 1936 年 9 月 16 日に出航した（476 頁）。

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

ST. PAUL'S UNIVERSITY, Tokyo, has as its purpose, in accordance with the statement filed by it with the Department of Education in Japan, the following:

The underlying principles of this University are, according to the Imperial Ordinance governing universities in the Empire, first to teach the theory and practice of science and to study the whole content of knowledge; secondly, to cultivate national thought and the development of personal character based on Christian principles.

✓ ✓ ✓
OUR MISSION in Yangchow, China, had three Daily Vacation Bible Schools running during the summer of 1936. Not only was there a good attendance of young people but some of the older Chinese boys and girls of Mahan and St. Faith's Schools volunteered to serve as teachers. An emphatic view was expressed by the Chinese themselves that religion should be stressed in such a school and not merely hinted at. In other words the school should become an opportunity for laying a foundation for Christian character rather than to keep children happily employed for a certain time each day.

✓ ✓ ✓
BISHOP GRAVES, considering the present and the immediate future of the work of the Church in China, is made anxious by a situation which he describes:

The more our work succeeds the readier the Church at home appears to be to free itself of responsibilities. People have been convinced that everything can be turned over to the Christian converts, whereas they surely ought to feel that wherever the native Church is able and willing to take over work the hands of foreign missions are thereby set free for evangelization of a forward type. Yet the fact seems to be that the better the work we do out here, the easier the Church at home takes it.

Young clergy and young women for the women's work are urgently needed. It takes time to train men and women for mission work in China. Three of our

women have almost reached the retiring age. It certainly looks as if the Church at home was willing to have the China Mission die from the top and so free itself of responsibilities.

In the home Church missionary interest as a whole appears to have grown cold. There is apparently a lack of deep conviction of the need of redemption through Christ. Vague humanitarian and social schemes receive some attention, but the fundamental Christian motive for missions is manifestly lacking as compared to what it used to be.

The home Church must either send reinforcements or within a short time the missionary staff will have died off from the top. If then the home Church wishes to keep up not only its work but the quality of its work it must send out men and women with definite convictions who can prepare to carry on when the rest of us drop out, as we must. I would reiterate my own conviction, which is shared by many of us in the field, that the trouble lies in an inadequate conception in the mind of the home Church of what mission work means and of the Church's responsibility to undertake it.

✓ ✓ ✓
ONE OF THE outstanding features of St. Luke's Hospital, Manila, is its training school for nurses. From 1905 until 1918, under Miss Ellen T. Hicks, and since 1918 under the leadership of Miss Lillian J. Weiser it has prepared nurses not only for St. Luke's Hospital but for a much wider range of service. In the early years its students came almost entirely from Manila. In recent years students have come from practically all parts of the Islands. There are not only the lowland Filipino nurses with the St. Luke's ideal before them, but in the North Igorot nurses, and in the South nurses who have come from Mohammedan families. Only one who knows something of the intimate life of the Philippines can understand what a triumph it is to receive a student from among the Mohammedan Moros and send her back to her own people a well-trained nurse. Side by

120 1937 年 1 月号 主事のデスクから。53 頁。

訳出 53 頁左 1 行目～左 12 行目まで。

立教大学は文部省と共に提出された声明に従い、その目的として以下を掲げる。

本学の基本原理は、帝国における大学を管理する勅令に従い、第一に、科学の理論および実践を教授し、知識の全内容を習得すること、第二に、国家的な思考を涵養し、キリスト教原理に基づいて人格を育成することである。

The Spirit of Missions

VOL. CII, No. 2



FEBRUARY, 1937

Missionary Facts from Many Lands

THIS IS THE Lenten Offering issue of THE SPIRIT OF MISSIONS. A generation ago the Editors began the custom of designating the number published at this season in this way and of giving the boys and girls of our Church schools the opportunity to sell copies for the benefit of their missionary offering. But this enterprise does far more than augment the children's offerings; it brings the magazine to the attention of Churchmen who might otherwise not see it and gives them a glimpse of the great work that the Church is doing for its Master in every quarter of the world. Hence the Editors try to make this Lenten Offering number a typical issue; it presents the same range of articles and pictures and special features which appear regularly in the magazine from month to month. If you, into whose hands this magazine now comes for the first time, find it attractive and interesting, the Editors hope that you will subscribe and become a regular reader. And as we wish all our readers, new and old, a "good Lent," we invite your coöperation with the children of the Church in spreading the message of THE SPIRIT OF MISSIONS.

ALITTLE CHINESE shoemaker, thirteen years old, hurt his eye seriously when his thread broke and his own fist flew up and hit his face. The eye clinic of St. Luke's Hospital, Shanghai, was able to receive him as a patient and after several weeks of care Dr. Tsang thinks he will save at least part of the sight of the

injured eye. It costs all of thirty cents a day, U. S. currency, to take care of such a case as this.

DR. IKUZO TOYAMA has been elected director of St. Paul's University, Tokyo, to succeed Dr. Shigeharu Kimura, who resigned last August. For several years, Dr. Toyama was head of the medical college of the Tohoku Imperial University at Sendai and while there was an earnest communicant and vestryman of Christ Church. For the past eight years he has headed an important department in the Medical College of the Tokyo Imperial University and is on the vestry of St. Timothy's Church, Tokyo. Dr. Toyama, a man of tremendous energy and enthusiasm, has had more than twenty years' teaching experience, more than half of it in an executive capacity.

EARLY IN JANUARY pneumonia claimed two distinguished missionaries of the Church. On January 4, Deaconess Anna G. Newell, dean of St. Margaret's House, Berkeley, California, died in Florence, Arizona, where she had gone for rest and recuperation. Two days later in Shanghai, Mrs. Cameron F. McRae, wife of one of our senior missionaries in China, died from the same cause.

Deaconess Newell long had been associated with the missionary work of the Church. Set apart as a deaconess a quarter of a century ago she spent her early ministry in Dallas and St. Louis whence, in 1921, she went to Mexico City

THE SPIRIT OF MISSIONS

as principal of the Hooker School for girls. After a term of service in Mexico she returned to the United States and in 1927 became the dean of St. Margaret's House where for almost a decade she was a leader in advocating and providing more adequate training for women Church workers.

Mrs. McRae went to China in 1905 after completing a course in the New York Training School for Deaconesses. After working for three years in the parish school of Grace Church, Shanghai, she married the Rev. Cameron McRae. In the nearly thirty years since her marriage she took an especially prominent part in everything having to do with Christian service for and by Chinese women.

WORK IS PROGRESSING on the new concrete building for the junior college at St. Paul's University, Tokyo. This building, to be occupied next April, is the result of a campaign conducted by a parents' committee to relieve the deplorable housing of junior college classes now carried on in "barrack" buildings.

THE REV. HERBERT C. MERRILL of Syracuse, New York, has been named Treasurer of the Reinforcement Fund for the promotion of the Church's work among the deaf in the United States. He succeeds the Rev. H. L. Tracy whose recent death reduced still further the small and scattered staff of these hard working

missionaries. The Reinforcement Fund which now totals about twelve thousand dollars is growing slowly with the gifts of interested friends and the contributions of a California Churchwoman who is matching each gift until the fund reaches thirty thousand dollars.

FIRE TOTALLY destroyed the rectory of the Church of the Holy Spirit, Randlett, Utah, late at night on January 6. The Rev. W. J. Howes is priest-in-charge. Insurance will provide for rebuilding on a limited basis but the missionary's belongings are a total loss except for a few blankets, a typewriter, and the clothes he had on, which happened to be the oldest he owned as he had been housecleaning.

Mr. Howes has been at the mission since 1921, "and has made a real success," the Ven. William F. Bulkley writes, "in his work for the Indians and the few white settlers who make a precarious living from their Indian leases." The Archdeacon adds:

This fire brings us a question that affects all the clergy in the small and outlying missions. The Church insures its property and expects the clergy to care for their own belongings. But at present, salaries are so small that it is almost impossible for the clergyman to insure his possessions adequately. Such a fire as this brings total and irreparable losses. Like that of other missionaries, Mr. Howes' salary has been so severely cut that he was unable to carry any insurance on his properties except for a small amount on his eucharistic vestments.



CUBA WOMAN'S AUXILIARY MEETS IN CAMAGUEY
Late in 1936 this group met under the leadership of its President, Mrs. Julia de la Rosa de Piloto (seated first row center)

121 1937 年 2 月号 各地のミッション情報。67 頁。

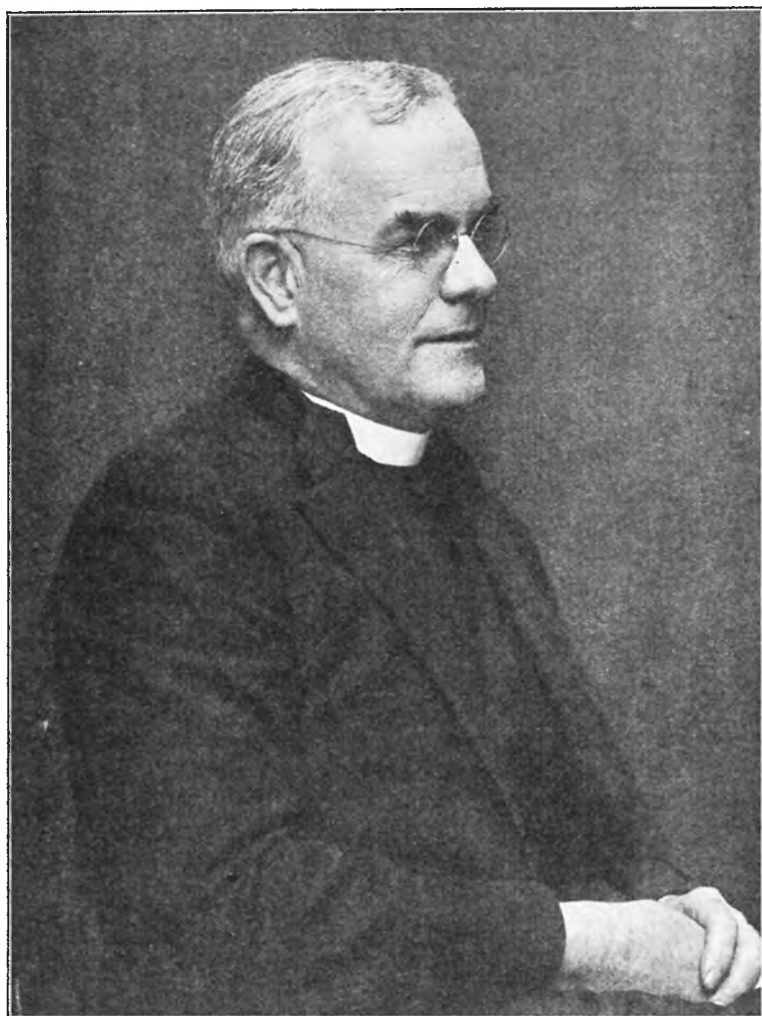
訳出 67 頁右 5 行目～右 21 行目まで。

昨〔1936 年〕年 8 月に退任した木村重治博士の後任として遠山郁三博士が立教大学の学長に選出された。遠山博士は仙台の東北帝国大学医学部長を数年間務めるかたわら、キリスト教会の熱心な受聖餐者で教会役員だった。彼は過去 8 年間、東京帝国大学医学部で重要な部門を率いるとともに、聖テモテ教会の教会役員を務めている。溢れんばかりの活力と熱意の持ち主の遠山博士は、20 年以上の教職経験があり、その半分以上は幹部職に就いていた。

122 1937 年 2 月号 各地のミッション情報。68 頁。

訳出 68 頁左下 17 行目～左下 10 行目まで。

立教大学予科のコンクリート造の新築校舎で作業が進んでいる。来年 4 月から使用されるこの校舎は、現在「バラック」で授業を行っている予科の惨めな状況を救うために父兄会によって実施されたキャンペーンの成果である。



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Presiding Bishop of the Church in Japan,
the Rt. Rev. Samuel Heaslett, Bishop of
South Tokyo. Pictures of his episcopal
colleagues are shown on pages 318-20

The Spirit of Missions

VOL. CII, No. 7



JULY, 1937

Japanese Church Has Semi-Centennial

CHURCHES of India, China, Korea, and the United States each sent a Bishop to Japan for the fiftieth anniversary of the organization of the Nippon Sei Ko Kwai. They were Bishop Wood of Nagpur, Bishop Tsen of Honan, Bishop Cooper of Korea, and Bishop Tucker of Virginia.

The three-day celebration took place on the campus of St. Paul's University, Tokyo, April 28-30, with the Eucharist as the central feature on the second day, the birthday of the Emperor. The celebrant was the Presiding Bishop of the Japanese Church, the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo. Conferences on the second and third days discussed such vital (and familiar) topics as Strengthening the Church's Sunday Schools, The Culture of Churchmen and Women, Church Finance, The State of the Church, Evangelism in the Future.

Two members of the first synod of 1887 participated in this Jubilee; one was the Bishop of Osaka, the Rt. Rev. P. Y. Naide. Present also were all the members, Japanese, English, and American, of the Japanese House of Bishops together with hundreds of Japanese clergy and laity representing the 340 congregations of the Nippon Sei Ko Kwai.

Even the roll call of the British Empire as heard over the radio from time to time is not so thrilling as the roll call of Bishops of the Anglican Communion who sent greetings to the Church in Japan. Nor are their words perfunctory. To read them as a whole and to see the Japanese Church reflected in their thoughts is to gain a more vivid sense of the Japanese

Church's potential influence in the world.

THE ARCHBISHOP OF CANTERBURY—"May I send the Nippon Sei Ko Kwai my own fervent personal blessing."

THE PRIMATE OF ALL CANADA, Archbishop Owen of Toronto, writes of plans to celebrate next September in Halifax the sesquicentennial of the consecration of the first Bishop of the Canadian Church, and hopes that Bishop Sasaki may come from Japan for that event. (Bishop Sasaki succeeded a Canadian Bishop in Mid-Japan.)

THE PRIMATE OF ALL IRELAND, Archbishop D'Arcy of Armagh—"When the brilliant genius of the people of Japan is won for the Gospel of Jesus Christ, there will most certainly follow a glorious illumination for the whole world of the Far East."

THE ARCHBISHOP OF DUBLIN, Dr. Gregg—"Your ardent national loyalty combined with a faithful service to Jesus Christ, your difficulties in regard to small and scattered bodies of believers, we know of these things and they are the subject of our prayers."

THE RT. REV. ARTHUR JOHN MACLEAN, Bishop of Moray, Ross, and Caithness, following the common custom of many Bishops to sign only their Christian names with the Latin name of their diocese, signed his message on behalf of the Episcopal Church in Scotland—"A. J. Moravien: Rossen: St. Caithanen." Incidentally this Church is the only one in the Anglican Communion which calls its chief pastor Primus.

THE SPIRIT OF MISSIONS

THE RT. REV. E. ARTHUR DUNN, Bishop of British Honduras, who became Archbishop of the West Indies upon Archbishop Hutson's death last fall—"It was most fortunate that the men who guided the destiny of the Anglican Communion in Japan in 1887 had the vision to see that they were planting the Catholic Church in a foreign country and did not perpetuate the title of the Churches to which they owed their origin. . . . In the new duties to which I have been called as Archbishop of the Province of the West Indies, I shall be most grateful if I can be remembered in prayer by the great Church of Japan."

THE PRIMATE OF AUSTRALIA AND TASMANIA, Archbishop LeFanu of Perth, sent the greetings of the Church in Australia to its not so distant Oriental neighbor.

THE RT. REV. HOWARD W. K. MOWLL, Archbishop of Sydney, formerly a Bishop in Western China, transmitted the congratulations of his Synod and recalled Bishop Matsui's recent visit to celebrate the hundredth anniversary of Australia's first Bishop.

ARCHBISHOP AVERILL of New Zealand—"We are fully conscious that the influence of your Church in Japan is out of all proportion to your numerical strength and we hope and believe that God has a great purpose for the Nippon Sei Ko Kwai to accomplish in the evangelization of Japan."

BISHOP THOMAS of the Diocese of Adelaide in South Central Australia recalls the closer tie created by Bishop Matsui's visit to the diocese last year.

ARCHBISHOP PHELPS of Capetown (South Africa)—"The objects which we have at heart are the same as those which you prize. It is an encouragement to us to know that you are so courageously attempting the work which will bring greater glory to our Lord."

JOHN ACCRA, the Rt. Rev. John Orfeur Aglionby, as nephew and godson of Bishop Bickersteth, second Bishop of South Tokyo, claims special kinship between Japan and his own Diocese of

Accra in the Gold Coast Colony of West Africa.

BISHOP GWYNNE of Egypt and the Sudan—"Here we have large numbers of members of the ancient Eastern Churches who for centuries have been under the persecution of their Moslem masters. The inspiration of seeing young African Churches springing up in the Southern Sudan and Uganda has been a great joy." He expresses his gratitude for the virility of the small Church in Japan, "producing remarkable personalities in Christ and having a far greater influence in the formation of the new Japan than its numbers warrant."

BISHOP GRAHAM BROWN of Jerusalem, whose parents were missionaries in China, speaks of the presence within his diocese of "the pathetic remnants of the once great missionary Church of the Assyrians who as early as the seventh century blazed a trail for Christian missions across Asia, and though they did not reach Japan, are regarded as the true pioneers in the Far East."

Stretching from Portugal to the Caspian Sea, the Anglican Diocese of Gibraltar occupies Bishop Buxton, who sends his greetings from that crossroads of the world.

THE BISHOP IN IRAN, Dr. Thompson, sent word to each of his churches of the gathering in Tokyo, in order that the whole of the Episcopal Church in Iran might join at that time in prayer for the Church in Japan.

THE DIOCESE OF LABUAN AND SARAWAK is next neighbor but one to Japan on the southwest, the Philippines lying between. The Rt. Rev. Noel Hudson writes that his own recent visit to Japan gives him a fuller insight into the many and grave problems confronting the Nippon Sei Ko Kwai.

BISHOP MOSHER, a missionary in China for years before he became Bishop of the Philippine Islands, writes that when he arrived in China forty years ago, the Japanese Church had already had its national organization for ten years. "It

JAPANESE CHURCH HAS SEMI-CENTENNIAL

is a matter for encouragement and hope that a truly national and indigenous Church could be established in so short a time."

BISHOP IN THE ARGENTINE AND EASTERN SOUTH AMERICA, Bishop Every writes of his special admiration for the Japanese Episcopal Mission in Brazil, "a wonderful work, all due, humanly speaking, to the Japanese presbyter, the Rev. J. Y. Ito."

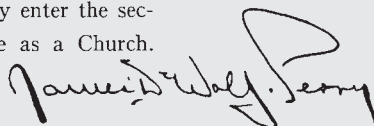
BISHOP WELLER of the Falkland Islands recalls his contacts with Japanese seamen and adds his greetings and prayers to the strands that now have bound the Japanese Church to the Church in all the world.

A BIG MOMENT came on the closing day when the Rt. Rev. Philip Lindel Tsen, representing China brought the warm greetings of the sister autonomous Church of the Orient. He was to have flown to Shanghai direct from the Chinese Church's General Synod meeting in Foochow to board the *Nagasaki Maru* which

would have landed him in Japan in time to reach Tokyo for the opening service, but bad weather delayed the plane. The next ship was the *President Jefferson* which landed him in Kobe late on April 29. He arrived in Tokyo early on the closing day. All present felt the dramatic significance of a Chinese Bishop speaking on behalf of an independent branch of the Anglican Communion to another independent Oriental Church. Within the memory of many of those in the great gathering there was no independent Anglican Church in China, there was no independent Anglican Church in Japan. Very appropriately Bishop Tsen brought out the thought in his address that there is no Japanese Catholic Church nor Chinese Catholic Church, but there is a Holy Catholic Church in China, there is a Holy Catholic Church in Japan and that by their very nature they are simply parts of the Holy Catholic Church of the world which exists solely to propagate the love which can make all races units in the love of God.

A Greeting from Our Presiding Bishop

EIGHTY YEARS AGO the foundation of an American Church Mission was laid in Japan. It was a brave venture! Thirty years later the mission had become a branch of our communion, supported by the Church in the United States, Canada, and England. This year the Nippon Sei Ko Kwai celebrates its semi-centennial. Fostered still by its spiritual sponsors, sanctioned by the Empire the confidence of which it has won, the Church in Japan has become a blessing both to its own people and to Christendom. We give thanks to Almighty God for the example of faith and courage by Japanese Churchmen. We welcome the continued opportunity to have part in their ministry and we bid them Godspeed as they enter the second half-century of their life as a Church.



Opportunity Faces Church in Japan Today

American Bishops and other missionaries appraise the present Christian situation and voice their hopes for advance in days ahead

Colonel Charles A. Lindbergh in a recent letter commenting on anniversary celebrations wrote, "The past should not be turned into an obligation for the future . . . the past should be used to simplify rather than to complicate our lives. At this time especially there are too many serious problems which require concentrated attention to justify our spending very much time celebrating the accomplishments of another period."

The recent observance of the fiftieth anniversary of the founding of the Japanese Church seems to have been animated by this spirit. While the Church today is aware of the great men and events of the past half-century, and wishes to do them honor, it also realizes the problems and opportunities now at hand and utilizes the significant occasion of a jubilee celebration to pause and to look ahead. In the following brief articles our Bishops and other missionaries in Japan have written of the opportunities awaiting the Japanese Church in its second half-century of life.

THE EXPECTANT JAPANESE

By the Rt. Rev. S. H. Nichols, S.T.D.
Bishop of Kyoto

MULTITUDES in Japan are regarding the Christian Church with expectancy. The exact cast of their thoughts varies much as to direction and degree, and are mostly inarticulate, as are their thoughts in many other matters. Nevertheless, there is a general idea that in Christian truth and living there is something that it were well to have.

Why inarticulate? Here as in all the world the human soul is slow to recognize and avow its own shortcomings and its dependence on God. A glance at the peculiarly Japanese aspects of that fundamental problem reveals that in Japan

today people are non-committal largely because Christianity appears to many to be in direct antithesis to the essence of Japanese national structure.

The content of Christian teaching is strikingly different from the religious traditions antedating it in Japan (see page 321). Intimate knowledge of these traditions rarely wins over an informed Christian, but it always reveals likenesses to the Christian faith. Our firm conviction that Jesus, the author and perfecter of the faith, is the "only begotten Son of the Father" establishes our belief that His teaching is unfailingly true and is our sure guide to full and final truth. Our deep respect for the people of Japan assures us that in religion, as in all walks of life, they are eager seekers after truth. Like ourselves they need the truth in order to bring to full fruition their very great potentialities. Their minds and hearts are open; therein is the Church's supreme opportunity.

How can this truth be communicated to the people of Japan? It is easy to think that it must be spread by the establishment of churches and other Christian institutions. Those are necessary and potent, but only when they are manned by individual disciples of Christ, full to overflowing with His truth transformed into living, loving power. A review of the history of missions proves this, for in every instance the coming of a Christian is the beginning of the mission. At the earliest possible moment the individual invites children and adults in groups, and follows some systematic line of instruction. Usually such opportunities can be secured. But whether those meetings continue, and whether the desired results are achieved, depends wholly upon the reality of the Christian faith and character of that missionary person.

OPPORTUNITY FACES CHURCH IN JAPAN TODAY

Miss Helen Skiles of the House of the Holy Light, Kyoto, reports that a child in her kindergarten was taken out by an old Buddhist grandmother and placed in a secular kindergarten. Shortly after the same Buddhist grandmother returned the child to the Christian kindergarten saying that after all "the kindergarten with the cross on it is best."

Or again, a student taken ill and obliged to give up his university work for months, writes that during his enforced quiet he learned one thing: that one must be religious. "One can walk in the darkness without a light, but only for a short distance. One who has no shining light in his heart, is very unhappy." Doubtless in the silence of those months God, Himself, had touched his heart, but beyond doubt the fact that he turned to the Church in search for that light proves that somewhere, sometime he had known a Christian person in whom that light of confidence and peace and ever renewed strength shone for him.

Such facts as these are the core of the Church's work. In order to reach new groups it multiplies types of institutions: Sunday schools, kindergartens, day schools, university, clinics, hospitals. Again, though we cannot hope to carry the message and ministry of Christ to every nook of the nation, we are bound to try to establish such centers of Christian influence at strategic intervals throughout the length and breadth of the Empire.

These particular days are said to be hard days for the extension of the Church in Japan. There is truth in that statement, but my contact with numerous individuals day by day convinces me that for the sincerely presented truly Christian message and call there is welcome, even a large demand today. The difficulties which beset us, if viewed in faith, should not check, but should rather stimulate and increase the efforts we make to bring Christ's good influence and His saving power to the people of Japan.

Viewed from the standpoint of expenditures made by the Church in America the work has been greatly extended; viewed

from the standpoint of the area and the population and the need of the people of Japan, it has only well begun. Multitudes in the cities and scattered multitudes all through the countryside have not yet heard of Christ and of His Spirit. Both missionary forces and Japanese clergy and laity are awakening to the need of these as yet untouched multitudes. Let us first deepen our own personal faith and devotion, and then let us plan for the occupation of those untouched areas, and let us seek for the material means to go forward with Christ's work.

SOME SPECIFIC NEEDS

By the Rt. Rev. C. S. Reitsnyder, D.D.
Bishop of North Tokyo

THE PLACE and need for an indigenous Christianity in Japan is generally recognized by the whole nation. When I say an "indigenous Christianity" I mean a Christianity that will permit of a national expression of religious needs so phrased that it will depict truly the spontaneous spiritual reactions to the foundational facts and basic truths of Christianity by the Japanese Church. To paraphrase Stanley Jones, "a Christ of the Japanese road" is necessary if Christianity is to become the vehicle by which this people is to become an integral part of the Kingdom of God; and the Way of the Christ, the accepted way of approach to the Heavenly Father.

In Japan today everything points to the truth of this statement. Christianity's influence would be tremendously augmented were it not that it is felt to be Western and hence alien to the new nationalism, that it is therefore incapable of giving true expression to the ethical and religious impulses of the Empire.

There is but one way by which this misapprehension and misconception can be corrected, that is to educate and build up strong, well-equipped Japanese leaders, thoroughly acquainted with Christian truth and tradition; and enable them through sympathetic cooperation and financial assistance to interpret Christianity to their own people in accordance with their own spiritual needs and culture.

THE SPIRIT OF MISSIONS



CHURCH CARES FOR CHILDREN

Baby clinics at St. Barnabas' Hospital, Osaka, St. Luke's, Tokyo, and elsewhere use modern preventive medicine to interpret Christ's love

To do this the Church in the West will have to make far greater sacrifices than it has in the past. If we of the West would have the Christ become the Chief Cornerstone of the Japanese Empire, we must subordinate ourselves and our wealth to the realization of Christ's claim to the allegiance of the Japanese people through His chosen instruments, Japanese Christian leaders, a reconsecration of ourselves and of our means to God that He may work His purpose out in His own way through other instruments than ourselves and in other ways than those that have given us our Heavenly Vision—a far harder sacrifice than to perpetuate and pass on unchanged our own methods, reactions and way of approach to the Beatific Vision, an experience by each of us of St. Peter's vision at Joppa.

Here are some concrete examples of opportunities and needs facing the Church in Japan today:

1. A larger missionary personnel to speed up this indigenous Christianity. The Diocese of North Tokyo, for example, needs priests, women missionaries as teachers and evangelists, and missionary doctors.

2. A stronger and better equipped

Christian university of a caliber to attract the best Japanese youth (who now go to universities more adequately endowed and equipped), to be molded educationally and spiritually into strong Christian leaders well qualified to interpret Christ and His message to the Japanese people.

3. As an outgrowth and development of the evangelistic effort of the past two years in preparation for the fiftieth anniversary of the Nippon Sei Ko Kai, and to conserve the opportunities made for a Christian demonstration by the celebration of the semi-centennial, a definite Forward Movement should be launched.

