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＞

別巻
FORTH

（1940 － 1959）

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The Spirit of Missions
立教関係記事集成〈抄訳付〉
別巻
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1940~1959
目次

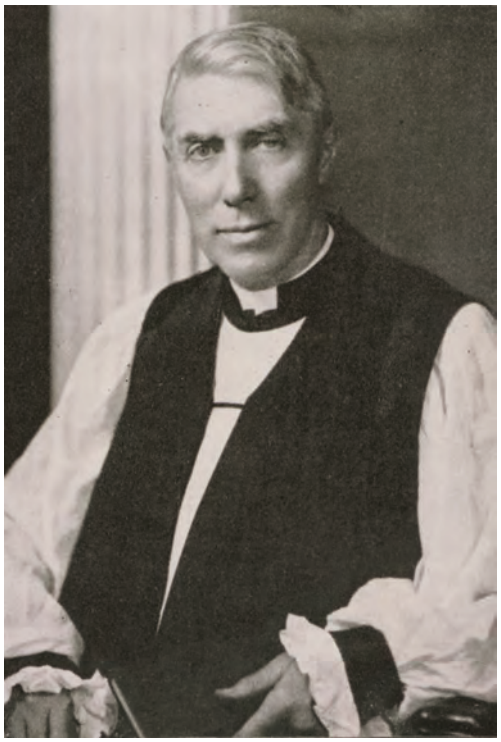
口絵……(1)
まえがき……(25)
凡例……(26)
用語表記……(28)
解題……(34)
英文表題……(57)
抄訳目次……(60)
記事集成〈抄訳〉……1
英和記事表題……239
人名索引……245



1　1940 年 2 月号　米国聖公会総裁主教ヘンリー・セント・ジョージ・タッカー



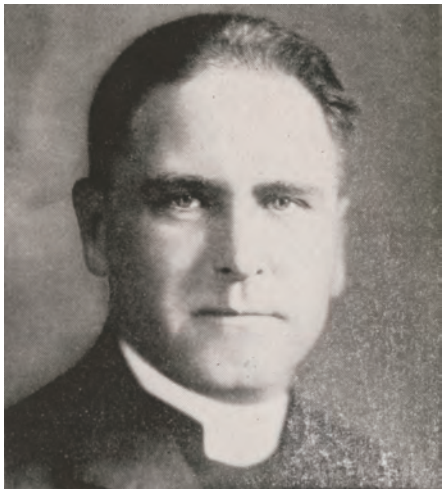
2　1940年6月号　前米国上院議員ジョージ・ワートン・ペッパーとタッカー総裁主教
フィラデルフィアのペンシルヴェニア大学での夕食のひとときで



3　1940年9月号　タッカー主教



4　1940年10月号　ライフスナイダー主教（北関東）
ライフスナイダー主教は日本政府の新しい法令に対応するため日本に戻った



5　1940年10月号　ビンステッド主教（東北）
ビンステッド主教も総裁主教と会合した後、日本に帰還した



6　1940 年 12 月号　英国ミッション救済のため最初の小切手を渡すタッカー総裁主教
ロンドン教区ノエル・B・ハドソン主教〔右〕と米国聖公会全国協議会財務委員ルイス・B・フランクリン博士〔左〕



7　1941 年 1 月号　最近ニューヨークの米国聖公会本部で開かれた新しい全国協議会の最初の会合
最前列中央はフォース誌を手に取り眺めているタッカー総裁主教



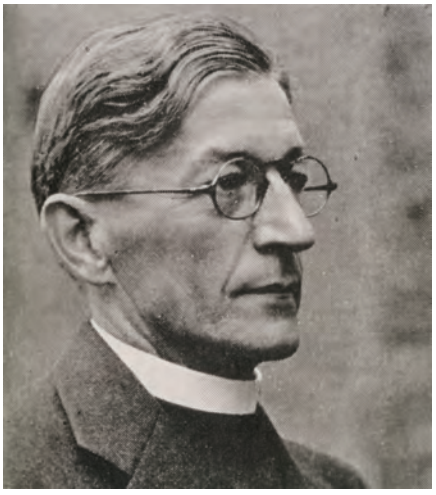
8　1941 年 4 月号　東京の立教大学の聖歌隊と聖職たちの行進
立教大学は米国聖公会による日本での大きな機関のひとつ

9　1941 年 7 月号　日本聖公会教団統理者名出保太郎主教
〔文部省に申請中〕
日本聖公会最初の主教チャニング・ムーア・ウィリアムズから遺贈された主教の祭服を着る名出保太郎主教（上）と 1897 年当時の大阪基督教会員の集合写真の名出司祭（下）
日本聖公会は宗教団体法にもとづく教団規則（統理者名出主教）を文部省に申請した





10　1941 年 7 月号　ニューヨークのフリーメーソン本部から最高位勲章（メダル）を受けるタッカー主教
「神のことばの聖職者、イエス・キリストの僕、善意の大使、世界の市民」として授与された



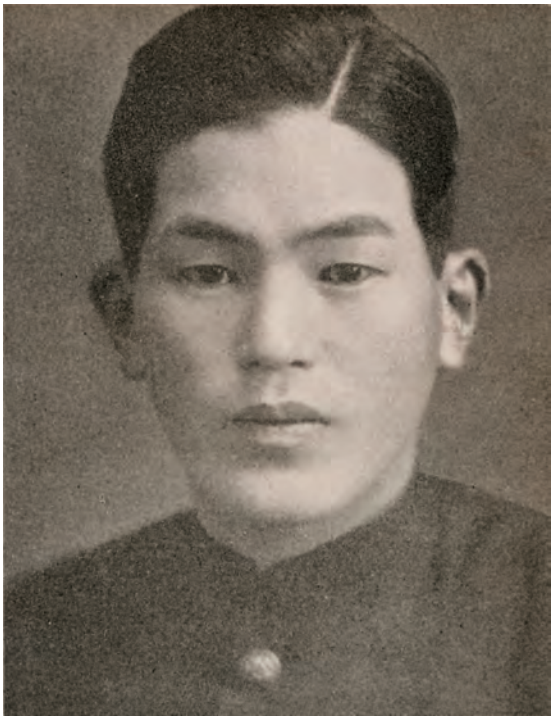
11　1941 年 8 月号　ライフスナイダー主教受勲
立教学院はライフスナイダー主教に名誉総長の称号を授与し、日本政府は勲三等瑞宝章を授与した（勲四等瑞宝章は 1928 年に授与されている）



12　1941 年 10 月号　東京の立教大学教授ポール・ラッシュ
彼は不穏な国際情勢にもかかわらず日本に残っている



13　1941 年 10 月号　現フィリピン諸島の主教ビンステッドによる主教按手
元日本の主教であったビンステッド（右）が総裁主教代理としてジョン・レオナルド・ウィルソンをシンガポールの主教に按手した。これはおそらく米国人が英国の主要教区の教区主教を按手した最初の事例であり、カンタベリー大主教の要請によって執行された



14　1947 年 9 月号　クリスチャンの小川徳治
軍服姿にもかかわらず小川徳治は他の日本人とは違っていた〔写真は学生服〕



15　1947 年 9 月号　空襲に遭った東京の聖公会神学院
捕虜の身から解放された小川の最初の行動は被災した聖公会神学院の野外礼拝を助けることであった



16　1949 年 6 月号　立教大学のメーザー図書館における（学生たち）〔正しくは右・佐々木順三総長〕



17　1949 年 6 月号　立教大学聖歌隊のメンバー 2 人



18　1949 年 6 月号　奇跡的に被災しなかった立教大学の稀有な建物
立教大学は空襲で 5 つの建物が焼失した〔フォース記事の報道。文部省への報告では職員住宅 7 棟類焼〕



19　1949 年 6 月号　立教大学は東京のトップ 3 にランクされている



20　1949 年 11 月号　米国聖公会総会に日本から
出席したウィリアム菅円吉司祭夫妻



21　1950 年 3 月号　立教大学のメーザー図書館



22　1950 年 3 月号　立教大学池袋キャンパス
日本の若者はキリスト教教育への機会を熱心にとらえている



23　1950 年 3 月号　東京の立教小学校の開校式で行進するこどもたち



24　1950 年 3 月号　立教学院総長佐々木順三
清里聖アンデレ礼拝堂の聖別式で聖徒アンデレ同胞会に祝辞を述べる佐々木順三総長



25　1950 年 5 月号　火災に遭う東京の立教中学校



26　1950 年 5 月号　校舎の 2 階部分を焼きつくし、1 階にひどい損傷を与える炎



27　1950 年 5 月号　以前 360 人の生徒を収容した校舎の焼け跡
火事は卒業式の翌日に発生したため、生徒と教職員はおらず、負傷者はいなかった



28　1951 年 1 月号　東京の立教大学のコーチ
立教大学のアメリカン・フットボールのコーチはドナルド・T・オークス司祭〔右から 2 人目〕



29　1951 年 10 月号　東京の立教小学生



30　1953 年 7–8 月号　新任宣教師トマス・H・カーサ・ジュニア



31　1954 年 3 月号　第二次世界大戦下に焼けなかった立教大学池袋キャンパスの校門付近
東京の立教大学の学生は優れた教育の一環として宗教的訓練を受けている



32　1955年1月号　日本に派遣される宣教師と家族
前列左から、京都のジョン・ロイド司祭夫妻、東京のジーン・S・レーマン夫妻、東京のウェイン・ウィリアムソン司祭夫妻、後列は東京のウィリアム・H・ウェイツェル司祭、神戸のアリス・Y・サノ、ジョン・B・バードセイル



33　1955 年 4 月号　野球の試合で勝利し提灯を掲げて行進する立教大学の学生



34　1955年4月号　立教大学80周年記念式典と2つの献堂式の行進
2つの新しい建物はタッカー・ホールとキリスト教学生会館〔チャペル会館〕



35　1955年4月号　タッカー・ホールを聖別する日本聖公会主教会議長八代斌助



36　1955 年 4 月号　献堂式後のレセプションに参加する校友
教授陣の 50％、学生の 20％がクリスチャン、毎年約 150 人の学生が受洗している



37　1955 年 4 月号　米国聖公会はタッカー・ホール建立のために 100,000 ドルを寄付



38　1955 年 4 月号　立教大学卒業式のため到着した駐日米国大使ジョン・M・アリソン
両サイドに佐々木順三大学総長（左）と小川徳治学生部長



39　1956 年 1 月号　立教大学新総長に就任した松下正寿
右は八代斌助日本聖公会主教会議長



40　1956 年 12 月号　東京の立教大学
100,000 ドルを立教大学に寄付したビルダー・フォー・クライスト〔米国聖公会の建設機関〕は、日本聖公会の 7 教区に各 1 教会、2 つの教区センターを建て、6 つの学校を支援した



41　1958 年 12 月号　立教大学に寄贈される原子炉のモデル
〔左〕松下正寿総長　〔右〕ウィリアム・G・ポラード司祭、聖職代議員、原子科学者



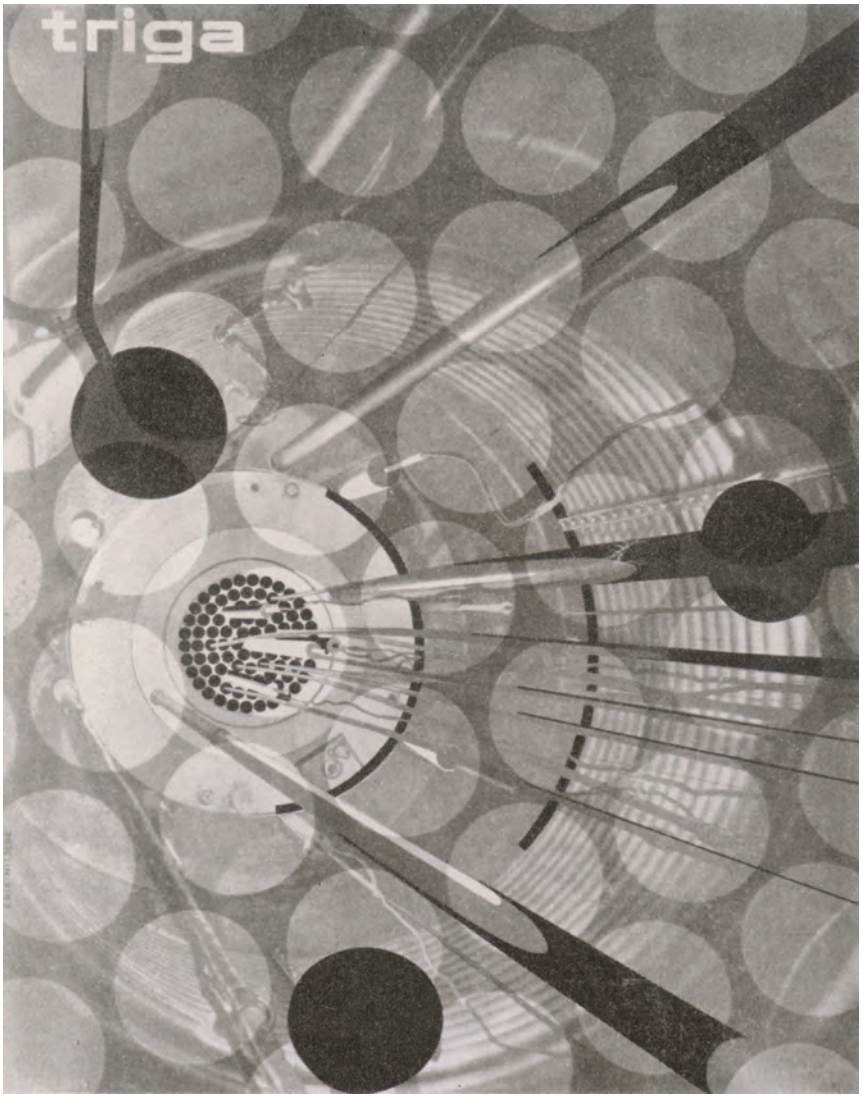
42　1959 年 2 月号　未来の総裁主教ヘンリー・セント・ジョージ・タッカー 1905 年撮影
〔右〕弟の遺清宣教医オーガスティン・W・タッカー



43　1959 年 3 月号　倍率 12 倍の立教大学入試結果を待つ受験生

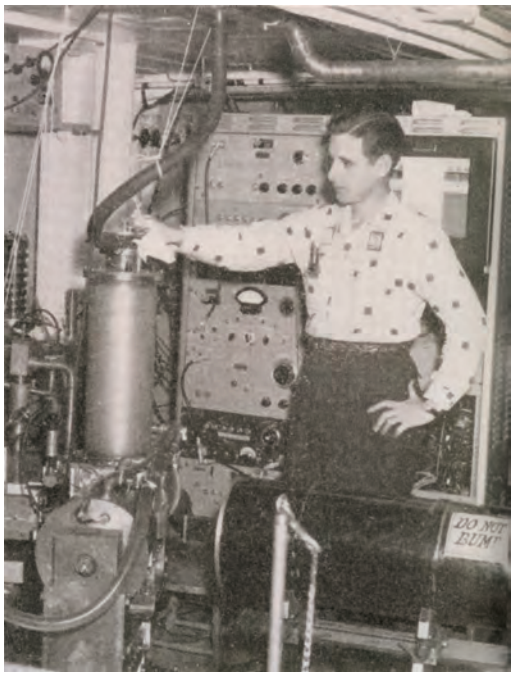


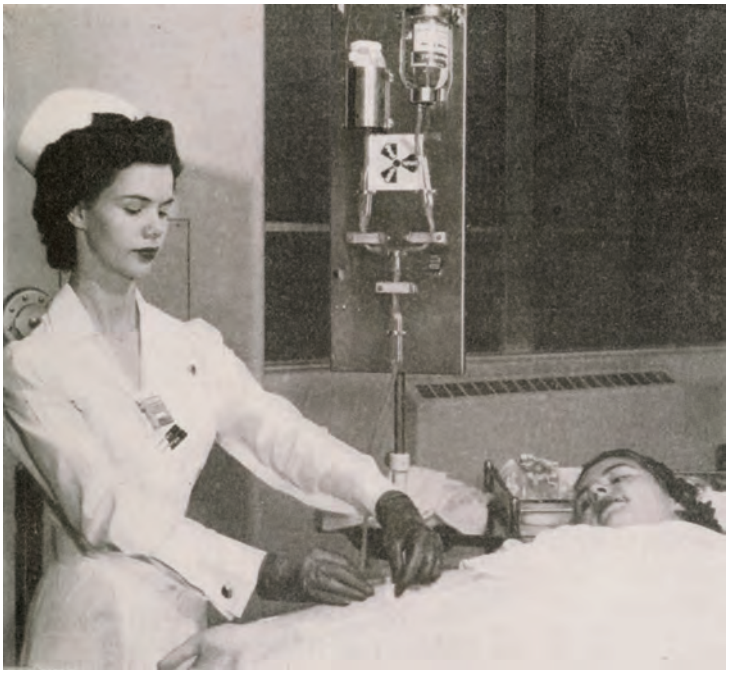
44　1959 年 4 月号　日本聖公会宣教 100 周年記念式典が催される立教大学タッカー・ホール



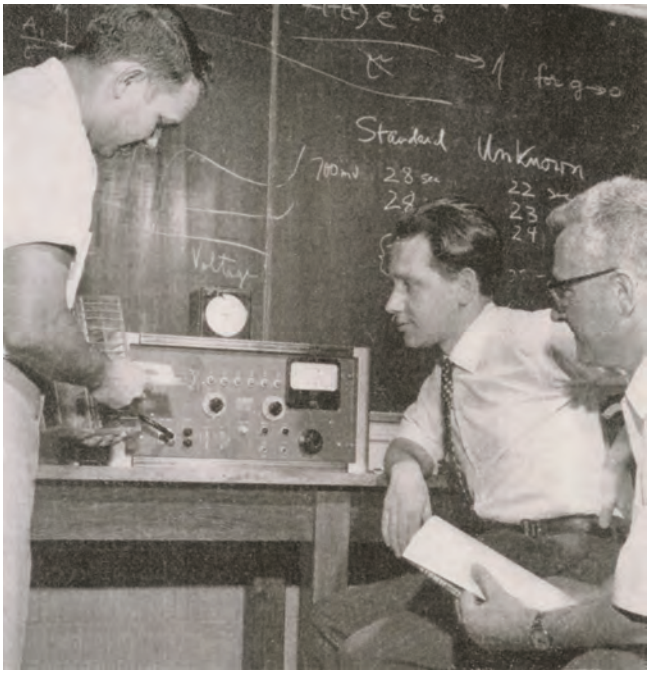
45　1959年5月号　ジェネラル・アトミック社の訓練、研究、同位核生産炉

46　1959年5月号　研究
光線と中性子で固体の結晶構造の原子配列を明らかにする





47　1959年5月号　薬学
原子炉で産出された放射性の金は癌治療に使用される



48　1959年5月号　教育
原子分野の科学技術者は日本の私立大学で最初の立教大学の新しい原子炉で訓練される



49　1959年6月号　日本聖公会宣教100周年式典の開会で行進する日本の主教たち
左先頭から東京教区補佐主教、北関東教区主教、京都教区主教、京都の右は大阪教区主教、東北教区主教、米国聖公会総裁主教