4. Village and rural evangelism is urgent in the many small villages and towns from five to twenty thousand inhabitants where the Gospel is preached by no Christian communion. From Satte and Kiryu, where the Church has small and inadequately equipped plants small beginnings have been made to reach these outlying towns and villages. At Koga, near Satte, there is a large Sunday school and eighteen enquirers, another Sunday school is in a large farmhouse belonging to one of the Christians. Eight other opportunities to establish regular services in the surrounding districts wait upon the necessary means. Near Shimodate there are similar opportunities; at Isezaki, near Kiryu, there are five communicants, many interested townpeople and a catechist ready and anxious to take up work there but the means to finance this God-given opportunity are lacking. There are five other villages in that vicinity where the people are ready and eager for the Gospel, and no Christian body at hand to respond.

An interesting development of rural evangelism was made possible at Onabake through the gifts of a New England Bishop and other friends. Farm land was bought and is being worked collectively. A school was built where night classes are held and where an institute of rural evangelism is to be held four times a year. For more than twenty years, there was a little church here, erected out in the fields on land given by the farmers themselves, and for which they contributed the entire

OPPORTUNITY FACES CHURCH IN JAPAN TODAY

cost. Four years ago a resident catechist (now a deacon), was sent to them and a very enthusiastic priest visits them twice a month. It is the custom of these Christians to meet for worship and God's blessing upon their tools and their labors before going to the fields. They are those who, by their collective labors on the new farm land expect by the blessing of God to realize funds for the spread of the Gospel in their immediate neighborhood. This young deacon, his wife and two children, need a decent rectory. Their present home is on low lying ground surrounded by water after heavy rains and only one foot above the soil—an abandoned farmhouse obtainable at a rental of two dollars a month, the only place available.

5. The material fabric of the mission has so deteriorated under the Emergency Schedule under which the Church's work in Japan has operated for the past three years that it is impossible to mention individual needs. But everywhere rectories, churches, and other buildings are imperative wants if the Church in Japan is to meet its very real opportunities as it moves forward into its second half-century of witness for Christ.

EIGHT THOUSAND OPPORTUNITIES

By C. Gertrude Heywood
St. Margaret's School, Tokyo

MORE THAN eight thousand opportunities are confronting the Church in Japan today in its educational work. That is the approximate number of students in the schools of all grades connected with the Church. There are also the opportunities open to these institutions as institutions: to set high standards educationally, to maintain an impeccable moral standard, to diffuse the spiritual light of the Christian Gospel. The Church has been facing these opportunities throughout the years and the story of how they have been met cannot be told here. The Church at home has had a large part in this work. Perhaps the financial aid given comes first to mind. It has been great but far greater has been the help in personnel which in-



MISS HELEN SKILES

With Mrs. Nakagawa one of the first Christians in the community near the House of the Holy Light

cludes not only the missionaries but also the Japanese sent abroad for training. Executives, professors, teachers, religious workers, have been supplied and trained by the Church at home.

What is needed in the future to meet these opportunities? In material equipment it should be the aim of every institution now receiving financial aid from abroad, gradually to relinquish it. "The Church should take over the responsibilities as they are relinquished by the foreign organizations."* In personnel the Church needs men and women of high caliber, well-trained in the field of education. Whether Westerners are needed any longer is a much debated question with Japanese and foreigners arguing on both sides. Practically all are agreed that the positions of leadership should be occupied by Japanese; "... an effort should be made to bring every school under definite and aggressive Christian Japanese leadership."* There are other ways, however, in which the Westerner can make valuable contributions. He can help in keeping the school up to a high standard educationally, he can help to uphold the high moral standard of the

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AT ST. MARGARET'S

The Church's schools in Japan, with their eight thousand pupils present a unique opportunity to diffuse the Gospel

institution, and above all he can be of assistance in definite religious work.

The importance of the opportunity offered the Church through these institutions and their students is emphasized by an ever increasing realization of Government authorities that education without religion is inadequate and even dangerous. "In 1898 the Educational Department issued the notorious instruction No. 12." This forbade "the teaching of religion or the performance of religious rites" in all schools under Government regulations. "Educators not only became indifferent to religion but also despised it and regarded it as dangerous to real education." A reaction set in in 1913 and "in 1924 the Government invited representatives of the three religions (Shinto, Buddhism, Christianity) to a conference to discuss the problem of the guidance of thought." In 1936 a representative of the Department of Education speaking to a conference of the Christian Educational Association, "not only emphasized the importance of the religious nurture of pupils but encouraged the schools to endeavor to lead them into definite religious faiths."*

*Quotations translated from series of articles in "Shukyo Kyoiku," (Religious Education).

Surely if non- or even anti-religious Government officials can see the need of leading the youth of the country to a religious faith, the Church cannot be blind to this great opportunity. To meet this opportunity the Church needs many men and women of whatever race or country: "neither Greek nor Jew," neither Japanese nor Westerner, but men and women of the Kingdom of God, men and women whose faith is not a bed of ashes nor smoldering embers, but a flame of fire that will light the same faith in the hearts of the youth in the schools.

URGENT SOCIAL PROBLEMS

By the Rev. J. Kenneth Morris
Church of the Resurrection, Kyoto

AS THE CHURCH in Japan becomes more and more indigenous, opportunities arise for the Church to take a more aggressive attitude, and to have a positive policy in regard to political, social, and economic problems.

Already individual churches have fine opportunities to deal with local social problems. There is, for example, a great deal of interest in Japan in public health and the Church can make a very constructive contribution here by operating small but efficient public health centers. A sympathetic doctor, who will volunteer his services, an employed Christian public health nurse, and fifty dollars in equipment is all that is necessary. There is little need or place in the churches for the old type of Biblewoman; trained Christian nurses can do far more for the Church and community.

In rural work the Church is weak for lack of pioneers. Except for the work at Onabake (see page 312). I know of no rural work in the Nippon Sei Ko Kai that is dealing adequately with the farmer and his problems, or that provides a community center that touches the farmer in his every day social and economic life. Missionaries with training and financial backing are greatly needed in developing rural work. It is perhaps the greatest weakness in the Church's work in Japan.

OPPORTUNITY FACES CHURCH IN JAPAN TODAY

In the city churches social work is very limited. There is practically no city mission work, work among industrial groups, prisons, city hospitals. It generally centers about a kindergarten, which, of course, seldom amounts to social work. Kindergartens for the poor are rare. The typical attitude is reflected by a church in Kyoto City opposite the licensed district that makes no attempt to deal with that problem or the people involved. Generally speaking the Church in Japan is indifferent to social and economic problems, and her leaders lack the training and courage to tackle them. It is hoped that the seminary, which is the Church's most strategic center, will soon equip men to deal effectively with the problems of present-day Japan.

To quote a few statistics there are in the Nippon Sei Ko Kwai fifty-seven kindergartens with nearly two thousand pupils enrolled; several day nurseries; a large orphanage; several dispensaries, clinics, and hospitals. No amount of praise is sufficient in extolling the work for lepers at Kusatsu and Kumamoto, and the service rendered by St. Luke's International Medical Center, Tokyo. Last year St. Luke's handled more than 300,000 cases. The Church can be justly proud of these outstanding achievements of the Christian missionary movement in

attempting to alleviate human suffering. If further institutional work is to be done, there is no greater need than in the field of tuberculosis. The Canadian Church supports a small sanatorium, but another is greatly needed. In Kyoto, the Church of the Resurrection has plans for a tuberculosis clinic and sanatorium, and it is hoped that funds soon will be available for this project. Tuberculosis in Japan is said to be three times more prevalent than in America; among the working classes it is estimated that one in three is afflicted.

There is really no limit to what the Church could do in Japan along the lines of social welfare provided there were men and money available. There awaits whole-hearted coöperation on the part of Government officials and various Japanese welfare foundations. The Japanese people and especially the Government officials appreciate what the Christian missionary movement has done for their country. There is no better guarantee of peace between America and Japan than the Christian missionary movement. American Christians have sent and are still sending millions of dollars annually to Japan as an expression of their love and respect for the Japanese people; and in an effort to share with them our most treasured heritage—our Christian faith.



ST. AGNES' SCHOOL, KYOTO, AT ITS 1937 GRADUATION CEREMONIES

To meet its educational opportunity in Japan today the Church needs men and women of the Kingdom of God whose faith is a flame of fire that will light the same faith in the hearts of the youth in the schools

THE SPIRIT OF MISSIONS

The Japanese appreciate this and the spirit that prompts it. In spite of military propaganda on both sides of the Pacific, I believe, after spending twelve years in Japan, that America has no better friend than the people of Japan. Those who go there to serve in the true spirit of Christ will find a warm welcome, and those who give to advance Christian work in that country will receive their gifts back an hundredfold in the joy and satisfaction of having helped a great people solve in a Christian way their national, social, and economic problems.

GREAT OPPORTUNITY AHEAD

By the Rt. Rev. N. H. Binsted, D.D.

Bishop of the Tohoku

CHRISTIANITY STANDS in this Golden Jubilee Year of the Nippon Sei Ko Kwai at the threshold of its greatest opportunities, with the days of persecution and misunderstandings behind it, governmental and popular prejudice overcome, commanding the respect and admiration of all classes of men within the Empire, ranking in the minds of Government officials and common people alike with its two ancient rivals, Shinto and Buddhism, as one of the three great religions of the Empire.

The work in the hundreds of semi-self-supporting churches must be pushed forward with greater vigor until they become real centers of spiritual activity, not only for their immediate neighborhoods but for the surrounding countrysides. This is a slow and difficult task, because of the annual efflux of Christians from the smaller towns and country to the great centers of population. Then, too, the churches in these centers must integrate themselves more firmly into the social and civic life of the community, making their influence felt in a much wider sphere than at present. This can only be done gradually as the churches grow in numbers and prestige, and as the influence of the

Christian lives of the members is able to make itself felt.

The rural communities and the tens of thousands of coastal fishing villages must be claimed for Christ and His Church, which is a task so vast that it must wait until the Japanese Church can undertake a wise and comprehensive program of rural evangelism, but in the meantime rural evangelistic demonstration and training centers must be opened and supported by the home Churches, until such enterprises become self-supporting. Worthy beginnings have been made in this direction, as in Isoyama (see *THE SPIRIT OF MISSIONS*, May, 1936, p. 201, and May, 1937, p. 239).

The missionary forces in Japan now work with and through the native Church for the building up of God's Kingdom. But the assets of the native Church, which must never be confused with the wealth of the Empire, are still meager as compared with the assets of the Mother Churches and in proportion to the task to be accomplished. They represent, however, a spirit of self-sacrifice which is perhaps unparalleled in any other part of Christendom. Continued generous support and coöperation of the home Churches is still imperative if the gains already made are to be held and the work pushed forward with that vigor which the Glory of God and the salvation of His people demands.

"First the seed, then the ear, then the full corn in the ear." This is the law of development as described by Christ. As the wise farmer will not relinquish his effort until he sees the full corn appearing in the ear, so we as followers of the Christ must not diminish our efforts at this crucial period in the life of the Nippon Sei Ko Kwai when the supreme efforts of consecrated men and women, who devoted their lives to the establishment of this indigenous branch of the Catholic Church, are beginning to show glorious signs of fruition.

Several regular features—Read a Book, Why Missions?, and The Coöperating Agencies—omitted from this issue to give the utmost space possible to the Japanese Church Jubilee, will appear as usual in the August number.

Fifty Years of Nippon Sei Ko Kwai

Church in Japan reviews progress of the
Gospel since first missionary began his work
in 1859 and looks forward to full self-support

By the Rev. Sadajiro Yanagihara

Rector, St. John's Church, Osaka, Japan

THIS YEAR is the fiftieth anniversary of the founding of the Nippon Sei Ko Kwai (the Church in Japan) as a constitutional and self-legislating body, but seventy-eight years have passed since Channing Moore Williams first landed at Nagasaki, then the only open door of Old Japan, and found signboards everywhere saying, "Nobody is permitted to believe in Christianity, the evil religion." Death was the penalty for disobedience. Now, seventy-eight years later, Nippon Sei Ko Kwai has an active membership of 27,871 Christians, with a total of 43,490 people on its roll. The total number of Christians in all communions in Japan is 304,694.

The history of the Nippon Sei Ko Kwai divides itself into three periods each marked by an epoch-making event:

1. The period of preparation, marked by the arrival of the first missionary in 1859.

2. The beginning of a national Church, marked by the organization of Nippon Sei Ko Kwai in 1887.

3. The period of intensive development, marked by the erection of two native dioceses, Tokyo and Osaka, and the consecration of two Japanese Bishops in 1923.

THE PERIOD OF PREPARATION

FOR THE FIRST ten years, the Rev. C. M. Williams was actually the only representative of the Church in Japan, for the Rev. John Liggins and other early missionaries did not stay any length of time. Politically those days were a time of great struggle. The restoration of the Emperor, after the Shogunate in old Japan, took place in 1868.

The restoration was followed in 1872-73 by a most significant event: the abolition throughout the Empire of the anti-Christian notice boards. Until then no missionary could openly carry on evangelistic work. This is not the place to relate in detail the events which led to the prohibition of Christianity in Japan, but, briefly, the story is this. In the sixteenth century Francis Xavier and other missionaries of the Roman Church preached with great success. Then Hideyoshi, a military dictator, and his successor, Ieyasu, fearing the political interference of the Portuguese in the affairs of Japan, determined to root out the Christians. The dictators were encouraged by the jealous Buddhist priests and for more than two hundred years the prohibitory edicts proclaimed that anyone who declared himself a Christian would be executed.

Fifteen years after Channing Moore Williams had come to Japan, the anti-Christian signboards were abolished and the proscription removed. Naturally Christian work received a great impetus, evidenced by an influx of more missionaries from America and England.

During this period of preparation the various mission bodies worked independently, without any coördination. The Episcopal Church, the first non-Roman body to send missionaries to Japan, was followed in 1869 by workers of the Church Missionary Society of England, and when the edict boards were removed the Society for the Propagation of the Gospel sent its first representatives. Ten years later the Church of England sent out Bishop Poole, who was obliged to withdraw after a short ten months' stay.

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He was followed in 1886 by the Rt. Rev. Edward Bickersteth. At this time Bishop Williams, consecrated twenty years earlier, was beginning to think of retirement.

Each of these groups had several centers of work. The missionaries worked hard in making converts so that by the end of this period there were four large Church centers: Osaka, Tokyo, Hakodate, and Kumamoto. In 1886 there were in:

Tokyo	6 churches with	474 members
Osaka	7 churches with	431 members
Kumamoto	4 churches with	235 members
Hakodate	1 church with	53 members
Total	20 churches	1193 members

This period witnessed the opening of schools. In 1874 Bishop Williams began a school with five pupils in Tokyo, the beginning of the present St. Paul's University, which today, after sixty-three years of service to Japanese youth, is one of the six great universities in Tokyo with 1,477 students. Its graduates number 2,224. St. Paul's Middle School has 550 pupils and 3,039 graduates. St. Margaret's School and St. Agnes' School begun by the American Church Mission, Momoyama Middle School and Poole Girls' School of C.M.S., were started and have made a notable contribution to the training of young Japanese Christian women.

THE BEGINNINGS

THE SECOND PERIOD in the history of the Nippon Sei Ko Kwai begins with the General Synod, held, in 1887, in Holy Trinity Theological School, Osaka.

Until that year the work had been entirely in the hands of the individual missions—American Church Mission, C.M.S., and S.P.G., to which was added later a worker from the Canadian Church Missionary Society. Previously the Canadian Church had contributed to the support of the English Missions.

In 1886, the English and American missionaries joined in a conference to consider a General Synod for the Church in Japan. After this meeting, Bishop Williams and Bishop Bickersteth drafted a proposed Constitution and Canons. This draft was ratified at the first Synod attended by two Bishops (one English, one American), eighteen missionaries, and fifty-two Japanese, making a total of seventy-two persons. Two years later, Japan itself adopted a modern political constitution, by which religious freedom was legally decreed.

In succeeding Synods, of which that in 1935 was the eighteenth, the organization of the Church was gradually elaborated and completed.

At the first Synod there were present only three Japanese clergy, all deacons. The Synod of 1935 included ten Bishops



AMERICAN MEMBERS OF THE JAPANESE HOUSE OF BISHOPS

The Rt. Rev. C. S. Reifsnider, (left), Bishop of North Tokyo since 1935, was for the preceding decade the Suffragan Bishop and hence the senior of the American group. The Rt. Rev. Norman H. Binsted became the first Bishop of the Tohoku in 1928, and the Rt. Rev. Shirley H. Nichols (right) was consecrated Bishop of Kyoto in 1926

FIFTY YEARS OF NIPPON SEI KO KWAI

of whom three were Japanese, 197 priests and thirty deacons, besides sixty-seven tatechists and 132 women workers, working in 254 churches.

At the time of the first Synod, there were just four centers of work, without any diocesan organization. In 1894 North Tokyo, South Tokyo, Kyoto, Osaka, Kumamoto, and Hakodate Dioceses, were created. In 1913 the Mid-Japan diocese was made; in 1920 the Tohoku was separated from North Tokyo.

The 1922 statistics show:

Baptized persons on the roll.....	30,058
Baptized persons (active).....	20,238
Total contributions.....	¥181,790.03

In this period the Prayer Book and Church Hymn Book were made available in Japanese. As early as 1878, fifteen missionaries from the three societies, under the leadership of Bishop Williams and Bishop Barden of Hongkong, held a conference and set up a committee for the translation of the Order of Holy Communion, the Ministration of Holy Baptism, the Order of Confirmation, and the Catechism; hitherto only Morning and Evening Prayer and the Litany had been translated. Finally, in 1883 the completed translation of the Prayer Book was published; but there was still much discussion of it before the final authorized book incorporating features of both the English and American service books was issued. The 1891 Synod, especially, de-

voted much time and trouble to this question and as a result of their labors, the authorized book was at last issued in 1895. This was revised in 1915 and is to all intents and purposes the book now in use.

It was at about this time also (1901) that the authorized Hymnal for the whole Sei Ko Kwai was first issued. Until then there had been a number of private hymnals and collections of hymns in use. This hymnal was revised in 1922 and is the present *Hymns New and Old*.

The first Synod started a missionary society for the conversion of Japanese in the homeland. This work was soon extended to include Japanese living in Formosa and in Manchukuo. About ten thousand yen is devoted annually to this work, in addition to three thousand yen raised by the Woman's Auxiliary (see page 335).

The support of a native episcopate early received attention and a fund established for this purpose.

Prior to 1911 the training of ordinands had been done separately by the several missions, but in that year these training schools were merged to form the Central Theological College in Ikebukuro, Tokyo. The necessary funds were a gift from the Pan-Anglican Conference. The college now has twenty-seven students and 152 living graduates, most of whom are actively exercising their ministry.



Press Portrait Bureau

ENGLISH MEMBERS OF THE JAPANESE HOUSE OF BISHOPS

The senior Bishop in Japan is the Rt. Rev. Samuel Heaslett (see page 306). His English colleagues are the Rt. Rev. J. C. Mann (left) consecrated Bishop of Kyushu in 1935, the Rt. Rev. Basil Simpson, (center) Bishop of Kobe since 1925, and the Rt. Rev. Gordon Walsh, (right) Bishop of Hokkaido since 1927

THE SPIRIT OF MISSIONS

PERIOD OF DEVELOPMENT

AT THE FOURTEENTH Synod held in Tokyo in May, 1923, the Dioceses of Tokyo and Osaka were erected and Japanese elected as Bishops. These dioceses were separated from the existing Dioceses of North Tokyo with an American Bishop, and South Tokyo under English leadership, and the Diocese of Osaka with an English Bishop and Kyoto with an American. The remainder of the original Osaka Diocese was renamed Kobe and continued under English leadership.

In December, 1923, representative Bishops from the two mother Churches in America and England consecrated the two Japanese Bishops-elect, the Rev. S. Motoda for Tokyo and the Rev. J. Y. Naide for Osaka. The preceding September the great Tokyo earthquake and fire had brought devastating losses to all, including the Church. In spite of this set-back, the plans for the new Tokyo diocese went forward as planned.

The building of the Diocese of Tokyo out of the ruins of the earthquake was a stupendous task. Without doubt this contributed to the early death, in 1928, of Bishop Motoda. He was succeeded by the Rt. Rev. P. Y. Matsui, the present diocesan.

A few facts and figures will show the present trend of events:

1. In 1923 the total number of active

Christians in the two Dioceses of Tokyo and Osaka was 6,489. By 1935, the number had grown to 9,632; an increase of forty-eight per cent during the twelve years under Japanese leadership. Active Christians in the other eight dioceses during these years increased from 13,737 in 1923 to 18,239; a thirty-three per cent growth.

These figures indicate two things: first, that the advance of the Church has been more rapid in the big cities, and secondly, that the fact of having Japanese Bishops seems to have called out greater efforts.

2. The contributions of Christians for the Church's work were:

	TOKYO AND OSAKA	REST OF JAPAN
1923.....	¥66,536.16	¥100,773.59
1935.....	¥76,252.81	¥121,130.69

This shows an increase of fifteen per cent in the case of the independent Japanese dioceses, and twenty per cent in the others. The meaning seems to be that the two dioceses under Japanese leadership by their special efforts to achieve self-support exhausted their strength and consequently show a rather small advance in contributions since. On the other hand, in the dioceses receiving aid from abroad, partly owing to the financial difficulties of the older Churches and the consequent education toward Japanese self-support, the advance in contributions is proportionally large.



JAPANESE MEMBERS OF THE HOUSE OF BISHOPS

The Rt. Rev. P. S. Sasaki (left), Bishop of Mid-Japan since 1935, is the head of a diocese for which the Church in Canada assumes responsibility. The Rt. Rev. J. Y. Naide (center), Bishop of Osaka since 1923, is the senior Japanese diocesan. The Rt. Rev. P. Y. Matsui (right), the second Japanese Bishop of Tokyo, was consecrated in 1928

123 1937 年 7 月号 日本聖公会の半世紀の歴史。307-309 頁。

訳出 307 頁～309 頁〔全文〕。

日本聖公会の創立 50 周年に、インド、中国、朝鮮、合衆国の聖公会はそれぞれ主教を日本に派遣した。彼らはナグプルのウッド主教、湖南のツェン主教、朝鮮のクーパー主教、そしてヴァージニアのタッカー主教であつた。

〔1937 年〕4 月 28 日から 30 日まで 3 日間にわたる記念式典が立教大学で催された。その中心をなす行事は 2 日目、天皇誕生日におこなわれた聖餐式であつた。司式は日本聖公会総裁主教（注 1）兼南東京〔地方部〕主教サミュエル・ヘーズレット師が務めた。2 日目と 3 日目に開かれた会議では、「聖公会日曜学校の強化」、「聖公会委員と女性の文化」、「聖公会の財政」、「聖公会の現状」、「将来の福音伝道」などの極めて重要な（そしてなじみの）テーマが論議された。

この記念式典には 1887 年に行われた第 1 回総会に立ち会った 2 人が出席した。その 1 人は大阪〔教区〕主教 P・名出〔保太郎〕師（注 2）である。さらに日本の主教会の日本人、イギリス人、アメリカ人の全会員と、日本聖公会の 340 の教会を代表する数百の日本人聖職者と信徒が出席した。

ときおりラジオを通して聞かれる大英帝国の点呼も、日本聖公会に祝詞を送ったアングリカン・コミュニオンの主教の点呼ほど感動的ではない。彼らの言葉に形式的なところはいささかもない。彼らの言葉を全体として読み、彼らの観念に反映された日本聖公会を見ると、世界における日本聖公会の影響力の大きさをありありと感ずることができる。

カンタベリー大主教―「日本聖公会に私自身の熱烈な祝福を送ります」

オーエン全カナダ首座主教兼トロント大主教は来年 9 月にハリファックスでカナダ聖公会の初代主教接手 150 周年を記念する式典の計画を書き、日本から佐々木〔鎮次〕主教が式典に参列することを希望した（佐々木主教は中部地方部のカナダ人主教の後任）。

ダーシー全アイルランド首座主教兼アーマー大主教―「イエス・キリストの福音のための日本国民の卓越した特質を勝ち得ることができたとき、極東世界全体が栄光で照らされるに違いありません。」

ダブリン大主教グレッグ博士―「あなたがたの熱烈な忠誠とイエス・キリストに対する誠実な奉仕、そして小さい信者の集まりの散在に関する困難を私たちは承知しており、それらに祈りを捧げます。」

モレー、ロス、ケイスネス主教アーサー・ジョン・マクリーン師は、洗礼名と教区のラテン名だけを署名するという多くの主教に共通の慣習に従い、スコットランド聖公会を代表して送ったメッセージに「A.J. Moravien: Rossen: St.Caithanen.」と署名した。ちなみにこの聖公会はアングリカン・コミュニオンで唯一大主教を「プリマス」と呼んでいる。

英領ホンジュラス主教アーサー・ダン師は、昨年秋ハトソン大主教が逝去した後、西インド諸島大主教となった。「このうえなく幸運なことに、1887年に日本でアングリカン・コミュニオンの運命を導いた人々は、外国に公会を植え付け、彼らの起源である教会の名称を永続させないという先見の明を持っていました。…私は西インド諸島管区大主教として召命されましたが、この新しい任務に就く私のことを偉大な日本聖公会の祈りの際に思い出していただけたなら誠に幸いです。」

オーストラリア・タスマニア首座主教兼パース大主教レ・ファニユ師は、オーストラリア聖公会の祝詞をそれほど遠くない東洋の隣国に送った。

シドニーのホワード・W・K・モウル大主教（元西中国主教）は、彼の教区会の祝詞を送り、最近松井〔米太郎〕主教がオーストラリアの初代主教按手100周年記念式典に参列したことに言及した。

ニュージーランドのエイプリル大主教―「私たちは貴教会がその会員数をはるかに越える影響力を持っていることを十分承知しており、神が日本聖公会のために日本の福音伝道において達成すべき偉大な目的をお持ちになっていることを願い信じます。」

南中央オーストラリアのアデレード教区トーマス主教は、昨年松井主教が同教区を訪れたことにより両者の関係が一層緊密になったことに言及した。

ケープタウン（南アフリカ）のフェルプス大主教―「私たちが追求している目標はあなたがたが重んじているものと変わりません。あなたがたが、私たちの主により偉大な栄光をもたらす事業にかくも勇敢に取り組んでいるのを知るとは、私たちにとって大きな励みです。」

ジョン・アクラ、ジョン・オルフェ・アグリオンビー主教、2人目の南東京〔地方部〕主教であるビカステス主教の甥で名付け子は、日本と西アフリカのゴールド・コーストにある自身のアクラ教区との特別な絆を強調した。

エジプトとスーダンのグウィン主教―「ここでは古代東方教会の数多くの信者が何世紀にもわたりイスラム教徒の迫害を受けてきました。南スーダンとウガンダにアフリカの若い教会が誕生するのを見ることができたのは大きな喜びです。」彼は日本の小さい聖公会が「キリストの内に際だった人物を生み出し、新しい日本の形成にその会員数が保証するよりはるかに大きな影響力を持っている」雄々しさに対して感謝の念を表明した。

両親が中国の宣教師だったエルサレムのグラハム・ブラウン主教は、彼の教区にある「かつてのアッシリア人の壮麗な伝道教会の悲しい遺構」について語った。「それらのアッシリア人は早くも7世紀にキリスト教伝道の先駆けとしてアジアに行きました。彼らは日本には辿り着きませんでした、極東の真のパイオニアとみなされています。」

ポルトガルからカスピア海に伸びているジブラルタルのアングリカン教区は、バクストン主教がおり、世界のあの交差路からメッセージを送っている。

イランの主教トンブソン博士は、彼のすべての教会に東京の集会について知らせ、日本の聖公会のために祈り捧げる時間に、イランの全聖公会が参加できるようにした。

ラブアンとサラワクの教区は、日本の南西方向にフィリピンを挟んだ次の隣国である。ノエル・ハドソン主教は、最近日本を訪れたことで日本聖公会が直面している多くの重大な問題について深く理解していると書いた。