50　1959年6月号　日本聖公会主教会議長八代斌助〔左〕とカンタベリー大主教



51　1959年6月号　名誉法学博士授与
4月9日にカンタベリー大主教フィッシャーと米国聖公会総裁主教リヒテンバーガーに授与する立教大学総長松下正寿



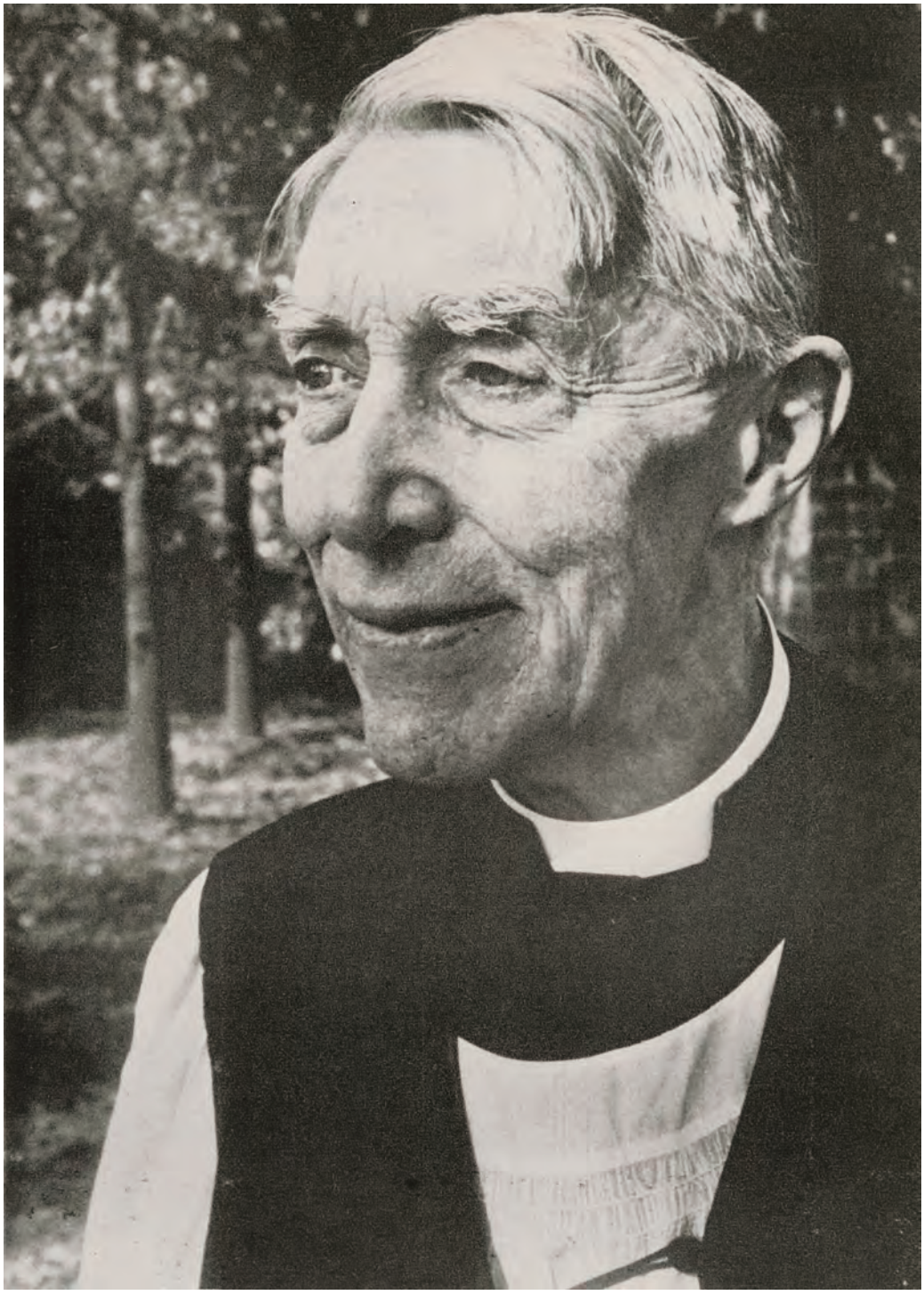
52　1959年6月号　立教大学に派遣されている宣教師のこどもたち
名誉学位授与式の式場のタッカー・ホールに向かう（左から右へ）吉田茂元総理大臣、リヒテンバーガー総裁主教、立教校友会米国委員会議長フランシス・B・セイヤー、校友会創設者ポール・ラッシュ



53　1959年7-8月号　新任遣日宣教師の任命　ジェイムズ・A・デイター
立教大学に派遣される予定



55　1959年10月号　八代主教とラッシュ氏と会談するハーパー博士（右）〔正しくは左〕



54　1959年9月号　ヘンリー・セント・ジョージ・タッカー 1874-1959
1953年に撮られたヴァージニア州ウィリアムズバーグでの主教会のときの写真
ヴァージニア州リッチモンドで1959年8月8日に永眠

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』の後継誌『フォース』のなかから、立教関係記事とその抄訳を収載したもの（別巻：通算第6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『フォース』原本からの複写であるが、一部原本がない年代と、所蔵原本に複写が混在しているものがあるため、原本が欠落している年代は立教学院史資料センターが米国聖公会文書館で複写したものを使用し、原本に複写が混在している新座版はそのままそれを使用した。口絵の写真は原本からのものに限定した。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6巻に当たる『フォース』（別巻）の範囲は1940年～1959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が、1943～1945年の3年間は新座保存書庫に存在しないため、立教学院史資料センターが米国聖公会文書館で複写したものを使用した。

3　1943～1945年以外にも、新座保存書庫所蔵版には一部複写の部分が混在している。複写部分は、1940年7月号、1941年5月号、6月号、11月号、12月号、及び1942年全号と1946年全号。口絵写真は原本のみに限定した。

4　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記事と広告部分は薄くし、原文記事内の抄訳部分にはやや濃い網掛けを付した。

5　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。

6　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。

7　写真の解説文のみの場合であっても、記事扱いしたものもある。

8　別巻（第6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。

9　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。

10　訳文体は原則として、宣教師らによる記事を「です・ます」調に、母教会伝道機関編集サイドの記事を「である」調に統一した。

11　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。

12　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。

13　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。

14　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。

15　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。

16　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。

17　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。

18　原文記事にタイトルがない№34、№49、№56、№59 は各訳文記事のタイトルと「抄訳目次」と「英和記事表題」において〔無題〕と表記した。

19　Nurse の訳語は旧来の看護婦とした。

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

21　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。

22　Diocese は一般的に「教区」と訳出するが、日本聖公会の場合、1923～1941 年までは、「教区」は日本人主教が管轄する東京と大阪の 2 教区のみであった。原文記事でそれ以外の日本聖公会における 8「教区」と表示されているのは、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、日米関係悪化のため外国人主教が各地方部主教を辞任して 1941 年に国外退去した後は、各地方部に日本人主教が選出され、このとき地方部は教区と改名された。このため 1941 年以降は Diocese を「教区」と訳出した。

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

24　原文の斜体表記と大文字連語は、訳文では「　」を用いた。

25　原文が判読不明の箇所は、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　記事の写真の位置説明に関して、左、右、上、下などの指示が原文中にある場合は（左）のように表記し、ない場合は〔左〕という補記をした。

28　訳文の数字は洋数字を用いた。

29　年号は原則として西暦を用いた。

用　語　表　記

組織（別巻）

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

全国協議会副総理
Vice President of the National Council

伝道部門総主事
Executive Secretary 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

全国協議会海外部門監督（1945 年～）
Director of Overseas Department of the National Council

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

アングリカン・コミュニオン（全世界の聖公会の総称）
Anglican Communion

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（別巻）

スピリット・オブ・ミッションズ
Spirit of Missions（1859～1939）

フォース
Forth（1940～1959）

米国聖公会総会誌
Journal of the General Convention（1940～1958）

在日ミッション所属機関名（別巻）

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

（東京）三一神学校
Trinity Divinity School

聖公会神学院
Central Theological College
Central Theological Seminary

平安高等女学校
St. Agnes' School

青葉女学院
Church Training School at Sendai for kindergartners and Church workers
Aoba Kindergarten and Training School, Sendai

香蘭女学校
St. Hilda's School, Tokyo

プール学院
Poole School, Osaka

プール学院高等女学校
Poole Girls' High School, Osaka

松陰女子学院
Shoin School, Kobe

神戸聖ミカエル国際学校
St. Michael's School, Kobe

華中大学
Central China College

文華大学
Boone School, China
Boone College, China

聖路加看護大学
St. Luke's College of Nursing, Tokyo

聖路加病院
St. Luke's Hospital, Tokyo
St. Luke's Medical Center, Tokyo

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

大阪聖バルナバ病院
St. Barnabas' Hospital, Osaka

聖三一孤女学院
Holy Trinity Orphanage

滝乃川学園
Home for Feeble-minded Children

博愛社
Widely Loving Society

聖ヨハネ学園
St. John's Orphanage

草津聖バルナバ・ミッション（ハンセン病患者施設）
St. Barnabas' Mission to lepers, Kusatsu

同志会
Church House in Tokyo
Church Hostel in Tokyo

（本郷）聖テモテ教会
St. Timothy's Church, Tokyo

東京諸聖徒教会
All Saint's Church, Tokyo

京都復活教会
Church of Resurrection, Kyoto

札幌聖ミカエル教会
St. Michael's Church, Sapporo

清泉寮
Seisen Ryo

日本聖徒アンデレ同胞会
Brotherhood of St. Andrew in Japan

アメリカ研究所
Institute for American History and Culture

タッカー・ホール
Tucker Hall

聖ヨハネ修士会
Society of St. John, the Evangelist（S.S.J.E）

特別強制収容所
Relocation Center

宗教団体法
Religious Control Law

日本基督教団
National Union Church

日本聖公会宣教 100 周年記念式典
Nippon Seikokai Centenary Celebration

解　題

米国聖公会海外伝道機関

1940年1月号から、米国聖公会伝道機関誌『スピリット・オブ・ミッションズ』（The Spirit of Missinns）は『フォース』（The Forth）と改名された。

1940（昭和15）年2月の時点で、全国協議会は、協議会総理、副総理、財務委員、財務委員補佐、会計委員、主事、及び6部門（国内伝道、外国伝道、キリスト教教育、キリスト教社会関係、財務、促進）の実務機関の各主事、諸役員、女性伝道補助会から構成されていた。総理は米国聖公会総裁主教ヘンリー・セント・ジョージ・タッカー（Henry St.Geroge Tucker）。副総理はチャールズ・W・シーリン（Charles W. Sheerin）であった（フォース誌1940年2月号、5頁）。

米国聖公会の伝道実務機関を管轄する全国協議会（National Council）は、1940年で設立20周年を迎え、従来と同じ役員が次の6部門を管理していた。外国伝道部門総主事ジョン・ウィルソン・ウッド（John Wilson Wood）、協議会財務委員ルイス・B・フランクリン（Lewis B. Franklin）、米国教会黒人研究所長（前全国キャンペーン監督）ロバート・W・パットン（Robert W. Patton）、協議会主事及び総会聖職・信徒代議員会主事フランクリン・J・クラーク（Franklin J. Clark）、スピリット・オブ・ミッションズ営業監督カール・J・フレイシュマン（Carl J. Fleischman）、会計委員フランク・A・ザブロッド（Frank A. Zubrod）。このうち、勤続40周年を迎えるウッドが最長老の役員であった（フォース誌1940年1月号、9頁）。

1940年6月号のフォースは、外国伝道総主事ウッドが同年12月31日をもって引退することを報道した。後任には、外国伝道を管理するジェームズ・セイヤー・アディソン（James Thayer Addison）が、副総理として総理から任命されることになった（フォース誌1940年6月号、13頁）。同年10月号のフォースには、第一副総理がアディソン、第二副総理がシーリンと記されている（フォース誌1940年10月号、5頁）。同年12月号からは、第一副総理は「経営管理副総理」（vice-president for administration）、第二副総理は「促進副総理」（vice-president for promotion）とタイトルが変更され（フォース誌1940年12月号、5頁）、1942年3月号のフォースでは、副総理がアディソン一人となり、肩書も単独の「副総理」となった（フォース誌1942年3月号、3頁）。この体制と布陣は1945年9月まで続いたが（フォース誌1945年3月号、3頁）、同年10月からは、アディソンが副総理と海外部門監督とを兼務し、ジョージ・A・ウィーランド（George A. Wieland）が国内部門監督となり、新設された促進部門の監督にロバート・D・ジョーダン（Robert D. Jordan）が就任した（フォース誌1945年10月号、3頁）。

日本のキリスト教主義大学における「事件」

日本におけるキリスト教大学では、1932（昭和7）年の上智大学「靖国神社参拝

拒否事件」（学校教練を担う配属将校がいない学校には徴兵期間の短縮などの特典が与えられなかった当時、学生の神社参拝拒否をめぐり、陸軍が上智大学から配属将校を引き上げさせたため、大学側の経営難が懸念された問題）、また1935（昭和10）年の同志社の「神棚事件」（新築の武道場に剣道部員の一部が設置した神棚を、同志社が部員を説得して自主的に撤去させたことに、配属将校が「国体精神」に反するとして問題化させた）や、1937（昭和12）年に湯浅八郎同志社総長が紀元節の儀式の際に教育勅語の最後の部分を誤読したことを配属将校が問題視した「教育勅語誤読事件」などが起こっていた。こうしたなか、立教でも1936（昭和11）年に「チャペル事件」が発生した。同年4月にチャペルで催された天長節（天皇誕生日）の祝賀式で、木村重治学長が聖壇の下で教育勅語を読んだのは不敬であると非難されたのである。これにより、木村は学長を辞任する事態に追い込まれた。後任学長がすぐに決まらなかったため、須藤吉之祐が学長事務取扱に就任し、1937年4月に遠山郁三（当時、東京帝国大学医学部教授）が学長に着任した。1940（昭和15）年11月になると遠山は総長を兼任している（記事№9）。

立教大学におけるキリスト教教育の放棄

1931（昭和6）年に設立された財団法人立教学院は、「立教学院寄附行為」（根本規則）のなかで、その目的を「日本ニ於テ基督教主義ニヨル教育ヲ行フヲ目的トシ学校令ニヨル立教大学及立教中学校を維持経営ス」と規定し、「但本条文中ノ目的ハ変更スルコトヲ許サズ」（第2条）と定めていた。立教においては、キリスト教主義による教育は存在意義そのものであった。ところが、1941（昭和16）年になると、文部省は立教学院に対して2度にわたり、この目的条項の変更を迫ってきたのである。そこで、同年2月の立教学院理事会は、寄附行為に変更を加え（6月認可）、それまで米国聖公会から派遣された日本聖公会北東京地方部の監督が就任すると規定されていた立教学院理事長を、理事から互選されることとした（第7条）。また、寄附行為の変更や立教学院の解散に必要とされていた米国聖公会の承認は必要とされなくなり（第23条・24条）、米国聖公会の影響力が弱まっていった。同年9月になると、寄附行為は再度変更され、それまで理事選出の母体の1つであった米国聖公会が除かれ、理事の選出は日本聖公会に属する聖職信徒に限られることとなり（12月認可）、ここに立教学院と米国聖公会の関係は断絶、太平洋戦争開戦と同時に立教学院（理事会は完全に邦人化）は米国聖公会から独立した存在となった。

1941年から翌年にかけて、立教学院では聖路加国際病院との合併による医学部設置構想（記事№24）が具体化し、1942（昭和17）年2月には文部省に設置認可を申請した。このとき作成された寄附行為の変更案では、キリスト教主義による教育という目的条項が「財団法人立教学院ハ立教大学、立教中学校並ニ聖路加国際病院ヲ経営維持ス」となり、「基督教主義ニヨル教育ヲ行フヲ目的トシ」の語句が削除されている。

こうしたなか、1942年9月、立教大学で「学生暴行事件」が発生した。これは、キリスト教主義と皇道主義の対立から生じたもので、大学教授と教練教官を巻きこ

んだものであった。事件直後の9月15日の大学部長会において、経済学部長であった河西太一郎から大学学則の目的条項にあるキリスト教主義に関する部分の削除が提案され、9月26日の部長会で決定の運びとなった。さらに9月29日の立教学院理事会では、この大学学則の変更とともに、立教学院寄附行為の目的条項（第2条）の変更と、チャペルの閉鎖が決定された。すなわち、立教学院寄附行為の目的条項（第2条）の「基督教主義ニヨル教育ヲ行フヲ目的トシ」を、「皇国ノ道ニヨル教育ヲ行フヲ目的トシ」と変更したのである。そして、「日本聖公会聖職信徒中ヨリ之ヲ選ブ」とされていた理事の選出方法を削除し、立教学院からキリスト教的色彩が完全に消失していった。1942年11月には聖路加国際病院の解散申請が厚生省により不認可となったため、聖路加との合併による大学医学部設置の申請は1943（昭和18）年1月に取り下げを願い出ることとなり、医学部設置のために尽力してきた遠山郁三は、学院総長、理事、大学学長の職を全て辞して立教を去ることとなった。

戦局の悪化と立教大学存続の危機

1941年に「国民勤労報国協力令」が公布され、男子14歳以上40歳未満、女子14歳以上25歳未満の国民勤労報国隊による協力が1年に30日以内として義務化された。1943年にこれが60日以内に変更、この後、動員期間は1年の1/3という方針が示され、1944（昭和19）年には中等学校程度以上の学徒は「今後一年、常時」動員されることになった。同年の「学徒動員令」では「勤労即教育」方針となり、1945（昭和20）年になると、国民学校初等科を除く授業の1年停止が実施されることとなり、学生は国家総動員体制のもと、学生ではなく貴重な労働力とされ、生産力をもたらすことを期待された。他方、戦場での直接的な兵力としても期待され、大学では1941年度は3か月、1942年度以降は6か月、卒業時期が繰り上げられた。立教大学でも1942年3月卒業予定者が1941年12月に卒業し、1943年以降は3月卒業予定者が前年9月に卒業することになる。1943年には在学中の徴集延期措置も停止され、学生たちはいわゆる学徒「出陣」によって戦地へ赴くことになった。

理科専門学校の設置と文学部の「閉鎖」

1943（昭和18）年、立教学院は理事長に森永製菓社長の松崎半三郎が就任し、大学学長（事務取扱）には慶應義塾大学教授であった三辺金蔵が着任した（1943年6月以降は大学総長事務取扱、1944年7月からは総長という肩書となる）。理科系拡充への対応を迫られていた大学執行部は、同年7月に「立教理科専門学校」設置計画を立案し、8月31日の理事会で承認され、同日付で申請された。それによると、地質探鉱、工業数学、工業理学、工業管理（後に工業経営）の4科の設置が予定された。けれども、これにより学生定員減少問題と農学部設置問題が新たな課題として浮上することになる。前者については、文学部の学生定員減少も止むを得ないという方針が打ち出され、後者については、経済学部の将来も懸念されての農

学部設置動向であったが、これは実現されなかった。1943 年 9 月の東条英機首相の文科系学生の徴兵猶予停止、大学・専門学校の統合整理という方針に、立教大学も対応を迫られる事態となり、結局文学部を「休止若シクハは廃止」することで対処、1944 年 2 月 22 日に教員 53 名（文学部教員は 36 名）が「依願退職」をし、立教を去った。学内に残っていた極少数の文学部生は慶應大学へと転学し、文学部は戦地に赴いた在籍者の卒業にともなう「廃止」を待つ「閉鎖」状態となった。そして 1944 年 3 月 1 日、立教理科専門学校の設置認可がおりたのであった。

「出征」と学徒「出陣」

1941 年度の学部卒業生は 12 月臨時徴兵検査を受け、合格者は 1942 年 2 月に入隊することとなり、立教大学でも 1941 年 12 月 11 日から 18 日にかけて徴兵検査を受け、12 月 26 日に卒業式をおこない、2 学部で 273 人の卒業生を送り出した。翌年度は徴兵検査が 4 月に実施され、10 月には入隊となっている。1943 年になると、文科系の学生は徴兵検査で不合格とならない限り陸海軍に入隊するという、いわゆる学徒「出陣」が始まる。立教大学でも 1943 年 10 月 25 日から 11 月 10 日にかけて徴兵検査を受け、合格となった学生の入営期日は 12 月 1 日とされた。10 月 21 日には文部省等の主催による「出陣」学徒壮行会が雨天の明治神宮外苑競技場で挙行された。立教でも 11 月 13 日に大学主催の「出陣」学徒壮行会が催された。1939 年 4 月入学以降の立教大学在学中の「出征」者総数は 1,247 人、全入学者の半数を越えた。1943 年 12 月の一斉入隊に限定すると、在学生 881 人のうち 658 人が徴集され、学生の 74％以上が一度にキャンパスから姿を消したのであった。在学中に「出征」した学生のうち戦没者は 101 人で、「出征」者の 8％、学院関係戦没者の総数は 394 人、大学（予科を含む）の戦没者に限定すると 376 人であった。1939 年から戦没者の追悼をおこなっていた立教大学では、初期の慰霊祭はチャペルにおいて、キリスト教式でおこなわれていたが、1943 年の慰霊祭からは、チャペル以外の場所で、神式でなされている（慰霊祭は 1944 年まで計 6 回）。立教では、1942 年 10 月にはチャペルが閉鎖されて、「立教学院修養堂」（立教学院のキリスト教信徒と求道者の家庭的礼拝と修養の目的のみの使用）となり、立教学院寄附行為や大学学則が教育目的であるキリスト教教育を放棄することで、キリスト教色彩が払拭されていたのである。

日本のキリスト教会合同運動

キリスト教の教会合同運動については、19 世紀後半に日本のプロテスタント教会が設立されて以来の潮流、および 20 世紀以降の世界教会運動という、国内外の教会再一致への内発志向と、1939（昭和 14）年の宗教団体法成立とその後の文部省の対応による外圧が、指摘されている。

戦時下日本における教会合同の情勢は「皇紀二千六百年」にあたる 1940 年夏に「急転化」した。同年 6 月 12 日に文部省は宗教団体法にもとづく教団設立認可基準を、教会数 50 以上、信徒数 5,000 以上と内示。ところが、7 月末日になると、東京

憲兵隊が救世軍幹部をスパイ容疑で拘引し、ロンドン万営本部を離脱するようにうながす行政指導をした。この外圧を契機に、日本人キリスト教指導者は時局に関する懇談会を8月に2度開き、諸派・諸団体による外国ミッションとの関係廃止と経済的自給を申し合わせ、9月2日の各派各団体各学校代表者協議会では、日本の教会はミッションとの財的関係を断ち、自給独立の決意を表明、10月17日の「皇紀二千六百年奉祝全国基督教信徒大会」では、諸教派の合同の決意表明と、教派合同準備委員会の設置を申し合わせた。

もうひとつの教会合同の内発要因として挙げられるものが、この外国ミッションからの独立願望であった。これは、程度と関係の差こそあるものの、諸学校、諸教派、また超教派機関である日本基督教連盟でさえ、この時期においても、外国機関からの人的・財的支援に依存していた現実があったからである。そのため、日本のキリスト教界の宿願であった外国ミッションからの解放が、この合同気運の機に託されたのであった。

このとき、日本聖公会所属の日本人管轄主教区は2つのみで（東京、大阪）、他の8地方部は依然として英、米、カナダのミッション派遣の外国人主教に管轄権があり、外国人主教8人と日本人主教2人で構成する日本聖公会主教会の議長は、外国人（1933年10月まで米国人主教ジョン・マキム。後任にサミュエル・ヘーズレット英国人主教を指名）であり、財政面だけでなく、人的・組織的にも日本聖公会の外国ミッションへの依存度は高く、実質的に独立しているとはいえなかった。

1932年10月、カナダ聖公会伝道協会は、日本聖公会と中華聖公会の管轄地方部の後任主教に、カナダ人主教でなく現地人主教（以下、日本聖公会の日本人主教は当時の呼称である「監督」と表記）を選任する意志を表明し、3年後の1935年5月9日、日本聖公会は中部地方部監督に佐々木鎮次を選出、7月15日に監督按手がおこなわれた。マキムは佐々木鎮次を日本聖公会史上最高の人物であると評している（1935年5月21日付J・W・ウッド宛ビンステッド書簡）。これは、外国ミッションからの15年間の期限付き経済支援を受けた日本人監督の誕生であった（『主教会議事録』1934年3月20日、1935年7月27日）。日本聖公会では、地理上隣接する6個以上の自給教会が日本人監督の経済支援を保証するという法規の定める条件を満たさなければ、管轄権をともなう日本人監督区は設立されなかったため、この場合、日本人の独立教区ではなく外国ミッション管轄の地方部という位置づけではあったが、それでも、外国ミッションが現地人に管轄区を委任することは、世界の聖公会では初の試みであり、画期的な決断であった。

1935年4月の米国聖公会後援の北東京地方部独立計画では、その実現には四半世紀の歳月を要すると試算され、カナダ聖公会後援の中部地方部日本人監督資金が15年を要するとされたほど、日本聖公会地方部の外国ミッションへの経済的依存度は高かったのである。

日中戦争と国民精神総動員による日本のキリスト教の国粋化

日本基督教連盟は1931（昭和6）年9月の満州事変を遺憾とし、翌年1月の上海

事変にさいしては国際宣教協議会（International Missionary Council）に紛争の解決を訴えるようはたらきかける一方（『連盟時報』1932年3月15日）、満州国建設を「和平解決の曙光」とし、国際連盟脱退を「止むを得ざる」ものともみていた。

1937（昭和12）年7月7日に日中戦争が勃興すると、文部省は15日にキリスト教をはじめ各宗教団体や社会教化団体の代表者を招待し、国民精神作興にかんする合同懇談会を開催して、正しく時局を認識し教導するよう通達。これにより、カトリック教会も政府声明に全幅の支持を表明し（『日本カトリック新聞』1937年7月25日）、日本基督教連盟も政府声明にしたがい報告尽忠することを、また早期から着手している皇軍慰問事業を継続することを表明した。連盟から皇軍慰問募金への参加を呼びかけられた日本聖公会はこれに共同することとし、連盟は東京教区監督松井米太郎を実行常議員に、稲垣陽一郎を実行委員に選挙するが、この2人は日本聖公会教会一致促進中央委員会の委員長と書記として、連盟主導の教会合同と折衝していた当事者でもあり、時局と教会合同の交錯が透けてみえる。日本聖公会でも各教区・地方部主教から、挙国一致、滅私奉公を奨励し、皇国のためまた平和回復のため祈祷すべきとの訓示が発せられた（『基督教週報』74巻24号、1937年8月27日）。

さらに連盟加盟の教派・団体の指導者45名は、連署で世界のキリスト教指導者に対して日本の中国参戦の正当性を弁明。日本聖公会の松井米太郎と村尾昇一も名を連ねている。しかし、日本の中国侵略の正当性は世界のキリスト教指導者には理解できないものであった。日本聖公会および駐日英国大使らからの制止をふりきり、1937年10月、英国教会カンタベリー大主教が、日本軍による中国民間人への無差別爆撃に対するアルバート・ホールでの反日抗議集会で議長をつとめた。日本聖公会では監督会議長、教務院総裁、東京教区監督、同教区婦人伝道補助会、芝聖アンデレ英人教会会衆などからつぎつぎに大主教宛に抗議の電報が発信されたが、なかでも東京教区は杉浦貞二郎を座長とする信徒大会を開催、この問題を痛論し、満場一致で抗議の打電をして（『基督教週報』75巻6号、1937年10月8日）、日本人独立教区である東京・大阪教区へ外国ミッション管轄の周辺地方部を合併して独立する案などを提唱したほどであった（1938年6月20日付ウッド宛ライフスナイダー書簡）。松井米太郎は、カンタベリー大主教の行為は「英国の教会との関係終了」を意味するとまで言っている。

この問題で日本国内において反英感情の矢面に立たされた日本聖公会は、米英ミッションとの蜜月関係にあるキリスト教界のなかでも、とくに特高警察と憲兵隊からマークされ、世間からは疑惑の目でみられ、外来宗教の日本化が問われることになった。このため、多数の外国人主教が占める日本聖公会監督会と、その議長が外国人であることが教会外から問題とされたヘーズレット監督会議長は、表向きの理由は眼病治療のためとされたが、日本聖公会の総会議長、教務院総裁、監督会議長、出版社理事長、神学院理事長の5要職のうち、総会議長と教務院総裁の2つを日本人監督の名出保太郎に委譲することを余儀なくされた（『主教会議事録』1937年12月22日）。

文部省は1937年10月13日から19日を「国民精神総動員強調週間」と定めた。その実施要領と方法を指示した通牒を送付された各教派・団体は、それに即応し、日本聖公会でも通牒の複写を印刷し諸教会に送付、また「支那事変特別祈願式」を制定し（『基督教週報』75巻6号、1937年10月8日）、12月1日になると日本聖公会国民精神総動員中央委員会は、派内各種団体の懇談会開催、ポスター作成、非常時局の午祷制定、全国一斉特別祈願礼拝敢行などを決め、時局に対応した（『基督教週報』75巻15号、1937年12月7日）。日本聖公会青年連盟理事の松下正寿が「国民精神総動員と青年連盟」と題した一文で「即時自給」断行を唱え（『基督教週報』75巻22号、1938年2月11日）、1938（昭和13）年3月の日本聖公会教理・礼拝・組織委員会で松井米太郎が20－25年後を目途にした自給自治を提唱し（1938年6月20日付ウッド宛ライフスナイダー書簡）、1938年4月の第19回日本聖公会総会では自給自治案が満場一致で通過したように（『基督教週報』76巻9号、1938年5月6日）、日中戦争に連動した非常時局下の国民精神総動員（1938年4月には国家総動員法公布）は、日本のキリスト教会の自給独立路線に合流する。とくに日本の排外主義に拍車をかけたカンタベリー大主教の行為が、日本聖公会に早急な自給独立気運をもたらしたことをライフスナイダーは米国聖公会に報告した（1938年6月20日付ライフスナイダー書簡）。

そして、1938年9月12日から6日間、文部省と国民精神総動員中央連盟の共催で、国民精神総動員宗教教師講習会が開催された。キリスト教各派代表者は第5日の3回目の協議会において、みずから明治神宮、靖国神社の参拝、および宮城遥拝の実行を決め、講習参加者は聖公会関係者をふくめ全員、第6日目早朝、3班に分かれて参拝と遥拝をおこなった（『基督教週報』77巻4号、1938年9月23日）。こうして、日本のキリスト教の自給独立志向は、国民精神総動員と神社参拝決行により、国粋化への変質の度合いを深めていった。

宗教団体法への対応―教会合同か単独教団か―

最初の宗教法案が1899（明治32）年に貴族院で否決されたのち、第二次宗教法案は1927（昭和2）年、第一次宗教団体法案も1929（昭和4）年に審議未了となっていた。40年ぶりに宗教団体法が成立したのは、平沼内閣（文部大臣は陸軍大将荒木貞夫）の1939（昭和14）年4月（翌年4月施行）である。この法律の宗教団体（教宗派、教団、寺院、教会）への保護の面は、法人認可と税の不課減免、および破産即解散の原則を適用せず、監督官庁の不当違法処分に対し訴訟の道を開き、教師の資格を各団体の内部規則に委任したこと。また監督の面は、教義の宣布、儀式の執行、宗教的行事などが安定秩序を妨げ、または臣民たるの義務に違背するとき、文部大臣はその制限、禁止、教師・布教者の業務の停止を命じ、ときには宗教団体の設立認可を取り消すことができ、違反者には罰則が設けられたこと。宗教団体の自治を尊重するといいながら、教宗派官長、教団統理者の就任には文部大臣の認可を要し、寺院、教会には3人以上の総代が必要とされ、その選任や解任は市町村長に届け出なければ効力を生じないこと、などであった。宗教団体法第5条第1

項には「教派、宗派又は教団は主務大臣の認可を受け、合併又は解散を為すことを得」という規定があるが、合併（合同）を強制する旨の規定ではなかった。法律上では、合同はできるものの、合同を強制されるというものではなかったのである。神道教派と仏教宗派は宗教団体法の施行より1年以内の1941年3月末を期限として認可申請をすることとされ、神道13派はそれぞれ単独教派のままであったが、仏教では天台、真言、浄土、臨在、日蓮の5宗でそれぞれ合同がおこなわれ、それまでの13宗56派は28派にまとまった。キリスト教は新たに法律上の地位が認められるため、申請期限を1942年3月末までに猶予された。

キリスト教では、大教派（教会数200以上、信徒数20,000以上）は、カトリック、正教会、プロテスタント四教派（日本基督教会、日本組合基督教会、日本メソヂスト教会、日本聖公会）が該当し、また日本基督教連盟参加の23派のうち、中教派（教会数50以上、信徒数5,000以上）は七教派（大教派のプロテスタント4派と日本バプテスト基督教団、日本福音ルーテル教会、日本聖教会）しか該当せず、前述したように1940年6月に教団認可条件を満たすのはこの中教派以上とされた。それ以外（連盟未参加の会派をくわえると数十の小教派）は、教団としては認められないため、地方長官から個々の単立教会として認可を受けるか、宗教結社として地方長官に届け出なければならず、後者の場合は、警察権をもち、治安維持法によって取り締まる内務大臣の直接監督下に置かれることになるため、小教派による合同志向が発現した。

日本基督教連盟への対応―日本聖公会教団設立運動―

他方、1925年以来、日本のプロテスタント諸派の教会合同を主導してきた日本基督教連盟は、1938年1月各派に教会合同委員会の経過報告と日本基督公会規約（試案）を送り、検討を依頼していたが、信条・職制問題による慎重・反対派（日本基督教会、日本聖公会、日本バプテスト教団、日本福音ルーテル教会）と他の積極派に分かれた。日本聖公会は1926（昭和1）年に日本聖公会教会一致促進中央委員の設置を決議し、ローマ・カトリック教会、日本ハリストス正教会、プロテスタント諸派との一致を研究・協議してきたが、1935（昭和10）年の日本基督教諸派合同基礎案や1938年の日本基督公会規約など連盟の試案には「歴史的監督職」（Apostolic Succession）をくわえることを希望し、反対意志を表明していた。監督会は松井米太郎、佐々木鎮次、稲垣陽一郎を交渉委員として選出したが、合同に賛同的なのは松井のみであった。

それでも、日本基督教会や日本聖公会は交渉委員を送ったため、連盟主導による教会合同運動は稼動した。だが、宗教団体法にもとづく教団認可を満たす中教派以上の各派は、まだこの時点では教会合同による一大教団設立ではなく、各自単独の教団設立認可をめざして動いていたのである。日本聖公会も、他派にくらべると認可申請の対応は遅々としていたが、佐々木鎮次（中部地方部監督）は宗教団体法公布から3か月後に教務院主事に対して、教団設立にさいしては、管区としての法人か、または教区や地方部としての法人かの優劣の可能性を考慮するよう進言し、み

ずからもこの件で県庁に足を運んで（1939年7月13日付佐々木鎮次書簡）、独自教団設立の準備をしていた。

教会合同と自給決議―合同情勢の急転化―

日独伊三国同盟が成立し、大政翼賛会が発会した1940年、7月には英国人が多数スパイ容疑で逮捕され、ロイター通信東京支局長J・M・コックスの自殺が新聞で報道されて、8月に救世軍幹部がスパイ嫌疑で取り調べを受けると、日本のキリスト教界は衝撃を受け、それまで各派単独の教団設立準備をしていたプロテスタント主要3派（日本基督教会、日本組合基督教会、日本メソヂスト教会）は合同問題懇談会を開き、9月のキリスト教各派諸団体協議会での合同表明へと情勢は急転化した。

日本基督教連盟はこれ以降、8月から10月にかけて計20回の各派有志懇談会を開いて、教会合同と自給を同時に論議していった。とくに9月2日の各派各団体各学校代表者協議会では、日本の教会はミッションとの財的関係を断ち、自給独立の決意を表明すること、また9月6日には基督教々育同盟加盟学校長会議では、日本のキリスト教学校はミッションからの経済援助を断ち、自給独立することを申し合わせた。

これに即応し、同年10月の第54回日本基督教会大会、同月の第56回日本組合基督教会総会、基督同胞教会日本年会、日本福音教会、日本バプテスト基督教団らも、つぎつぎに、同年10月17日開催の全国基督教信徒大会における各派合同の決意声明を期して、教会合同とミッション関係廃止による自給とを、セットで決議していった。日本の教会の外国ミッションからの解放を実現する自給独立は、外圧と内発が交錯するなか、「皇紀二千六百年」奉祝行事を旗頭に、急転回した教会合同に集約されていった。欧米列強からの解放による日本国家の大東亜建設が説かれたように、外国ミッションからの解放による皇国キリスト教・日本的キリスト教樹立への思いが、外圧を契機にした教会合同に連動したのである。

日本聖公会の自給宣言の虚実

1939年4月、日本聖公会でも東京教区監督の松井米太郎が「日本聖公会自治自給宣言書」を発したが、中部地方部監督佐々木鎮次は同年6月30日付松井宛書簡で、まだ自治自給が可能でないこの時点では、誤解を招きやすい表現であるとし、「自治自給に関する宣言書」としたほうが妥当ではないかと指摘していた（1939年6月30日付佐々木鎮次書簡）。けれども、救世軍幹部取調事件を契機とする1940年8月以降のプロテスタント諸派の合同情勢の急転化に即応せざるを得ない日本聖公会は、1940年8月20日、教務院名で自給断行を宣言。救世軍のつぎの標的は聖公会との噂は在日宣教師にも届き、宣教師がスパイと疑われていることも宣教師は把握していた（1940年9月12日付ウッド宛チャールズ・H・エヴァンズ書簡）。東北地方部主教ビンステッドも日本聖公会の自給宣言は政府に対する戦術としてしかたがないと理解を示し（ウッド宛1940年9月11日付書簡）、あと10年か15年後