フィリピン諸島の主教になる前に数年間中国で宣教師をしていたモッシャー主教は、40 年前に中国に着任したとき日本は既に 10 年間現地人組織を持っていたと書いた。「真に自国固有の聖公会がそれほど短期間に設立されたことは誠に励みであり希望です。」

アルゼンチンと東南アメリカの主教であるエブリー主教は、日本聖公会のブラジルにおけるミッションに対して特別の賛辞を書いた。「あの素晴らしい仕事は人間的に言ってすべて日本人司祭 J・Y・イトウ師のおかげです。」

フォークランド諸島のウェラー主教は、日本人船員との接触を回想し、いま日本聖公会を世界中の聖公会と結び付けている岸辺に挨拶と祈りを送った。

決定的瞬間が訪れたのは最終日である。フィリップ・リンデル・ツェン師が中国を代表して東洋の自立的な姉妹教会に温かい挨拶の言葉を贈った。彼は福州で開催された中華聖公会の総会から直接上海に飛ぶことになっていた。そこで長崎丸に乗って日本に上陸すれば開会式に間に合うように東京に着けるはずだった。しかし悪天候のために飛行機が遅れた。次の船はプレジデント・ジェファーソンで、彼は 4 月 29 日遅く神戸に上陸した。東京には閉会の日の早朝に到着した。出席者は誰も、中国人主教がアングリカン・コミュニオンの独立した支部を代表して、もう 1 つの独立した東洋の教会について語ることの劇的な意味を感じ取った。この偉大な集会の出席者の多くの記憶には、中国に独立した英国国教会は存在せず、日本に独立した英国国教会は存在しなかった。ツェン主教は彼の演説のなかで非常に適切にも、日本の公会も中国の公会も存在しないが、中国「に」聖公会があり日本「に」聖公会があること、そしてそれらは当然ながらあらゆる人種を神の愛において統一することを目指して愛を広めるためにのみ存在する世界の聖公会の一部にほかならないという考えを明らかにした。

米国聖公会総裁主教からの祝詞

80 年前、日本に米国聖公会ミッションの基礎が置かれました。それは実に勇敢な冒険でした！ それから 30 年後にミッションは合衆国、カナダおよびイギリスの聖公会に支援されて私たちの教派の支部となりました。今年

日本聖公会は 50 周年を迎えます。日本聖公会は変わらず精神的支援者に助けられ、帝国に認められてその信頼を勝ち得ることにより、自国の人々とキリスト教世界に対する祝福となりました。日本の聖公会員によって示された信仰と勇気の模範に対して全能の神に感謝します。私たちは引き続き彼らの司牧に参加できる機会を歓迎するとともに、聖公会存続の次の半世紀に入るにあたり、その成功を祈ります。

（注 1）主教会議長。

（注 2）「P」は誤記。洗礼名はヨハネなので「J」が正確。

124 1937 年 7 月号 今日日本聖公会は機会に直面している。アメリカ人主教とその他の宣教師は現在のキリスト教の状況を評価して、今後の前進に対する希望を表明する。310-316 頁。
訳出 310 頁～316 頁〔全文〕。

チャールズ・A・リンドバーク大佐は最近周年祝賀について意見を述べた手紙のなかでこう書いた。「過去が未来に対する義務に変えられてはなりません。…過去は私たちの生活を複雑にするよりも単純にするために用いられるべきです。このごろ特に深刻な問題があまりに多いため、ある期間を経過したことを祝うことに多大な時間を費やすことを正当化するには、かなりの集中力が必要です。」

最近の日本聖公会の設立 50 周年の祝賀は、この精神に鼓舞されていたようにみえる。今日の聖公会は過去の偉大な人物や出来事を承知しており、それらを称えたいと思っているが、目の前にある問題と機会も認識しており、周年記念という、立ち止まって前方を見るまたとない機会を活かしている。日本の主教やその他の宣教師は、以下に掲げる幾つかの短い記事のなかで次の半世紀に日本聖公会を待ち受けている機会について書いた。

期待に満ちた日本人
聖神学博士シャーリー・ニコルズ主教
京都主教

日本人の多くはキリスト教会に期待しています。彼らの考えの正確な形は

千種万様であり、他の多くの事柄についての考えと同様に、ほとんどははっきりしません。それにもかかわらず、キリスト教の真理と生き方のなかには、持っていた方が良い何かがあるという点では一致しています。

なぜははっきりしないのでしょうか？ 世界中のどことも同じように、ここでも人間の魂は自分自身の不足と神に対する依存を認識して率直に認めることを嫌がります。この基本的な問題で特に日本的な側面を一瞥すると明らかになるのは、現代の日本で人々が態度をはっきりさせない主な理由は、多くの人にとってキリスト教は日本国の構造と正反対に思えるからです。

キリスト教の教えの内容は、それに先行する宗教的伝統から著しく異なっています（321 頁参照）。これらの伝統について詳しい知識を得たからといって、知識のあるキリスト教徒を納得させることはめったにありませんが、必ずキリスト教信仰との類似性が見られます。この信仰を記して完成させたイエスが「父なる神のひとり子」であるという私たちの固い信念が、主の教えは間違いなく真理であり、私たちを確実に完全で最終的な真理に導くという信仰を確立します。日本人に対する私たちの深い敬意は、彼らが人生のあらゆる分野におけると同様に宗教においても真理の熱心な探求者であることを私たちに確信させます。私たち自身と同じく彼らもその非常に大きな可能性を結実させるために真理を必要としています。彼らの気持ちと心は開いています。ここに聖公会のこのうえない機会があります。

この真理をどのように日本人に伝えることができるのでしょうか？ 教会や他のキリスト教の施設を作って広めなければならないと考えるのは簡単です。しかしそれらが必要で効果を持ち得るのは、それらがキリストの個々の弟子によって営まれ、そこに、生きた愛の力に転換された主の真理が横溢する場合に限ります。これはミッションの歴史を振り返ってみるならば証明されます。いかなる場合も 1 人のキリスト教徒がやって来ることからミッションが始まるからです。個人ができるだけ早い時点で子供や大人のグループを招き、ある体系的な教育方針に従います。通常そうした機会は確保できます。しかしそのような集會が継続するか、そして所期の成果が達成されるかは、全くキリスト教信仰の現実性と、宣教師本人の人格にかかっています。

京都にある聖光の家のミス・ヘレン・スカイルズが報告したところによると、彼女の幼稚園に通っていた 1 人の子どもが、老いた仏教徒の祖母によって仏教系の幼稚園に入れられました。それからまもなく同じ仏教徒の祖母が子どもをキリスト教幼稚園に戻し、結局「十字架を付けている幼稚園が最

高」と言ったそうです。

あるいはまた、病気になって大学を数か月休学せざるを得なくなったある学生は、静養中にある1つのことを学んだと書きました。それは、人は宗教を持たなければならないということです。「人は灯りなしで暗闇のなかを歩いても、わずかな距離だけです。心のなかに輝く光を持たない者は非常に不幸です。」数か月間の沈黙を通して神ご自身が彼の心に触れたことは疑いありません。しかし同様に疑いようのない事実は、彼がその光を求めて教会に向かったことというとは、彼はいつかどこかであるキリスト教徒を知り、その内に確信と平和と常に新たな強さの光が彼のために輝いたということです。

そのような事実こそ聖公会の事業の核です。新しいグループを獲得するために、聖公会は施設のタイプを日曜学校、幼稚園、通学校、大学、診療所、病院と増やしています。キリストのメッセージと牧会を国の隅から隅まで伝えることは期待できませんが、そのようなキリスト教の影響の中心を戦略的な間隔で帝国の至る所に設けなければなりません。

特に現在の日本は聖公会の拡大にとって困難な日々であると言われています。この意見には真実がありますが、私は日ごとに数多くの個人と接触しており、真摯に差し出された真のキリスト教のメッセージや呼びかけは歓迎され、それどころか今日では強く要望されていることを確信します。私たちを取り巻くこれらの困難は、信仰においてみるならば、キリストの良い影響と主の救済の力を日本人にもたらすために、私たちが行っている努力を抑制してはならず、むしろ刺激して増大すべきです。

米国聖公会によってなされる支出の観点から見ると、事業は著しく拡大しました。しかし日本の地域と人口と人々の必要の観点から見ると、それは始まったばかりです。都市の大衆やあらゆる地方に散らばった大衆は、まだキリストと聖霊について聞いたことがありません。宣教師の部隊も、日本人の聖職者と信徒も、まだ接触したことのないこれら大衆の必要に目を光らせています。最初に私たち自身の信仰と献身を深め、次にそれら手付かずの地域に進出する計画を立て、そしてキリストの事業と共に前進するための物的手段を探しましょう。

幾つかの具体的に必要なこと
神学博士 C・S・ライフスナイダー 主教
北東京伝道主教

日本における固有のキリスト教の位置と必要は国全体で広く認知されています。ここで「固有のキリスト教」と言うとき、それはキリスト教の基礎的な事実と基本的真理に対する日本の教会の自発的な精神的反応を表す形で、宗教的に必要なことの自国的表現を許すキリスト教を意味しています。日本人が神の国に欠かせないものとなるための乗り物にキリスト教がなろうとするならば、スタンレー・ジョーンズを引用すると「日本の道を行くキリスト」とキリストの道、すなわち天の父なる神に近づくために認められた道が必要なのです。

現代の日本ではすべてのことがこの見解の正しさを指し示しています。キリスト教が西洋のものであり、新しい愛国主義とは相いれず、それゆえ帝国の倫理的および宗教的衝動に真の表現を与えることはできないと感じられることがなければ、キリスト教の影響は途方もなく増大するでしょう。

このような誤解や誤認を訂正する方法は1つしかありません。それはすなわちキリスト教の真理と伝統に完全に精通した強く有能な日本人指導者を教育して作り上げることです。そして好意的な協力と財政的支援を通して、彼らがキリスト教を自国の人々にその精神的な必要と文化に従って解釈して伝えられるようにすることです。

このようにするためには、西洋の聖公会は過去にしたよりもはるかに大きな犠牲を払わなければなりません。私たち西洋人がキリスト教を日本帝国の礎石にしようと思うならば、主がお選びになった道具である日本人のキリスト教指導者を通して、私たち自身と私たちの富を、キリストが求める日本人の忠誠の理解に従属させなければなりません。それは私たち自身と私たちの神のための手段を再び聖別して、主がその目的を主自身の方法で私たち自身とは別の道具によって、私たちに天のビジョンを与えたのとは別の方法で達成できるようにすることです。それは私たち自身の方法、すなわち聖ペテロがヨッパで見たビジョンを私たち1人1人が経験する至福直観に対する反応とそれに近づく道を永続させて、変えずに手渡すよりもはるかに困難な犠牲です。

以下に現在日本聖公会が直面している機会と必要なことの具体的な例を挙げます。

1. この固有のキリスト教を迅速にするためのより多くの伝道スタッフ。例えば北東京〔伝道〕教区は、司祭、女性宣教師の教師と伝道者、宣教医を必要としています。

2. 最良の日本人の若者（現在はより資金が豊かで十分整備された大学に通っている）を引き付ける、より強力に整備されたキリスト教大学。彼らを、キリストとそのメッセージを日本人に伝えることができる十分な能力を備えた強力なキリスト教指導者に教育的、精神的に育て上げること。

3. 日本聖公会の 50 周年記念を準備するために過去 2 年間に払った伝道努力の成果と発展。50 周年記念式典によって作られたキリスト教の宣伝のための機会を保全して、明確な前進運動を開始すべきです。

4. どのキリスト教教派によっても福音が説かれていない人口 5,000 ないし 20,000 人の多くの村や町で農村伝道が緊急に必要です。幸手と桐生で聖公会は小さく貧弱な建物しか持っていませんが、ここから近郊の市町村に進出する小さなスタートが切られました。幸手に近い古河には 1 つの大きい日曜学校と 18 の施設があり、別の日曜学校はあるキリスト教徒が所有している大きい農家に入っています。このほかに周辺地区で定期的に礼拝を行う 8 件の機会が、必要な資金を待っている状態です。下館の近くにも類似の状況があります。桐生から近い伊勢崎には 5 人の受聖餐者と関心がある多くの町の住民と 1 人の伝道師が事業を始めたいと強く願っていますが、神が授けたこの機会に資金を提供する手段を欠いています。その近辺では他の 5 つの村が福音を待ち侘びていますが、目下のところそれに応えるキリスト教団体はありません。

女化ではニューイングランド主教その他の友人の寄付により、農村伝道の興味深い発展が可能になりました。農地を購入して集団で農作業を行っています。学校を建てて夜間授業を行い、農村伝道の集会を年に 4 回開催しています。ここには小さい教会が 20 年以上ありました。それは農民たちから提供された土地の畑のなかに建てられたもので、すべての費用は農民自身が負担しました。4 年前に常駐伝道師（現在は執事）が派遣され、月に 2 度非常に熱意のある司祭が訪れています。これらのキリスト教徒は畑に出る前に、礼拝をして彼らの農具と労働に神の祝福を受けることを習慣としています。彼らは新しい農地で集団労働をすることによって、神の祝福により近隣に福音を広めるための資金を実現することを期待しているのです。若い執事とその妻と 2 人の子どもはまともな牧師館を必要としています。彼らがいま住んでいる家は低地に立っており、大雨が降ると水に囲まれ、地面から 1 フィートほどの高さしかありません。それは農家の廃屋で、月 2 ドルの家賃で借りられる唯一の場所でした。

5. 日本で聖公会の事業が過去3年間緊急スケジュールの下で運営されてきた結果、ミッションの物質的な骨組みは非常に劣化しており、個々の必要を枚挙することはできないほどです。しかし日本聖公会がキリストの証人として第2の半世紀に進もうというとき、その非常に現実的な機会に 대응しようとするならば、どこでも牧師館、教会、その他の建物が絶対に必要です。

8,000 の機会

C・ガートルード・ヘイウッド

立教高等女学校

現在日本聖公会は教育事業のなかで8,000以上の機会に直面しています。これは聖公会と関係のあるすべての段階の学校に通う学生のおおよその数です。これらの施設に対して開かれた施設としての機会もあります。すなわち教育的に高い基準を立てること、非の打ちどころのない道徳的基準を維持すること、キリスト教の福音の精神的な光を広めること。聖公会は長年にわたりこれらの機会に直面してきましたが、それらの機会にどのように応えたかはここでは語れません。この事業において本国の聖公会が大きな役割を果たしました。おそらく最初に思い浮かぶのは資金的な援助でしょう。それは貴重でしたが、それよりはるかに貴重だったのは人的な援助です。これには宣教師だけでなく、訓練のために外国に派遣された日本人も含まれます。幹部、教授、教師、教役者が供給され、また本国の聖公会によって訓練されてきました。

これらの機会に応えるために将来何が必要とされるでしょうか？ 物的装備では、現在外国から財政援助を受けているすべての機関の目標は、徐々に援助を放棄しなければなりません。「外国組織によって責任が放棄されるのにつれて、聖公会はそれらの責任を引き受けなければならない。*」人材面では、聖公会は教育分野でよく訓練された能力の高い男女を必要としています。西洋人はもはや必要ないかは、よく討議される問題で、日本人と外国人がそれぞれの立場で主張しています。ほぼ全員が一致しているのは、指導者の立場は日本人によって占められるべきだということです。「…すべての学校は明確で積極的な日本人キリスト教徒の指導下に置くように努力すべきで

* 『ジャパン・クリスチャン・クォーターリー』1937年冬号

ある。*」しかしながら西洋人が貴重な貢献をすることができる分野もあります。西洋人は学校を教育的に高い水準に保つのを助けることができます。機関の高い道徳的基準を維持するのを助けることができ、そして何よりも具体的な宗教的事業を支援することができます。

これらの機関や学生を通して聖公会に与えられた機会の重要性は、宗教のない教育は適切ではなく、さらには危険であるという政府当局の認識がますます高まっていることによって強調されています。「1899年文部省は悪名高い訓令第12号を出しました。」これは政府の規制下にあるすべての学校で「宗教教育または宗教的儀式の実施すること」を禁止しました。「教育者は宗教に対して無関心になったばかりでなく、宗教を嫌悪し、実際の教育にとって危険とみなすようになりました。」これに対する反動が1913年に始まり、「1924年に政府は思想教育の問題について討議するために3つの宗教（神道、仏教、キリスト教）の代表を会議に招請しました。」1936年、基督教教育同盟会の会議で発言した文部省の代表は、「生徒の宗教的育成の重要性を強調したのみならず、学校が彼らを明確な宗教的信仰に導くことを奨励しました。*」

確かに政府の非宗教的な、さらには反宗教的な役人がこの国の若者を宗教的信仰に導くことの必要を理解できたならば、聖公会がこの大きな機会に対して盲目であることはできません。この機会に応えるために聖公会は、人種や国籍を問わず多数の男女を必要としています。「ギリシャ人でもユダヤ人でもなく」、日本人でも西洋人でもなく神の王国の男女を、その信仰が灰の山ではなく、くすぶる燃え残りでもなく、学校に通う若者の心のなかに同じ信仰の火を付ける燃える炎である男女を。

緊急の社会問題

J・ケネス・モリス師

京都復活教会

日本聖公会がますます固有のものとなるに連れて、聖公会がより果敢な姿勢を取り、政治的、社会的および経済的問題に関して積極的な政策を講じる機会が生まれています。

* 「宗教教育」の一連の記事から引用して翻訳

既に個々の教会は地域の社会問題と取り組む素晴らしい機会を持っています。例えば日本では公衆衛生に対する関心が非常に高く、聖公会はここで小規模でも効率的な公衆衛生拠点を運営することで非常に建設的な貢献を果たすことができます。これに必要なものといえば、無償で奉仕する親身な医師と、雇用されたキリスト教徒の保健婦、50ドルの装備がすべてです。教会内には古いタイプのバイブルウーマンに対するニーズや場所はほとんどありません。訓練された看護婦は聖公会と地域社会のためにはるかに多くのことができます。

農村事業での聖公会の弱点はパイオニアがいない点です。例外は女化の事業です（312頁参照）。農民とその問題に適切に取り組む、あるいは日々の社会的・経済的生活のなかで農民と接触する地域拠点を提供する農村事業が日本聖公会内にあるのを私は知りません。農村事業を発展させるには、訓練を受け財政的支援を有する宣教師が大いに必要とされています。おそらくこれは日本における聖公会の事業の最大の弱点です。

都市の教会では社会事業は非常に限られています。都市伝道事業、つまり企業グループや監獄や市民病院における事業はないに等しい状態です。伝道事業は一般に幼稚園に集中していますが、もちろんこれが社会事業になることほとんどありません。貧しい人々のための幼稚園は稀です。その典型的な姿勢が、そうした問題やかかわりのある人々と取り組もうとしない、認可区域に対する京都市の教会の姿勢に反映されています。総じて日本聖公会は社会的・経済的問題に対して無関心で、指導者はこれに取り組むための訓練と勇気を欠いています。聖公会の最も戦略的な拠点である神学校が、近いうちに現代日本の問題と有効に取り組める人間を生み出すことが期待されます。

幾つかの統計を引用すると、日本聖公会にはほぼ2,000人の園児が在籍する57の幼稚園、幾つかの託児所、1つの大規模な孤児院、幾つかの救護所、診療所および病院があります。草津と熊本におけるハンセン病患者のための事業や、東京の聖路加国際病院が行っている奉仕を称賛するには、最大限の賛辞も十分ではありません。聖路加病院は昨年300,000人以上治療しました。人間の苦しみを軽減しようとする聖公会宣教師の運動のこれら傑出した業績を、聖公会は当然誇ることができます。このほかに組織的な事業を行うのであれば、結核の分野ほど必要度が高いものはありません。カナダ聖公会は小さいサナトリウム（注1）を支援しましたが、これ以外にもっと必要です。京都では復活教会が結核診療所とサナトリウムに対して計画を持ってお

り、まもなくこのプロジェクトに対する資金を調達できることが期待されています。日本では結核はアメリカの3倍蔓延していると言われます。労働者階級の間では3人に1人が罹患していると推定されています。

人員と資金があれば、聖公会が日本で社会福祉の方向でできることは本当に限りありません。政府官僚や福祉財団の側では心からの協力を待ち望んでいます。日本国民、とりわけ政府官僚はキリスト教宣教師の運動が自分たちの国のためにしてくれたことに感謝しています。キリスト教宣教師の運動以上にアメリカと日本の間の平和を保証するものはありません。アメリカのキリスト教徒はこれまで毎年何百万ドルも日本に送ってきましたが、これからも日本国民に対する愛と尊敬の表現として、そして私たちの最も貴重な遺産、すなわちキリスト教の信仰を彼らと共有するために送り続けるでしょう。

日本人はこのことを、そしてまたそれを促す精神に感謝しています。たとえ太平洋の両側の軍事的プロパガンダが行われていても、私は日本に12年間過ごした後で、アメリカにとって日本国民以上に良い友人はいないと信じています。真のキリストの精神で日本に奉仕に行く者は温かく迎えられます。そしてこの国でキリスト教の事業を前進させる者は、偉大な国民が国家と社会と経済の問題を解決するのを助けた喜びと満足感で、その贈物を100倍にして返されるでしょう。

前途に大きな機会

神学博士 N・H・ノーマン・ビンステッド主教
東北主教

日本聖公会の創立50周年を迎えた今年、キリスト教は迫害と誤解の時代を過ぎ、政府と国民の偏見を乗り越え、帝国のすべての階層の人々の尊敬と称賛を集め、政府官僚と一般庶民の心のなかで、2つの古来のライバルである神道と仏教と同様、帝国の三大宗教の1つとしての地位を占めて、最大の機会の入り口に立っています。

数百の準自給教会における事業は、すぐ近隣の地域にとだけでなく郊外の農村地域にとっても、精神的活動の真の中心になるまで、より強力に押し進められなければなりません。毎年キリスト教徒が小さな町や村から人口密集地域に流出しているので、これは時間のかかる困難な任務です。この場

合、これらの地域にある教会も地域社会の社会生活や市民生活にしっかり溶け込んで、現在よりはるかに広い範囲でその影響が感じられるようにしなければなりません。これは教会の数と名声が増すにつれて、そして会員のキリスト教的生活の影響が周囲に感じられるにつれて、徐々に達成される以外にありません。

農村の地域社会と何万という沿岸漁村が、日本聖公会が農村伝道の賢明で包括的なプログラムを実施できるようになるまで、キリストとその教会に注意を求めなければなりません。しかし、それまでの間も、農村伝道の実演と訓練のための拠点が開かれ、それらの事業が自給できるようになるまで本国の聖公会によって支援されなければなりません。この方向で磯山におけるように貴重な試みが開始されました（『スピリット・オブ・ミッションズ』1936年5月号201頁および1937年5月号239頁参照）。

日本における宣教師部隊はいま神の国を建設するため、現地人教会と協力し、また現地人教会を通して働いています。しかし現地人教会の資産一決して帝国の富と混同されてはなりません—は、本国聖公会の資産と比べたら依然としてちっぽけなものであり、達成されるべき任務とも釣り合っておりません。しかしながらそれらは、おそらくキリスト教世界のいかなる国にも例を見ない自己犠牲の精神を表しています。既に得られた利益を保持し、事業を神の栄光と民の救済が求める活力で推し進めるべきであるならば、引き続き本国聖公会の寛大な支援と協力が不可欠です。

「初めに苗、次に穂、次に穂の中に豊かな実を生ずる。」これはキリストによって述べられた発展の法則です。賢い農夫は穂の中に豊かな実が現れるのを見るまでその努力を緩めることがないように、キリストの模倣者である私たちも、日本聖公会の一生におけるこの決定的な時期、すなわち公会の現地支部の創設に命を捧げた献身的な男女の至高の努力が輝かしい実りの兆候を見せはじめているときに、私たちの努力を弱めてはなりません。

「日本聖公会 50 周年に対して可能な限りのスペースを与えた今月号から省かれた一本を読む、「なぜミッションか」、「協力する働き手」—といった定期記事は、いつものように 8 月号に登場する。」

注記：（写真解説の訳文）

・子どもを慈しむ聖公会。大阪の聖バルナバ病院小児科、東京の聖路加病院、

その他どこであれ最新の予防薬を使ってキリストの愛を伝える。

- ・ミス・ヘレン・スカイルズ。聖光の家に近い地域社会で最初のキリスト教徒の1人であるナカガワ夫人と。
- ・立教高等女学校にて。日本における聖公会の学校は、8,000 人の生徒をもって福音を広めるまたとない機会を提供している。
- ・京都の平安高等女学校の 1937 年度卒業式。今日の日本における教育機会に応えるために、聖公会は、学校に通う若者の心のなかに同じ信仰の火を付ける燃えるような、炎の信仰を持つ神の国の男女を必要としている。

(注 1) 新生病院。

- 125 1937 年 7 月号 日本聖公会の 50 年。日本聖公会は 1859 年に最初の宣教師が事業を開始して以来の福音の進展を振り返り、完全に自給できる日を待ち望んでいる。317-320 頁。
訳出 317 頁～320 頁〔全文〕。

柳原貞次郎師
大阪聖ヨハネ教会牧師

今年、日本聖公会（日本における聖公会）は独自の法憲に基づいて運営される団体として創設されて 50 周年を迎えますが、チャニング・ムーア・ウィリアムズが初めて長崎に上陸してから 78 年経ちました。当時長崎は旧体制下の日本で海外に開かれた唯一の港であり、「何人も邪悪な宗教たるキリスト教を信ずることを禁ず」という高札が至るところに見られました。これに違反すると死刑に処せられました。78 年を経た現在、日本聖公会は活発なキリスト教徒が 27,871 人、在籍者数は計 43,490 人います。日本にあるすべての教派を合わせるとキリスト教徒の数は 304,694 人です。

日本聖公会の歴史は大きく 3 つの時期に分かれますが、それぞれ画期的な出来事によって特徴づけられます。

1. 1859 年に最初の宣教師が着任したことによって特徴づけられる準備期。
2. 1887 年に日本聖公会が設立されたことによって特徴づけられる現地人教会の開始期。
3. 東京と大阪の 2 つの現地人教区の設立と、1923 年の 2 人の日本人主教

の按手によって特徴づけられる発展期。

準備期

最初の10年間は、C・M・ウィリアムズが実際に日本における聖公会の唯一の代表でした。というのはジョン・リギンズ師や他の最初期の宣教師は長期間とどまらなかったからです。当時は政治的に激動の時代でした。1868年に旧日本の将軍に代わって天皇が復興しました。

復古の後、1872年から1873年にかけて極めて重要な出来事が起こりました。それは「キリシタン禁制」の高札が全国で撤去されたことです。それまで宣教師は公に伝道活動を行うことができませんでした。日本でキリスト教が禁止されるに至った経緯をこの場で詳しく述べるのは相応しくありませんが、簡単に言えば次の通りです。16世紀にローマ教会のフランシスコ・ザビエルと他の宣教師が布教して大きな成功を収めました。その後、軍事独裁者の秀吉と、その後継者の家康は、ポルトガル人が日本の内政に干渉することを恐れて、キリスト教を根絶することを決めました。これらの独裁者は嫉妬した仏教の僧侶にけしかけられ、禁止令は200年以上にわたり、キリスト教徒を名乗る者は処刑されると宣告しました。

チャニング・ムーア・ウィリアムズが日本に来てから15年後に「キリシタン禁制」の高札は撤去され、禁止はなくなりました。いうまでもなくキリスト教の事業は大きな弾みを受けましたが、これはアメリカとイギリスから宣教師が続々とやって来たことに現れています。

この準備期には、さまざまな宣教団体が互いに協力することなく独立に活動しました。日本に宣教師を送った最初の非ローマ・カトリックである米国聖公会に続いて、1869年に英国教会伝道協会〔CMS〕が教役者を送り込み、高札が取り除かれると、英国教会福音宣教協会〔SPG〕が最初の代表者を派遣しました。それから10年後に英国国教会はプール主教を送りましたが、彼はわずか10か月滞在して帰国を余儀なくされました。その後任として1886年にエドワード・ピカステス主教が派遣されました。このとき、20年前に按手されたウィリアムズ主教は退任を考え始めていました。