がのぞましい日本の教会の完全独立を政府が強迫したことへの対処として、日本聖公会の自給宣言を理解している。日本聖公会が即時自給を宣言しても、現実的に財政的自立は困難と判断する外国ミッション在日主教は、最終的に日本聖公会への資産譲渡と当面の資金援助の方策を考慮する。そこで、日本聖公会が宗教団体法によって教団および財団法人として認可されるまで、米・英・カナダの各聖公会系ミッションは、各在日ミッション社団保有の不動産を、母教会の了解のもと傘下の関連機関の財団に寄贈し、ミッション社団を日本人理事長と理事の構成による日本人名義の法人に改組して外国人の資産凍結に備えた。

母教会の教会合同への警戒とキリスト教護持

米国聖公会も在日本エピスコパル宣教師社団保有の立教学院、立教女学院、平安女学院、聖路加国際病院、聖バルナバ病院、東京教区内諸教会（東京教区は日本人の独立監督区であるが、教区内の未自給教会は教区設立以前に帰属していた米英ミッションが支援していた）の土地・建物を各機関の財団に移譲する一方、在日本エピスコパル宣教師社団を理事長と大多数の理事が日本人となるよう邦人名義社団に改組し、認可される日本聖公会教団財団が資産管理できるまで、この改組社団を維持して地方部を中心とする残余資産を管理することとした（1940 年 10 月 15 日付ウッド宛ライフスナイダー書簡）。これは、1940 年 10 月の米国聖公会総会が条件つきで認可した方針であった。その条件とは、もし日本政府が学校や病院など諸機関のキリスト教の性格と目的を覆い隠すことを要求する場合、改組邦人社団は名義を維持して、キリスト教的な性質範囲に限る資産の運用という特権を認めること、また日本聖公会が教会合同を早急に要請される場合、合同合意が真の性格であることが判明するまで、教会資産を改組邦人社団が維持すること、というものである。つまり、学校、大学におけるキリスト教維持、教会における聖公会護持が資産譲渡の条件であった。これは、米国系ミッション管轄の北関東（北東京から名称変更）、京都、東北の 3 地方部だけでなく、在日本カナダ英教会宣教師社団が佐々木鎮次監督によってシーイーシー教師社団に改組された中部地方部も、SPG 管轄の南東京、神戸の 2 地方部、CMS 管轄の北海道、九州の 2 地方部も同様であった。これらの邦人改組諸社団が政府によって認可されたことを、ライフスナイダーは 1941 年 3 月 18 日の書簡で米国に送信している。日本人独立監督教区である東京、大阪教区以外のこのミッション管轄の地方部は、資産譲渡の条件として、プロテスタント諸派の教会合同には従来のランベス四綱領を基礎とする立場を維持するよう、すくなくとも米国系 3 地方部はミッションから拘束されていた。そして、ライフスナイダーはその 3 地方部には、寄付という名目で各 25,000 ドルを贈与することを母教会に要求し、本国もそれを認めたように（記事№ 8）、日本聖公会の自給宣言は、合同情勢の急転化後も、外国ミッションに依存しなければ実現しないものであった。

第二次世界大戦の影響により、英国教会の海外ミッションが危機に陥っていることを注視してきた米国聖公会総裁主教 H・S・G・タッカーは、英国諸ミッション

への経済支援を1940年10月秋の総会で決め、米国諸教会の寄付で1941年に300,000ドルを英国教会に贈与（『フォース』1940年12月号、12、28頁）、1942年にも300,000ドルを支援（記事№19）、さらに1943年も150,000ドルの寄贈を予定している（『フォース』1943年1月号、12頁。この記事では1940年の総会以来これまで450,000ドル寄贈して、さらに1943年に150,000ドルの寄贈予定と報じられているので、150,000ドルの誤差がある）。財政難のなかで米国聖公会は、戦時下自給宣言をした日本の教会と、戦災で事業停止を余儀なくされている英国教会の海外ミッションの双方を支援する余力をもっていたのである。

日本聖公会監督会と立教学院理事会の邦人化

「外国ミッションとの財的関係を断ち自給独立を決意すること」との1940年9月2日の日本基督教連盟の申し合わせ以後、日本聖公会の外国人主教たちは指導的地位から退いた。すでに、同年5月14日に日本聖公会監督会議長ヘーズレットと邦人4監督の会談で、日本人監督たちは外国人主教退去提言をしていた（記事№3、4、6）が、同年10月1日の監督会で、外国人主教は各管轄地方部の地方会後に日本聖公会主教を辞任すること（地方部と監督会）を決め、東京教区の松井監督が北海道と南東京、中部地方部の佐々木監督が東北と北関東、大阪教区の名出監督が京都、神戸地方部の八代監督が九州というように、それぞれ日本人監督が外国人主教辞任後の各地方部を管理することになり（記事№6）、これ以降日本聖公会監督会は邦人化した（『主教会議事録』1940年10月1日）。このとき、九州と北海道はそのまま単独存続、東北と北関東、東京と南東京、中部と京都、大阪と神戸を合併して、現10の教区と地方部を6にして、日本人監督が着任する計画を、1941年4月開催の第20回日本聖公会総会に提案予定であったが（1940年10月15日付ウッド宛ライフスナイダー書簡）、これは実行されなかった。けれども、残留した外国人主教は、辞任後も代務主教として名目上は日本人監督の責任と統制下にありながら、実際は日本人監督から請われて、かれらへのアドヴァイザーとして実権を握り、影響力を行使することができたのである。

1940年9月6日の基督教々会同盟会主催の学校長会議でも、学校長、学部長、科長は全部日本人であること、学校経営主体は財団法人であること、財団法人の理事長は日本人であること、理事も過半数は日本人であること、経済的に外国教会からの補助を受けることなく独立することなど、が申し合わされた。これにより、1940年10月4日の財団法人立教学院第35回理事会では、理事S・H・ニコルズとC・H・エヴァンズの外国人理事2人が辞任、ライフスナイダーも同学院総長と理事長を辞任して（理事としては留任）、後任には松井米太郎が理事長に就任する。こうして立教学院理事の構成は、外国人2人、日本人5人となり、日本聖公会監督会（主教会）と同じく組織の邦人化がすすんだ。

日本聖公会の教会合同不参加―日本聖公会教団設立準備―

プロテスタント諸派のように、自給宣言とはセットではなかった日本聖公会の教

会合同への対応をみてみよう。1940年5月末に第1回審議会を開いて教団規則を整えつつあった日本聖公会は、同年8月22日文部省から「なるべく速やかに教団設立認可を申請するよう」勧告を受けたが、そのわずか2日後の24日、プロテスタントの合同に参加するよう勧誘された。この文部省の対応の急変は、日本聖公会東京教区聖職の後藤文蔵、村尾昇一、高瀬恒徳、信徒の佐伯好郎ら、内部の合同強硬派によるはたらきかけによるものであった（森東吾「文部省側から見た日本キリスト教団成立の事情」『出会い』9巻1号、日本基督教協議会宗教研究所、1986年、14－15頁）。この3聖職はのちに不正規に監督按手を受ける7人の一派、信徒は非合同派監督をのちに告訴する当人で、同じ合同派でも「中間派」を自称するものから「ラディカルなり」と評された一群であった。

邦人5人で構成される日本聖公会監督会は、1940年10月17日に青山学院で開催される「皇紀二千六百年奉祝全国基督教信徒大会」で発表予定の「合同宣言書」には参加できないが、合同準備委員会にはオブザーバーを送ることを前日付で表明した。名出保太郎、柳原貞次郎、松井米太郎は信徒大会参加を主張したのに対し、佐々木鎮次、八代斌助が反対し、前者が合同志向、後者が非合同志向として、邦人監督内でも見解が3対2と分立していたのである。

だが、まだこの時点では、教派全体として日本聖公会はプロテスタント諸派による合同教会ではなく、独自の教団設立を目指していた。日本聖公会は教会合同準備委員会に対して1940年12月11日以降はオブザーバーの派遣も打ち切り、翌1941年1月中旬の両者の会見では、「プロテスタント及びカトリック双方の合同を希望する」として、合同教会不参加を正式表明したのである。

日本聖公会の非合同路線堅持

1941（昭和16）年3月末に「日本聖公会教団設立認可申請書」を提出した日本聖公会は、同年4月22－24日の第20総会でこの教団規則を採択し、教団統理者に名出保太郎を選出（記事№11）、文部省の認可を待つこととなる。そして、米英母教会からの独立断行を宣していた日本聖公会は、同年8・9月に外国人主教辞任後空位となっていた各地方部にそれぞれ、北関東に蒔田誠（記事№12）、京都に佐々木二郎（記事№15）、南東京に須貝止（記事№17）、北海道に前川真二郎（記事№17）という、蒔田誠以外はいずれも米国ミッション系日本人聖職を監督として選出し、地方部は教区と変更されることになった。東北教区は佐々木鎮次監督が、九州教区は八代斌助監督が、それぞれ管理監督となった。こうして日本聖公会監督会の邦人化が完了した。

ところで、外国人地方部を後継したこの6監督による8教区は、結束して非合同路線を歩むことになる。合同志向の東京と大阪の日本人独立教区の3監督と比肩すると、聖公会内邦人監督の合同・非合同の比率が3対6と逆転したのである。6監督が教会合同に慎重であったことの要因のひとつとして、ミッションからの資産譲渡（邦人改組社団）と支援金贈与が、外国人主教の辞任と国外退去後、日本聖公会教団が実現しない場合は、非合同（ランベス四綱領の堅持）を条件として、かれら

が管轄することになったという事情があるであろう。新邦人4教区監督のうち3人は、この合同条件を課した米国ミッション系聖職であった。

日本聖公会監督の邦人化完了と時を同じくして、財団法人立教学院理事の邦人化も完了する。1941年8月1日の第42回立教学院理事会では、帰米を前に最後の外国人理事のライフスナイダーとビンステッド（米国聖公会伝道主教）が辞任して5人の日本人理事（松井米太郎、帆足秀三郎、松崎半三郎、遠山郁三、杉浦貞二郎）となり、小林彦五郎を新理事として選挙、8月9日には須藤吉之祐を選挙して7人の日本人理事となり、理事の邦人化が完了した。立教学院は理事の選出方法の寄附行為を、日本聖公会聖職信徒からの選出に変更して、米国聖公会からの分離独立を実現した。

1941年までには大半の外国人宣教師は帰国していたが（記事№8）、1941年になると在日米国人に退去命令が出たため（記事№14）、ライフスナイダーは7月末には日本に残っていた米国聖公会在日宣教師たちの離日を決定し、立教大学教授のポール・ラッシュを除く米国人はみな日本を撤退していった（記事№16、17）。

ところで、日本天主公教教団（カトリック）は、1941年4月10日に教団規則をととのえ申請書を提出し、5月3日には認可された。これは、当時の松岡外相が日独伊三国同盟の関係でヴァチカン市国を訪問したおりに、ローマ教皇から教団認可の件を尋ねられたことが、文部省への対応促進に連動したためである（前掲森論文、6－7頁）。またドイツが独ソ不可侵条約を破り、ソヴィエトへ攻撃を開始した同年6月には、プロテスタント30余の教派が11部のブロック（部）制による教会連合体（1年後に廃止）の日本基督教団を結成し、認可申請の手続きをとるが、認可されたのは太平洋戦争の2週間前の11月24日であった。宗教団体法によって、キリスト教の教団として法人認可されたのはこの2団体のみである。

日本正教会（ハリストス教会）は、セルギー主教引退後、日本人後継者問題の内紛のため、文部省に教団認可を見送られ、帰属の各教会は単立教会として地方長官から認可を受けた。日本聖公会も既述のように1941年3月末には教団認可申請をしていたが、なかなか認可がおりないため、正教会とおなじく、帰属の各個教会はひとまず「教団に属せざる教会」（いわゆる単立教会）として申請し、1942年3月末に認可を受けることになった。

ヘーズレット主教（英国人）は、太平洋戦争の開戦日にあたる1941年12月8日に逮捕され、翌1942年4月8日まで5か月間の獄中生活を送ったのち、同年7月30日に捕虜交換船で帰英した。ポール・ラッシュも、1941年12月9日に収容所に抑留され（記事№20）、翌年6月米国に強制送還されている（記事№21、22、23）。

文部省の教団不認可通告

1942（昭和17）年3月17日、日本聖公会教務院主催の常置委員代表者会議では、教団規則絶対保持を確認し、その声明書を発していた。ところが、同年5月になると、事務上の都合で教団認可遅延を説明していた文部省は、日本基督教団加入を要望するため、日本聖公会教団の認可は困難であり、教団類似の行動を慎むように要

求してきた。このため、5月21日付で教務院は、各教会宛に「教団規則暫定修正ノ件」を告示し、以後、教団規則を綱規に、教団を日本聖公会に、本教団を本公会に、統理者を総裁に改めることを強いられることになった。教派としての法的認可が得られない日本聖公会は、教派次元では包括的宗教結社と解釈して存続することになったのである。

同年6月、順調だった日本軍の戦局はミッドウェー海戦によって形勢が逆転される。日本のキリスト教界では、日本基督教団第6部所属の聖教会、同9部所属のきよめ教会、および宗教結社の東洋宣教会きよめ教会のホーリネス系3派の指導者134名の一斉検挙事件が発生。日本聖教会が日本聖公会と一字違いで、聖公会所属の各教会から問い合わせが殺到したため、教務院は7月1日付で「先の検挙は聖公会に非ず、聖教会なり」と通知している。

日本聖公会は1942年7月15日に教務院会議を開催し、あくまで聖公会の法的根拠を確立するため文部省と連絡をとり、具体案を研究作成することとし、病気入院中の名出監督（総裁）の要請により、総裁代務者の選挙をおこない佐々木鎮次が当選、就任した。以後、佐々木鎮次は聖公会の命運を担うことになる。だが、1942年9月、文部省は1941年3月に日本聖公会が提出した教団設立認可申請書は受理し得ずと回答し、日本聖公会単独の教団設立不認可が決定的となった。これにより、聖公会内部から日本基督教団への合同運動が再燃することになったのである。

立教学院において学内の「学生騒擾事件」への対応から、寄附行為の教育目的である「キリスト教主義」を放棄し、「皇国の道」を挿入するというキリスト教離反事件が発現したのも、聖公会内部からの合同運動に呼応するかのように、同じ1942年9月のことであった。

大阪教区の日本基督教団参加決議と東京教区の教会合同期成同盟結成

1942年夏の大阪教区聖職信徒協議会で、横田道信は教区全体の日本基督教団（以下、日基教団）参加を提言し、信徒多数の共鳴を得たため、同年9月8－9日の教区教役者修養会で、名出監督は日基教団加入の決意を表明し、「日本基督教団合同参加を勧奨するの書」が全国の教会に発送された。東京でも、9月16日「総会に代わる第八回教務院会議」で、東京教区の村尾昇一が日基教団加盟を聖公会諸教会に勧告する緊急動議を提出、これは否決されたが、9月18日に東京で開催された「名出監督慰労の晩餐会」で、名出はその席上、「今回悲壮の決意をもって、大阪における羊群のおもむく所に、従い行くを、牧者の責任と感じ、日本基督教団への加入を決意した」と表明、老齢病弱の名出監督は聖職信徒に背中を押されて合同を決意する。10月11日に大阪教区は日基教団参加決意を決議し、「全聖公会聖職信徒諸君に贈るの書」を全国に発送した。

10月2日、東京でも「合同に関する有志懇談会」が開かれて28信徒が出席、教会合同期成同盟が結成された。会長は立教学院理事の杉浦貞二郎。10月6日には合同提唱の「宣言・綱領」が全国に送られ、25日には教会合同期成同盟大会に17聖職、60信徒が出席し、後藤文蔵は高らかに演説を披露し、気勢をあげた。

1940 年 8 月に文部省に合同をはたらきかけた一派や東京と大阪の合同志向の 3 監督をみると、時局認識と危機意識に敏感だったのは、地方よりも東京・大阪という都市であり、当時文部省宗教局の担当官であった森東吾が述懐したように、聖職よりも佐伯のような信徒であった。しかも東京と大阪は日本人独立教区として非ミッション管轄教区であり、ミッションとの人的関係・財的支援は外国ミッション管轄の地方部よりも薄弱で、自給独立を提唱しやすい環境にあった。都市と信徒とエスノセントリズムは聖公会内部の教会合同に拍車をかけたのである。

大阪教区の合同に関する諸監督の声明書

1942 年 9 月 24 日、日基教団創立後、連盟を改組した基督教連合会からの合同勧誘に丁重な謝絶書を送っていた総裁代務者佐々木鎮次は、10 月 27 − 28 日に名古屋に全監督を招集し、「大阪教区の合同に関する諸監督の声明書」を決議した。それによると、皇国キリスト教樹立への熱意は同じであるが、信条をもたない教団との無条件合同はできず、体制の基幹である使徒職はたんなる伝統機構ではなく、監督職は神定の聖旨に添いその恩恵によって存立するもので人為的結合ではないこと、教会の本質を除外した大同団結によるのみではキリスト教となりえないことの理由を挙げ、大阪教区監督と補佐監督による合同決意は、聖公会の信仰と職制に反し、信仰擁護者の責務と相容れず、監督聖別式の誓言に叛くものであり、合同の決意を実行するときは聖公会監督としての職位をみずから解消したものとし、この運動に呼応して合同したものもみずからの職位を解消したもの、としたのである。声明は信仰以外の理由で聖職の合同加入を拘束や牽制するものではないとは宣しているが、合同派聖職はこの声明書によって、自分たちが聖公会を破門されたと受けとめ、これをアナセマ問題（ギリシア語に由来する「呪われる」の意味で、破門の意として使用された）と呼んだ。

声明書は 1942 年 11 月 6 日付で 8 教区 6 監督の署名（佐々木鎮次、八代斌助、蒔田誠、佐々木二郎、須貝止、前川真二郎）で発送されたが、その直前の 4 日に突然東京教区監督の松井米太郎が署名を取り消していた。松井は 11 月 4 − 6 日にかけて、東京教区内の聖職を個別に招致し、日基教団加入決意を宣言し、同一行動をとるよう勧告し、佐々木総裁代務者に声明書発送中止を打電要請したのである。この松井監督の翻意には東京教区聖職の村尾昇一の進言があり、後藤文蔵、高瀬恒徳らの合同強硬派の聖職らの後押しもあったと推量される。だが、東京教区内外の 12 聖職は、合同決意と一連の行動を理由に松井監督を教区の師父として仰ぐことに信仰上の不安と疑義をおぼえ、「陳情書」を監督会に提出し指示を仰いだため、東京教区は須貝止監督（南東京監督、東北教区管理監督）を管理監督として推薦することとなった。大阪、東京の聖職・信徒による合同運動は、大阪・東京の 2 教区 3 監督の合同決意に結実し、他の諸監督との亀裂が明確になっていったのである。南東京教区信徒有志懇談会でも、教区監督と常置委員会に日基教団参加を要請する決議をしたように、教区を問わず信徒は合同に積極的であった。嵐のように全国の教会に舞い込む合同勧誘のパンフレットや文書とは対照的に、「敵性宗教」の教派維持

に執着しているとみられた非合同派は沈黙を守るしかなく、明確に非合同を表明したのは、諸監督の声明書以外では、南東京教区の聖職大部分が大阪の合同決意に対して明らかにした意向と、北海道教区監督前川真二郎の「直言録」、同教区聖職の芥川寿哉による文書のみであった。

合同派信徒による非合同派6監督の起訴

1942年9月16日の第9回教務院会議で従来の綱憲の使用停止が決議されて以来、一部の非合同派監督の教区はそれぞれ教区機構の停止をみずから決議すると同時に、新たに互助会を発足させ、その組織名のもとで主教を組長とし、以前と変わらぬ教区的活動を保持していた。教派としてだけでなく、教区としても、宗教結社としての法的根拠さえもみいだせないという教会の非常事態のなか、それは決死の共同体維持であった。

1942年12月5日、合同派信徒の佐伯好郎は、非合同6監督を東京刑事地方裁判所検事局に、治安維持法違反および外患罪で告訴した。佐伯は告訴のなかで、諸監督に対して、「信徒側の意向が合同賛成なるに拘らず之を無視し」と指摘し、英米主教との関係を過渡に強調し、反国家的との烙印を押している。これは結局、不起訴処分となるが、のちの聖職・監督の拘禁への伏線となった。1942年12月8日、松井監督は「大詔奉戴第二年」を迎えて教書を発し、合同を奨励。同月19日には合同派の高瀬教務院長が、突然その権限により独断で、29日の第9回教務院会議開催通告をして各局長を憂慮させたが、佐々木総裁代務者は直ちにこの取り消しを通告している。

他方、非合同監督らは1942年12月21日の監督会申し合わせで、「監督」の名称を「主教」と改めることを決め、各教会に通告した。合同決意を表明した3監督と区別するため、非合同諸監督は主教と改称し、聖公会擁護の姿勢を内外に示したのである。諸監督にとって合同3監督は監督であっても主教ではないのであった。ここに監督たちは分裂する。教派次元の教団認可を受けていない日本聖公会の監督会には法的拘束力はなかったが、非合同諸監督は1942年9月ですでに法的在り方を断念し、信仰的在り方を決断していたように、超法規的な信仰次元で聖公会諸教会を統率していたのである（以下、非合同「監督」を「主教」と表記）。

さて、1942年10月に教会合同期成同盟の会長となった杉浦貞二郎は元立教大学学長で、立教学院理事。同年11月に態度を急変させ、日基教団加入決意を表明した東京教区監督の松井米太郎は、立教大学理事長であった。1942年9月に立教学院寄附行為から教育の目的であるキリスト教を削除して皇国の道を挿入、また学院チャペルを閉鎖して、立教大学からキリスト教主義を駆逐した当事者は、聖公会を離反し日基教団への合同加入運動を展開する群像と重なっていたのである。ただ、松井理事長は、キリスト教主義を削除する立教学院寄付行為変更の直前に杉浦理事に託して退席し（『理事会記録』1942年9月29日、46－47頁）、大阪教区の合同に関する諸監督の声明書への署名も発送直前に取り消すなど、その行動は、かれ自身の確固とした主体的判断というよりも、立教と聖公会内部からの影響がつよく反

映された部分もあるといえよう。

日本聖公会解消宣言と清算会議

1943（昭和 18）年 1 月 15 日、教会合同期成同盟の会長・副会長（杉浦、佐伯）は、近日中に聖職をくわえて全国的に改組される教会合同期成連合会に参加をうながす文書を発送、20 日にはその教会合同期成連合会による「規約・同意加入書」が全国の教会に送られ、「当局の完全なる了解と積極的御支持を得て」「当局の慫慂の有之」「客観的情勢切迫のため」など、なかば強制的な文言で合同を勧誘した。これに対し、佐々木総裁代務者は、当局との連絡云々の通知はなんら公式のものではないとの 26 日付葉書を発送、また南東京教区聖職の林五郎、村岡米男も、須貝監督と西村敬太郎の両名が文部省へ赴き、文部省は教会内部のことには関知せず、文部省が法的に認可した（単立）教会を合同問題に関連して弾圧することは絶対なく、またできないことを確認した、との 26 日付文書を発して防戦した。

1943 年 1 月 22 日には、合同派の名出大阪教区監督と東京教区聖職の高瀬が、突然、前統理者と教務院長の名で、日本聖公会の組織は 1942 年 3 月 31 日限りで解消した、との宣言書を全国に発送。2 人は 1 年前の過去に遡り、幻の教団統理者の権限と教務院長の独断によって、法的根拠のない聖公会全体を解消へ導こうとしたのである。それは、合同派聖職とその教会を自由にするための措置であった。換言すれば、それだけ、非合同派諸主教による結束が固かったことを示している。名出、高瀬の両名は 25 日にも全国の聖職信徒へ合同勧告の書を別々に送付し合同をうながした。この解消宣言書に対しても、佐々木総裁代務者は中部教区主教名で、聖公会解消の告示は事実以上の解釈を含んでおり誤解の恐れがある、との 26 日付葉書によって対応するが、それでも、教会合同期成連合会は 2 月 1 日付で、2 月 8 日までに合同を決意するよう「急告」と題した葉書を発し、執拗な合同勧誘を展開した。

そして、1943 年 2 月 3 日に開催された教務院会議が、日本聖公会清算会議となり、ここに事実上、日本聖公会は組織として解消することになった。これに即応した非合同派諸教区も解消会を開き、清算会議を開催して互助会や共済会をも解消させて、教区資金を各個教会に分配して単立教会の自治体制を整えることになった。これにより、合同派は非合同派の教区主教から拘束を受けずに日基教団への参加が可能となったため、非合同派への感情的誹謗の言動は表面上静まった。

法的に聖公会としての教派性の喪失が決定的となった 1942 年 9 月の理事会で、教育の目的である「キリスト教主義」を削除して「皇国の道」を挿入した立教学院寄付行為の変更が、文部省によって認可されて立教学院の基本原則の喪失が確定したのも、1943 年 2 月であった。聖公会の法的組織解散と立教の存在意義喪失とは、時期的にも重なっていたのである。

佐々木鎮次総裁代務者の苦悩と合同派の日本基督教団加入

1942 年 9 月の大阪教区の合同に関する諸監督の声明書を、合同派の聖職たちは自分たちが呪われて破門されたアナセマ問題として解釈し、非合同派諸主教への反

感を募らせて合同運動を激化させたのであったが、声明書にある合同決意監督と聖職の「職位解消」は、破門を主張する八代斌助主教に対して、原案作成者である佐々木総裁代務者によれば「現任解消」との解釈であり、聖公会に戻れば職位復帰が可能という柔軟な措置であった（1942年11月14日付須貝止宛佐々木鎮次書簡）。佐々木総裁代務者は心臓に持病があり、大阪の合同決意を知ってからショックを受け病臥しており（1942年吉沢直江宛佐々木鎮次書簡、18号213）、声明書作成当日は、対等の立場を前提としたうえで、合同を決意している大阪両監督への涙ながらの別離宣言だったのである。

佐々木総裁代務者はこのとき、聖公会と関係ない職位保持者の按手は教会のインテンションに添うものではないため、その按手は無効とも解釈したが（1942年11月14日付佐々木鎮次書簡）、これは1年後に発生するエピスコポス（ギリシア語で「監督」の意味）問題を予見するものであった。エピスコポス問題とは、1943年8月24日、名出、松井、柳原の合同派3監督が、非合同派・合同派への連絡なしに、合同派7聖職を秘密裡に監督按手し、大問題となった事件である。7聖職とは、東京の教会合同期成連合会の3実務委員である後藤文蔵、村尾昇一、高瀬恒徳、京都の八木善三郎、大阪の横田道信、松本寛一、藤本寿作。この監督按手は、聖公会の3監督が聖餐式において祈祷書によって按手したこと以外は、イレギュラーなものであった。これは監督制への許し難き冒涜として、合同派から日基教団加入取り消しが相次いだ。

合同派には、強硬派とは別に、「教会再一致問題」研究会を開いて、合同を円滑にするために文部省と折衝していた自称「中間派」が存在していたが、その代表的立場であった松本正雄は、文部省と非合同諸主教とのあいだを奔走し、1943年2月には、日基教団内での聖公会主教の聖職按手を、文部省をとおして教団統理者富田満から取りつけていた。だが、司牧権のない主教制では合同不可能として、1943年5月、非合同主教会は元日本聖公会緊急指導者協議会を開き、文部省に非合同堅持を再表明していた。

7聖職の監督按手を敢行した3監督のうち名出、松井両監督は老齢であることから、日基教団参加後を考え、教団内において監督を補強したかったと推量されるが、これは、戦後かれらの復帰問題において難題となったのである。

この3か月後の1943年11月24日、旧日本聖公会の合同派諸教会は、日基教団第2回総会で、創立2周年、部制廃止1年後の教団に正式加入を承認された。その数は全体の約3分の1あまりの89教会であった（大江真道「合同所属申込書と教会名一覧」『歴史研究』5号、日本聖公会歴史研究会、1994年、1－22頁）。反国家的との理由による迫害の可能性を考慮すれば、非合同派が主張する信仰的結束による見えない教会に固執するのでなく、政府認可のある日基教団という見える教会に加入することは、たしかに安全な選択であった。

非合同派主教の地下潜伏活動と戦中受難

1943年5月、文部省吉田宗教課長は、日本聖公会を包括的宗教結社と認めず、

教区的な活動もしないように非合同諸主教に勧告した。非合法活動をすれば、治安維持法にもとづく特高警察や憲兵隊の弾圧が確実に予想されたが、それでも、非合同諸主教は信徒按手のため諸教会を巡回し、停止状態の旧教区規定にもとづく主教選挙を敢行するなど、地下潜伏的な非合法活動をして、解散後も旧教区の維持と結束に尽力した。佐々木総裁代務者が管轄する中部教区は全教会が非合同派であったが、1943年5月の教区解消後、各教会は単立となり、教区からの分配金をもとに独力自給しなければならなかったため、旧中部教区は1943年6月、教師共済組合を再度設立し、全現役聖職者はその組合員となった。1944年3月15－16日には隣組組織協議会において隣組を組織し、1944年4月1日には、さらに未自給教会を援助するための互助会を発足させている。

1943年9月にはイタリアが連合国に無条件降伏をし、日本の戦局はますます不利になっていった。1944年1月になると、教派、教区次元もともに活動が禁じられていたにもかかわらず、空位の東京教区主教に、中部教区主教で総裁代務者の佐々木鎮次が選ばれた（対外的には、東京芝聖アンデレ教会名誉牧師）。国家権力の中枢である東京に指導的人物がいない旧聖公会非合同派は、佐々木総裁を信仰の師父としてその指導を求めたのである。病弱のため中部教区（法的には解消）主教辞任を予定していたほどであったにもかかわらず、もとめに応じ迫害を覚悟で東京に赴いた佐々木総裁代務者を待っていたのは受難の荊であった。麻布の住宅は空襲で全焼、主教会は秘密結社であるとの旧聖公会合同派からの密告により、1945年2月18日、九段の憲兵隊司令部に連行されて拘禁され、それから5か月間病弱の身体に過酷な取調べを受けた（記事№32、41）。合同に参加しない敵国的存在の日本聖公会は、スパイ的行動や、教義に非国家的な要素があるかもしれず、この摘発弾圧によって聖公会が壊滅すれば、莫大な資産を没収できるとの目的が軍にはあったが、そうした事実が出てこないため、秘密結社組織罪で検挙することになり、ここにはじめて司令部は検事局に連絡、この「聖公会事件」の主任検事となった東京刑事裁判所検事局思想係検事山口弘三は、文部省宗教課長との協議によって不起訴と結論した。けれども、司令部としては軍の検挙した事件を簡単につぶすことはできないため、合同だけでも承諾させる意向で巣鴨拘置所に移管されるが、佐々木、須貝主教（1945年3月12日拘禁）ともに決して合同に譲歩せず、両名は6月16日に釈放された。歩行困難なほど衰弱していた佐々木主教は、終戦直後も主教会議長として日本聖公会再建のため尽力し、1946年12月21日永眠（記事№41、43）。主教会議長を後継した病弱の須貝止主教も（記事№38）翌1947年8月14日逝去している（記事№43）。戦中の聖公会を護った2人の殉教ともいうべき最期であった。

戦時下、佐々木総裁代務者は文部省で合同を強要する若い事務官から「見通しのきかぬ人だ。現下の情勢が分からないのか」と激烈な口調で非難されたとき、主教は重い口を開き、「宗教家の判断というものは諸君の見通しとちがっている。諸君は目先のことだけを考えているが、われわれ宗教家は百年先のことを考えているのだ」と言い放ち、あっけにとられている役人たちに軽く一礼して、ゆっくり杖をついて立ち去ったという。皇国キリスト教樹立への思いは変わらずとも、「羊群のお

もむく所に従い行くを牧者の責任」と感じ合同を決意した名出保太郎監督や、大阪教区の合同に関する宣言書への署名を、合同派聖職の進言により直前に取り消した松井米太郎監督とは、時局への主体的判断と時流への対処がまったく異なっていたのである。

戦後の日本聖公会の復興と再建

敗戦後、宗教団体法が廃止されると、佐々木鎮次・須貝止の両主教は、文部省の吉田宗教課長を訪ね、聖公会の法的地位の回復を確認、1945（昭和 20）年 10 月 18 日（聖ルカ日）をもって日本聖公会は復旧存立した旨の通知を各教区にハガキで送るとともに、主教会は声明書を発して法憲法規への復帰を宣言した。その後、1945 年 12 月 13 日、立教大学第 24 番教室において戦後初の第 21 回日本聖公会臨時総会が開催された。佐々木鎮次主教はこのとき、合同問題を回顧して、国家と教会についての明確な認識が教会に欠如していたことを指摘し、日基教団に参加した教会の復帰（和解）と戦災を被った教会（祭壇）の復興の 2 つが、戦後の日本聖公会の課題であると言明した。主教会は、戦時下に聖公会を離れて日基教団に加入した合同派聖職と諸教会を迎え入れるために、復帰式を制定して復交をよびかけたが、その内容が峻厳すぎるとの理由で当初ほとんどの教会は復帰をしなかった。それでも翌 1946（昭和 21）年 7 月の主教会声明書が、式文の取り扱いは各教区主教の自由裁量に委ねていると明示すると、合同諸教会は教区単位で復帰していった。エピスコポス問題として、戦中にイレギュラーな監督按手を受けた 7 聖職の復帰問題は、とくに東京の 3 聖職自身による復帰難色のためさらに停滞したが、佐々木、須貝両主教死後の 1948（昭和 23）年 3 月、教区（管轄権）をもたない日本聖公会主教として認められて復帰、同年 5 月のランベス会議（全聖公会主教会議）もこれを了承した。

戦中に自給自治宣言を発した日本聖公会の戦後の戦災復興が、外国ミッションからの多大な援助によって可能であったことはいうまでもない。1946 年 6 月にはかつて日本聖公会地方部主教であった英米諸主教と、カナダ聖公会の代表者が、使節として来日。英国教会系 SPG 代表ヘーズレット主教、英国教会系 CMS 代表 J・C・マン（John Charles Mann）主教、米国聖公会代表ライフスナイダー主教、カナダ聖公会代表 H・G・ワッツ（Horace Godfrey Watts）司祭の 4 人の外国使節団は、日本聖公会主教会と協議し、合同派聖職の復帰（和解）と戦災教会の復興支援を協議した。1946 年 7 月 16～19 日には日本聖公会全国伝道協議会が立教大学で開催され、アングリカン・コミュニオン（全世界の聖公会）の代表も参加し、日本聖公会の復興計画は大きく前進することになった（記事№ 37）。その後も母教会は、米国聖公会代表として聖ヨハネ修士会のケネス・A・ヴァイアル（Kenneth Leslie Abbot Viall）神父、英国教会系 SPG 代表としてアーネスト・ヘンリー・アーノルド（Ernest Henry Arnold）司祭、英国教会系 CMS 代表としてマン主教をそれぞれ日本に派遣し、主教会の相談役として教会復興に尽力させている。1948 年には米国聖公会総裁主教代理ベントレー主教が来日し、日本各地を視察して激励や勧告

を与え、1953（昭和 28）年には米国聖公会総裁主教ヘンリー・ノックス・シェリル（Henry Knox Sherrill）が 5 週間の極東訪問のおりに来日視察した（記事№ 52）。

1949（昭和 24）年になると、75 におよぶ日本聖公会の罹災教会の大部分が再建されたが、特に米国聖公会からの巨額の支援金の寄贈が教会堂の復興に大きく貢献した。1947 年当時の米国聖公会からの経済援助の内訳はフォース誌記事№ 40 に詳述されている。その後も 1953 年の米国聖公会総会は、日本聖公会の教会や関係施設に 98,000 ドルの援助を 3 年間継続することを決議している。

1945 年も終戦が近づくころ、ヴァイアル神父はすでに、物的支援の必要性とともに、戦後日本での米国人宣教師の活動が人的支援として日本聖公会から求められることを予想していたが（記事№ 29）、1947 年には実際多くの元・在日宣教師や新任宣教師が派遣されることになった（記事№ 40）。このような戦後日本への援助は不可欠であったが、ライフスナイダーは、戦後は日本聖公会の自治（日本人主教管轄権の下に米国人宣教師が入ること）を尊重することが重要であることを、日本からの国外退去直後の 1941 年の時点ですでに指摘していた（記事№ 18）。戦後 1948 年 3 月 18 日にカナダ聖公会宣教師のパウルス（Percival Samuel Carson Powles）司祭が中部教区補佐主教に按手され、1949（昭和 24）年 4 月 25 日に米国聖公会宣教師のヴァイアル神父が東京教区補佐主教に按手されるが、それは各日本人主教の管轄下で彼らを支え、はたらくことを目的とするものであった。

1947 年 5 月 7 日から第 22 回日本聖公会総会が開催された。1946 年 12 月 21 日に永眠した佐々木鎮次主教（記事№ 41）から主教会議長を後継していた須貝止主教は（記事№ 38）、このとき病身のため総会議長を八代斌助主教に譲ったが、その 3 か月後の 1947 年 8 月 14 日に就眠した（記事№ 43）。その後、主教会議長は八代主教が務めることとなった（記事№ 43）。敗戦直後、佐々木鎮次主教会議長は、母教会からの資金援助は戦災復興に限るものと宣していたが、結局、母教会の海外聖公会からの財政援助が停止する 1977（昭和 52）年まで日本聖公会は自給できなかった。戦時下の日本聖公会の自治自給宣言も教会合同も、戦後は幻影と化したのである。