これらの団体はそれぞれ幾つかの活動拠点を持っていました。宣教師たちは改宗させるために懸命に働いたので、この時期の終わりには4つの主要な拠点が大阪、東京、函館、熊本に誕生していました。1886年当時は次のよう

な状況でした。

東京	6 教会	474 会員
大阪	7 教会	431 会員
熊本	4 教会	235 会員
函館	1 教会	53 会員
計	20 教会	1,193 会員

この時期には学校も開かれました。1874 年にウィリアムズ主教は東京に生徒 5 人で学校を始めました。それが現在の立教大学の始まりで、それから 63 年間日本の若者に奉仕した今日、立教大学は学生 1,477 人を擁し、東京六大学の 1 つとなっています。卒業生の数は 2,224 人です。立教中学校は生徒 550 人、卒業生 3,039 人です。米国聖公会ミッションによって立教女学校と平安女学校が開設され、さらに CMS の桃山中学校とプール女学校が開校し、日本の若いキリスト教徒の女性の育成に顕著な貢献を果たしました。

開始期

日本聖公会の歴史の第 2 期は、1887 年大阪の聖三一神学校で第 1 総会が開催されたことに始まります。

この年まで事業は完全に個々のミッション、すなわち米国聖公会ミッション、CMS および SPG の手で行われており、後にカナダ聖公会伝道協会の教役者が加わりました。それ以前にもカナダ聖公会は英国ミッションの支援に貢献していました。

1886 年にイギリスとアメリカの宣教師は、日本の聖公会の総会について考える会議に参加しました。この会議の後でウィリアムズ主教とビカステス主教は、提案された法憲と法規のドラフトを作成しました。このドラフトは第 1 回総会で承認されました。総会には 2 人の主教（イギリス人とアメリカ人）、宣教師 18 人、日本人 52 人の計 72 人が出席しました。それから 2 年後に日本国自体が近代的な憲法を制定し、宗教の自由が合法的に宣言されました。

その後も総会を重ね、1935 年には第 18 回総会が行われましたが、その間

に聖公会の組織は徐々に作られ完成していきました。

最初の総会に出席した日本人の聖職者はたった3人で、それも全員執事でした。1935年の総会に出席したのは主教10人、そのうち日本人は3人、司祭197人、執事30人のほか、伝道者67人、女性教役者132人で、彼らは全国254の教会で働いています。

第1回総会のときは4つの活動拠点があっただけで、教区組織はありませんでした。1894年に北東京、南東京、京都、大阪、熊本、函館の各〔伝道〕教区（注1）が作られました。1913年に中部〔伝道〕教区（注2）が作られ、1920年には東北〔伝道〕教区（注3）が北東京から分離しました。1922年の統計は、次の通りです。

受洗者（登録）	30,058 人
受洗者（現役）	20,238 人
寄付金総額	181,790.03 円

この時期に祈祷書と聖歌集の日本語訳が出ました。早くも1878年には3協会から派遣された15人の宣教師が、ウィリアムズ主教と香港のバードン主教の主導で会議を開き、「聖餐式」、「洗礼式」、「堅信礼」および「公会問答」を翻訳するための委員会を設立しました。これまでに翻訳されていたのは「早祷」、「晚祷」、「嘆願」だけでした。最終的に祈祷書の翻訳が完成して出版されたのは1883年でした。しかしイギリスとアメリカ双方の祈祷書の特徴を組み入れて最終的に公認された本が出されるまで、多くの議論が重ねられました。特に1891年の総会はこの問題に多くの時間と労力を傾け、その努力の成果としてついに1895年公認本が刊行されました。これは1915年に改訂され、今もこの本がすべての意図と目的に使われています。

この頃（1901年）、日本聖公会の統一された公認聖歌集が初めて発行されました。それまでは私的な聖歌やいろいろな聖歌を集めたものが使われていました。この聖歌集は1922年に改訂されて現在の「古今聖歌集」になりました。

第1回総会は母国の日本人を改宗させるための伝道協会を発足させました。この事業はまもなく拡大されて台湾と満州に住む日本人を含みました。この事業のために毎年、女性伝道補助会が集めた3,000円に加えて約10,000円が費やされています（335頁参照）。

自国聖公会による支援はすぐに注目を集め、この目的のために基金が創設されました。

1911 年までは按手候補者の養成は複数のミッションがばらばらに行っていましたが、この年これらの養成学校が合併して池袋の聖公会神学院が作られました。必要な資金はパン・アングリカン会議から贈られました。神学院には現在 27 人の学生が在籍し、存命卒業生は 152 人で、そのほとんどが積極的に聖務を果たしています。

発展期

1923 年 5 月に東京で開催された第 14 回総会で東京教区と大阪教区が設立され、日本人が主教に選出されました。東京教区はアメリカ人主教を持つ北東京教区〔地方部〕とイギリス人が指導している南東京教区〔地方部〕から分離し、大阪教区はイギリス人主教を持つ大阪教区〔地方部〕とアメリカ人主教を持つ京都教区〔地方部〕から分離しました。最初の大阪教区〔地方部〕の残余は神戸教区〔地方部〕と名前を変えて、引き続きイギリス人の指導下に置かれました。

1923 年 12 月、アメリカとイギリスの 2 つの母国聖公会を代表する主教が、東京は元田〔作之進〕師、大阪は名出〔保太郎〕師の 2 人の日本人被選主教を按手しました。それに先立つ 9 月、関東大震災が起これ、火災が聖公会を含む一切のものを壊滅しました。この突然の後退にもかかわらず、新しい東京教区の計画は予定通り進んだのです。

震災の廃墟から東京教区を建設することは途方もない仕事でした。そのことが、元田主教が 1928 年に早すぎた死を迎えた一因となったのは疑いありません。彼の後任は、松井〔米太郎〕師になり、現在の教区主教です。

以下に出来事の現在の傾向を示す事実と数字を掲げます。

1. 1923 年には東京教区と大阪教区の活発なキリスト教徒の総数は 6,489 人でした。その数は 1935 年までに 9,632 人に増えました。日本人のリーダーシップの下で 12 年間に 48 パーセント増加したのです。他の 8 教区〔地方部〕の活発なキリスト教徒は 1923 年の 13,737 人から 18,239 人と 33 パーセント増加しました。

これらの数字が示すのは次の 2 つのことです。第 1 に、聖公会の前進は大都市の方が急速であること。第 2 に、日本人主教を持つことにより一層の努

力が発揮されたようにみえること。

2. 聖公会の事業に対するキリスト教徒の寄付は、次の通りでした。

	東京・大阪教区	その他の教区〔地方部〕
1923 年	66,536.16 円	100,773.59 円
1935 年	76,252.81 円	121,130.69 円

これによると独立した日本人教区の場合は 15 パーセントの増加に対し、その他の教区〔地方部〕では 20 パーセントの増加となっています。その意味するところは、日本人が指導する 2 つの教区は、自給を達成するために特別の努力を払ったためにその資金力を使い尽くし、したがって以来寄付金の伸びはむしろ小さいということのようです。他方、一部古い教会の財政的困難と日本人の自給に向けた一貫した教育のために、外国から援助を受けている教区〔地方部〕では、寄付金の伸びは比較的大きくなっています。

注記：（写真解説の訳文）

- ・日本聖公会主教会のアメリカ人メンバー。C・S・ライフスナイダー主教（左）、は 1935 年から北東京〔地方部〕主教。先立つ 10 年は補佐主教であった。したがってアメリカ人グループの首席。ノーマン・H・ビンステッドは 1928 年に初代の東北〔地方部〕主教になった。シャーリー・H・ニコルズ主教（右）は 1926 年に京都〔地方部〕主教に聖別された。
- ・日本聖公会主教会のイギリス人メンバー。日本における首席主教はサミュエル・ヘーズレット主教（306 頁参照）。彼のイギリス人の同僚は、1935 年に九州〔地方部〕主教に聖別された J・C・マン主教（左）。バジル・シンプソン主教（中）は 1925 年から神戸〔地方部〕主教。ゴードン・ウォルシュ主教（右）は 1927 年から北海〔地方部〕道主教である。
- ・日本聖公会主教会の日本人メンバー。パウロ佐々木〔鎮次〕主教（左）は 1935 年から中部〔地方部〕主教で、カナダ聖公会が責任を持つ教区〔地方部〕のトップである。ヨハネ名出〔保太郎〕主教（中）は 1923 年から大阪〔教区〕主教で、日本人主教の首席である。ペテロ松井〔米太郎〕主教（右）は 1928 年に聖別された、第 2 代東京〔教区〕主教である。

（注 1）外国ミッション側からは「伝道教区」であるが、日本聖公会としては「地方部」。

（注 2）中部地方部。英国教会系の南東京地方部から分離。

(注 3) 東北地方部。米国聖公会系の北東京地方部から分離。

SANCTUARY

Nippon Sei Ko Kwai

Nobody is satisfied with the present condition of the world. We all want to have a better world to come. But in order to bring a better world everyone in the world must be filled with the spirit of our Lord Jesus Christ, and determined to offer the world to God.—TAKAHARU TAKAMATSU.

THANKSGIVING

FOR GOD'S GUIDANCE to this Church, particularly in its organization fifty years ago, and for his constant furthering help through the years. For clear evidences of an increasing spirit of self-support and self-government in the Church. For the opening of country districts to the Gospel message.

In the three American dioceses: North Tokyo gives thanks for the dedication of the chapel at St. Luke's Medical Center and the number of people already baptized and confirmed there.

Kyoto is thankful for a layman's personal interest and generosity in bearing all the expenses of a catechist in his home village; for manifest appreciation, even among non-Christians, of character-building achievements in St. Agnes' School; for the skill and devotion of the present staff at St. Barnabas' Hospital; for increased support from local non-Christian sources for the social work at the day nursery and at the Church of the Resurrection.

The Tohoku gives thanks for some advance in the many opportunities for rural work, especially at Isoyama.

INTERCESSIONS

THAT ALL NECESSARY material support for the Church's Mission may be promptly and gladly supplied. That new churches may be erected where needed.

That vacancies in the foreign staff may be filled; especially that a director may be found for St. Luke's International Medical Center and thus free the Bishop of the Tohoku, now acting director, to return to his diocese.

That the deep sense of spiritual need, felt by many in this land today, may have its perfect consummation in full discipleship to the Lord Jesus Christ.

That the content of the Church's teaching and the spirit of its ministry may lift the hearts of hearers above all national boundaries into the clear presence of Him who is Saviour of all.

—

THOU, WHO ART the very brightness of the glory of God, and the express image of his Person; cause the bright beams of thy light to fall upon those who are seeking the way to God. Grant that they may find thee, the Incarnate Son, and following thee may attain unto the light of life eternal. For the glory of thy Holy Name. Amen.

「世界の現状に満足している者は誰もいません。私たちはみなより良い世界が来ることを望んでいます。しかしより良い世界をもたらすためには、世界中の1人1人が我が主イエス・キリストの精神に満たされ、世界を神に捧げる決意をしなければなりません。」—高松孝治

感謝の祈り

この教会に対する、とりわけ50年前に設立されたときの神の導きに、そして長年にわたる一貫した助けに感謝します。教会における自給と自治の精神が増加していることの明らかな証しに感謝します。農村地区が福音のメッセージに対して開かれることに感謝します。

3つのアメリカ人〔伝道〕教区において：北東京〔伝道〕教区は、聖路加国際病院の礼拝堂の落成と、既にここで受洗および堅信を受けた多数の人々の献身に感謝します。

京都〔伝道〕教区は、故郷の村の伝道者のすべての費用を負担している一信徒の関心と寛大さに、平安高等女学校における人格陶冶の実績に対して非キリスト教徒の間でさえ下されている明白な評価に、聖バルナバ病院の現スタッフの技能と献身に、そして託児所と復活教会における社会事業に対する地元の非キリスト教徒からの支援の増加に感謝します。

東北〔伝道〕教区は、特に磯山を初めとする農村事業のための多くの機会で前進したことに対して感謝します。

とりなしの祈り

聖公会のミッションに対するすべての物資的支援が速やかに喜んで提供されますように。必要な所に新しい教会が建てられますように。

外国人スタッフの空席が埋められ、わけでも聖路加国際病院のために病院長が見つかり、それによって現在病院長代理を務めている東北〔伝道〕教区主教が自らの教区に戻れますように。

現在この国で多くの人々が感じている精神的必要の深い感覚が、全面的に主イエス・キリストの弟子となることによって完全に成就されますように。

聖公会の教えの内容とその牧会の精神が、それを聞く人々の心を国家のあ

らゆる境界を越えて万人の救い主である主の明らかな現前にもたらされますように。

神の栄光の明るさそのもの、神の人としての明らかな像よ、汝の光の明るい光線を神に至る道を探し求めている人々の上に注ぎたまえ。彼らが汝、人の子を見出し、汝に従って永遠の命の光に到達することを認めたまえ。神聖な御名の栄光のために。アーメン

注記：SM 誌 1937 年 8 月号によると、ジェームズ・チャップル夫妻とミス・C・G・ハイウッドは、定期休暇で、1937 年 6 月 29 日に「ヘイアン丸」で横浜を出航した（390 頁）。

THE SPIRIT OF MISSIONS

The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.



PRIMARILY an evangelistic Order, the Daughters of the King reaches out in many ways to stress and to promote the evangelistic message in various phases of the Church's work.

At the General Convention on Sunday evening, October 3, in Christ Church, Cincinnati, the Order has asked the Brotherhood of St. Andrew and the Church Army to unite with it for a mass meeting in the interest of evangelism which will stress the Forward Movement.

Through the junior division of the Order the younger members are coöperating with the Department of Religious Education of National Council and other youth groups of the Church in studying the message of the Church and how to interest others in exploring the needs of evangelism and the experience of the Christian way of life. The new *Junior Bulletin* emphasizes the evangelistic aspect of news, and the leader's page which goes out with the *Bulletin* suggests methods of training evangelists through the junior chapters. On October 2, Junior Day at the triennial meeting, an informal conference on their program of evangelism will be held.

Through the senior division the members, in addition to holding their own long-established Day of Prayer on All Saints' Day, are assisting, as members of the Woman's Auxiliary, in promoting the Day of Prayer on November 11. In most of the parishes where there are senior chapters Bible classes are promoted and the Christian principles thus gained are taken into discussions of social and missionary problems to enrich and encourage Christian action.

The monthly corporate communions of the Order, enriched by a study of prayer and a stress on personal service have meant more consecrated evangelists for service in other groups. In one instance, where a member was bedridden, the mem-

bers have been holding a monthly communion at her bedside in addition to that at the church.

In the Church's rural work, Daughters are rendering valuable evangelistic service with the isolated, forming their own committees for the work where necessary, or helping through other groups where these have been organized. Each year national representatives have been sent to the national rural conferences and rural evangelism is given a very definite place in the program of the Order.

"What wilt thou have me to do?" is the theme of the triennial meetings in Cincinnati next month, and the Order will be glad of suggestions from other Church groups as to ways in which it may help in promoting the work of their groups for the extension of the Kingdom.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X A DRAMATIC feature of the approaching National Convention of the Brotherhood will be the closing service on Tuesday evening, October 5, at which fourteen foreign nations and mission fields in which the Brotherhood is working will send greetings to the Brotherhood in this country. In addition to the United States, the Brotherhood has national or local organizations in Canada, England, Australia, New Zealand, Jamaica, Cuba, Mexico, Panama Canal Zone, Philippine Islands, Liberia, Japan, and China; and there is also a very effective work among the Sioux Indians in South Dakota.

Paul Rusch of St. Paul's University, Tokyo, will speak on The Call of a World Task. He will tell of the remarkable progress made by the Brotherhood in Japan and their challenging objective expressed in a Christian five-year plan.

Another outstanding feature of this convention will be the Corporate Communion at eight a.m. Sunday, October 3, of a thousand men and boys, including delegations invited by Bishop Hobson

THE NATIONAL COUNCIL

from all the parishes and missions of Southern Ohio, in addition to the Brotherhood convention delegates. After the service there will be a Fellowship Breakfast at the Masonic Temple, with an address by Charles P. Taft.

Full information about the convention may be obtained from Brotherhood headquarters.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.



WORK IN Charleston, South Carolina, has been carried on by successive organizations since 1818. The first in the field was the Charleston Marine Bible Society, to be followed by the Charleston Port Society. In 1826 the Ladies' Seamen's Friend Society opened a temperance boarding house for seamen, while in 1839 the Port Society undertook to establish a seamen's home. The year 1853 saw the gift by Miss Harriott Pinckney of a corner of her garden for a church for seamen, the trustees of this gift later incorporating as the Church of the Redeemer.

At a much later date, the Charleston Port Society and the Church of the Redeemer joined forces with the Bishop of South Carolina as chairman of a joint executive committee. Thus the Church of the Redeemer and the Harriott Pinckney Home for Seamen were erected. Through the influence of the late Bishop Guerry, this work became affiliated with the Seamen's Church Institute of America, the national society assuming part of the chaplain's salary.

This work as well as other affiliated Institutes and the national office were represented on the program of the Conference of the National Group of Seamen's Agencies recently held in Boston. Our part in this conference as a "pioneer in national coöperation" will be described in an early issue.

The Guild of St. Barnabas

The Rev. C. T. Walkley, D. D., *Chaplain-Gen.*
Ivoryton, Connecticut



THE REV. Charles Thomas Walkley, the Chaplain-General, has changed his address from Grace Church, Orange, New Jersey, to Ivoryton, Connecticut, where he can be reached easily by mail or by telephone. Miss Mary Marsena Clark continues as the Secretary-General with her address at Grace Church, Orange, New Jersey. Please address her for all information concerning the Guild.

WHEREVER THERE are two or three hospitals in a city there is a place for the Guild of St. Barnabas. It does not necessarily mean a large organization but it does afford a comfort and blessing to nurses themselves. This is an admirable way to keep the Church in touch with one of the fine professions of modern life and the nurses rejoice in this ministration where it can be had from rectors. No rector is too busy to have a share in this important bit of Christian service and the nursing profession. For further information address Dr. Walkley.

Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*
27 West 25th Street, New York, N. Y.



NATIONAL COUNCIL Church Mission of Help will be represented at General Convention and hopes to have the opportunity of welcoming all who are interested in Christian social service.

A new statement of policies drafted as a result of the recent McLean Conference at Peekskill (see August issue, page 398) will be distributed there. Beyond the definition of our in-take policy and applied principles, we are attempting to clarify the economic, social, and family conditions which are the background of most of the girls we try to help and to define the philosophy we bring to their problems.

127 1937 年 9 月号 聖徒アンデレ同胞会。462-463 頁。

訳出 462 頁右 21 行目～右下 6 行目まで。

レオン・C・パーマー、総主事

ペンシルヴェニア州フィラデルフィア、南 19 番街 202

間近に迫っている同胞会全国大会のドラマチックな目玉は、〔1937 年〕10 月 5 日火曜夜の閉会式だろう。同胞会が活躍している 15 の外国と宣教地からこの国の同胞会に挨拶が送られてくる。同胞会は合衆国のほかに、カナダ、イギリス、オーストラリア、ニュージーランド、ジャマイカ、キューバ、メキシコ、パナマ運河地帯、フィリピン諸島、リベリア、日本、中国に全国組織か地方組織を持っている。サウスダコタではスー族インディアンの間でも非常に効果的な活動を行っている。

立教大学のポール・ラッシュが、世界任務の召命について語る予定である。彼は日本の同胞会によってなされている注目すべき進展と、キリスト教 5 か年計画に表された彼らの野心的な目標について述べる。

注記：SM 誌 1937 年 9 月号によると、シャーリー・H・ニコルズ主教夫妻は、定期休暇と米国聖公会総会出席のため、1937 年 7 月 15 日に「ジェネラル・リー」号で神戸を出航し、7 月 31 日にサンフランシスコに到着した（454 頁）。

THE SPIRIT OF MISSIONS

of these which we can anticipate is the necessity in some cases for a Church to choose between, on the one hand, entering into a unity with other communions within the same national boundary, and, on the other hand, maintaining connections with other Churches of its own order throughout the world. There is much to be said for each alternative. But even in the nationally constituted Churches a sense of ecumenical relationship is imperative, or else it would be fraught with real dangers to the cause of true ecumenicity. Wise provision and a due sense of historical continuity may make such a disjunction only apparent.

Edinburgh discussed many problems and faced courageously many issues, some of which were delicate and permitted no summary dismissal. Remarkable as were

the agreements which the Churches could reach, it was even more remarkable that the four hundred delegates could sit side by side and in the course of the conference discover they had already possessed so large a degree of real Christian unity and traveled together so near to the goal of Church unity. At the close of the conference, the Archbishop of York led the delegates in this prayer:

We give thanks that we have been brought into a fellowship of thought and prayer; for all that we have learned in our fellowship; for prejudices overcome; misunderstanding removed; sympathies enlarged; insight deepened; and for all advance that has been made towards a common mind. We pray that Christians everywhere may be led to seek diligently for ways of manifesting in outward and visible form the unity of heart and spirit which has been granted to us.

Japanese Church Thanks Church in America

ON BEHALF of the Nippon Sei Ko Kwai, which on April 28-30 celebrated the fiftieth anniversary of its foundation as an autonomous branch of the Anglican Communion (see July issue), I have been charged to send you our heartfelt thanks for the many years of help and support which has made possible the building up and establishment of our Church in Japan. The loving care which the American Church has always shown in the growth and strengthening of the Japanese Church, the splendid men and women who have come from America to live our life and share our trials, and the material support which has never failed in times of prosperity and in times of trouble are not things which can be lightly spoken of or adequately acknowledged. They are visible signs of the spirit of Christ which more than words teaches us the meaning of the Kingdom of God in which all men are one family.

The Nippon Sei Ko Kwai thanks you also for the many messages of good will sent to it on its fiftieth anniversary, and above all for the personal delegates, Bishop Tucker, who has such intimate ties with us, the Rev. S. Yamasaki, and the presence of the Rev. Granville Williams, S.S.J.E.

We know how useless it is to try to find any way in which to thank you for all you have done. But as a small token of what we feel, it was decided to divide the offerings at festival services marking the fifty years of our existence between the missionary societies through whose efforts our Church today has come to such vigorous growth.

Under God's gracious hand you have been inspired to share with us the message of the Gospel of Christ. Our hearts tremble with gratitude, but we are strong enough to dare hope that the years to come will be full of adventure for Christ, and that we shall go from strength to strength till His Kingdom shall stretch over all the world "as the waters cover the sea."—P. C. DAITO, *Chairman, Central Committee, Fiftieth Anniversary Celebration, Nippon Sei Ko Kwai.*

128 1937 年 10 月号 日本聖公会が米国聖公会に感謝。474 頁。

訳出 474 頁枠内〔全文〕。

アングリカン・コミュニオンの自立的な支部として設立されて 50 周年を迎え〔1937 年〕4 月 28 日から 30 日まで記念式典（6 月号参照）を行った日本聖公会を代表して、私があなたがたに日本における聖公会の形成と設立を可能にした多年にわたる支援と協力に対する心からの感謝の念を伝えることになりました。米国聖公会が日本聖公会の成長と強化のために常に示した愛情溢れる配慮、アメリカから来て日本に住み、私たちと試練を分かち合った素晴らしい男女、そして隆盛の時も困難な時も決して絶えることのなかった物的支援は、軽々しく口にできるものではなく、十分に感謝しきれるものでもありません。それらはキリストの精神の目に見える印であり、それは万人が 1 つの家族になる神の国の意味を言葉よりも雄弁に私たちに教えます。

日本聖公会はまた、その 50 周年記念に送られた多くの善意のメッセージに、とりわけ私たちと非常につながりの深いタッカー主教と S・山崎師の派遣および聖ヨハネ修士会グランヴィル・ウィリアムズ師の出席にも感謝します。

私たちは、あなたがたがして下さったすべてのことに感謝する方法をさがそうとしても無意味だということを知っています。しかし私たちの気持のささやかな印として、50 周年記念祝賀会で集めた献金を、今日の聖公会がこのように力強い成長を遂げるまで尽力した伝道協会の間で分けることに決定しました。

神の慈悲深い手により、あなたがたはキリストの福音のメッセージを私たちに伝えるよう鼓舞されました。私たちの心は感謝の念で震える一方、私たちはキリストのための冒険に満ちる歳月が到来することを期待するほど強く、そしてキリストの王国が「海をおおう水のように」世界中に広がるまですます強くならねばならないと念じています。

ペテロ・大藤鑄三郎、日本聖公会 50 周年記念式典中央委員会議長。

注記：SM 誌 1937 年 10 月号によると、新任のミス・エリザベス・ロジャーズ（Elizabeth Rogers）は、1937 年 9 月 10 日に「タツタ丸」でサンフランシスコから出航した。ミス・E・W・ガーディナーは、定期休暇のため 1937 年 8 月 16 日に「ジェネラル・リー」号で横浜から出航し、9 月 1 日にサンフランシスコに到

着した。東北地方部主教 N・S・ビンステッド夫妻は、定期休暇と総会出席のため、1937 年 9 月 15 日に横浜から「アサマ」丸で出航した（504 頁）。彼らは 1937 年 12 月 15 日にニューヨークから「クイーン・メアリー」号で英国に出航した（SM 誌 1938 年 1 月号、36 頁）。

Missionary Spirit Permeates Convention

Unified determination to support and advance the Church's Mission marks Cincinnati gathering. Bishop Tucker named Presiding Bishop

BISHOP PERRY in a greeting to the Church on the eve of General Convention reminded us that "every Christian convention from the first one in Jerusalem until now has been missionary in its purpose . . . all have as their aim the winning of the world for Christ." The General Convention which met last month in Cincinnati realized this purpose in a magnificent degree. Probably no General Convention since those memorable ones of 1916 and 1919 has faced the missionary task so courageously and planned so solidly for the advance of Christ's Kingdom during the triennium just ahead, as did the Cincinnati meeting. From the spectacular opening service in the great stadium of the University of Cincinnati to the deeply solemn closing service in Christ Church at which the Pastoral Letter was read, through the great mass meetings which night after night crowded the Taft Auditorium with alert Churchmen and women, the Drama of Missions which thrice thrilled packed houses, the countless missionary teas and other meetings, as well as the legislative sessions of the House of Bishops and the House of Deputies, there was evident a unified determination to prosecute the Church's Mission as has been hardly equalled in this generation.

The keystone to this achievement was the election of the Rt. Rev. Henry St. George Tucker, Bishop of Virginia, as Presiding Bishop under canons modified and strengthened to make the Presiding Bishop the leader of the missionary life of the Church.

The experiment in the administration of the national life of the Church inaugurated by the General Convention at Atlantic City in 1934 was terminated at Cincinnati. This experiment which separated the Presiding Bishop from the

active administrative and executive leadership of the threefold Mission of the Church was abandoned and the situation obtaining prior to 1934 was resumed with certain modifications which experience had indicated were desirable. The changes recommended by the Joint Commission on the Status of the Presiding Bishop and the Joint Commission to Evaluate the Work of the National Council and now enacted into canon provide that:

1. The Presiding Bishop shall be President of National Council.
2. The term of the Presiding Bishop shall extend to the first of January following the General Convention after he has reached the age of sixty-eight years.
3. The Presiding Bishop shall make such arrangements for the administration of his diocese as to enable him to fulfill his duties as Presiding Bishop.

The election by the House of Bishops and its immediate unanimous confirmation by the House of Deputies of Bishop Tucker, is an index to the reality of Convention's determination to prosecute vigorously the missionary work of the Church. Bishop Tucker who will succeed Bishop Perry as Presiding Bishop on January 1, long has been a conspicuous figure in the missionary life of the Church. In a statement, immediately following his election, he declared that the promotion of this cause in obedience to Christ's command would be the one single purpose of his administration. Bishop Tucker is a member of a distinguished Virginia family which has provided many notable leaders in the life of the Church in America. His father was the Rt. Rev. Beverley Dandridge Tucker, for long years the Bishop of Southern Virginia. A brother, the Rev. Beverley Dandridge Tucker, Jr., is rector of St. Paul's Church in Richmond. Two other brothers serve

MISSIONARY SPIRIT PERMEATES CONVENTION

the Church in China while a sister is the wife of the Rev. Luke M. White, rector of St. Luke's Church, Montclair, New Jersey.

The Presiding Bishop-elect was born in Warsaw, Virginia, July 16, 1874. Being sixty-three years old he will complete two trienniums before the age of sixty-eight compels his retirement on January first following General Convention of 1943. Bishop Tucker is a graduate of the University of Virginia, and after courses at the Virginia Theological Seminary, Alexandria, was ordained in 1899. He immediately volunteered for service in Japan, where he was stationed at Sendai and Hirosaki and served ten years as president of St. Paul's University, Tokyo, before his election in 1912 as Missionary Bishop of Kyoto. During the World War he was a Major in the A.E.F. and conducted Red Cross work in Siberia, being in charge there of civilian refugees. In 1923 Bishop Tucker resigned his missionary jurisdiction, returned to the United States and succeeded his brother, the Rev. Beverley Dandridge Tucker, Jr., as Professor of Theology in the Virginia Theological Seminary. He was elected Bishop Coadjutor of Virginia in May, 1926, and a year later, upon the death of the Rt. Rev. William Cabell Brown became Bishop of the diocese. Long a member of National Council, Bishop Tucker has been conspicuous for service along missionary and educational lines. Last spring he visited Japan as the official representative of the Church in America at the fiftieth anniversary of the Nippon Sei Ko Kwai (see *THE SPIRIT OF MISSIONS*, July 1937). As *THE SPIRIT OF MISSIONS* goes to press he is in Chicago delivering the Hale Lectures for 1937 on the Church in Japan.

NEW MISSIONARY BISHOPS

THREE MISSIONARY Bishops were elected by the House of Bishops, and confirmed by the House of Deputies, in each instance the elevation of a worker long experienced in the field. Those elected are: the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow, to be-

come Bishop of Hankow, succeeding the Rt. Rev. Logan H. Roots, resigned; the Rev. William Payne Roberts, since 1914, a missionary in Nanking, China, to be Bishop of Shanghai, succeeding the Rt. Rev. Frederick R. Graves, resigned; and the Rev. Robert F. Wilner, former missionary in China, and since 1928 in the Philippine Islands to be Suffragan Bishop of the Philippine Islands.

Bishop Gilman was born in North Platte, Nebraska, in August, 1878; was educated at the University of Nebraska and the Philadelphia Divinity School. After short service, while a deacon in Wyoming, he volunteered in 1902 for China, where he has spent his entire subsequent ministry. Active in the educational phases of the Church's work, he was president of Boone University from 1917 to 1924, and was acting president of Central China College, of which Boone is a part, from 1924 to 1929. He was consecrated Suffragan Bishop on March 4, 1925 in St. Paul's Cathedral, Hankow. The consecrators at the impressive service which was entirely in Chinese, were the Bishops of Shanghai, Anking, Hankow, and North China, and the Chinese Assistant Bishop of Chekiang.

Bishop Gilman has been at his post in China during many of the major crises through which that land has passed in recent years, including the Revolution of 1911 and the siege of Wuchang in 1926 during the Communist disturbances of that time. Bishop Gilman who is an accomplished Chinese scholar, a former secretary of the Church Literary Commission, a former editor of the *Chinese Churchman*, succeeds to the bishopric of Hankow at once, the resignation of Bishop Roots taking effect upon its acceptance by the House of Bishops.

The Bishop-elect of Shanghai, Mr. Roberts, was nominated last spring by the Synod of the Chinese Church. Born at Summerdale, Virginia, he spent most of his boyhood in Garden City, Long Island, graduated from Yale in 1909, attended Union Theological Seminary and the Episcopal Theological School from which he graduated in 1914. He went to

129 1937 年 11 月号 伝道精神が米国聖公会総会に浸透する。聖公会のミッションを支援および推進することへの一致した決意が〔米国聖公会〕シンシナティ総会を際立たせた。タッカー主教が総裁主教に任命される。519-521 頁。

訳出 519 頁 1 行目～521 頁左下 9 行目まで。

総会前夜、ペリー主教は聖公会への挨拶で我々に次のことを思い起こさせた。「すべてのキリスト教会議はエルサレムの第 1 回から今日に至るまで伝道を目的としていました。…それらすべての目標はキリストのために世界を勝ち取ることです。」先月シンシナティで開催された総会はこの目的を見事なまでに実現した。1916 年と 1919 年の記憶に残る総会以来、今回のシンシナティ会議ほど伝道の課題にこれほど勇敢に向き合い、今後 3 年間におけるキリストの王国の前進のためにしっかり計画した総会はなかった。シンシナティ大学の広い競技場で行われた壮麗な開会式から、キリスト教会で行われ主教教書が朗読された非常に荘厳な閉会式まで、毎晩タフト講堂を活発な男女の聖公会員で満員にした大集会、大入りの観客を 3 倍感動させた伝道劇、数えきれないほどの伝道ティーパーティーやその他のミーティング、そして主教会と代議員会の議決会議を通して、聖公会のミッションを推し進めることへの一致した決意が、近年ほとんど例を見ないほど鮮明になった。

この成果の要となったのは、総裁主教を聖公会の伝道生活のリーダーとすべく修正強化された法規の下で、ヴァージニア主教ヘンリー・セント・ジョージ・タッカー師が総裁主教に選出されたことである。

1934 年にアトランタ総会によって開始された、聖公会の国内生活の運営管理に関する実験は、シンシナティで終了した。総裁主教を聖公会の三重の使命における管理執行の能動的リーダーシップから分離する実験は放棄されて、1934 年前に確立していた状況が、経験上望ましいと思われる一定の修正を伴って再開された。総裁主教の身分に関する合同委員会と、全国協議会の事業の評価に関する合同委員会によって勧告され、現在法規に盛り込まれた変更は、次の通り規定する。

1. 総裁主教は全国協議会の総理とする。
2. 総裁主教の任期は、年齢が 68 歳に達した後の総会に続く 1 月 1 日までとする。

3. 総裁主教は、総裁主教としての職務を全うできるようにその教区の運営管理を調整するものとする。

主教会によるタッカー主教の選出と、その直後に行われた代議員会による全会一致の確認は、聖公会の伝道事業を強力に遂行しようという総会の決意の固さを示すものである。1月1日をもってペリー主教の後任として総裁主教となるタッカー主教は、聖公会の伝道生活において長年注目を集めてきた人物である。選出された直後に発表した声明のなかで、彼はキリストの命令に従うこの大義を推し進めることが、彼の運営管理の唯一の目的であると述べた。タッカー主教は、米国聖公会生活で多くの著名なリーダーを輩出してきたヴァージニアの名門の出である。父親は長年南ヴァージニア主教を務めたバーバリー・ダンドリッジ・タッカー師である。兄バーバリー・ダンドリッジ・タッカー・ジュニア師は、リッチモンドの聖パウロ教会の牧師である。他の2人の兄弟は中国の聖公会で奉仕しており、姉妹はニュージャージー州モントクレアの聖ルカ教会の牧師ルーク・M・ホワイト師の妻である。

被選総裁主教は1874年7月16日ヴァージニア州ワルソーで生まれた。現在63歳なので68歳に達した後1943年の総会に続く1月1日まで2期務めることになる。タッカー主教はヴァージニア大学の卒業生で、アレクサンドリアのヴァージニア神学校で学んだ後、1899年に聖職に就いた。彼は直ちに日本での奉仕を志願し、仙台と弘前に配属された後、1912年に京都〔伝道〕教区主教に選出されるまで立教大学の総理を10年務めた。世界大戦中はアメリカ遠征軍の少佐で、シベリアで赤十字活動を行い、そこで民間難民を担当した。1923年、タッカー主教は彼の伝道管轄区を辞任して、合衆国に帰国し、兄のバーバリー・ダンドリッジ・タッカー・ジュニア師の後任としてヴァージニア神学校の神学教授となった。1926年5月にヴァージニア補佐主教に選出され、それから1年後にウィリアム・キャベル・ブラウン主教の他界後、教区の主教となった。タッカー主教は長年全国協議会のメンバーを務め、伝道および教育政策における奉仕で注目を集めてきた。昨年春、日本聖公会の設立50周年の際には米国聖公会を代表して日本を訪れた(『スピリット・オブ・ミSSIONズ』1937年7月号参照)。本号が出る頃は、彼はシカゴで1937年のヘイル講演を日本における聖公会のテーマで行っているだろう。

* The Sanctuary

It must be terribly difficult to be a missionary in Japan this year.—A letter from China.

WE SHALL HAVE to endure, perhaps, a time of reticence, a curtain of unspoken thoughts, between the missionaries in Japan and ourselves while they are not wholly free to write or speak, but no such curtain hinders the free access of our prayers. This month let us remember especially the missionaries and people of Japan, and the Japanese clergy and missions in the United States.

The Bishops in the three American districts which form part of the Japanese Church are: Bishop Reifsnider, North Tokyo, suffragan, 1924, diocesan, 1935; Bishop Nichols, Kyoto, 1926; Bishop Binsted, Tohoku, 1928.

Of the other foreign clergy, North Tokyo has three under National Council appointment: Charles Evans, in Japan since 1894; Harold Spackman, at St. Paul's University; Lawrence Rose, Central Theological School; also in this district are Fathers Morse and Viall, S.S.J.E. Kyoto has: James J. Chapman, 1899; Hubard Lloyd, returning in February after furlough; Kenneth Morris and Reynolds Shaw; working under Bishop Naide in Osaka is P. A. Smith, 1912. For the Tohoku there are three young clergy, William Draper of Sendai, Hunter Lewis, Koriyama, and Frank Moss, Jr., Yonezawa, the two latter now on furlough.

Especially in one's sympathies at this time are the Japanese clergy; some are with the army in China. There are eighty on the staff of the three dioceses, some of whom have had long years of service. There are also many Japanese lay workers, physicians, nurses, teachers.

The foreign laymen are teachers at St. Paul's University: Karl Branstad, Ernest Foote, J. E. Fowler, Douglas Overton, Paul Rusch, Walker Scott. Dr. Frank Jones is at St. Barnabas' Hospital, Osaka.

Dr. Mabel Elliott is at St. Luke's Medical Center, Tokyo. Others at St. Luke's are Ruth Barbour, Ella Foerstel, Ernestine Gardiner, Jeannette Hubbard, Christine Nuno, Augusta Peters, Helen Pond, Mabel Schaeffer, Helen Shipps, Mrs. David St. John, Sarah White, Eleanor Heckelman. Anna Van Kirk and Mabel Houle are at St. Barnabas' Hospital, Osaka. Gertrude Wellington is in Tokyo, and Mary Nettleton at Kusatsu.

Evangelistic workers: Louisa Boyd, Kawagoe; Elizabeth Dickson, Nara; Deaconess Ranson, Isoyama; Helen Skiles, Kyoto; Gladys Spencer, Aomori.

Teachers: Gladys Gray, Dorothy Hittle, Bernice Jansen, Sendai; Gertrude Heywood, Edna Murray, Elizabeth Rogers, Tokyo; Thora Johnson, Gertrude Sumners, Hallie Williams, Kyoto; Margaret Hester, Nara; Nellie McKim, Tochigi.

Treasurers and secretaries: Helen Boyle, Sendai; Edith Foote, Mrs. J. M. Oglesby, Kyoto; Ruth Burnside, Helen Lade, Tokyo.

Each one has, beyond her profession and the special responsibility that Church work bestows, the added burden of situations determined by war.

We beseech thee, O Lord our God, to set the peace of heaven within the hearts of men, that it may bind the nations also in a covenant which cannot be broken; through Jesus Christ our Lord. Amen.

130 1938 年 2 月号 聖域。「今年日本で宣教師であることは恐ろしく困難であるに違いない」—中国からの手紙。76 頁。

訳出 76 頁〔全文〕。

日本にいる宣教師たちが完全に自由に書いたり話したりできない間、ことによると彼らと私たち自身の間で寡黙の時を、語られない思考の仕切りを耐えねばならなくなるかもしれませんが、そのような仕切りも私たちの祈りが届く自由を妨げることはできません。今月は特に宣教師と日本の人々、合衆国にいる日本人聖職者とミッションを思い出しましょう。

日本聖公会の一部をなしている 3 つのアメリカ人伝道教区の主教は、ライフスナイダー主教（北東京、1924 年補佐主教、1935 年〔伝道〕教区主教）、ニコルズ主教（京都、1926 年）、ビンステッド主教（東北、1928 年）です。

その他の外国人聖職者のうち、北東京には全国協議会が任命した 3 人、1894 年から日本にいるチャールズ・エヴァンズ師、立教大学のハロルド・スパックマン、聖公会神学院のローレンス・ローズがいます。この伝道教区には聖ヨハネ修士会のモース司祭とヴァイアル司祭もいます。京都にはジェームズ・J・チャップマン（1899 年）、一時帰休後 2 月に戻るハバード・ロイド、ケネス・モリスとレイノルズ・ショーがいます。大阪の名出〔保太郎〕主教の下で働いているのは P・A・スミス（1912 年）です。東北には 3 人の若い聖職者、ウィリアム・ドレイパー（仙台）、ハンター・ルイス（郡山）、フランク・モス・ジュニア（米沢）がおり、最後の 2 人は現在一時帰休しています。

この時期に特に共感を呼ぶのは日本人聖職者です。何人かは兵役で中国にいます。3 つの教区に 80 人が奉職しており、一部は長年奉仕しています。日本人信徒の教役者、医師、看護婦、教師もたくさんいます。

外国人信徒の立教大学教員は、カール・ブランスタッド、アーネスト・フート、J・E・ファウラー、ダグラス・オーヴァートン、ボール・ラッシュ、ウォーカー・スコットです。フランク・ジョーンズ医師は大阪の聖バルナバ病院に務めています。

マーベル・エリオット医師は聖路加国際病院で奉仕しています。聖路加国際病院のその他のスタッフに、ルース・バーバー、エラ・フォーステル、アーネステイン・ガーディナー、ジャネット・ハバード、クリスティーン・スノ、オーガスタ・ピーターズ、ヘレン・ポンド、マーベル・シェー

ファー、ヘレン・シップス、ミセス・デイヴィッド・セント・ジョン、サラ・ホワイト、エリナー・ヘッケルマンがいます。アンナ・ヴァン・カークとマーベル・ホウルは大阪の聖バルナバ病院に勤務しています。ガートルード・ウェリントンは東京、メアリー・ネトルトンは草津にいます。

伝道教役者：ルーサー・ボイド（川越）、エリザベス・ディクソン（奈良）、女性執事ランソン（磯山）、ヘレン・スカイルズ（京都）、グラディーズ・スペンサー（青森）。

教師：グラディーズ・ 그레이、ドロシー・ヒトル、バーニス・ジャンセン（以上仙台）、ガートルード・ヘイウッド、エドナ・マレー、エリザベス・ロジャーズ（以上東京）、ソーラ・ジョンソン、ガートルード・サマーズ、ハリー・ウィリアムズ（以上京都）、マーガレット・ヘスター（奈良）、ネリー・マキム（栃木）。

会計と主事：ヘレン・ボイル（仙台）、エディス・フート、ミセス・J・M・オグレスビー（以上京都）、ルース・バーンサイド、ヘレン・レイド（以上東京）。

上に挙げた1人1人がそれぞれの専門職と聖公会の事業によって課される責任に加えて、戦争によって決定された状況の重荷を背負っています。

「主よ、わが神よ、人々の心のなかに天の平和をもたらしますよう、その平和が破ることのできない契約において国々をも結び付けますよう、わが主イエス・キリストを通してお導きください。アーメン」

注記：SM 誌 1938 年 3 月号によると、シャーリー・H・ニコルズ京都地方部主教と、ミス・ヘイウッドとミス・アーネステイン・W・ガーディナー（Ernestine W. Gardiner）は、定期休暇後、1938 年 2 月 3 日にサンフランシスコから「タイヨウ」丸で出航した（138 頁）。SM 誌 1938 年 3 月号によると、ニコルズ夫妻は 1938 年 2 月 23 日に神戸に到着、ヘイウッドとガーディナーも同日横浜に到着した。ポール・ラッシュは自費で米国訪問後、1938 年 3 月 4 日にシアトルから「氷川丸」で出航し、横浜に 3 月 14 日に到着した（182 頁）。

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READ A BOOK—*Former missionary in Japan, the Rev. A. W. Cooke, recommends Bishop Tucker's recently published Hale Lectures on Church in Japan as of particular significance*

The Rev. A. W. Cooke, our guest commentator this month, the rector of Christ Church, Springfield, Ohio, was for about twenty years a missionary in Japan. During this period he was the first missionary in Wakamatsu; priest-in-charge of Christ Church, Sendai, and St. Paul's Mission, Morioka, all in the present Diocese of Tohoku; and professor in Trinity Divinity School and its successor, Central Theological College, Tokyo. His years in Tokyo partly coincided with the years of Bishop Tucker's service as head of St. Paul's there. He is the author of *Kikkon-Rikon (Marriage and Divorce)* published in 1908, and *Sacraments and Society* issued in 1924.

THE PUBLICATION of Bishop Tucker's *Hale Lectures** just at this juncture seems particularly timely and significant. In the midst of a conflict which has alienated much of our sympathy from Japan and which must inevitably have raised many doubts as to the effectiveness of Christian missionary activity in that country or the justification for it, comes this cogent *apologia* for the work of the Episcopal Church in Japan.

Here is a book that anyone may well read, with much profit. It is not what one would call "summer reading" but it does capture one's interest at once. It is both a compendium of Japanese history, secular and religious, and an account of the spread of Christianity in the Sunrise Kingdom from its first introduction down to the year 1937. More than this, and rather unexpectedly, it sets forth a philosophy of missionary method and sounds a ringing challenge to our Church to prove that our own Christian faith and practice are worthy of export.

The book of some two hundred pages contains a minimum of confusing details with a maximum of explanation and interpretation which flow out of a wealth of experience, sympathy, and conviction. There are few names and dates, only the

most significant ones being given. Even the name of the Emperor Meiji is not mentioned, nor his Rescript on Education, but the influence of both is evident in the narrative of transition and reform. The histories of Brinkley, Carey, and Murdock are epitomized in a masterly simplicity and the development of Greater Vehicle Buddhism in Japan from its Indian and Chinese sources is revealed through a discussion of its influence on the life of the Japanese.

The foundations of their peculiarly national character are traced to the influences of Bushido, which is the fruit of the Way of the Gods (Shinto), and the alien philosophy of Confucius.

Beginning with the background in the secular history of the Empire and the "first" introduction of Christianity about the middle of the sixteenth century, the third chapter goes on to cover the "period of seclusion." Such a topical treatment leads to occasional breaks in the chronological sequence, but from the reintroduction of Christianity in 1859 (chapter 4) the narrative is continuous. The entry of the several Protestant Missions is briefly recounted but the principal interest here is in the pioneering of our own Church and the ultimate organization of the Nippon Sei Ko Kwai in 1887 (chapter 6). Two of the remaining chapters are given to the growth and development of the national Church and the last chapter sets forth our duty and continuing responsibility to cooperate with our spiritual offspring even after it reaches the status of a spiritually autonomous branch of the Catholic Church.

The purpose and general plan of the book may be gathered from a few quotations:

The Japanese Church is one of the products of the revival of missionary activity in the nineteenth century. The significance of that revival can be understood only when

**The History of the Episcopal Church in Japan* by the Rt. Rev. H. St. George Tucker (New York, Scribners, \$2).

it is viewed in its relationship to the process of expansion on the part of the Christian nations of Europe, which . . . had by the end of the nineteenth century extended the influence of European civilization into every part of the non-Christian world. (p. 2.) . . . When the barriers were broken down and the new influences began pouring in, an amazing transformation ensued, which proved to be the fullness of the time for the proclamation of the Gospel to the Japanese people. The pre-Christian history of Japan must be briefly surveyed in order to appreciate the character of the *preparatio evangelii* which God effected through it. (p. 3.) . . . In the Christianization of a country which like Japan . . . has its own deeply rooted spiritual, moral, and cultural characteristics, three stages can be distinguished. At first the work is largely carried on, supported, and controlled by missions from outside. . . . The purpose of this book has been to give a summary historical sketch of the first stage and to indicate to what extent its twofold objective has been attained. (pp. 192-3.)

The suppression of Christianity in the seventeenth century, after the conversion of approximately one-tenth of the population, was due solely to political expediency but this

created among a people not nationally intolerant a deep-seated repugnance to Christianity which persisted as a fixed national characteristic for over two centuries. (p. 49.)

The restraint displayed by the first missionaries, their willingness to wait for an opportunity which they felt was surely coming, not only enabled them to pass through a very difficult period without serious conflict, but also was a very real factor in allaying the suspicion of the Japanese in regard to Christianity. (p. 99.)

The fact that the author himself was the head of St. Paul's School in Tokyo from 1903 to 1912, during the difficult period of anti-foreign reaction in which the college department was organized, is

characteristically glossed over. (cf. pp. 149, 151.)

I think it was Pearl Buck who pointed out the significant fact that Japan has borrowed from the West all the perfected machines of destruction without appropriating the Spirit that can restrain their ruthless employment. And Bishop Tucker thinks that Western influence came near to destroying even the religious faith Japan already had. He says:

If it had not been for positive missionary effort on the part of the Christian Church, it is probable that the effect produced upon Japan by her contact with the West would have been destructive rather than helpful. (p. 70.) . . .

Severe injury, however, was caused to the moral prestige of Christianity by the World War. This was not immediately apparent but if the progress of the Christian cause during the past fifteen years has been less than was anticipated, it may at least be partly explained by the lessening of the respect felt by the Japanese for Christian civilization after the World War. (p. 168-9.) . . . Insofar, however, as there has been any slowing up of evangelistic effort, the explanation is to be sought in changes in conditions rather than in any general deterioration of interest in the progress of the Christian cause. (p. 178.)

Among the many soils in which the Christian seed has been planted there is none which has given better promise of a useful harvest than does the *Yamato-damashii*, the soul of Japan. . . . The national spirit is at the moment expressing itself in an extreme form which accentuates the difficulty of making a satisfactory adjustment. For the time being, therefore, we should not be disappointed if no great progress is made in evangelistic work. The real opportunity will come when the present tension between nationalism and Christianity has been somewhat relaxed. . . . In the meanwhile the Church can be usefully occupied in preparing itself to embrace the opportunity when it comes. (pp. 179-80.)

1 1 1

For your study of India, there is ready now *India: A Guide for Leaders of Adult Groups* (twenty-five cents); *An India Packet* containing the Leaders Guide, *Fun and Festival in India*, *The Anglican Communion in India*, *Prayers for India*, and various other useful leaflets (thirty-five cents); *India and the Christian Movement* by the Bishop of Dornakal with a Foreword to this American edition by John Wilson Wood (twenty-five cents); and *Dornakal's Bishop: A Sketch of V. S. Azariah* by F. F. Gledstone (Free). Order from Church Missions House Book Store, 281 Fourth Avenue, New York

- 131 1938 年 10 月号 本を読み―元日本宣教師の A・W・クック師は、
タッカー主教の最近出版された『日本聖公会に関するヘイル講演集』
を特に重要な読み物として推薦する。367-368 頁。
訳出 367 頁 1 行目～368 頁上段〔全文〕。

「今月ゲストコメンテーターとして迎えるオハイオ州スプリングフィールドのキリスト教会牧師 A・W・クック師は、約 20 年間日本で宣教師をしていた。この任期中に彼は若松で最初の宣教師、仙台の基督教会と盛岡の聖パウロミッション（以上すべて現在の東北地方部）を担当する司祭、そして三一神学校とその後継の聖公会神学院の教授を歴任した。東京で務めた期間には、タッカー主教が東京の立教学院の総理であった時期と一部重なっている。著書に『結婚と離婚』（1908 年）と『サクラメントと社会』（1924 年）がある。」

この重大な時期にタッカー主教の『ヘイル講演集』* が出版されたことは、非常に時宜にかなない意義深いことと思われる。対立が私たちの共感を日本から遠ざけ、必然的にキリスト教伝道活動の効果やその根拠に関して多くの疑いを生じさせている最中、この日本における聖公会の事業に対する説得力のある「弁明」が現れたのである。

これは誰にも読め、非常に得るところが多い本である。それは“夏休みの読書”と呼ぶようなものではなく、たちまち読者の関心をとらえる。それは日本の世俗と宗教の歴史の概要であると同時に、日出ずる国におけるキリスト教の拡大の過程をその導入から 1937 年まで説明したものである。それ以上にこの本は、どちらかと言えば思いがけず、伝道方法の哲学を示しており、私たち自身のキリスト教の信仰と実践が国外に持ち出す価値があることを証明するよう聖公会にあからさまに挑んでいるようにみえる。

およそ 200 頁の本は分かりにくい詳細を最小限にとどめ、豊富な経験と共感と確信から出た説明と解釈によって占められている。名前や日付は、最も重要なものについてしか挙げられていない。明治天皇の名前やその教育勅語すら言及されていないが、両者の影響は変遷と改革について物語るなかで

* 「H・セント・ジョージ・タッカー師による『日本における聖公会の歴史』（ニューヨーク、スクリブナー、2 ドル）」

明白になる。ブリンクリーやキャリーやマードックの歴史は見事に簡明に要約され、インドと中国から日本に伝わった大乘仏教の発展は、それが日本人の生活に及ぼす影響に関する議論を通して明らかにされる。

日本人特有の国民性の基礎を武士道の影響に遡り、これはまた神道と外国の哲学である儒教の結実である。

第3章は帝国の世俗史の背景と、およそ16世紀半ばキリスト教の“最初の”導入から始まり“鎖国時代”まで扱う。このように話題中心に扱われているためにときに年代記的な連続性が途切れることがあるが、1859年キリスト教の再導入（第4章）から物語は連続している。いくつかのプロテスタント系ミッションの開始についても簡単に述べられているが、ここでの主要な関心は聖公会の先駆的活動と1887年日本聖公会の最終的な組織化にある（第6章）。残りの章の2つは現地人教会の成長と発展に当てられ、最後の章は、日本聖公会が公会の精神的に自立した支部の身分に到達した後であっても、私たちの精神的な子孫との協力に対する私たちの義務と継続的な責任を規定している。

この本の目的と全体的な構成はいくつかの引用文から把握されよう。

日本聖公会は19世紀に行われた伝道活動の復活の成果の1つです。この復活の重要性の理解が可能なのは、ヨーロッパのキリスト教国家の拡張のプロセスと関係づけてみることによってのみ可能です。…これらのキリスト教国家は19世紀末までにヨーロッパ文明の影響を非キリスト教世界の隅々まで拡張しました（2頁）。…障害が取り払われて新しい影響が流入しはじめたとき、驚くべき変化が起こり、日本国民に福音を宣告する時が熟したことが明らかとなりました。この「福音の準備」の性質を正しく理解するためには、神が用意した日本のキリスト教前史を概観しておかなければなりません（3頁）。…日本のように深く根を下ろした精神的、道徳的および文化的な性格を持った国のキリスト教化においては、3つの段階を区別することができます。第1段階では事業はほとんどが外部からのミッションによって実施され、支援され、コントロールされます。…この本の目的は、第1段階の歴史的概略を与え、その2つの目的がどの程度達成されたかを示すことでした（192-3頁）。

17 世紀に国民のおよそ 10 人に 1 人が改宗した後でキリスト教が抑圧されたことは、ひとえに政治的理由によるものであった。しかしこれは

全国的ではありませんが不寛容な人々の間にキリスト教に対する根深い嫌悪感を植え付け、それは固定した国民性として 2 世紀以上にわたって存続しました (49 頁)。

最初の宣教師たちが見せた抑制、確かに機会が訪れたと感じられるまで待とうとする彼らの姿勢は、非常に困難な時期を大きな衝突もなく乗り越えることを可能にただけでなく、キリスト教に対する日本人の疑念を和らげさせた非常に現実的な要因でもありました (99 頁)。

著者自身が 1903 年から 1912 年まで立教学院の総理であり、排外的風潮の強い困難な時期に大学部が組織された事実は、特徴的に軽く扱われている (149 頁、151 頁)。

日本は西洋からすべての完璧な破壊機械を借り受けたが、それらを冷酷に使用することを抑制できる精神は身に付けなかったという重要な事実を指摘したのはパール・バックだったと思う。そしてタッカー主教は、西洋の影響は日本が既に持っていた宗教的信仰さえも危うく破壊するところだったと考える。彼は述べる；

もしキリスト教会の側の積極的な努力がなかったなら、西洋との接触によって日本に生み出された効果は、有益であるよりむしろ破壊的なものとなったでしょう (70 頁)。…

しかしながらキリスト教に対する道徳的敬意は世界大戦によって深刻な打撃を受けました。これはすぐには現われませんでした。過去 15 年間にキリスト教の大義が予想したほど進展しなかったとすれば、その原因は少なくとも一部は世界大戦後にキリスト教文明に対して日本人が感じる尊敬心が減少したことにあるでしょう (168-9 頁)。…しかしながら伝道の努力はいささかも減速しなかったという限りにおいては、原因はキリスト教の大義に対する関心の一般的低下よりも、むしろ状況の変化に求められるべきでしょう (178 頁)。

キリスト教の種が蒔かれた多くの土のなかで、「大和魂」すなわち日本の魂ほど豊かな収穫を約束したものは他にありません。…この国民

精神は目下極端な形で表現されており、満足のゆく調整を図ることの困難さを際立たせています。それゆえ当面、伝道事業に大きな進展が見られなくても失望すべきではありません。現在国家主義とキリスト教の間にある緊張が幾分でも和らげば、真の機会が訪れるでしょう…。それまで教会は、機会が訪れたときにそれをとらえることができるよう準備に勤しむべきでしょう（179-80 頁）。

The National Council

THE RT. REV. H. ST. GEORGE TUCKER, D.D., President
THE REV. CHARLES W. SHEERIN, D.D., Second Vice-President
LEWIS B. FRANKLIN, D.C.L., Treasurer
THE REV. FRANKLIN J. CLARK, Secretary

The U. T. O. and the Church's Mission

NO ONE WHO has any knowledge of the missionary enterprise of the Church can fail to be impressed with what may be called the quantitative value of the United Thank Offering. It furnishes the support of a large proportion of the women through whom the influence of Christianity finds its way into lives that would otherwise be inaccessible. It helps supply the material equipment that is so necessary for the full utilization of missionary opportunities. An illustration from my own experience will serve to show what is meant by this.