立教大学の復興と再建

1945 年 3 月 9 日から始まった東京大空襲により、池袋の立教周辺もおおむね焦土と化した。立教大学の主要な建物は焼失を免れたが、職員住宅 7 棟などが類焼し、聖公会神学院（現・立教池袋中学校・高等学校の場所）と、池袋第五国民学校（現・大学 5 号館の場所）は全焼した。鉄製の門扉は木製となり、食堂と 2 号館・3 号館に囲まれた芝生には防空壕が数か所掘られ、2 号館・4 号館は軍に接収されていた。チャペルはその椅子や聖壇前のスクリーンが資材として撤去され、祭壇の一部も傷つけられ、最終的に非常用食料保管所として徴用されていた。

1945 年 10 月 20 日、連合国最高司令官総司令部（GHQ）の 2 人の将校が立教を視察した。その 1 人は、かつての立教大学経済学部教授ポール・ラッシュであった。彼は、予科校舎と食堂の清掃が行き届いていない点、ミッション・スクールで

ある立教大学がまだ御真影を奉安している点、礼拝堂にあったタブレットを取り外し、椅子を防空壕の蓋として使用した点の3点に遺憾の意を表し、総長三辺金蔵とその補佐役である学監帆足秀三郎（中学校校長を兼務）にGHQへの出頭を命じた。出頭後、2人は立教学院理事会に辞意を表明したが慰留され、辞意は撤回されることになった。けれども、GHQは10月24日付で「信教の自由侵害の件」という覚書を発し、戦時下にキリスト教教育を放棄してチャペルを閉鎖するなどキリスト教的色彩を払拭した立教学院の事例を引用して指弾し、総長以下、立教学院幹部11人の解職処置と、立教学院の再建ならびに財団法人寄附行為にもとづく運営などを日本政府に命じ（他のキリスト教関係学校の調査報告では対象となった81校の名前も列記されていた）、指令を受けた11人は立教を去ることになった。

1945年10月31日の立教学院理事会はチャペルの再開を、11月7日には寄附行為の改正を決定した。寄附行為第2条の目的条項は「皇国ノ道ニ則ル教育ヲ行フ」から「基督教主義ニヨル教育ヲ行フ」と戻され、第10条の理事会の議を経る事項には「立教学院附牧師ノ任免」が追加された。こうして、キリスト教主義教育が立教に復活し、チャペルには牧師が復帰することとなった。また、このとき文学部の再開も理事会で決定され、1946年3月30日には文学部の再開（英米文学、基督教学の2学科）が認可された。経済学部は1947年の学則改正により経済学科と経営学科の2学科となった。

新総長には、都立高等学校校長で聖公会信徒の佐々木順三（日本聖公会京都教区主教佐々木二郎の実弟）が就任要請を受け入れ、1946年6月24日の理事会で、大学総長、専門学校校長、中学校校長の兼務が任命された（記事№36）。1945年10月31日の理事会は米国聖公会総裁主教のタッカー（かつての立教学院総理）に、視察と将来の問題のために来日要請をし、翌1946年5月末に元・立教学院総理のライフスナイダーが来日した。理事会は彼に米国聖公会の支援を求め、学院理事への就任を要請した。同年11月21日の理事会でライフスナイダーの理事就任は決定され、ポール・ラッシュの理事会顧問への就任も決定された。1947年のポール・ラッシュによる「立教学院拡張計画」では、敷地拡張、建築、一貫教育（初等教育の新設）などが提言されている。こうして本格的な再建に向けて、立教学院は母教会からの援助を期待できると思われたが、米国聖公会への援助要請は日本聖公会を通して行わなければならず、立教学院のためだけに要する資金は米国聖公会から拠出できないとラッシュから指摘されたため、校友に向けた大規模募金活動が企てられることになった（「立教学院拡張資金募集後援会」）。その後、池袋キャンパス北側の国民学校跡地の買収が実現し、神学院跡地も購入され、1948年1月23日には立教小学校（1学年80人）の設置が認可されて西側の土地（現在の小学校敷地）に新設されることになった。

立教大学の再編

1947年7月、大学基準協会は新制大学の設置基準となる「大学基準」を制定した。立教大学も新制大学発足のため申請していた文学部と経済学部の設置が1949

年2月21日に認可され、理学部設置も3月25日に認可された。なお、同年の私立学校法の公布により、財団法人立教学院は1951（昭和26）年に学校法人へと改組された。その後、1958（昭和33）年に社会学部が、翌1959（昭和34）年に法学部が設置されている。

1954年2月号のフォース誌は、米国聖公会から日本聖公会の教育施設への支援予定を伝え、立教大学は100,000ドルの援助額を割り当てられていると報道していたが（記事№53）、1955（昭和30）年4月号でタッカー・ホールとキリスト教学生会館（チャペル会館）の完成が伝えられた（記事№56、57）。同年春に卒業した立教大学4年生の統計によると、卒業生の44％がクリスチャンであったが、4年前の入学時はクリスチャンの割合は12％である（記事№58）。1959年の統計でもその割合は、新入生15％、4年生45％というように（記事№67）、在学中に学生が受けるキリスト教の影響は大きいものであった（記事№54、58、63、65、67）。戦後の立教学生の生活状況の断片については、フォース誌記事№46を参照。

1955年、佐々木順三に代わり、松下正寿が総長に就任した（記事№59、61）。1957（昭和32）年になると、1959年に宣教100周年を迎える日本聖公会に友情と親愛の情を示す証として、米国聖公会から立教大学へ研究と医療目的の原子炉の寄贈が提言され（記事№64）、翌1958年の米国聖公会総会でその寄贈が決議された。この総会には松下正寿立教大学総長と立教学院理事長八代斌助（日本聖公会主教会議長）も出席している（記事№66、69：鈴木勇一郎「立教大学原子力研究所の設立とウィリアム・G・ポラード」『立教学院史研究』11号、2014年を参照）。

1959（昭和34）年4月7日－9日に日本聖公会は、プロテスタント最初の遣日宣教師である米国聖公会のリギンズとウィリアムズの1859（安政6）年の来日から数えて宣教100周年を記念する式典を開催した。アングリカン・コミュニオン（全世界の聖公会）の代表者をはじめ、他教派の代表者、各国の駐日大使、文部大臣、東京都知事（代理）らも列席して盛大に祝われた（記事№68、70）。1959年11月1日－7日には日本基督教協議会（NCC）主催の宣教100年記念大会も開かれている。

そして、日本聖公会宣教100周年記念式典から4か月後の8月8日、その祝祭を見届けたかのように、タッカー主教が故郷ヴァージニア州で永眠した（記事№72）。かつて立教学院総理（1903～1912年）も務めた彼の誕生した年は、立教学校（私塾）が創立された1874（明治7）年であった。

CONTENTS OF DOCUMENTS on the St. Paul's School

No.	Year	Month	Documents	pp
1	1940	7	Japanese Summer.	6
2	1940	7	Enlarged Camp Program in Japan, War Fails to Halt Brotherhood Summer Plans.	23
3	1940	10	War Spectre Hovers Over Convention, English Aid and Japan Among Foremost Subjects.	13
4	1940	10	Japanese Work Endangered, Convention to Hear of New Regulations.	16-17
5	1940	12	Bishop Nichols to Salina.	30
6	1941	1	American Bishops in Japan Resign, New Laws Require Native Leaders -- Workers Withdraw.	13
7	1941	3	Left-over from Japan.	34
8	1941	4	Deep Regret Shown Americans Leave Japan, Realignment of Dioceses □pected at Synod This Month.	10-11
9	1941	5	Changes in Japan, Dr. Toyama New Head of St. Paul's School.	28
10	1941	5	American Institute in Japan Grows.	28
11	1941	7	Japanese Torisha, Former Village Teacher.	8
12	1941	8	Seventh Japanese Elected Bishop, Makoto Makita Election Under New Religious Laws.	17
13	1941	8	Bishop Reifsnider Honored.	29
14	1941	9	Order Americans in Japan to Leave.	9
15	1941	9	Elect Japanese Bishop.	28
16	1941	10	More Americans Leave Japan, International Situation Causes Evacuation.	28
17	1941	11	Farewell to Japan.	26-27
18	1941	12	American Work in Japan Continue After War, But Missionaries Then Will Be Und〔er juri〕sdiction of Japanese Bishops.	14-15
19	1942	4	British Mission Aid Nets Rich Returns.	15
20	1942	5	Interned Missionaries Safe and Well, But Workers in China, Japan, Philippines, Lack Money.	13
21	1942	7	China Workers to Return, Government is Arranging Evacuation.	28
22	1942	9	Repatriates Arrive Home-More Expected, Hankow Diocesan School is on Move Once More.	11
23	1942	10	Repatriates Forecast Setting of "Rising Sun", Returned Missionaries Express Confidence Chinese W□riumph Over Japan.	8-9, 33
24	1942	10	Medical College Planned, By Tokyo's St. Luke's, St. Paul's.	10
25	1942	10	Gripsholm News.	23
26	1943	1	West Coast Japanese Are Settled in Inland Centers, More Than 100,000 Now are Livin Special Relocation Camps.	22-23, 33
27	1944	9	Veteran Japanese Dies.	34
28	1944	11	Under Our Reading Lamp.	28

No.	Year	Month	Documents	pp
29	1945	6	Japan Will Again Need Ambassadors of Christ, Now is The Time to Prepa□ Inevitable Opportunity Ahead, By the Rev. Kenneth A. Viall, S.S.J.E.	8-9, 31-32
30	1945	9	The Unconditional Surrender of Nippon to Christ, By Major Frank L□□S, Chaplain, USA.	10-11
31	1945	10	CMS Names Americans.	37
32	1945	12	Report from the Orient: I Japan, Christian Groups □□ Again in Japan.	8-9
33	1946	3	Japanese Church Faces Crucial Opportunity.	10-11, 32-33
34	1946	4	〔The Rt. Rev. Charles S. Reifsnieder.〕	29
35	1946	7-8	Largest Christian Service Held in Tokyo.	28
36	1946	9	St. Paul's New President.	35
37	1946	11	Nippon Seikokwai Acts for Today.	12-13
38	1947	3	Todomu Sugai Japan's New Presiding Bishop.	18
39	1947	3	Japanese Reorganize Camp.	35
40	1947	5	Turning the Pages.	1-2
41	1947	6	Wartime Confinement Fatal to Japanese Bishop.	27
42	1947	9	Tokuji Ogawa was First a Christian.	23, 40
43	1947	10	New Presiding Bishop Is Dynamic Leader in Japan.	38
44	1947	10	St. Paul's Has Face Lifted.	39
45	1948	7-8	John Wilson Wood: Man of Rare Ability, By the Rt. Rev. Henry St. George Tucker, D.D.	7
46	1949	6	Amazing Spirit Animates St. Paul's, Tokyo, Japanese College Students are Exciting Opportunity for Church Today, By Robert Root.	10-11
47	1949	12	Japanese Educator Given Degree by Kenyon College.	30
48	1950	5	Fire Again Strikes Japan's Church.	14
49	1951	10	〔In Japan, Bishop Kennedy visited St. Paul's University.〕	6
50	1952	2	I See the Church in a New Way, By the Rt. Rev. Richard S. M. Emrich.	11-15, 30-32
51	1953	7-8	〔Missionary Appointments.〕	6
52	1953	12	Presiding Bishop Records Impressions of Far East.	9-12, 31-32
53	1954	2	This is Japan.	8-11
54	1954	3	The Forces of God are on the March, Christianity Faces Matchless Opportunity in Japan.	19, 21-22, 28
55	1955	4	Your Church in the News.	6
56	1955	4	〔Academic procession, Presiding Bishop of the Sei Ko Kwai.〕	18
57	1955	4	Bishop Tucker Hall Dedicated in Tokyo, University Auditorium Made Possible Through Builders for Christ.	19
58	1955	9	Your Church in the News.	6
59	1955	9	〔The New President of St. Paul's University, Tokyo.〕	28
60	1955	10	Your Church in the News.	10-11
61	1956	1	Your Church in the News.	6
62	1956	12	A Stronger Church in the Strategic Overseas Frontiers.	19
63	1957	9	Why Missions?	11, 28, 30-31
64	1957	11	House of Bishops Elects Three Missionary Bishops.	10-11

No.	Year	Month	Documents	pp
65	1958	2	Japan Today.	12-15, 29
66	1958	12	Highlights of General Convention, By William E. Leidt.	8-13, 24-25
67	1959	3	First Century in Japan, By Charles E. Perry.	8-13, 26-27
68	1959	4	Seikokai Centennial Schedule.	22
69	1959	5	A Gift for Japan, American Churchmen Will Provide a Nuclear Reactor for St. Paul's University, Tokyo, to Commemorate Centenary of the Church in Japan.	8-9, 32
70	1959	6	Nippon Seikokai and Foreign Guests Honor Arrival of Missionaries in Japan One Hundred Years Ago, Japan Celebrates, By Charles E. Perry.	7-9
71	1959	7-8	Missionary Appointments.	10
72	1959	9	Henry St. George Tucker 1874-1959.	23

抄 訳 目 次

1　1940 年 7 月号　日本の夏。6 頁。…… 2
2　1940 年 7 月号　日本で拡大するキャンプ・プログラム。戦争にもひるまぬ同胞会の夏の企画。23 頁。…… 4
3　1940 年 10 月号　米国聖公会総会に影を落とす戦争の脅威。英国ミッションへの支援と日本が最大の議題に。13 頁。…… 6
4　1940 年 10 月号　日本での活動が危機に。最新の規制強化を耳にする米国聖公会総会。16-17 頁。…… 9
5　1940 年 12 月号　ニコルズ主教、サライナへ。30 頁。…… 12
6　1941 年 1 月号　在日米国人主教、辞任へ。新法により日本人指導者が必要に――宣教師が日本から引き上げ。13 頁。…… 14
7　1941 年 3 月号　日本での習慣。34 頁。…… 16
8　1941 年 4 月号　米国人宣教師たち、悲しみの撤退。今月開かれる日本聖公会総会で、教区再編の予定。10-11 頁。…… 19
9　1941 年 5 月号　日本の状況変化。立教学院新総長　遠山博士。28 頁。…… 23
10　1941 年 5 月号　日本におけるアメリカ研究所の発展。28 頁。…… 23
11　1941 年 7 月号　日本人統理者。村の学校教師からの転身。8 頁。…… 26
12　1941 年 8 月号　7 人目の日本人被選主教。新宗教団体法の下、蒔田誠師を選出。17 頁。…… 29
13　1941 年 8 月号　ライフスナイダー主教が称号を受領。29 頁。…… 31
14　1941 年 9 月号　日本にいる米国人に退去命令。9 頁。…… 33
15　1941 年 9 月号　日本人主教の選出。28 頁。…… 35
16　1941 年 10 月号　さらに複数の米国人が離日へ。国際情勢の変化により撤退。28 頁。…… 37
17　1941 年 11 月号　さようなら、日本。26-27 頁。…… 40
18　1941 年 12 月号　米国聖公会、日本での活動は戦後も継続。しかし宣教師たちは日本人諸主教の管轄下に入るだろう。14-15 頁。…… 45
19　1942 年 4 月号　英国宣教師団への支援からは大きな見返り。15 頁。…… 48
20　1942 年 5 月号　抑留宣教師は無事で元気。しかし中国、日本、フィリピンのスタッフは経済的に困窮。13 頁。…… 51
21　1942 年 7 月号　中国のスタッフ、引き上げへ。政府間調整で引き上げを決行。28 頁。…… 53
22　1942 年 9 月号　海外からの引き上げ者、本国に到着―帰国者はさらに増える見込み。漢口の教区学校からの帰還。11 頁。…… 55
23　1942 年 10 月号　帰国団、「日出ずる国」の敗北を予測。帰還した宣教師たちは日本に対する中国の勝利を確信。8-9 頁, 33 頁。…… 59
24　1942 年 10 月号　医科大学の設立を計画。東京の聖路加国際病院と立教大学。10 頁。…… 61
25　1942 年 10 月号　グリプスホルムだより。23 頁。…… 63
26　1943 年 1 月号　西海岸の日本人、内陸部の収容所に移送。10 万人以上が現在、特別強制収容所に居住。22-23, 33 頁。…… 67

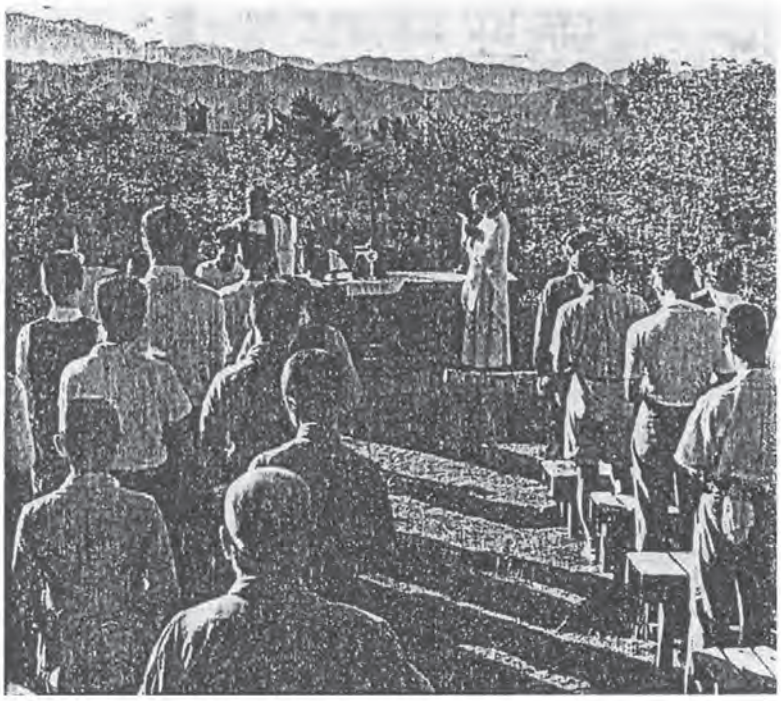
27　1944 年 9 月号　ベテラン日本人死去。34 頁。…… 70
28　1944 年 11 月号　読書のランプの下で。28 頁。…… 72
29　1945 年 6 月号　日本には再びキリストの大使が必要。今こそ必ず来るチャンスに備えるとき。著：ケネス・A・ヴァイアル師（聖ヨハネ修士会）。8-9, 31-32 頁。…… 77
30　1945 年 9 月号　日本、キリストの国に無条件降伏。著：フランク・L□□S・米軍少佐チャプレン。10-11 頁。…… 83
31　1945 年 10 月号　英国教会伝道協会、名誉副会長に米国人を指名。37 頁。…… 87
32　1945 年 12 月号　東方だより：Ⅰ　日本。日本にキリスト教グループ再び。8-9 頁。…… 90
33　1946 年 3 月号　日本聖公会の前に大きなチャンス。10-11, 32-33 頁。…… 97
34　1946 年 4 月号　〔無題〕。29 頁。…… 99
35　1946 年 7−8 月号　東京で戦後最大規模の礼拝を実施。28 頁。…… 101
36　1946 年 9 月　立教学院、新総長決定。35 頁。…… 103
37　1946 年 11 月号　日本聖公会の現在の活動。12-13 頁。…… 106
38　1947 年 3 月号　日本の新総裁主教〔主教会議長〕須貝止。18 頁。…… 108
39　1947 年 3 月号　日本再建キャンプ。35 頁。…… 110
40　1947 年 5 月号　ページをめくって。1-2 頁。…… 113
41　1947 年 6 月号　日本人主教の戦時中の監禁による致命的な結果。27 頁。…… 116
42　1947 年 9 月号　最初のキリスト教徒小川徳治。23, 40 頁。…… 119
43　1947 年 10 月号　日本の新総裁主教〔主教会議長〕は行動力溢れるリーダー。38 頁。…… 122
44　1947 年 10 月　立教大学が改築に着手。39 頁。…… 124
45　1948 年 7−8 月号　ジョン・ウィルソン・ウッド：たぐい稀な能力の人。著：神学博士ヘンリー・セント・ジョージ・タッカー主教。7 頁。…… 127
46　1949 年 6 月号　立教大学を活気づける不屈の精神。今日の教会にとって素晴らしい機会を開いてくれる日本の大学生。著：ロバート・ルート。10-11 頁。…… 131
47　1949 年 12 月号　日本人教育者にケニヨン大学より学位を授与。30 頁。…… 135
48　1950 年 5 月号　日本の教会にまたもや火事の災難。14 頁。…… 137
49　1951 年 10 月号　〔無題〕。6 頁。…… 139
50　1952 年 2 月号　教会の新しい方向性。著：リチャード・S・M・エムリッチ師。11-15, 30-32 頁。…… 148
51　1953 年 7−8 月号　〔新任宣教師〕。6 頁。…… 150
52　1953 年 12 月号　総裁主教、極東に対する印象を語る。9-12, 31-32 頁。…… 157
53　1954 年 2 月号　日本の姿。8-11 頁。…… 162
54　1954 年 3 月号　進行する神の力。キリスト教は日本で無比の機会に面している。19, 21-22, 28 頁。…… 167
55　1955 年 4 月号　教会ニュース。6 頁。…… 169
56　1955 年 4 月号　〔無題〕。18 頁。…… 171
57　1955 年 4 月号　東京にてタッカーホール落成。「キリストのための建築者」の貢献により大学の講堂が使用可能に。19 頁。…… 173