When I became President of St. Paul's College, Bishop McKim asked me to take charge of a mission in the student section of Tokyo. The students proved so responsive to Christian teaching that within a short time the dilapidated *go-down* (storehouse) in which the work was carried on became utterly inadequate. There was no money with which to provide a more suitable building and it looked as though a unique opportunity was going to be lost. One day the Bishop sent for me and informed me that eight hundred dollars had been donated from the United Thank Offering for the erection of a student church in Kanda. I had very little understanding at the time as to the nature of this fairy godmother who had come so unexpectedly to my rescue. The church when built, however, more than fulfilled our expectations. It was destroyed by the earthquake of 1923, but the work was considered so promising that it was rebuilt. Last year, when I visited Japan, I found that many of my former student converts had developed into vestrymen and that All Saints' had become one of the strongest parishes in the Japanese Diocese of Tokyo.

This illustration will show what the United Thank Offering has meant to the growth of the Church's missionary work. Over and above its quantitative value, however, is the contribution which it makes to the quality of the missionary motive. St. Paul declares, "Though I bestow all my goods to feed the poor and have not love; it profiteth me nothing." In the same way it is the motive that prompts our missionary offerings that determines their value as a means for bringing the world to Christ. If the United Thank Offering is a real expression of grateful appreciation of the wonderful change that Christ has made in our own lives, it will be a potent means of drawing others to Him. Missionary giving is an obligation, but it should be an obligation of love, which means that we look upon it not as an unwelcome duty, but as a joyful privilege given us by God to express our gratitude to Him for the gift of His Son.


Presiding Bishop

132 1938 年 10 月号 全国協議会。一致感謝献金と聖公会のミッション。
425 頁。

訳出 425 頁〔全文〕。

神学博士 H・セント・ジョージ・タッカー師、議長
神学博士チャールズ・W・シーリン師、次席副議長
民法学博士ルイス・B・フランクリン、財務委員
フランクリン・J・クラーク、主事

聖公会の伝道事業について知識のある人ならば、一致感謝献金の量的価値とでも呼ぶべきものに感銘を受けずにはいません。それはかなりの数の女性に支援を提供し、これらの女性を通してキリスト教の影響がそれ以外の方法では到達し得ない人々に届きます。それは伝道機会を最大限活用するために必要な物質的装備を供給するのを助けます。このように言うことによって意味されているものを示すために、私自身の経験から一例を挙げましょう。

私が立教学院の総理になったとき、マキム主教から東京の学生を対象に伝道する仕事の担当を頼まれました。学生たちはキリスト教の教えに素早く反応したため、わずかな期間でそれまで活動を行っていたぼろぼろの「ゴードウン」(倉庫)では全く不十分になりました。しかしより適当な建物を調達するための資金はなく、このまたとない機会は失われるかに思えました。ある日、主教は私を呼び寄せて、神田に学生教会を建てるために一致感謝献金から 800 ドル寄付されたと言いました。この思いがけず私を救うためにやってきた妖精のゴッドマザーについて、私は当時ほとんど知りませんでした。しかしながら教会が建てられると、私たちの期待は大いに満たされました。教会は 1923 年の地震で破壊されましたが、この事業は非常に将来性が見込まれたため再建されました。昨年日本を訪れたとき、私の以前の学生改宗者の多くが教会役員となり、諸聖徒教会は東京の日本人教区で最強の教会の 1 つになっているのを知りました。

この例は、一致感謝献金が聖公会の伝道事業の成長にとって何を意味するかを示しています。その上、それは量的価値にとどまらず、宣教師の動機の質にも貢献します。聖パウロは「全財産を貧しい人々のために使い尽くそうとも、愛がなければ私には何の益もない」と宣言しています。同じように、世界をキリストに導く手段としての私たちの伝道献金の価値を決定するの

は、それをうながす動機なのです。もし一致感謝献金が、キリストによって私たちの自身の人生にもたらされた素晴らしい変化に対する深い感謝を本当に表現したものであるならば、それは他の人々を主のもとへ近づけるための強力な手段となるでしょう。伝道献金は義務ではありますが、それは愛の義務であるべきです。つまり私たちはそれを歓迎されない義務とみなすべきではなく、神が独り子を与えたことに対して私たちの感謝を表現するために、神によって与えられた喜ぶべき特権と見なすべきなのです。

(サイン)

総裁主教

dent of the Woman's Auxiliary of Missouri and is a member of both national boards. She travels widely throughout her province in the interests of both organizations and demonstrates practical methods of parish and diocesan coöperation because of her intimate knowledge of the program of both groups. As a member of the missionary team which traveled through Southern Ohio, South Carolina, and Virginia after General Convention, she spoke for both the W.A. and the G.F.S. Miss Adelaide T. Case, Professor of Religious Education, Teachers College, is a member of both national boards, as is Miss Helen C. C. Brent, national G.F.S. president, and Miss Grace Lindley.

The fact that the G.F.S. has a large proportion of non-Episcopalians in its membership—following its tradition of "The Church's work for the girls of the community"—has not proved a handicap in this coöperation. The emphasis on unity among the Churches, demonstrated

in the united study of the same mission study each year and the joint work that is being done throughout the country along many lines, has indicated clearly the future for which we are working. The G.F.S. is training its young people for future leadership as Christian citizens and looks forward to the time when, as adults, they will take their place in whatever Church groups claim their allegiance, contributing their share to the building of a more Christian world.

That the Woman's Auxiliary is deeply concerned with the future of the Church's youth and is prepared to support the forward looking work of the Church schools and youth organizations, is evidenced by the resolutions voted at the Triennial meeting at Cincinnati, in October, 1937. Since that meeting a fresh impetus has been given to the realization of the common goal of young people and adults working together to bring in the Kingdom of our Lord.

• • •

The Missionary Reporter Writes:

TWENTY Church schools in the Diocese of North Carolina recently designated their Little Helpers Offering for a font at Holy Trinity Church, Monroe, North Carolina. The Negro congregation, in charge of the Rev. John W. Herritage, has just had its building consecrated by the Diocesan, the Rt. Rev. E. A. Penick. But they have no font and these offerings should go a long way toward meeting this need.

THE BISHOP of North Kwanto, the Rt. Rev. Charles S. Reifsnider, is co-administrator with Prince Tokugawa and the American Ambassador to Japan, the Hon. Joseph Clark Grew, of the Japan-America Trust Fund given by the Japanese people in sympathy for the sinking of the *U.S.S. Panay*. The income of the fund will be devoted to the upkeep of graves of American sailors buried in Japan, and the maintenance of sites associated with American citizens notable in Japanese eyes, such as Commodore Perry. Prince Tokugawa long has been interested in the work of the Church in Japan, being a member of the Japanese Council of St. Luke's International Medical Center, and chairman of the Advisory Board of St. Paul's University, Tokyo.

133 1938 年 11 月号 伝道レポーターの報告。462 頁。

訳出 462 頁下 13 行目～最後の行まで。

—略—

北関東主教チャールズ・S・ライフスナイダー師は、徳川公爵および駐日アメリカ大使ジョセフ・クラーク・グルー氏とともに、アメリカ海軍の砲艦パナイの沈没に同情する日本人の寄付を募る日米信託基金の共同管理人である。基金の収入は日本で埋葬されたアメリカ人水兵の墓地を管理し、ペリー提督のように日本人の目には際立ったアメリカ市民に関係した敷地を維持するために使用される。徳川公爵は日本聖公会の事業に長年関心を持ち、聖路加国際病院の日本人評議会のメンバーであり、立教大学の諮問委員会の議長も務めている。

the confidence of her people from the Village Headman down to the little tubercular cripple living with his impoverished father in a seaside hut. All alike loved her and eagerly listened to her teaching.

Her little cottage, perched among the pines on the hillside, was often crowded until midnight with farmers and their families. Despite their physical fatigue

from laboring in the fields from sunrise to sunset, they gathered to hear the Deaconess interpret the story of salvation. Soon after Deaconess Ranson took up her residence in Isoyama, it became evident that some sort of a building would have to be erected to care for the congregation which was growing rapidly.

Two years ago a combination hall and church was erected (see May, 1937, issue,

Japan's Typhoon Damaged Missions Need Help

A TYPHOON PROVIDES the newest missionary problem. Fire, flood, decay, occasionally hurricane, constantly provide problems for the Church's missionaries, but typhoons are rare. National Council hopes that the result of this newest enemy's visit to Tokyo can swiftly be wiped out.

This particular typhoon chose outstanding targets. First, St. Luke's Hospital in Tokyo, preëminent achievement in medical missions, with buildings surrounding it, chiefly residences, suffered most. Bishop Reifsnider reports roofs wrecked, walls damaged, great areas of windows smashed and gone; all reminiscent of an earlier and more terrible visitation when this great monument to the vision of Rudolf B. Teusler was laid waste not by the caprice of a typhoon, but by the grim horrors of earthquake and fire.

Next St. Paul's University, center of the interest and service of Bishop Reifsnider, felt the destructive force of the gale. Again roofs, cornices, windows and other structural damage.

St. Margaret's School also felt the storm's destructive force; its new and splendid home suffering material damage.

In this day when less than the minimum maintenance requirements is all that missionary budgets provide, any such visitation as this instantly presents an unsolvable problem. In such a dilemma Bishop Reifsnider reported his story to the Department of Foreign Missions; carefully itemized the damage, presented an emergency statement of need totaling \$6,682.40; asked approval of his immediate repairs; urged the raising of this sum.

National Council authorized an immediate appeal. Its officers are stating the case to leaders of the Church and to known friends of the Church in Tokyo. It is hoped that many who revered Dr. Teusler and aided in making St. Luke's International Medical Center a lighthouse of Christian love to all Asia will join in providing the relatively small sum needed to repair this damage. Equally true is the hope that friends of St. Paul's University and of St. Margaret's School will be eager to provide for imperative repairs and be thankful that only minor physical damage was wrought in a typhoon which in its progress through southern Japan cost thousands of lives and millions of property damage.

Gifts from individuals, congregations, Church organizations, or other sources, may be sent, designated for Japan Typhoon Damage to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y.

134 1938 年 12 月号 日本の台風の被害を受けたミッションが助けを求める。500 頁。

訳出 500 頁枠内〔全文〕。

台風が最新の伝道問題を引き起こした。聖公会の宣教師は常に火災、洪水、崩壊、ときおりハリケーンによって悩まされているが、台風は稀である。〔米国聖公会〕全国協議会はこの敵が最近東京を急襲した結果が、迅速に片づけられることを願っている。

この特段の台風は傑出した標的を選んだ。第 1 に、医療伝道の卓越した成果である聖路加国際病院と、その周囲の建物、主として住宅が最も大きな被害を受けた。ライフスナイダー主教の報告によると、屋根は引きちぎれ、壁は損壊し、大部分の窓は粉々に碎かれてなくなった。これらすべては、以前起きたより恐ろしい災厄を思い出させる。そのときはこのルドルフ・T・トイスラーのビジョンの偉大な記念建造物は、気まぐれな台風ではなく、恐るべき残忍な地震と火災のために灰燼に帰した。

第 2 に、ライフスナイダー主教の関心と奉仕の中心である立教大学が、強風の破壊を受けた。やはり屋根、コーニス、窓、その他の構造物が破損した。

立教高等女学校も、嵐の破壊を受けた。その新しく美しい校舎は物質的な損害を被った。

伝道予算から支給される額は最低限必要な維持費以下である今日、このたびのような災難が起きると一瞬にして解決不能な問題が生じる。このようなジレンマにおいて、ライフスナイダー主教は海外伝道局に報告して、被害を慎重に箇条書きにし、計 6,682.40 ドルが必要であるという緊急声明を発表し、直ちに修理にかかることへの承認を求めるとともに、この金額を集めるよう強く要請した。

全国協議会は直ちに呼びかけることを承認した。協議会役員は本件を聖公会の指導者と、東京にいる聖公会の旧知の友人に伝える。かつてトイスラー博士を尊敬し、聖路加国際病院が全アジアに対するキリスト教の愛の灯台にするのを助けた多くの人々が、今回の損害を修理するのに必要な比較的少ない額の募金に協力することが期待される。同様に期待されるのは、立教大学と立教高等女学校の友人たちが、必要不可欠な修理を提供したいと強く願うとともに、南日本を通過する過程で数千人の命を奪い、数百万もの損害を引

き起こした今回の台風で、最小限の物理的損害にとどまったことに感謝するであろうということである。

個人、教会、聖公会組織、または他の団体からの寄付は、日本台風被害と明記したうえ、ルイス・B・フランクリン財務委員、ニューヨーク州ニューヨーク市4番街281宛に送られたい。

Across the Foreign Secretary's Desk

By JOHN W. WOOD

BISHOP THOMAS tells me that one of his recently ordained Brazilian deacons has pointed out to him that there are certain things that he very much needs in order to do his work effectively. He is to be in charge of a number of stations. That means traveling on horseback in all kinds of weather. The young man also points out, as anyone who has to do with missionaries knows only too well, that his missionary salary is not enough to provide the equipment. Here is the young deacon's statement:

Mending boots.....	35\$000
Cape	190\$000
Riding trousers.....	81\$000
Hat	60\$000

Rs 366\$000

Bishop Thomas admits that these askings are fair. He used to loan the young man his own riding cape, but the Bishop explains plaintively that, "if two people use it, it won't last me long enough. What he asks for his riding trousers is only one-half of what I recently paid for my own. One just must have them, for I have to ride hours at a time in pouring rains; and so will this young deacon." If, in spite of what the Bishop says, anyone looking at the above figures thinks that the young deacon must be a Beau Brummel, let me explain that these figures are in *reis*. Translated into United States dollars, the cape would cost \$11, the trousers \$5, the hat \$4, and the mended boots \$2. I am sure there are some people on the other side of the Desk who would like to feel that they were providing what looks like a fortune in terms of Brazilian currency, at a very modest expenditure in United States currency. I will be glad to send to Bishop Thomas anything that any of my friends send to me.

THE CHURCH in Japan, in spite of abnormal conditions, emotional, financial, and social, continues to carry on effectively. Every one of its eleven dioceses is earnestly working for the King-

dom of God. Its forty-six thousand enrolled Christians are divided among 262 congregations. They have the leadership of three Japanese and eight foreign Bishops, besides 222 Japanese clergy. The increase in baptized membership during the year 1937 was three per cent, just the same rate of growth as that of the Church in the United States. The Church in Japan has to grow amid a population overwhelmingly "not yet Christian." In this country most baptisms are the expression of a Christian conviction that children born into a Christian family shall at once and normally be born into the family of the Church. In a land like Japan, on the other hand, the baptism of every adult means the deliberate choice of a person of years of discretion, that the Christian way is the way he proposes to follow. The Church in Japan has twenty-three thousand children enrolled in its Sunday schools. The gifts made by Japanese congregations last year for Church support totaled 252,000 yen. This is an average of seventeen and one-half yen per communicant. When account is taken of the different industrial conditions, and the average income of the Japanese Church member is compared with his fellow Christian's in the United States, it is clear that Japanese Christians of the Anglican Communion are giving fully as much as the average American Churchman for the support of congregational and general Church activities.

THE FOREIGN Missions Board of the northern branch of the Presbyterian Communion is the largest in the world. Its missionaries from the United States number 1,313; its native staff, 8,339. The Board recently celebrated the completion of its first century of work. Its message to Presbyterians round the world, as it entered its second century, contains these words:

The Board of Foreign Missions of the Presbyterian Church in the United States of America is deeply grateful to God for its

135 1939 年 1 月号 主事のデスクから。40 頁。

訳出 40 頁左下 5 行目～右下 15 行目まで。

日本聖公会は、心理的、財政的、社会的に異常な状況にあるにもかかわらず、有効に事業を続けている。11 教区（注 1）のいずれもが神の国のために真剣に働いている。在籍している 46,000 人のキリスト教徒は、262 ある教会のいずれかに属している。彼らは 3 人の日本人主教と 8 人の外国人主教のほか、222 人の日本人聖職者によって指導されている。1937 年の受洗者の数の増加率は 3 パーセントで、合衆国の聖公会の増加率に等しい。日本聖公会は“まだキリスト教徒ではない”人口が圧倒的に多いなかで成長しなければならない。この国ではほとんどの洗礼は、キリスト教の家庭に生まれた子供は直ちに習慣に従って教会の家族の一員になるべきであるというキリスト教徒の確信を表現したものである。その一方で、日本のような国ではすべての成人の洗礼は、長年熟慮した末に、キリスト教の道を自分が進むべき道として慎重に選択したことを意味する。日本聖公会では 23,000 人の子どもが日曜学校に登録している。昨年日本人の会衆が教会を支援するために行った寄付は、計 252,000 円であった。これは受聖餐者 1 人当り平均 17.5 円に相当する。産業条件が異なることを考慮に入れ、日本聖公会員の平均年収と合衆国の聖公会員のそれを比較するならば、アングリカン・コミュニオンの日本人信徒がアメリカの平均的な聖公会員と全く同額を教会と聖公会全体の活動のために寄付していることが明らかである。

（注 1）8 地方部と 2 教区。

Refugee Educator To Graduate School Staff

Victim of a German concentration camp, the Rev. Dr. Walter Spiegel, German educator and theologian, has been called to the faculty of the Graduate School of Applied Religion, Cincinnati, according to announcement by William S. Keller, M.D., founder of the school. Dr. Spiegel was scheduled to arrive in Cincinnati in mid-May.

Dr. Keller has this to say of Dr.

Spiegel: "Forty-nine years of age, he has twenty years' experience in teaching as professor of theology, languages, German culture and history. He also is a concert violinist. He passed through the Buckenwald Concentration Camp with unspeakable experiences which almost took his life. He was permitted to escape to Switzerland with his wife.

"Dr. Spiegel and his wife have lost

everything—job, fortune, country, and almost their lives. They are coming to this country not only looking for an open door but most of all for open Christian hearts. They come with the highest recommendations, with many years of acquaintance with Dr. Andre Bouvier, president of the International Committee for Friendship through the Churches in Switzerland."

The Church of St. John the Baptist, with a Chinese priest in charge, stands in the one section of Hankow where the Japanese army has allowed some degree of normal life to resume. Services were about to start again in the church, and the vestry had decided to continue the effort toward self-support they had determined upon for this year.

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Chicago social workers have been honoring a great lady on her 80th birthday. Mrs. Joseph Tilton Bowen (Louise de Koven) has grown up with Hull House, the United Charities, the Juvenile Protective Association, and the Woman's City Club, says *The Survey* *Midmonthly*, printing a birthday interview with her. Her late husband was a president of The Church Club of Chicago.

✢ ✢ ✢

The State of Michigan has an Older Boy and Girl Conference which brings together 400 colored people of high school age. Doris Dunggill, secretary of the young people's group at St. Cyprian's Church, Detroit, is the new president of the Conference. The Rev. Malcolm C. Dade, priest-in-charge of St. Cyprian's, was chairman of the planning committee this year.

Township officers of Long Rapids, Mich., provide a dinner on election day for all who come out to vote in the township elections. It works; in a recent election, every voter was accounted for; 300 dinners. And the dinner is provided by the women's guild of Grace Church, a guild with only nine active members.

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With Mrs. Frank W. Creighton of Detroit as vice-chairman for foreign missions, the Woman's Auxiliary in the Diocese of Michigan is setting up a missions committee, each member undertaking to make herself a specialist in one field. Working together, they hope to spread throughout the diocese a really personal and active knowledge of the Church's missionary work.

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The Girls' Club of St. James' Church, La Jolla, Cal., has two program assignments from the Woman's Auxiliary each year, one for Christmas and one for the United Thank Offering. This year for the U.T.O., under Mrs. Don Wilkins' direction, they "dramatized" the recent National Council poster, "You Must Choose." The Rev. Donald Glazebrook is rector.

The Japanese Brotherhood of St. Andrew now has 59 chartered chapters, in nine of the ten dioceses of the Japanese Church. Also, 9 probationary groups are qualifying for a charter, and 20 new places have requested an officer's visit for organization. All this since 1927. One of the Brotherhood's most beloved young officers, Paul Seitaro Koizumi, has been killed in China. The Brotherhood has a staff of some 35 officers, nearly all Japanese, throughout the country, besides all the bishops, who are honorary vice-presidents. Mr. Paul Rusch, American layman on the staff of St. Paul's University, Tokyo, is executive vice-president.

✢ ✢ ✢

Children of eight nationalities are connected with St. Barnabas' Community Center, Sacramento. There is a fine Church school, an average of 200 children receive week-day instruction. Clothing and food are distributed to needy families, and the work is successful not only from the religious standpoint, but from that of Americanization.

(Below) Members of Young People's Service League of Grace Cathedral, Topeka, Kansas, who recently presented a sacred pageant. Mrs. Kenneth Ladd Browne directed and staging and lighting were by the young people. Photo by Wolfe, Topeka.



MANY churches are taking advantage of the new bundle offer of THE SPIRIT OF MISSIONS. How about yours? If you haven't written the Presiding Bishop, placing an order for a monthly bundle, do so today. The new SPIRIT OF MISSIONS will be easy to sell, even in the Summer.

Under the bundle plan, you receive fifty per cent commission when ten or more copies are ordered. Live boys and girls can sell twenty-five or fifty copies.

136 1939 年 6 月号 聖徒アンデレ同胞会。31 頁。

訳出 31 頁中段右 1 行目～中段右 16 行目まで。

日本聖徒アンデレ同胞会は現在、日本聖公会の 10 の教区（注 1）のうち 9 教区で 59 の公認支部を持っている。また、9 の候補グループが支部として認定されるのを待っており、20 の新しい場所が組織化のため役員の視察を要請している。これらすべては 1927 年に始まった。同胞会で最も慕われた役員の 1 人であるパウロ・コイズミ・セイトロウが中国で殺された。同胞会は全国に約 35 人の役員を擁しており、そのほとんどが日本人である。このほかに名誉副議長が全員主教である。立教大学に勤めるアメリカ人信徒のポール・ラッシュ氏は執行副議長である。

（注 1） 8 地方部と 2 教区。



Presiding Bishop's Day

NATION-WIDE BROADCAST SET

Presiding Bishop Tucker is shown with Daisuke Kitagawa, Japanese, after his ordination in the chapel at national headquarters of the Church recently. Young Kitagawa left immediately after his ordination for the Amsterdam young people's conference and upon his return will work in the Diocese of Olympia.

"THE Presiding Bishop's Sunday"

—that is the name which has been given to Nov. 5, when Presiding Bishop Tucker will open the 1939 Every Member Canvass with a nation-wide radio broadcast.

Under present plans, Bishop Tucker will broadcast his message from St. Louis, where he will be for the annual meeting of the House of Bishops. The broadcast will be from 10:00 to 10:30 a.m., Eastern Standard Time, over the Columbia Broadcasting System.

This arrangement will give individuals and groups throughout the coun-

try an opportunity to hear the Presiding Bishop. It is suggested that wherever possible radio receiving sets be installed in parish houses while Church schools are meeting at that hour so that children and adults alike may listen in.

Because of the fact that the message is expected to have a direct bearing upon the Every Member Canvass, vestries and canvass groups are urged to listen in. It is suggested that breakfast meetings for such groups that morning may be arranged to advantage so as to hear the address jointly.

This will be the first time that the Presiding Bishop has inaugurated the annual Fall Campaign with a radio message to the whole Church. Because he considers the outcome of the Canvass this fall highly significant to the future work of the Church, locally and nationally, Bishop Tucker has consented to participate in the broadcast.

Detailed announcement of the plans will be sent to all parishes in the Church early in October.

The dates of the Canvass recommended by the Presiding Bishop are Nov. 5 to 26.

Armaments Delay Liberian School Building

The need of iron for armaments has prevented the House of Bethany, Cape Mount, Liberia, from complet-

I strongly urge that all our Church people read *THE SPIRIT OF MISSIONS*. It is one of the most readable magazines. It has always been good. And now, in its new format, with especially good illustrations in the modern style, it may without any apology be recommended for entertainment as well as instruction. Families that readily subscribe to magazines costing three or four dollars a year would find *THE SPIRIT OF MISSIONS* at one dollar a year of equal human interest; and their children would without conscious effort grow in knowledge of the Church's progress in brave and intelligent obedience to the Saviour's "marching orders."

—Bishop Brewster of Maine.

ing the new wing which was to relieve crowding and inconvenience at that school for girls. Labor troubles also are not unknown there. Any who think of Liberia as a place teeming with cheap labor will be interested in a word just received from Miss Mary Wood McKenzie, head of the House of Bethany. Miss McKenzie reports:

"The new wing has stood idle for six weeks waiting for iron which can't be secured because of armament needs. We rejoiced today when a surf boat came from Monrovia bringing some picked up from around there. So work will begin again tomorrow. But at what a price—the two surf boats bringing supplies from Monrovia cost \$30 per trip. Everything else is in proportion.

"It is also difficult to get labor. There is a great demand in the gold mines that have been opened up, so

many have left the Coast and gone to the interior. They will probably drift back again but in the meantime we suffer. The school boys at St. John's had to give us a day for cutting wood so that we could eat. For a month I've been trying to get wood cutters. It is always tomorrow and tomorrow and next week. House boys are at a premium, too."

* * *

The "Goodall Goodwill Tour" recently brought the Ven. Milo B. Goodall of Ashippun, Wis., to the Church of the Holy Communion, South Orange, N. J. It all came about as a result of a box sent by the women of the South Orange parish to Mr. Goodall. Out of this developed a plan to bring this missionary to rural Wisconsin east for a visit. This was done and Mr. Goodall preached at the Church of the Holy Communion, of which the Rev. Eric M. Tasman is rector, and met with various groups in the parish.