58　1955 年 9 月号　教会ニュース。6 頁。…… 175
59　1955 年 9 月号　〔無題〕。28 頁。 …… 177
60　1955 年 10 月号　教会ニュース。10-11 頁。 …… 180
61　1956 年 1 月号　教会ニュース。6 頁。…… 183
62　1956 年 12 月号　海外の戦略拠点で強化されてゆく教会。19 頁。…… 185
63　1957 年 9 月号　なぜ伝道か？　11, 28, 30-31 頁。…… 191
64　1957 年 11 月号　3 人の伝道主教が〔米国聖公会〕主教会により選出。
10-11 頁。…… 194
65　1958 年 2 月号　今の日本の姿。12-15, 29 頁。…… 200
66　1958 年 12 月号　米国聖公会総会だより。著：ウィリアム・E・ライト。
8-13, 24-25 頁。…… 209
67　1959 年 3 月号　日本での宣教 100 年。著：チャールズ・E・ペリー。
8-13, 26-27 頁。…… 219
68　1959 年 4 月号　日本聖公会 100 周年スケジュール。22 頁。…… 221
69　1959 年 5 月号　日本への贈り物。日本での宣教 100 周年を祝して、米国聖公
会より立教大学に原子炉を寄贈。8-9, 32 頁。…… 226
70　1959 年 6 月号　日本聖公会、海外からゲストを招いて、100 年前に来日した
宣教師たちの栄誉を称える。日本の式典。著：チャールズ・E・ペリー。
7-9 頁。…… 231
71　1959 年 7–8 月号　新任宣教師。10 頁。…… 235
72　1959 年 9 月号　ヘンリー・セント・ジョージ・タッカー。1874–1959 年。
23 頁。…… 237

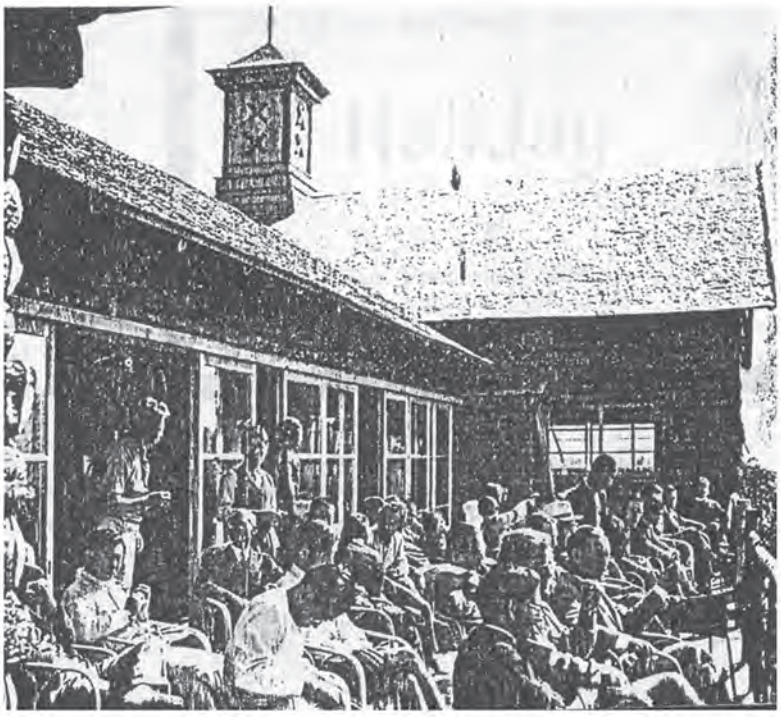


Japanese Summer

TRUE Discipleship, the hope of a war-torn world, will be the general theme of a series of seven conferences this summer at Camp Seisen Ryo on the side of Mount Yatsugatake in Japan. A new feature will be a leadership training period for girls and young women. Sponsored by the Japanese Brotherhood of St. Andrew under the leadership and inspiration of Prof. Paul Rusch, this summer camp continues to exert a growing influence upon young men in Japan. On this page are scenes from the camp.







1　1940 年 7 月号　日本の夏。6 頁。
訳出　6 頁〔全文〕。

今夏、八ヶ岳の麓に位置する清泉寮キャンプで開かれる 7 つの協議会の共通のテーマは、真の弟子としてのあり方、戦争で引き裂かれた世界の希望である。今夏のキャンプでは、新たに、若い婦女子の指導者訓練期間というものが設けられる。ポール・ラッシュ教授の発案および指導により、日本聖徒アンデレ同胞会が運営しているこのサマーキャンプは、日本の若者への影響力を拡大することを目的に、継続して行われている。このページの写真は、そのキャンプの模様。

2 1940/7 Enlarged Camp Program in Japan, War Fails to Halt Brotherhood Summer Plans.

Enlarged Camp Program in Japan

WAR FAILS TO HALT BROTHERHOOD SUMMER PLANS

WAR has not prevented the Brotherhood of St. Andrew in Japan going ahead with its summer camp program designed to train young leaders, both boys and girls, for future work of the Church in the Orient. From mid-July until October, groups will be at Camp Seisen Ryo (Pure Spring) on the slopes of Mount Yatsugatake in Yamanashi prefecture, studying such subjects as Christianity and the State; true discipleship; the family, and personal life.



Paul Rusch

An experimental conference for girls and young women, the first of its kind in Japan, will be conducted from Aug. 21 to 27. Mrs. Shinya Kan, Ph.D., head of the Department of Philosophy at Japan Women's College, will give the course for seventy-five picked girls and young women.

The Forward Movement, rural, city and college work will be subjects considered by another section of the camp season. Another session is designed especially for foreign and Japanese educators, and still another for college athletes and young businessmen.

Camp Seisen Ryo is considered the outstanding conference center of the Church in the Far East. The grounds consist of twenty-five acres surrounded by government reservations in one of the majestic mountain areas of Japan. The plant includes a central house, leader's cabin, caretaker's cabin and seven diocesan cabins. Plans have been drawn for the erection of a chapel in honor of Prof. Paul Rusch of St. Paul's University, Tokyo, who has been the inspiration for the camp and the Brotherhood program in Japan.

Legacy Aids Several Mission Fields

Two attractive mission churches are going up—one in Idaho, the other in far-away Philippine Islands—as a result of the previously announced $100,000 legacy of Mrs. Samuel Thorne of New York. The first is Trinity Church, Rupert, Idaho; the second, St. Anne's, Besao, in the Philippines. Both buildings have been sorely needed for some time.

These are but two, however, of the nine works which the Thorne legacy has made possible. Others include: dormitory at House of Bethany, Liberia; laboratory equipment for St. Margaret's School, Pelotas, Brazil; furnishings of the student center chapel at Fort Valley, Ga.; dining hall and dormitory at the Navajo Mission of the Good Shepherd, Fort Defiance, Arizona; St. Stephen's Chapel on the Yukon, Fort Yukon, Alaska; dwellings in Shimodate and Isoyama in Japan.

War's Effect Told

China's Council on Medical Missions summarizes what war has done to mission hospitals. One-fourth of the mission hospitals in all China have suffered. In detail, there have been 13 bombed, 10 destroyed, 3 burned, 7 damaged otherwise, 8 occupied by invaders, 3 looted, 12 closed, 6 interfered with otherwise, 62 in all.

Despite this, the Council says, the more distant outlook for Christian medical work is still full of hope. Medical needs will be desperate in the reconstruction period but opportunities greater than ever. The war years have revealed the enormous spiritual value of the hospitals.

The recent death of Eliza W. Thackera in Jacksonville, Florida, at the age of ninety-five brings to a close the earthly life of a great pioneer in the Church's work among Navajo Indians. In 1895 she left the service of the government Indian school at Fort Defiance, drawn by her strong desire to provide some medical and surgical care and provision for better health conditions among the 30,000 Navajos who had nothing of the sort. Encouraged by the Rt. Rev. John Mills Kendrick, then Bishop of Arizona, and by the Woman's Auxiliary of Westchester County, New York, Miss Thackera began the work which grew into the Hospital of the Good Shepherd, now the Mission of the Good Shepherd, at Fort Defiance. Supported by the United Thank Offering, she worked at Fort Defiance nearly 25 years until her retirement in 1919.

Religious education available to every child in America was the plea of the Hon. Frances Perkins, Secretary of Labor, before the Episcopal Social Work Conference in Grand Rapids, Mich., recently. At the right, Secretary Perkins is being welcomed to the conference by Bishop Lewis B. Whittemore of Western Michigan; Dr. L. Foster Wood, the Rev. H. Ralph Higgins, Frances and Caroline Higgins and the Rev. Almon R. Pepper, executive secretary of the National Council's Department of Christian Social Relations. The Episcopal Conference was part of the National Conference of Social Work. The keynote of the Episcopal sessions was that religion must undergird and permeate all social and economic life.



2　1940 年 7 月号　日本で拡大するキャンプ・プログラム。戦争にもひるまぬ同胞会の夏の企画。23 頁。

訳出　23 頁上段。

戦争でも、男女ともに、東洋の教会を将来背負って立つ若き指導者を育成しようとする、日本聖徒アンデレ同胞会のサマーキャンプ・プログラムの歩みを阻止することはできなかった。〔1940 年〕7 月中旬から 10 月まで、山梨県八ヶ岳の麓にある清泉寮にグループが集まって、キリスト教と国家、真の弟子としてのあり方や家族のこと、私生活などを学ぶ。

〔1940 年〕8 月 21 日～27 日は、実験的試みとして、日本で初となる婦女子向けの協議会が開催される。日本女子大学哲学科のミセス・シンヤ・カン博士が、訓練を担当し、選ばれた 75 人の女子に対して指導を行う。

またキャンプでは、別のセクションで、地方と都市、大学の取り組みに関する前進運動についても検討する。キャンプには、特に外国人および日本人の教育者を対象にしたセッションや、大学スポーツの選手および若きビジネスマンを対象にしたセッションも用意されている。

清泉寮キャンプは、極東における教会の主要なカンファレンスセンターという位置づけにある。清泉寮は 25 エーカーの土地に建ち、日本でも 1、2 を誇る山岳地帯の国立公園に囲まれている。寮は、本館、指導者用キャビン、管理者用キャビンと 7 棟の教区キャビンで構成されている。この寮と日本の同胞会の発案者で、東京の立教大学のポール・ラッシュ教授に敬意を表したチャペルの建設の計画が立てられている。

3 1940/10 War Spectre Hovers Over Convention, English Aid and Japan Among Foremost Subjects.

War Spectre Hovers Over Convention

ENGLISH AID AND JAPAN AMONG FOREMOST SUBJECTS

Convention High Lights

These are some of the important matters expected to come before General Convention:

Aid for distressed English and European missions.
Future of Japan mission in view of new government regulations.
Presiding Bishop's plan for new Forward Movement.
Marriage and divorce.
Adoption of new Hymnal.
Episcopal - Presbyterian concordat.
Social insurance for lay employees.
Status of domestic missionary districts, including Salina, Kansas.
Registration of conscientious objectors.

THE dilemma of a war-torn world undoubtedly will weigh heavily upon the Fifty-third Triennial General Convention of the Church meeting in Kansas City Oct. 9 to 24. World conditions will be much in the mind of the Presiding Bishop as he delivers the keynote at the Opening Service in the great Municipal Auditorium arena; they will be the major reason for the Presiding Bishop's proposal for a new and greater Forward Movement to be part of a ten-year program he will suggest; they will be the cause of two other major concerns of Convention—aid for distressed English and European missionary programs and the status of the Church's work in Japan.

New Forward Movement. The Presiding Bishop feels the state of the world demands a better organized and more aggressive Church. To bring about such, he will ask Convention to approve a ten-year program designed to heighten the spiritual tenor of those now in the Church; re-enlist those who have lapsed in their Church interest and convert those who are outside the scope of the Church's influence. His proposals will aim to assist and strengthen particularly the parish church, although the work of the diocese and National Church also will be involved.

Aid for English Missions. The plight of the huge missionary program of the Church of England as a result of the war is expected to be placed before Convention, either by message or personal representative of the Archbishop of Canterbury. In this hour of England's distress, it would seem logical that the American Church come to the aid of the Church which fostered her. The need is unlimited. English missionary societies yearly expend more than ten million dollars. Missionary programs of other European churches are equally distressed.

Japan Mission Jeopardized. The future of the Episcopal Church's work in Japan is involved in recent regulations of the Japanese government. Newspaper and radio reports indicate foreign missionaries may no longer hold executive posts in the Japanese church and that financial assistance from outside Japan will be cut off. Definite information about such regulations had not yet reached the Presiding Bishop when this issue went to press.

Marriage and Divorce. A proposal to revise existing canons on marriage and divorce so as to permit, under certain conditions, the restoration to communicant status of persons remarried not according to the law of the Church will be submitted. This whole matter has been before Conventions many times.

New Hymnal. A new Hymnal will be considered, the first revision in 24 years. The proposed book will contain some 200 new hymns including a Negro spiritual. Designed to encourage congregational singing, the new book, according to the commission which has been working on it for years, is more fitted to the present generation.

Episcopal-Presbyterian Concordat. Postponement of final action on proposals for union of the Episcopal and Presbyterian churches will be asked. The Commission on Approaches to Unity will ask that the study be continued and means devised whereby members of the two churches may become better acquainted.

Social Insurance for Lay Employees. Lay employees of churches are at present excluded from the Federal social security act. This whole matter has been much discussed of late and is expected to come before Convention for an expression of opinion.

Status of Missionary Districts. General Convention's Commission on Strategy and Policy has for some time been studying suggestions for merger of weaker domestic missionary districts with adjacent dioceses. A similar committee of National Council has been studying the same subject. Recommendations will be placed before Convention. Involved in this is the future

(Continued on page 27)

Dr. ZeBarney T. Phillips (below), president of the House of Deputies for a number of Conventions, caught in action.



3　1940 年 10 月号　米国聖公会総会に影を落とす戦争の脅威。英国ミッションへの支援と日本が最大の議題に。13 頁。

訳出　13 頁中央。

日本での伝道が危機に。日本における米国聖公会の今後の活動が、日本政府による最近の規制強化により困難になる。新聞やラジオの報道によると、外国人宣教師は今後、日本の教会で高位の職に就けなくなり、日本国外からの経済援助も禁止されるという。本記事執筆時点において、そうした規制に関する正確な情報は、まだ総裁主教のもとに届いていない。



Japanese Work Endangered

CONVENTION TO HEAR OF NEW REGULATIONS

Cross-topped tower of St. Luke's International Hospital, Tokyo, (left), one of the Church's outstanding institutions in Japan.

EIGHTY years of missionary work in Japan, marked by steady, consistent progress, are at stake due to regulations recently issued by the newly formed Japanese government.

"The regulations, so far as I can tell at the moment, refer only to foreign missionaries holding executive posts in the Japanese Church," declared the Presiding Bishop as this issue went to press. "I judge other missionaries are not precluded from working in Japan."

Whatever the final interpretation of the regulations, Bishop Tucker declared the situation will in no sense lessen the need for aggressive prosecution of the missionary cause in foreign fields nor will it decrease the financial needs of the National Church. "The Church's missionary program must be maintained," he said, "and there must be no relaxation of our missionary zeal at home or abroad. Opportunities for missionary work are greater today in view of world conditions than ever before."

The Presiding Bishop, it should be pointed out, is an authority on Japan, having been Bishop of Kyoto for eleven years. Immediately after the announcement of the Japanese regulations in the public press, he conferred with Bishop Reifsnider of North Kwanto, Bishop Binsted of Tohoku and Bishop Nichols of Kyoto. All three had arrived in the United States to attend General Convention. As a result of the conference, Bishops Reifsnider and Binsted immediately started back to Japan. Bishop Nichols remained and will be in attendance at General Convention in Kansas City.

Based upon information from Bishops Reifsnider and Binsted, the Presiding Bishop hopes to be able to report on the situation to General Convention.

Newspaper reports stated American missionaries and American financial assistance would be excluded from Japan under the new regulations. Even though this be the case, the American Church's program in Japan will go on because there are 650 native Japanese workers in this field and only sixty American workers.

The Nippon Sei Ko Kwai (Holy Catholic Church in Japan), as the Japanese branch of the Anglican Communion is called held its first General Synod as early as 1887. Its constitution and canons are modeled upon those of the Episcopal Church in the United States. Its aim from the beginning has been to propagate and sustain itself.

Today the Japanese Church has grown to include ten dioceses and two missionary districts. Three of these are under the jurisdiction of the Episcopal Church in the United States. In these three dioceses are some 80 ordained Japanese priests together with doctors, nurses, teachers, catechists and Bible women numbering nearly 600—all Japanese, trained by the Mission for work in their own land and among their own people. The Japanese Church has, in addition to seven English and American bishops, three Japanese bishops of jurisdiction and one Japanese suffragan bishop. Thus it is able to fulfill the requirement for consecration of additional bishops to maintain the historic Episcopate.

Christianity has been known for 380 years in Japan, since St. Francis Xavier first landed on her shores. But within less than a century after his arrival, the new religion was harshly suppressed and for over 200 years Japan remained sealed to the outer world. So missions in Japan really date from the middle of the 19th century, from the arrival in Nagasaki in

(Continued on next page)

Bishop Reifsnider (North Kwanto) who returned to Japan because of new government regulations.