THE SPIRIT OF MISSIONS

137 1939 年 8 月号 総裁主教の日。全国放送の計画。22 頁。

訳出 22 頁 1 行目～上段右最後の行まで。

“総裁主教の日曜日” —これが〔1939 年〕11 月 5 日に与えられた名前である。この日、タッカー総裁主教は全国ラジオ放送で 1939 年全信徒訪問を開会する。

現在の計画では、タッカー主教は主教会の年次会合に出席するために訪れるセントルイスからメッセージを送る。放送は東部標準時午前 10 時から 10 時 30 分までコロンビア放送システムを通して行われる。

この手配により全国の個人および団体に総裁主教の話を聞く機会が与えられる。どこでも可能な所では、教区会館にラジオ受信機を設置し、教会学校はその時間に集まって子どもも大人も共に聞けるようにすることが推奨される。

メッセージは全信徒調査に直接関係することが予想されるため、教会委員会や訪問グループは放送を聞くことが強く求められる。当日の朝はそのようなグループの朝食会は、演説を一緒に聞くのをうながすように手配することが推奨される。

総裁主教が毎年秋のキャンペーンを、全聖公会に対するラジオメッセージで始めることにしたのは初めてのことである。この秋の訪問の成果は聖公会の今後の事業にとって全国的にも地方的にも非常に重要であると考えているので、タッカー主教は放送に参加することに同意した。

計画の詳細な案内は 10 月初旬に聖公会の全教会に送られる予定である。

総裁主教が推奨する調査の日程は、11 月 5 日から 26 日である。

注記：（写真解説〔題字下〕の訳文）

- ・最近聖公会の全国本部で司祭に按手された日本人の北川台輔と写真に写るタッカー総裁主教。若い北川は按手後、直ちにアムステルダム青年会議に向けて出発し、帰国後オリンピック教区で働く予定である。



Largest Migrati

65,000 YOUNG EPISCOPALI

THE LARGEST mass migration in human history will take place this fall when young people leave home for college. This according to *Astonishing Things!*, just issued by the National Council, which estimates that 65,000 of the probably 1,250,000 young people who enter colleges this fall are Episcopalians; next spring, about 10,000 Episcopalians will be graduated.

One in every twenty students on American college campuses is an Episcopalian, "the greatest concentration of churchmen," anywhere in the country. College students are interstate commerce—they come from every State in the Union and go to any one of the large universities. Church weakness in any one college town affects the well-being of the whole Church.

"Secularization in higher education is the most ominous aspect of the present college picture," continues the folder. "Religion is ignored (not attacked), the Christian cultural tradition forgotten, and the individual Christian tolerated as an eccentric or one who is as remote from present actualities as a major in Sanskrit or the classics. Religious illiteracy, one of the fruits of secularization, is the one thing which college students have in common."



on in History This Month

ANS AMONG 1,250,000 TO ENTER COLLEGE THIS AUTUMN

More than 400 clergymen are responsible for the religious training of Episcopal students in various colleges and universities of the country, according to this statement. However, few of them are able, for lack of time, money, equipment or training, to do a first class job of their task. "The responsibility of the Church is to the whole academic community," it continues, "not merely to the students. Christianity is not only the cure for present social ailments but also the solution to the contemporary academic chaos. Religion has a contribution to make to higher education as such."

A large majority of college communities are being ministered to by the local parish as best it can under existing handicaps. The whole college student problem constitutes the Church's "newest mission field," says the statement. "It is so vast and so complex that it can be accomplished only by cooperative efforts of all Church members and institutions."

To accomplish the job, the National Council has its Secretary for College Work, the Rev. Alden Kelley. Re-

cently there has been established a new agency—the National Commission on College Work, made up of representatives of the National Council, the eight Provinces of the Church, the Church Society for College Work and other college work agencies.

On these two pages are photographs representative of the whole field of college work. On the opposite page, above left, are typical college students, youthful and happy; below left, is historic Nassau Hall at Princeton with a graduation procession in progress. Something of a model in Church student centers is St. Francis House, University of Wisconsin, Madison, center top. Below is a typical student gathering on most any university campus. On this page, below left, is a student procession at the University of California, Los Angeles, and below right is one of the placards in the revealing display of the Church Society for College Work. This exhibit is being shown at the Cathedral of St. John the Divine, New York, in connection with the 1939 World's Fair. Thousands of visitors have viewed it and remarked upon its effectiveness.



THE LIGHT THAT FAILS

THE COLLEGE WITHOUT THE CHURCH FAILS FOR THESE FIVE REASONS:

1. IT DOES NOT INTEGRATE THE KNOWLEDGE IT GIVES.
2. IT DOES NOT FURNISH ADEQUATE GOALS FOR LIVING.
3. IT HAS LEFT THIS GENERATION WITH A HAUNTING FEELING OF INSECURITY AND UNCERTAINTY.
4. IT HAS LEFT THIS GENERATION ABYSSAL AND IGNORANT OF CHRISTIANITY.
5. IT DOES NOT INCUICATE TRUE PHILOSOPHIES. NOBLE SECULARITY WON'T DO.

AT BEST THE COLLEGES ARE CHAOTIC DISPENSERS OF DISORGANIZED FACTS AND THEORIES — NO PLAN, NO SYNTHESIS.

— PROF. JOHN D. WILD

THE CHIEF DEFECT OF CONTEMPORARY EDUCATION IS THAT STUDENTS ARE NEVER SEAR EXPOSED TO WISE, NOBLE, GENEROUS FAITH. PROVOKING.

— PROF. WILLIAM E.



Scenes of the celebration honoring Dr. Takaharu Takamatsu for his ten years' service as chaplain of St. Paul's University, Tokyo, Japan, are shown on this page.

At left, procession into service, showing Dr. Takamatsu carrying staff of the Rt. Rev. Charles S. Reifsnider, D.D., Bishop of North Kwanto.

Below left, Dr. Takamatsu is shown with St. Paul's Rover Scout leaders.

Below right, Bishop Reifsnider is shown presenting a purse to the University chaplain.

Photos by Fred Hamilton, Tokyo.

TEN YEARS of service to the Church, during which he has prepared hundreds of young Japanese for baptism and confirmation, were completed recently by the Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's University, Tokyo. Four hundred students, former students, faculty and friends of Dr. Takamatsu gathered in the chapel of St. Paul's to pay tribute to him.

Today Dr. Takamatsu is considered one of the Christian leaders of Japan. In his youth, he was taught to regard Christianity as inimical to his country and a favorite sport of youngsters of his age was to throw missiles at windows of a nearby Christian church. Interestingly, when he grew older and decided to study for the Christian ministry, one of the men with whom he came into contact and who had a profound effect upon his life was the

president of St. Paul's University, Dr. Henry St. George Tucker, now the Presiding Bishop of the Church.

Dr. Takamatsu's influence upon student life at St. Paul's has been far-reaching. Through his tri-weekly instructions in the University Chapel, through Bible classes and personal conferences with many of the students, he has during the past ten years brought many to Christianity.

In preparation for the important work which he now carries on, Dr. Takamatsu studied at Cambridge Theological Seminary, Harvard, Columbia University and General Theological Seminary.

At the service honoring him, Bishop Reifsnider presented him with a purse to which some 400 students and friends contributed. Many of his "old boys" returned for the celebration.



138 1939 年 9 月号 今月、史上最大の移住が起こる。今秋 1,250,000 人のうち 65,000 人の聖公会員が大学に入学する。18-20 頁。

訳出 20 頁 [全文]。

—略—

立教大学チャブレンとして数百人の日本人の若者に洗礼と堅信の準備をさせた博士高松孝治師は、最近聖公会に対する 10 年間の奉仕を終えた。高松博士の 400 人の学生、元学生、教員および友人が立教大学の礼拝堂に集まって敬意を表した。

今日、高松博士は日本におけるキリスト教徒の指導者の 1 人と考えられている。若いとき彼はキリスト教を祖国にとって有害なものとみなすように教えられ、同じ年代の若者が好んだスポーツは近くのキリスト教会の窓めがけてミサイルを投げることだった。興味深いのは、成長してキリスト教の聖職に就くための勉強をする決心をしたとき、彼が接触してその人生に強い影響を受けた人物の 1 人が、当時立教学院総理で現在米国聖公会の総裁主教のヘンリー・セント・ジョージ・タッカー博士だったことである。

高松博士が立教大学の学生の人生に及ぼした影響は広範囲にわたった。彼は過去 10 年間に礼拝堂で週 3 回行った講義、聖書研究会、そして多くの学生との個人的な相談を通して、多数のキリスト教徒を生み出した。

高松博士は現在行っている重要な仕事の準備をするために、ケンブリッジ神学校、ハーバード大学、コロンビア大学、ジェネラル神学校で学んだ。

彼の栄誉を称える祭式で、ライフスナイダー主教は、およそ 400 人の学生と友人が寄付した財布を贈った。彼の“校友”の多くがこの礼拝に戻ってきた。

注記：（写真解説の訳文）

立教大学チャブレンとして 10 年間奉仕した高松孝治博士の栄誉を称える祭式の幾つかの場面をこのページに掲載する。

- ・ 左：祭式に向かう行進。高松博士は神学博士ライフスナイダー北関東〔地方部〕主教の牧杖を捧げ持っている。
- ・ 左下：立教大学のローバースカウトの指導者と写真に写る高松博士。
- ・ 右下：大学チャブレンに財布を渡すライフスナイダー主教。

写真：フレッド・ハミルトン、東京

Nationwide Broadcast by Presiding Bishop, Nov. 5

**IMPORTANT DECLARATION IS
EXPECTED FROM CHURCH HEAD**



Bishop Tucker,
The Presiding Bishop

PROBABLY the most important declaration from the Presiding Bishop during the current year will be made to the whole Church on a nationwide radio broadcast of the Columbia network on Sunday, Nov. 5. The broadcast will originate from Station KMOX in St. Louis and will be from 10 to 10:30 A.M., Eastern Standard Time (9 to 9:30 Central Standard Time). It will be one of the Church of the Air series, arranged especially at this time to give the Presiding Bishop an opportunity to talk to the entire constituency of the Episcopal Church.

The Presiding Bishop has desig-

nated Nov. 5th as a "Day of Dedication" to the task which confronts the Church at the present time. The day marks the opening of the Every Member Canvass for most parishes of the Church so that Bishop Tucker's address will be listened to by thousands of laymen and women who will serve as canvassers and commissioners during the campaign which involves more than thirty million dollars in budgets.

The Presiding Bishop has suggested that wherever possible the parish canvassers meet as a group for early service on Nov. 5th, discuss final plans for the campaign, hear the

broadcast, and then go out to do the job at hand. In many parishes, the canvassers will be "commissioned" at the 11 o'clock service that morning and then start out. Amplifying systems will be installed in numbers of Church schools so that children may hear the address, and many other parish groups will be listening in.

Every Episcopalian in the country is urged to listen in on this program and to send the Presiding Bishop a postcard telling of hearing his address. Such cards should be addressed to the Presiding Bishop at 281 Fourth Avenue, New York, or to the station over which the address was heard.

House of Bishops Meets Nov. 8 and 9

FUTURE PROGRAM TO BE DISCUSSED AT ST. LOUIS

THE future program of the Church nationally will be considered when more than 100 bishops from all parts of the country and foreign missionary fields gather in St. Louis, Nov. 8 and 9. The occasion will be the annual meeting of the House of Bishops.

The Rt. Rev. Henry St. George Tucker, D.D., Presiding Bishop and chairman of the House of Bishops, will preside at the sessions. The Rt. Rev. William Scarlett, D.D., Bishop of Missouri, will be host to the meeting while the Very Rev. S. E. Sweet is dean of Christ Church Cathedral where sessions will be held.

October, 1939

The supreme legislative body of the Episcopal Church is General Convention which meets triennially. The next meeting will be in Kansas City in October, 1940. The Convention sits as two houses, the House of Bishops and the House of Clerical and Lay Deputies. The House of Bishops has in recent years met annually. It is not a legislative body but has certain defined powers under the Canons of the Church. The meeting provides opportunity for counsel, planning and consideration of many varied problems.

Activities connected with the St. Louis meeting begin Sunday, Novem-

ber 5. The Presiding Bishop will speak to the whole Church in a nationwide radio broadcast over the Columbia Network, starting at 10 A.M., Eastern Standard Time (9 A.M. St. Louis Time). At 11 A.M. (St. Louis Time) Bishop Tucker will preach in Christ Church Cathedral but his sermon will not be broadcast.

Monday and Tuesday, Nov. 6 and 7, newer members of the House of Bishops will meet to discuss such problems as clergy placement, selection and training of lay leaders, divorce, current trends in diocesan organization, and the missionary pro-

(Continued on page 30)

139 1939年10月号 11月5日米国聖公会総裁主教の全国放送。聖公会本部からの重要な宣言が予想される。13頁。

訳出 13頁1行目～上段右最後の行まで。

〔1939年〕11月5日の日曜日、おそらく今年最も重要な宣言が総裁主教からコロンビア・ネットワークの全国ラジオ放送を通じて全聖公会に伝えられる。この放送はセントルイスのKMOX局から東部標準時午前10時から10時30分まで（中部標準時9時から9時30分まで）送られる。これは特にこの時刻に総裁主教が聖公会の全支持者に話す機会を持つために計画された聖公会の連続放送の1つである。

総裁主教は11月5日を、聖公会が現在直面している課題に取り組む“献身の日”と呼んだ。この日は聖公会のほとんどの教会にとって全信徒訪問の開幕に当たるため、タッカー主教の演説は30,000,000ドル以上の予算を見込むキャンペーン期間中に訪問員や委員として奉仕する数千人の信徒と女性によって聞かれるだろう。

総裁主教は、どこでも可能な所では教会調査員は11月5日に早朝礼拝に集まり、キャンペーンの最終計画を検討し、放送を聞いた後で目の前の仕事に出かけることを推奨する。多くの教会で訪問員は当日朝11時の礼拝で“任命”されてから出発する。子どもたちが演説を聞けるように多数の教会学校に増幅装置が設置され、他の多くの教会グループも放送を聞くだらう。

この国のすべての聖公会員がこの番組を聞き、主教の演説を聞くように勧め、演説を聞いたことを伝える葉書を総裁主教に送ることを強く要請する。葉書は、ニューヨーク市4番街281、総裁主教宛て、または演説を聞いた地域の拠点宛てに送られたい。

注記：（写真解説の訳文）

・タッカー総裁主教。

Young Americans Turn To Church in Japan

QUIT BUSINESS TO JOIN UNIVERSITY STAFF

THE striking story of how in recent months four young businessmen located in Tokyo—three American and one English—have given up promising business careers to become missionary teachers in St. Paul's University, is told by Paul Rusch, a member of the university faculty.

When it is considered that the university asks its faculty members to give full-time and pays something under \$20 a week for salary, the action of these four young men is the more striking.

They are: David McAlpin Pyle of New York, graduate of Princeton, who went to Japan to begin a diplomatic career; Warren Nuenzenmeyer,

graduate of University of Kansas, who has been on the faculty of the American School in Japan three years; Vincent Canzoneri, Rollins College, who went to Japan three years ago on a fellowship to explore Japanese music, and J. Hamish Sutcliffe, the young Englishman, who went to Japan with a banking corporation.

Close associations with missionaries and a house party at the newly established Camp Seisen Ryo were deciding factors in the decision of these young men to give their lives to work for the Church. The three Americans have been admitted into the St. Paul's University chapters of the

Brotherhood of St. Andrew and are chapter councilors.

More than thirty college men at St. Paul's have been baptized since spring and twenty-seven were confirmed.

Another significant incident connected with St. Paul's University is the recent confirmation of a young man, a Baptist, who was graduated two years ago. He decided his community, a suburb of Tokyo, needed a church; organized a Bible class in his own home and eventually presented seven young people to the University chapel for baptism. All seven, together with the young man who prepared them, were later confirmed by Bishop Reifsnider.

Serves Church in China for Fifty Years

Francis Lushington Norris is one of China's most distinguished Christian leaders. An English missionary in China for fifty years, he has been Bishop of North China for twenty-five years and Presiding Bishop of the Chinese Church (Sheng Kung Hui) since 1931. He lives in Peiping.

After half a century of life in China it is not to be wondered at that he

takes even present disasters in a calm spirit however deeply they may distress him. His patience is only surpassed by his humor. He has lately returned from a fortnight's tour of visitations when he confirmed nearly 200 people. Besides many hours of train journeys he traveled 150 miles by Chinese cart, which is no luxury.

Every possible kind of religious group was represented among those

who came to congratulate him on his 25th anniversary as bishop, Eastern Orthodox, Roman Catholic, Salvation Army, Methodist, Presbyterian, Congregational, and people from educational centers and from the British Embassy. The chief speech was made by a Chinese layman, former university chancellor, who became connected with the Church the same year Dr. Norris became bishop.

Another 100 Percenter

St. John's Church, Olympia, Wash., is another 100 per cent parish when it comes to all vestrymen receiving THE SPIRIT OF MISSIONS. The Rev. Elmer B. Christie, rector of St. John's until last May, saw to it that all his vestrymen were subscribers before he left the parish. The present rector is the Rev. Thomas E. Jessett.

(Right) Christ Church, Nara,
Diocese of Kyoto, Japan



140 1939年10月号 若いアメリカ人が日本聖公会に移る。ビジネスをやめて大学教員になる。19頁。
訳出 19頁上段〔全文〕。

東京で暮らす4人の若いビジネスマン—3人のアメリカ人と1人のイギリス人—が、最近将来を約束されたビジネスキャリアを放棄して立教大学の教育宣教師になったという特筆すべき話が、大学教員の1人であるポール・ラッシュ氏から語られた。

大学がフルタイムの大学教員に支払っている給料は週20ドルを下回ることを考え合わせると、これらの4人の若者の行動はなおのこと特筆に値する。

彼らは、プリンストン大学卒業後、日本に行って外交官職に就いたニューヨークのデイビッド・マッカルピン・パイル、カンザス大学卒業後、日本のアメリカンスクールで3年間教師を務めたウォレン・ノインツマイヤー、ローリンズ大学を出てから3年前に日本の音楽を研究するために特別研究員として日本に行ったヴィンセント・カンゾネーリ、そして銀行員として日本に行った若いイギリス人のJ・ハミッシュ・サトクリフである。

これらの若者が一生を聖公会の事業に捧げようと決意するに至ったのは、宣教師と親しい関係にあり最近創設された清泉寮キャンプのホームパーティーに招かれたことがきっかけだった。3人のアメリカ人は聖徒アンデレ同胞会の立教大学支部に入会し、現在は支部評議員である。

立教大学では今年の春以来30人以上が受洗し、27人が堅信を受けた。

立教大学と関連した別の重要な出来事は、2年前に卒業した若い受洗者の最近の堅信である。彼は東京郊外の地元教会を建てようと決意して、自宅で聖書研究会を開催し、とうとう7人の若者を大学礼拝堂に紹介して洗礼を受けさせた。この7人全員と、彼らの準備をした若者は、その後揃ってライフスナイダー主教の司式により堅信を受けた。

"Church Cannot Die in Japan"---

IN FACE OF WAR AND MISUNDERSTANDING, JAPANESE

IF the Church could be destroyed by war it would surely have vanished from the earth long before this. In spite of much confusion and mis-

ing effect of their hearing endless propaganda and little else, it is not hard to imagine how our Japanese Church friends and brothers suffer in

most of whom are now Japanese. The change over from a foreign staff with a few Japanese to the present when, in the three American dioceses alone,



(Above) Anxious faces in Japan look out on a war-torn Orient, hopeful that peace will come. H. Armstrong Roberts Photo.

understanding and no little suffering, the Japanese Church in the future will doubtless be found going on its way stronger than ever before. Time was when people were put to death in Japan for being Christians. Now, one of the Bishops writes: "The Church here cannot die. It is too deeply rooted."

* * *

As another Bishop has recently said, "Only a short-sighted view would prompt anyone to cut down support of or interest in the Church's work in Japan; the attitude exactly opposite to this is called for. An increase of Christian effort is the only logical reaction to our disapproval of the tragic occurrences."

When distinction is made between the aims and methods of the military and the spirit of the people, and when allowance is made for the overwhelm-

mind and soul.

Back of all the warfare and other outward changes the Church continues. There are ten dioceses in the Nippon Sei Ko Kwai, as the Japanese Church of the Anglican Communion is called. It has two missionary districts: Formosa and Karafuto, the southern part of Sakhalin, the long island to the north. In all there are about 46,000 baptized members and more than 200 Japanese clergy. The three dioceses in which the American Church is at work are North Kwanto, Kyoto, and Tohoku, with more than 10,000 members. The Bishops are the Rt. Rev. Charles S. Reifsnider, the Rt. Rev. Shirley H. Nichols, and the Rt. Rev. Norman S. Binsted.

* * *

The Church has some old and famous institutions but the backbone of the work is that done by the clergy,

there are more than eighty Japanese and less than fifteen foreigners has come about so gradually that one hardly realizes its importance as a sign of progress. More than anything else it marks the Nippon Sei Ko Kwai as truly Japanese and not a foreign import.

Hardly more than forty years ago one of the American clergy on his way to an early service was hailed by a friendly neighbor calling out, "Your gods get up very early, don't they? The whole town is talking about it!" There are Japanese clergy now who have seen twenty-five years and more in the Church's service, who have seen their sons ordained and their grandchildren confirmed.

Kindergartens are a potent influence for the Church in all three American dioceses. They train the children and they help immensely to

THE SPIRIT OF MISSIONS

says Bishop as it Flourishes There

CHURCH CARRIES ON VARIED PROGRAM OF ACTIVITIES

make contacts between home and Church. In Sendai, the see city of the Tohoku diocese, there is a training school for kindergarten teachers and Church workers. It has a wide influence and so fine a reputation that students from other missions are sent to train there.

+ + +

St. Margaret's, Tokyo, and St. Agnes', Kyoto, are the two best known schools for girls. St. Margaret's is officially rated as one of the first-class schools of Tokyo, and in the conservative old city of Kyoto, St. Agnes' has won the confidence of parents who permit their daughters to attend even the junior college.

Church boys and others to the number of 2,000 attend St. Paul's University and Middle School in Tokyo. The Brotherhood of St. Andrew is active in Japan, with more than sixty chapters, and even in these war years it has helped to establish summer camp and conference grounds out in the country, an effective instrument for the Church's work of training leadership.

+ + +

Forty years ago, a young doctor named Rudolf Bolling Teusler started a little dispensary in Tokyo. It grew into a hospital and now it has become a really marvelous medical center with all the modern services that term implies. Its tall tower caused alarm when first erected as some people thought it was only to let the foreigners spy down into the Emperor's garden, but St. Luke's International Medical Center has since won confidence everywhere. It is one of the best equipped hospitals in all the Orient. A smaller hospital but one of equally high standards is St. Barnabas' in Osaka, specializing in work for women and children. Both hospitals do much public health work in their communities.

The amazing contrast between the little Japanese house of 1900 and the modern center with its tower surmounted by a cross is an outward sign of the progress the Church has made in Japan.

November, 1939



(Above) Play time at Church of Resurrection, Kyoto, in the diocese of Kyoto, Japan:
(below) the baby clinic at St. Barnabas' Hospital, Osaka.



- 141 1939 年 11 月号 “日本で聖公会が死ぬことはあり得ない” なぜなら聖公会は繁栄しているからと主教は言う。戦争と誤解に直面しながら日本聖公会はさまざまな活動プログラムを実施している。20-21 頁。
訳出 21 頁 10 行目～29 行目まで。

東京の立教高等女学校と京都の平安高等女学校は、最も有名な 2 つの女子校である。立教高等女学校は正式に東京の一流校の 1 つとして正式に認められており、古く保守的な京都では、平安高等女学校が親たちの信頼を勝ち得、自分たちの娘が短期大学に行くことさえも許す。

聖公会の 2,000 人に達する少年たちが立教大学と立教中学校に通っている。日本では聖徒アンデレ同胞会が活発で 60 以上の支部を擁し、この戦争の時代にあっても、サマーキャンプや会議は、聖公会の指導者養成にとって効果的な手段であり、全国でその地盤作りの手助けをしている。

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	1925	1	Meeting of the National Council.	53-54	54 頁左下 28 行目～左下 5 行目まで。
			全国協議会会議。		
2	1925	3	Brief Items of Interest From the Field.	174-175	175 頁左下 14 行目～左最後の行まで。
3	1925	3	Brief Items of Interest From the Field.	174-175	175 頁右下 4 行目～右最後の行まで。
			任地からの興味深い短信。		
			任地からの興味深い短信。		
4	1925	4	Progress of Japan Reconstruction; Summary of What Is Being Done in Tokyo and the Efforts Made to Complete the Fund by Dioceses in This Country.	197-199	197 頁 1 行目～199 頁上段〔全文〕。
			日本復興の進展。いま東京で行われていること、そして日本の教区による基金を完成するためになされている努力の概要。		
5	1925	4	Progress of the Kingdom: Japan Reconstruction.	238-239	238 頁右 9 行目～239 頁左 8 行目まで。
			神の国の進展。日本の復興。		
6	1925	4	Meeting of the National Council February 11-12, 1925.	242-243	243 頁左 3 行目～右 6 行目まで。
7	1925	4	Across the Secretary's Desk.	244	244 頁右下 17 行目～右最後の行まで。
			全国協議会会議、1925 年 2 月 11 日-12 日。 主事のデスクから。		
8	1925	5	Brief Items of Interest From the Field.	303	303 頁右下 29 行目～右最後の行まで。
			任地からの興味深い短信。		
9	1925	5	The National Council.	309-310	309 頁右下 16 行目～310 頁左 30 行目まで。
			全国協議会。		
10	1925	6	Bishop Motoda Will Visit the Convention; The Gathering in New Orleans to Be Unique in Some of Its Aspects — A Distinguished Visitor From the Orient.	393-394	393 頁 1 行目～394 頁上段〔全文〕。
			元田主教が米国聖公会総会に出席。ニューオリンズの集会は幾つかの点でユニークなものとなる。東洋からの著名な訪問者。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
11	1925	8	A Macedonian Cry From Japan; American Missionaries in Convention Assembled Petition General Convention for Continued Support.	480-481	480 頁枠内〔全文〕。
			日本からマケドニアの叫び。アメリカ人宣教師が会議を招集して米国聖公会総会に支援継続を請願する。		
12	1925	9	Holy Trinity Cathedral, Tokyo, Eagerly Awaits Its New Building; Congregations Must Stand to Pray — No Room to Kneel.	549	549 頁下段〔全文〕。
			聖三一教会は新しい建物を待ちわびている。跪くスペースがないため会衆は立っていなければならない。		
13	1925	10	Across the Secretary's Desk.	653-654	653 頁右下 13 行目～654 頁左 14 行目まで。
			主事のデスクから。		
14	1925	11	Progress of the Kingdom Missions at General Convention.	716	716 頁右下 15 行目～右下 2 行目まで。
			神の国の進展。米国聖公会総会でのミッション。		
15	1925	12	Across the Secretary's Desk.	783	783 頁右 10 行目～右下 11 行目まで。
			主事のデスクから。		
16	1926	1	John W. Wood, D.C.L.; General Convention Honors a Leading Layman of the Church — Recognition of Twenty-five Years' Devoted and Able Service.	44-45	44 頁～45 頁〔全文〕。
			ジョン・W・ウッド民法学博士。米国聖公会総会は聖公会の指導的な信徒に栄誉を授ける—25 年間の献身的で有能な奉仕を評価。		
17	1926	1	Across the Secretary's Desk.	61	61 頁左 1 行目～左下 8 行目まで。
			主事のデスクから。		
18	1926	3	James McDonald Gardiner — Missionary, Educator, Architect; The First Head of St. Paul's College Lived to See It a Great University — The Church's Mission in Japan Loses a Steadfast Friend.	193	193 頁〔全文〕。
			ジェームズ・マクドナルド・ガーディナー—宣教師、教育者、建築家。立教学校の初代校長は立派な大学を見るまで生きた—日本の聖公会のミッションは誠実な友人を失う。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
19	1926	9	Brief Items of Interest.	587	587 頁左下 11 行目～右 16 行目まで。
			興味深い短信。		
20	1927	2	Who Will Take Advantage of This Opportunity?.	80	80 頁下段〔全文〕。
			このチャンスを生かすのは誰か？		
21	1927	5	Dr. Wood Endorses National Church Mission in Japan.	276	276 頁下段〔全文〕。
			ウッド博士は日本における現地聖公会の伝道を支援する。		
22	1927	7	Notes from Japan.	430	430 頁左下 12 行目～右最後の行まで。
			日本からのノート。		
23	1927	7	Brief Items of Interest.	433	433 頁左下 7 行目～右 12 行目まで。
			興味深い短信。		
24	1927	10	Distinguished Japanese Scholar Here.	624	624 頁下段〔全文〕。
			卓越した日本人学者が訪米。		
25	1927	12	Brief Items of Interest.	757	757 頁右 19 行目～右下 12 行目まで。
			興味深い短信。		
26	1928	1	The Right Rev. John McKim, D. D.; Senior Bishop of the Church in Japan and President of the Synod of the Nippon Sei Ko Kwai (Holy Catholic Church in Japan).	44	44 頁〔全文〕。
27	1928	1	Brief Items of Interest.	45	45 頁左 1 行目～左 13 行目まで。
28	1928	1	Brief Items of Interest.	46	46 頁左下 17 行目～左最後の行まで。
			神学博士ジョン・マキム主教。日本聖公会の最長老主教および日本聖公会総会議長。 興味深い短信。 興味深い短信。		
29	1928	5	Pioneer Japanese Bishop Passes Away; The Right Rev. Joseph S. Motoda, D. D., first national Bishop in the Nippon Sei Ko Kwai, dies suddenly in the midst of arduous labors.	300	300 頁〔全文〕。
			日本人主教のバイオニア逝く。日本聖公会の最初の主教である神学博士ヨセフ元田〔作之進〕師が困難な仕事のさなかに急逝。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
30	1928	6	Brief Items of Interest.	401	401 頁右下 28 行目～右最後の行まで。
			興味深い短信。		
31	1928	6	Meeting of the National Council. April 25-26, 1928.	403-405	404 頁右下 27 行目～405 頁左下 6 行目まで。
			全国協議会会議。1928 年 4 月 25-26 日。		
32	1928	7	The Last Days of Bishop Motoda; A journey taken to pay a tribute of respect to the memory of one of our pioneer American missionaries overtakes his waning strenght.	452-453	452 頁～453 頁〔全文〕。
			元田主教の最後の日々。アメリカ人宣教師のバイオニアの一人に弔辞を述べるために出かけたことが、弱った体に過大な負担をかけた。		
33	1928	7	Missions and Church Extension; John W. Wood, D.C.L., Executive Secretary.	479	479 頁左下 11 行目～右 28 行目まで。
			伝道・教会拡張部門。総主事ジョン・W・ウッド民法学博士。		
34	1928	8	The Church in Japan Has a New Bishop; The Rev. Peter Yonetaro Matsui will be the second Japanese Bishop of Tokyo, succeeding the Right Rev. Joseph S. Motoda, D. D.	520	520 頁〔全文〕。
			日本聖公会に新しい主教誕生。神学博士ヨセフ元田〔作之進〕師を継いで松井米太郎師が二人目の日本人の東京主教となる。		
35	1928	8	Brotherhood of St. Andrew in Japan; A flourishing chapter of twenty-five students and teachers has been organized by Mr. Paul Rusch in St. Paul's University, Tokyo.	542	542 頁〔全文〕。
			日本の聖徒アンデレ同胞会。立教大学のポール・ラッシュ氏によって 25 人の学生と教師からなる活発な支部が結成された。		
36	1928	8	Brief Items of Interest.	544	544 頁左下 11 行目～右 28 行目まで。
			興味深い短信。		
37	1928	10	Consecration of the Japanese Bishop of Tokyo.	664	664 頁下段〔全文〕。
			日本人の東京主教の接手。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
38	1929	4	Progress in the Diocese of Tokyo; The Bishop of Tokyo, addressing his clergy and lay delegates at the sixth diocesan Synod, in November, 1928, outlines their problems.	226-227	226 頁 1 行目～227 頁右 26 行目まで。
			東京教区の進展。1928 年 11 月、第 6 回〔東京〕教区会で東京主教が聖職者と信徒の代表に演説し、抱えている問題を提示した。		
39	1929	12	Brotherhood of St. Andrew.	822	822 頁左 1 行目～右 12 行目まで。
			聖徒アンデレ同胞会。		
40	1930	1	Japanese Appreciation of St. Paul's University.	18	18 頁下段〔全文〕。
			立教大学に対する日本人の評価。		
41	1930	2	Missions and Church Extension.	126	126 頁左 15 行目～右 8 行目まで。
			伝道・教会拡張。		
42	1930	7	Jottings from Near and Far.	483	483 頁左 14 行目～左 28 行目まで。483 頁右下 21 行目～10 行目まで。
			各地からのニュース。		
43	1930	7	Brotherhood of St. Andrew.	503	503 頁右 1 行目～右最後の行まで。
			聖徒アンデレ同胞会。		
44	1930	8	Across the Secretary's Desk.	551	551 頁左下 15 行目～右 11 行目まで。
			主事のデスクから。		
45	1930	11	Newcomers in the Mission Field Abroad.	758	758 頁左 16 行目～左 33 行目まで。
			海外宣教地の新参者。		
46	1930	11	Brotherhood of St. Andrew.	787	787 頁左 1 行目～左下 16 行目まで。
			聖徒アンデレ同胞会。		
47	1931	1	Notable Career in Slums of Tokyo Ends; The Rev. Yoshimichi Sugiura who died last November spent his life in ministering to the outcasts and other neglected folk of Tokyo.	47	47 頁〔全文〕。
			東京のスラム街で顕著なキャリアが終わる。昨年 11 月に他界した杉浦義道師は、東京の落伍者や見捨てられた人々を助けるために一生を送った。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
48	1931	2	Japan Sends First Brotherhood Scholar; Completion of fund for first Japanese Scholarship enables Mr. Ogawa, St. Paul's University graduate, to undertake studies in America.	99-100	99 頁 1 行目～100 頁上段〔全文〕。
			日本が最初の同胞会奨学生を送る。最初の日本奨学金基金が完成したことにより立教大学を卒業した小川氏が米国で研究を行うことができる。		
49	1931	2	Japan Honors St. Paul's School Teachers; Fortieth anniversary of Imperial Rescript on Education is made the occasion for recognizing meritorious work, especially in education.	110	110 頁〔全文〕。
			日本国が立教学院の教師に栄誉を授ける。教育勅語発布 40 周年記念に特に教育における称賛に値する業績を表彰。		
50	1931	2	Across the Secretary's Desk.	115	115 頁右下 18 行目～右下 8 行目まで。
			主事のデスクから。		
51	1931	3	Christianity is a Part of Modern Japan; Upon the foundations of Anglican missionary endeavor has risen a native Japanese Church, Sei Ko Kwai, a mighty factor in the Empire's life.	155-159	155 頁～159 頁〔全文〕。
			キリスト教は現代日本の一部。聖公会宣教師の努力の基礎の上に日本の教会、日本聖公会が立ち上がり、帝国の生活に欠かせない要因となった。		
52	1931	5	Jottings from Near and Far.	346	346 頁左下 16 行目～右 10 行目まで。
			各地からのニュース。		
53	1931	7	Historic Bonds of Sino-Japanese Churches; In address to Chinese Synod, Bishop of Tokyo stresses need for continued coöperation in the upbuilding of Christ's Kingdom in Asia.	467-468	467 頁右下 5 行目～468 頁左 3 行目まで。
			日本と中国の聖公会の歴史的な結びつき。中華聖公会総会の挨拶で、東京〔教区〕主教はアジアにキリストの王国を築くために引き続き協力していくことの必要性を強調した。		
54	1931	7	Brotherhood of St. Andrew.	500	500 頁左下 6 行目～左最後の行まで。
			聖徒アンデレ同胞会。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
55	1931	9	Brotherhood of St. Andrew.	634-635	634 頁左下 21 行目～左下 11 行目まで。634 頁左下 3 行目～635 頁右 26 行目まで。
			聖徒アンデレ同胞会。		
56	1931	10	Pioneering for Christ Jesus in Japan; After more than fifty years' continuous Christian service in the Far East, Bishop McKim recalls hardships and rewards of our early work.	673-677	673 頁～676 頁〔全文〕。
			日本におけるイエス・キリストのための先駆け。極東において 50 年以上にわたって続けてきたキリスト教の奉仕を振り返り、マキム主教が聖公会の初期の事業の困難とその報いを語る。		
57	1931	10	Brotherhood of St. Andrew.	713	713 頁左 1 行目～左下 13 行目まで。713 頁右 8 行目～右 12 行目まで。713 頁右下 17 行目～右下 6 行目まで。
			聖徒アンデレ同胞会。		
58	1931	11	Pioneering for Christ Jesus in Japan; The Missionary became Bishop as conditions in Japan made possible a more aggressive evangelism. Foundations of a national Church laid.	741-748	741 頁～748 頁〔全文〕。
			日本におけるイエス・キリストのための先駆け。日本の状況がより積極的な福音伝道を可能にしたため宣教師が主教になった。自国聖公会の基礎が敷かれる。		
59	1931	11	Brotherhood of St. Andrew.	795-796	795 頁右 1 行目～796 頁左 15 行目まで。
			聖徒アンデレ同胞会。		
60	1931	12	Brotherhood of St. Andrew.	866	866 頁右 1 行目～右 21 行目まで。
			聖徒アンデレ同胞会。		
61	1932	1	Brotherhood of St. Andrew.	72	72 頁右 1 行目～右 23 行目まで。
			聖徒アンデレ同胞会。		
62	1932	2	Brotherhood of St. Andrew.	131	131 頁左 1 行目～左最後の行まで。
			聖徒アンデレ同胞会。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
63	1932	3	An Emergency Message from the President of the National Council. 全国協議会議長からの緊急メッセージ。	172-173	172 頁～173 頁〔全文〕。
64	1932	4	Determined to Carry On.	214	214 頁枠内。
65	1932	4	St. Paul's Tokyo, Observed Double Anniversary. 続行への決意。 立教学院が二重の記念日を祝う。	215	215 頁下段。
66	1932	4	Jottings from Near and Far. 各地からのニュース。	257	257 頁左 9 行目～左最後の行まで。
67	1932	4	Across the Secretary's Desk. 主事のデスクから。	265	265 頁左下 23 行目～右 15 行目まで。
68	1932	4	Brotherhood of St. Andrew. 聖徒アンデレ同胞会。	279	279 頁右下 25 行目～右下 12 行目まで。
69	1932	5	Across the Secretary's Desk. 主事のデスクから。	325	325 頁左 21 行目～右 23 行目まで。
70	1932	5	Brotherhood of St. Andrew. 聖徒アンデレ同胞会。	339	339 頁左下 10 行目～左最後の行まで。
71	1932	6	Brotherhood of St. Andrew. 聖徒アンデレ同胞会。	412	412 頁左下 16 行目～左下 12 行目まで。
72	1932	7	Bishop McKim Looks at His Diocese; Throughout North Tokyo there is an increasing knowledge and appreciation of the Church as the Household of God and the Body of Christ.	453-454	453 頁 1 行目～454 頁左 3 行目まで。
73	1932	7	Jottings from Near and Far. マキム主教、彼の教区について語る。北東京を通じて高まる、神とキリストの身体に住み処としての聖公会に対する理解と敬意。 各地からのニュース。	455	455 頁右下 6 行目～右最後の行まで。

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
74	1932	7	Across the Secretary's Desk.	462	462 頁左下 28 行目～左下 11 行目まで。
			主事のデスクから。		
75	1932	8	The National Council.	525	525 頁左下 10 行目～右 7 行目まで。
			全国協議会。		
76	1932	8	Across the Secretary's Desk.	528-529	528 頁右下 10 行目～529 頁左 26 行目まで。
			主事のデスクから。		
77	1932	10	Jottings from Near and Far.	648	648 頁右 11 行目～21 行目まで。
			各地からのニュース。		
78	1932	11	A Message from the National Council to the People of the Church.	704-705	704 頁～705 頁〔全文〕。
			全国協議会から聖公会会員へのメッセージ。		
79	1932	12	Across the Secretary's Desk.	781	781 頁左下 14 行目～右 2 行目まで。
			主事のデスクから。		
80	1932	12	Brotherhood of St. Andrew.	796	796 頁左 4 行目～左下 8 行目まで。796 頁右 4 行目～右下 7 行目まで。
			聖徒アンデレ同胞会。		
81	1933	1	National Council Studies Mission Problems; Looking beyond today's distressing situation necessitating budget reductions, provision is made for a vigorous evaluation of our task.	5-7	5 頁～7 頁〔全文〕。
			全国協議会がミッション問題について研究。予算の削減を必要とする今日の窮状の先を見て、私たちの任務を積極的に評価するための規定を設ける。		
82	1933	1	Brotherhood of St. Andrew.	61	61 頁右 1 行目～右最後の行まで。
			聖徒アンデレ同胞会。		
83	1933	2	Japanese Soldier Fights for Christ; Former military instructor in St. Paul's Middle School and his wife maintain village for many of Tokyo's poor and distressed men and women.	83-84	83 頁～84 頁〔全文〕。
			日本兵、キリストのために戦う。立教中学校の元配属将校と妻が、東京の多くの困窮者のために村を運営している。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
84	1933	2	Jottings from Near and Far.	105	105 頁左下 15 行目～右 16 行目まで。
			各地からのニュース。		
85	1933	3	Council Maintains Missionary Integrity.	137	137 頁左下 9 行目～右最後の行まで。
			協議会はミッションの完全性を維持する。		
86	1933	3	The Presiding Bishop Says Farewell; Bishop Perry writes hopefully to the Bishops of the Church as he leaves to study missionary problems in the Orient.	139	139 頁〔全文〕。
			総裁主教、送別の言葉を語る。ペリー主教は東洋における伝道問題の調査に出発するに当り、聖公会の主教に希望を持って語る。		
87	1933	3	Across the Secretary's Desk.	178	178 頁左 18 行目～左下 17 行目まで。
			主事のデスクから。		
88	1933	5	The National Council.	305	305 頁左下 22 行目～右 16 行目まで。
			全国協議会。		
89	1933	6	Builders of the Kingdom for Forty Years; Anniversary on June 14 of consecrations of Bishops Graves and McKim recall years of consistent and constructive service in Orient.	327-331	327 頁～331 頁上段〔全文〕。
			40 年にわたる王国の建設者たち。[1933 年] 6 月 14 日に催されるグレイヴズ主教とマキム主教の周年祝賀会は、東洋における一貫した建設的な奉仕の歳月を思い出させる。		
90	1933	7	Japanese Emperor Receives Bishop Perry; As descendant of Commodore Perry, Presiding Bishop's visit to Japan arouses great popular interest. St. Paul's University visited.	374-375	374 頁下段～375 頁〔全文〕。
			日本の天皇がペリー主教を迎える。ペリー提督の子孫であるペリー〔米国聖公会〕総裁主教の訪日は、多くの国民の関心を引き起こした。立教大学訪問。		
91	1933	8	"A Great Door and Effectual is Opened"; On invitation of the Bishop of New York, Bishop Perry makes formal statement, after three months in Orient, in New York Cathedral.	419-423	419 頁～423 頁〔全文〕。
			「有力な働きが門がわたしのために大きく開かれている」。3 か月の東洋視察を終えたペリー主教がニューヨーク主教の招きに応じてニューヨーク大聖堂で公式声明を出す。		

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92	1933	8	Opening of Japan Recalled at Kurigahama; Descendants of participants in historic event exchange greetings. Bishop Perry stresses continuance of friendly relations then begun.	453-454	453 頁～ 454 頁〔全文〕。
			久里浜で回想される日本の開国。歴史的イベントの参加者の子孫が会見する。ペリー主教はそのときから長い友好関係が始まったと強調。		
93	1933	8	Nippon Seikokwai Honors Bishop McKim; The whole Anglican Communion joins in special Tokyo observance, on June 14, of the fortieth anniversary of Japan's senior bishop.	459-460	459 頁～ 460 頁上段〔全文〕。
			日本聖公会はマキム主教の栄誉を讃える。6 月 14 日東京で開催された日本の前任主教の按手 40 周年記念式典に全アングリカン・コミュニオンが参列。		
94	1933	9	Some Recent Statistics of Nippon Sei Kokwai.	499	499 頁下段。
			日本聖公会の最近の幾つかの統計。		
95	1933	11	Our Church in the Orient; In statement to National Council, Bishop Perry shares impressions of three months' observation. Suggestions of future policies.	579-587	579 頁 1 行目～6 行目まで。585 頁 17 行目～587 頁最後の行まで。
			東洋の聖公会。ペリー主教は全国協議会に宛てた声明で、3 か月の視察で得た印象を語った。今後の方針に関する提案。		
96	1933	11	Meeting of the National Council, Oct. 11-12. Legacy Provides New Buildings.	609-612	611 頁右 17 行目～612 頁左 5 行目まで。
			全国協議会会議、10 月 11/12 日。		
97	1934	1	Across the Secretary's Desk.	52-53	52 頁右下 13 行目～53 頁左 6 行目まで。
			主事のデスクから。		
98	1934	4	Across the Secretary's Desk.	201	201 頁左 1 行目～左 6 行目まで。
			主事のデスクから。		
99	1934	8	Bishop McKim Resigns as Bishop of North Tokyo.	373	373 頁〔全文〕。
			マキム主教が北東京主教を退任。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
100	1934	9	Missionary Facts from Many Lands.	404	404 頁右 7 行目～右 13 行目まで。
101	1934	9	Eminent Missionary Doctor Dies in Tokyo; Sudden passing away of Dr. Teusler closes notable Christian career in Orient. Bishop Binsted to have temporary oversight of St. Luke's.	405-408	408 頁 26 行目～左 16 行目まで。
			各国からのミッション情報。 卓越した宣教医が東京で死去。トイスラー博士の突然の死によって、東洋の著名なキリスト教徒のキャリアが幕を閉じた。ビンステッド主教が暫定的に聖路加病院の監督に当たる。		
102	1934	12	Missionary Facts from Many Lands.	564	564 頁左下 7 行目～右 7 行目まで。
			各国からのミッション情報。		
103	1934	12	The National Council Between Conventions.	597	597 頁左 1 行目～左下 12 行目まで。
			会議の間の全国協議会。		
104	1935	1	From Village Teacher to Christian Bishop; Quest for meaning of heaven led Yasutaro Naide to listen to Christian teaching; first step in progress to leadership in Japanese Church.	27-33	27 頁～33 頁上段〔全文〕。
			村の教師から主教に。天の意味への問い掛けが名出保太郎をキリスト教の教えに耳を傾けさせた。それが日本聖公会におけるリーダーシップに進む第一歩だった。		
105	1935	3	A Message to the Church.	104	104 頁〔全文〕。
			聖公会へのメッセージ。		
106	1935	6	Japanese Students Lack Religious Contacts.	258	258 頁下段〔全文〕。
			日本の学生は宗教的な接触がない。		
107	1935	9	Rikkyo Daigaku Builds Christian Men; St. Paul's University, Tokyo, has trained eighty per cent of Japanese clergy and has growing influence on the Church's lay leaders.	394	394 頁〔全文〕。
			立教大学はキリスト教徒を作る。立教大学は日本人聖職者の 80 パーセントを訓練し、聖公会の信徒指導者に対する影響を増している。		

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108	1935	9	Dean Kan Represents Japan at World Conferences.	399	399 頁下段。
			菅予科長が世界会議で日本を代表。		
109	1935	12	A Great Missionary Leader Retires; Bishop McKim, during fifty-six years' service for Christ in Japan, was a dominant factor in the development of Nippon Sei Ko Kwai.	531-532	531 頁～532 頁〔全文〕。
			偉大な宣教師の指導者が引退する。日本で 56 年間にわたりキリストに奉仕したマキム主教は、日本聖公会の発展における主要な要因であった。		
110	1935	12	Bishops Hold Annual Session in Houston. House elects new leaders to succeed the Bishops of North Tokyo and Liberia, resigned, and translates Bishop Bartlett to Idaho.	543	543 頁 1 行目～左最後の行まで。
			主教がヒューストンで年次会合を開く。主教会は北東京とリベリアの退任した主教の後任指導者を選出し、パートレット主教をアイダホに転任させる。		
111	1936	1	North Tokyo Makes Plans for Independence. Bishop McKim closes long missionary career with characteristic acts — ordinations and gift to endowment fund. Council records gratitude.	13-14	13 頁～14 頁〔全文〕。
			北東京は独立を計画する。マキム主教は、按手と寄付基金の贈与という特徴的な行為をもって、長いキャリアに幕を閉じた。協議会は感謝を記録する。		
112	1936	2	Leadership in the Church Overseas.	53-56	55 頁左 18 行目～56 頁左 15 行目まで。
			海外の聖公会におけるリーダーシップ。		
113	1936	5	John McKim: Ambassador for Christ; Farseeing Missionary for more than half a century in Japan, who last autumn resigned his episcopate, passed away on April 4 in Honolulu.	197-199	197 頁～199 頁〔全文〕。
			ジョン・マキム：キリストの大使。日本で半世紀以上奉仕した先見の明ある宣教師が、昨秋主教職を退任し、4 月 4 日ホノルルで他界した。		
114	1936	5	Alumni Rally to Support of St. Paul's Tokyo.	224	224 頁下段〔全文〕。
			立教学院を支援するための同窓生集会。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
115	1936	6	Missionary Facts from Many Lands.	244	244 頁右 15 行目～右 34 行目まで。
			各地のミッション情報。		
116	1936	6	Japanese B.S.A Leads Many to Baptism; In five years since its organization on a national scale, Brotherhood has established fifty chapters in Nippon Sei Ko Kwai's ten dioceses.	255-258	255 頁～258 頁〔全文〕。
			日本聖徒アンデレ同胞会は多数を洗礼に導く。同胞会が全国規模で創設されて5年間で、日本聖公会の10の教区に50の支部を設立した。		
117	1936	6	The National Council. What Happened to Crisis?. Bishop McKim.	280	280 頁左 1 行目～左 20 行目まで。
			全国協議会。危機に際して。マキム主教。		
118	1936	7	Missionary Facts from Many Lands.	292	292 頁左 20 行目～32 行目まで。
			各地のミッション情報。		
119	1936	8	Missionary Facts from Many Lands.	340	340 頁右 1 行目～右下 17 行目まで。
			各地のミッション情報。		
120	1937	1	Across the Secretary's Desk.	53	53 頁左 1 行目～左 12 行目まで。
			主事のデスクから。		
121	1937	2	Missionary Facts from Many Lands.	67	67 頁右 5 行目～右 21 行目まで。
122	1937	2	Missionary Facts from Many Lands.	68	68 頁左下 17 行目～左下 10 行目まで。
			各地のミッション情報。		
			各地のミッション情報。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
123	1937	7	Japanese Church Has Semi-Centennial.	307-309	307 頁～309 頁〔全文〕。
124	1937	7	Opportunity Faces Church in Japan Today; American Bishops and other missionaries appraise the present Christian situation and voice their hopes for advance in days ahead.	310-316	310 頁～316 頁〔全文〕。
125	1937	7	Fifty Years of Nippon Sei Ko Kwai; Church in Japan reviews progress of the Gospel since first missionary began his work in 1859 and looks forward to full self-support.	317-320	317 頁～320 頁〔全文〕。
			日本聖公会の半世紀の歴史。 今日の日本聖公会は機会に直面している。アメリカ人主教とその他の宣教師は現在のキリスト教の状況を評価して、今後の前進に対する希望を表明する。 日本聖公会の 50 年。日本聖公会は 1859 年に最初の宣教師が事業を開始して以来の福音の進展を振り返り、完全に自給できる日を待ち望んでいる。		
126	1937	7	Sanctuary; Nippon Sei Ko Kwai.	334	334 頁〔全文〕。
			聖域。日本聖公会。		
127	1937	9	Brotherhood of St. Andrew.	462-463	462 頁右 21 行目～右下 6 行目まで。
			聖徒アンデレ同胞会。		
128	1937	10	Japanese Church Thanks Church in America.	474	474 頁枠内〔全文〕。
			日本聖公会が米国聖公会に感謝。		
129	1937	11	Missionary Spirit Permeates Convention; Unified determination to support and advance the Church's Mission marks Cincinnati gathering. Bishop Tucker named Presiding Bishop.	519, 521	519 頁 1 行目～521 頁左下 9 行目まで。
			伝道精神が米国聖公会総会に浸透する。聖公会のミッションを支援および推進することへの一致した決意が「米国聖公会」シンシナティ総会を際立たせた。タッカー主教が総裁主教に任命される。		
130	1938	2	The Sanctuary. It must be terribly difficult to be a missionary in Japan this year. — A Letter from China.	76	76 頁〔全文〕。
			聖域。「今年日本で宣教師であることは恐ろしく困難であるに違いない」—中国からの手紙。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
131	1938	10	Read a Book — Former missionary in Japan, the Rev. A.W. Cooke, recommends Bishop Tucker's recently published Hale Lectures on Church in Japan as of particular significance.	367-368	367 頁 1 行目～368 頁上段〔全文〕。
			本を読み一元日本宣教師の A・W・クック師は、タッカー主教の最近出版された『日本聖公会に関するヘイル講演集』を特に重要な読み物として推薦する。		
132	1938	10	The National Council. The U.T.O. and the Church's Mission.	425	425 頁〔全文〕。
			全国協議会。一致感謝献金と聖公会のミッション。		
133	1938	11	The Missionary Reporter Writes.	462	462 頁下 13 行目～最後の行まで。
			伝道レポーターの報告。		
134	1938	12	Japan's Typhoon Damaged Missions Need Help.	500	500 頁枠内〔全文〕。
			日本の台風の被害を受けたミッションが助けを求める。		
135	1939	1	Across the Foreign Secretary's Desk.	40	40 頁左下 5 行目～右下 15 行目まで。
			主事のデスクから。		
136	1939	6	The Japanese Brotherhood of St. Andrew.	31	31 頁中段右 1 行目～中段右 16 行目まで。
			聖徒アンデレ同胞会。		
137	1939	8	Presiding Bishop's Day. Nation-wide Broadcast Set.	22	22 頁 1 行目～上段右最後の行まで。
			総裁主教の日。全国放送の計画。		
138	1939	9	Largest Migration in History This Month; 65,000 Young Episcopalians Among 1,250,000 to Enter College This Autumn.	18-20	20 頁〔全文〕。
			今月、史上最大の移住が起こる。今秋 1,250,000 人のうち 65,000 人の聖公会員が大学に入学する。		
139	1939	10	Nationwide Broadcast by Presiding Bishop, Nov. 5; Important Declaration is Expected from Church Head.	13	13 頁 1 行目～上段右最後の行まで。
			11 月 5 日米国聖公会総裁主教の全国放送。聖公会本部からの重要な宣言が予想される。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
140	1939	10	Young Americans Turn to Church in Japan; Quit Business to Join University Staff.	19	19 頁上段〔全文〕。
			若いアメリカ人が日本聖公会に移る。ビジネスをやめて大学教員になる。		
141	1939	11	"Church Cannot Die in Japan" ... says Bishop as it Flourishes There: In Face of War And Misunderstanding, Japanese Church Carries on Varied Program of Activities.	20-21	21 頁 10 行目～29 行目 まで。
			“日本で聖公会が死ぬことはあり得ない” なぜ なら聖公会は繁栄しているからと主教は言 う。戦争と誤解に直面しながら日本聖公会は さまざまな活動プログラムを実施している。		

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