Bishop Binsted (Tohoku) who also returned to Japan after conference with Presiding Bishop.



Night Meetings Keyed to War Times

FORWARD MARCH OF CHURCH TO BE INDICATED

THE pulse of the Church around the world and high lights of Christian problems in the midst of war will be caught in a series of five great meetings during General Convention under sponsorship of the National Council and its various divisions. These will be what generally are known as "mass meetings."

The keynote to the series will be sounded by the United Thank Offering meeting the evening of Oct. 10 in the Municipal Auditorium arena. "The Church Marches On" is the theme. Through a commentator coming to the audience in radio fashion; through motion pictures on a huge screen dropped before the Convention altar; through missionaries from far-flung fields, will come the story of the persistent march forward of the Church in these troublesome times. Dr. John W. Wood, so well-known as a missionary speaker, will give the message and the Presiding Bishop will say a word. The announcement of the 1940 United Thank Offering will climax the program. Arrangements for this meeting have been made by a committee of the Woman's Auxiliary executive board of which Mrs. Clinton Quin of Houston, is chairman, and a Kansas City committee headed by Mrs. Henry Burr.



Bishop Roberts (above) of China, another Convention speaker from the Orient.



Bishop Nichols (above) of Kyoto, Japan, who will speak on Japanese situation.

Another picture of the Church's world-wide mission will be provided Sunday evening, Oct. 13 when, in Music Hall under direction of Dr. Wood, Bishop Thomas of Brazil, Bishop Roberts of China and Bishop Nichols of Japan, will speak. The formal presentation of the children's Lenten offering will be made at this meeting.

Something of a patriotic theme will be sounded Tuesday evening, Oct. 15 at the third of the series in Music Hall. "America for Christ" will be the subject, with Bishop Freeman of Washington; Bishop Bartlett of Idaho; the Hon. William A. Merrill, superintendent of Schools, Des Moines, and Dr. Daniel A. McGregor as speakers.

The Church's work with a great race—the Negro—will come in for attention Thursday evening, Oct. 17, in a program under direction of the American Church Institute for Negroes. A huge massed choir of voices from Negro churches in Kansas City will sing.

The grave plight of missions throughout the Anglican communion caused by the war will be brought to the attention of Convention in compelling terms Sunday evening, Oct. 20. A personal representative of the Archbishop of Canterbury is expected to speak at that time.

Bands from Kansas City high schools will provide the musical setting for two of the meetings.



Bishop Freeman (above) of Washington, D.C., speaks on "America for Christ."

Japanese Work Endangered

(*Continued from preceding page*)

1859 of the Rev. John Liggins, followed shortly by the Rev. Channing Moore Williams who in 1866 was consecrated bishop with jurisdiction over both Japan and China.

Such magnificent institutions as St. Luke's International Medical Center, St. Paul's University, and St. Margaret's Training School for Girls, all in Tokyo; St. Agnes' School in Kyoto; the welfare center of the Church of the Resurrection, Kyoto; St. Barnabas' Hospital, Osaka; a training school for kindergartners in Sendai, and many day nurseries, parish schools and kindergartens are part of the Japanese Church, in addition to nearly 150 parishes, missions and outstations. The American Church is at present contributing $226,000 a year to this work.

4　1940 年 10 月号　日本での活動が危機に。最新の規制強化を耳にする米国聖公会総会。16-17 頁。

訳出　16 頁、17 頁下段右。

日本における聖公会の主要機関の 1 つである東京聖路加国際病院の、天辺に十字架を掲げた塔（左の写真）。

80 年前より日本で、着実に進歩を刻みながら続けてきた伝道事業が、日本の新内閣が発令した新しい規制により危機にさらされている。

「現時点でわかっている範囲では、規制は、日本の教会で高位の職に就いている外国人宣教師に限定されているようです。ですから、他の宣教師は日本での活動から閉め出されてはいない、と私はとらえています」と、総裁主教は取材に対して語っている。

最終的に規制をどう解釈しようと、この状況によって、異国の地で積極的に伝道運動を進める必要性が縮小するわけではなく、日本の教会の経済支援の必要性が減じるものでもない、とタッカー主教は言う。主教は「聖公会の伝道プログラムは維持しなければなりません。国内であろうと国外であろうと、私たちの伝道の熱意に揺らぎはないはずです。伝道活動の機会は、現在の世界情勢を考えれば、以前より大きくなっています」と述べている。

ここで指摘しておかなければならないのは、総裁主教は、京都の主教を 11 年務めた日本の権威であるということだ。総裁主教は、日本の新しい規制に関して発表があるとすぐ、北関東のライフスナイダー主教、東北のビンステッド主教、京都のニコルズ主教と相談。3 人とも、総会に出席するため米国を訪れていた。相談の結果、ライフスナイダー主教とビンステッド主教はすぐに日本に引き返し、ニコルズ主教だけが残って、カンザスシティで開かれる総会に出席することになった。

総裁主教は、ライフスナイダー主教とビンステッド主教から情報を得て、日本の状況を総会に報告できると期待している。

新聞の報道によると、新しい規制のもとでは、米国の宣教師たちと米国からの経済援助は、受け入れが拒否される模様だ。そうなったとしても、日本には日本人の働き手が 650 人いて、伝道活動を行う米国人はわずか 60 人であるから、日本における米国聖公会のプログラムは進められる。

アングリカン・コミュニオン（注 1）の日本支部である日本聖公会は、早くも 1887 年に初の総会を開いた。その法憲法規は、米国聖公会に倣っている。日本聖公会は、設立当初より、教会の発展と自給を目的としている。

現在、日本聖公会は、10 の教区〔2 教区と 8 地方部〕と 2 つの伝道区を収めるまでに成長している。そのうちの 3 つは、米国聖公会の管轄下にある。これらの教区〔地方部〕には、80 人ほどの日本人司祭が任命されており、そのほかに医師、看護婦、教師、伝道師、女性教役者〔バイブル・ウーマン〕がいる。すべて日本人で、その数は 600 人近い。この人たちは、それぞれの地で地元の人々の為に働くように

ミッションによって訓練されている。また日本聖公会には、7 人の英米の主教に加えて、3 人の日本人教区管轄主教と、1 人の日本人補佐主教がいる。したがって、歴史的主教制を維持していくために、新たに主教を聖別する必要を満たすことは可能である。

日本においては、キリスト教は、聖フランシスコ・ザビエルが日本の海辺に辿り着いた 380 年前から知られている。しかし、ザビエルの上陸からわずか 1 世紀足らずのあいだに、日本における新しい宗教であるキリスト教は厳しい弾圧を受け、日本は 200 年以上も国を閉ざしてきた。したがって、日本における伝道が実際に始まったのは、19 世紀半ばになってからで、1859 年、長崎にジョン・リギンズ師が上陸してからとなる。そのあとすぐ、チャニング・ムーア・ウィリアムズ師が来日し、1866 年に日本と中国の管轄権をもつ主教として聖別を受けた。

日本での活動が危機に

日本聖公会は、150 近い教会、伝道所、講義所を構え、東京の聖路加国際病院や立教大学、立教高等女学校、京都の平安高等女学校、京都復活教会の福祉センター、大阪の聖バルナバ病院、仙台の幼稚園教諭養成学校（注 2）といった大規模な機関に加えて、数多くの託児所、教会立学校および幼稚園を擁している。米国聖公会は、今現在、日本聖公会のこうした活動に年間 226,000 ドルを支援している。

注記：（写真解説の訳文）

・新しい日本の法規制を受けて、日本に戻ったライフスナイダー（北関東）主教〔16 頁左〕。

・総裁主教と協議の結果、同じく日本に戻ったビンステッド（東北）主教〔16 頁右〕。

（注 1）世界の聖公会系教会の総称。英国国教会を源流としていることから「アングリカン」という名が付けられている。

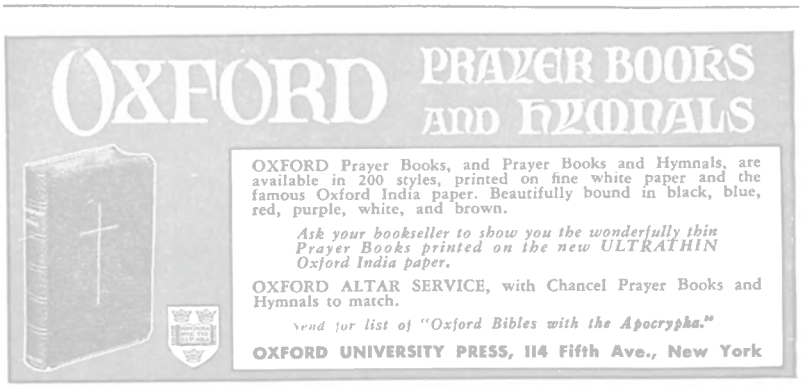
（注 2）1903（明治 36）年に女性伝道師養成学校として仙台で開設された「伝道女学校」（1908（明治 41）年から「伝道女学館」）は、1913（大正 2）年に青葉女学院と改称し、幼稚園保母養成部が加設された。女性伝道師養成学校としては、これ以前に東京で 1890（明治 23）年に「伝道女館」、1898（明治 31）年に「女子神学校」が開設されている。

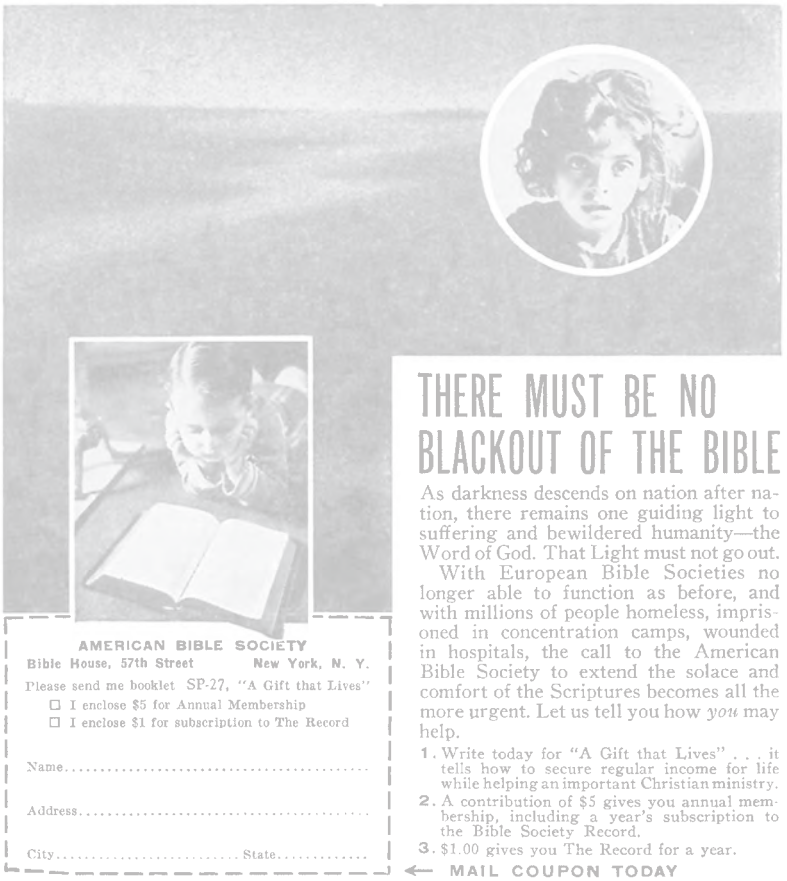
"The Church Marches On"

The story of the Church's world-wide program, told in pictures as well as text, is related in a 132-page book, *The Church Marches On,* just issued by the National Council.

In an introduction, the Presiding Bishop says the book recounts how well Christ's command to "Go ye into all the world" has been carried out by the Episcopal Church. He adds, however, that "we must push on."

The work in various fields, including refugees, migrants, domestic and foreign missions, Christian education, among Negroes and through the Woman's Auxiliary, is considered. Each section is profusely illustrated. The book is available at the National Council Book Store for twenty-five cents.





Bishop Nichols to Salina

The Presiding Bishop has appointed the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, Japan, and now in this country, to take charge of the missionary district of Salina. General Convention recommended that efforts be made to secure reconsideration of the Diocese of Kansas of the proposal to amalgamate that diocese with the Salina missionary district, and that in the meantime, the Presiding Bishop appoint some available bishop to take charge.

* * *

Honor C.P.C. Secretary

The long service of the late Miss Mary E. Thomas to the Church Periodical Club is to be commemorated by a fund, the income from which will be used to purchase books for distribution through the C.P.C. Miss Thomas was known throughout the world, especially in missionary fields, because of her work in supplying books, magazines, and other reading materials.

* * *

Ten men from the missionary district of Salina are now looking forward to entering the priesthood. One of the opportunities of the district is the ministry to transient families of men who work in oil fields. Traveling and working seven days a week, these men lead transitory lives. At least seven churches in the district minister to them but again and again they are no sooner attached to the Church than they are transferred to Oklahoma, Wyoming or Illinois.

* * *

The wardens and all vestrymen of Christ Church, Newark, N. J., now are subscribers to *FORTH,* putting that parish on the Presiding Bishop's list of 100 per centers. Rector of the church is the Rev. W. O. Leslie, Jr., who also is canon missioner of the Diocese of Newark.

China—Land of Adventure

(Continued from page 19)

The Diocese of Anking is looking forward not only to the new American bishop, the Rev. Lloyd R. Craighill, elected by General Convention to succeed Bishop Huntington, retired, but also to the new Chinese assistant bishop-elect, the Rev. Dr. Robin T. S. Chen.

There would be enough work for two bishops at any time in this diocese with fifty million people and 30 Chinese clergy but just now two are almost imperative. The diocese is in two parts, the Japanese-occupied or garrisoned cities and the large area not occupied. It is impossible at present for a foreigner to go back and forth, so whichever area the American bishop lived in, the other part of the diocese would not be accessible to him.

5　1940 年 12 月号　ニコルズ主教、サライナへ。30 頁。

訳出　30 頁上段右。

米国聖公会総裁主教はこのほど、現在この国に滞在中の京都〔伝道教区〕主教シャーリー・H・ニコルズ師を、サライナの伝道教区を管轄するよう任命した。この決定は、〔米国聖公会〕総会がカンザス教区をサライナ伝道教区と統合するという提案について、再考に注力し、同時に総裁主教がだれか適当な主教を任に就かせるよう要請したことを受けたものである。

6 1941/1 American Bishops in Japan Resign, New Laws Require Native Leaders – Workers Withdraw.



Banker, lawyer, college president, engineer. These are some of the professions, in addition to the ministry, represented in the group which comprises the new National Council of the Church. The above photo, taken at the first meeting of the new Council at National Church headquarters in New York recently, shows the group looking over a copy of FORTH, held by the Presiding Bishop. Bishop Tucker is ex officio chairman of the Council. Shown in the photo are: (front row, left to right) Bishop Dandridge, Tennessee; Dr. Charles W. Sheerin, vice president for promotion; Miss Mary E. Johnston, Glendale, O.; Miss Rebekah L. Hibbard, Pasadena, Calif.; Presiding Bishop Tucker; Mrs. Henry J. MacMillan, Wilmington, N. C.; Mrs. Henry Hill Pierce, New York; George B. Elliott, Wilmington, N. C.; Dean Claude W. Sprouse, Kansas City, Mo.; (second row) Lewis B. Franklin, treasurer; Col. Leigh K. Lydecker, New York; Dean Vincent, Portland, Ore.; Dr. Kenneth C. M. Sills, Brunswick, Me.; Stoughton Bell, Boston; Dr. James Thayer Addison, vice president for administration; C. Jared Ingersoll, Philadelphia; Bishop Hobson, Southern Ohio; Bishop Quin, Houston, Tex.; Bishop Bartlett, Idaho; Bishop Strider, West Virginia; (back row) Bishop Davis, Western New York; Bishop Creighton, Michigan; W. W. Grant, Denver; Warren Kearny, New Orleans; Bishop Lawrence, Western Massachusetts; Bishop Keeler, Minnesota; Frank W. Moore, Auburn, N. Y.; the Rev. Albert R. Stuart, Charleston, S. C.; the Rev. Kenneth D. Martin, Kenosha, Wis.; the Rev. Franklin J. Clark, secretary. Council members missing from the group are: William S. Farish, New York, and the Rev. Everett H. Jones, San Antonio, Tex.

American Bishops In Japan Resign

NEW LAWS REQUIRE NATIVE LEADERS--WORKERS WITHDRAW

AMERICAN and English bishops in Japan have resigned; most American missionaries will be withdrawn from there within the near future; Bishop John Y. Naide of the Diocese of Osaka has been named the new head of the native Japanese church; American financial support for evangelistic work ceased Dec. 31 and in anticipation of this, National Council has sent $75,000 as a final "good will" gift to the three Japanese American dioceses; financial aid for educational work in Japan must cease April 1.

These are highlights of recent developments in the Japanese situation so far as the Church is concerned. They grow out of the new governmental religious laws. The Presiding Bishop reported on the events to National Council when it met in New York recently. He stated that a realignment of Japanese, English and American dioceses is necessary; that all dioceses will be placed in charge of native Japanese bishops of whom there are five; and that new elections to the Episcopate from the native clergy are likely.

Bishop Tucker expressed complete confidence in the new leadership of the Japanese bishops, pointing out that a native Church has been the aim of Episcopal church missionary work in Japan from the beginning. The only hardship Bishop Tucker can see in the developments, coming as they did so suddenly, is financial. It will be difficult, he stated, to maintain all of the work in Japan with local support.

No time limit has been placed on foreign support of medical and social work so that for the present, coöperation with institutions like St. Luke's International Hospital will continue.

The report on the Japanese developments was the chief item in the Council's first meeting since General Convention. The Presiding Bishop announced a number of appointments, including representatives from the Episcopal Church to the Federal Council of Churches and a new Forward Movement Commission. Announcement of the retirement of Mrs. George Biller, head of Brent House, Chicago, was made. Bishop Bartlett of Idaho, was appointed in charge of the Missionary District of New Mexico, vacated by the death of Bishop Howden.

Complete endorsement and support of the Presiding Bishop's plan for a ten-year "Forward in Service" program was voted by the Council.

Approval of the plan for diocesan editions of *FORTH* was voted unanimously and the Council recommended the plan to bishops and dioceses.

6　1941 年 1 月号　在日米国人主教、辞任へ。新法により日本人指導者が必要に――宣教師が日本から引き上げ。13 頁。

訳出　13 頁〔全文〕。

在日英米人主教が辞任。大半の米国人宣教師は、近日中に同国から引き上げる。大阪教区のヨハネ名出保太郎主教は、現地人教会の日本人教会の新たな長に指名された。福音伝道活動のための米国からの経済支援も、〔1940 年〕12 月 31 日をもって打ち切られ、これを予期して、米国聖公会全国協議会は、最後の「善意」の贈り物として、日本にある 3 つの米国管轄伝道教区に 75,000 ドルを送った。日本における教育事業への経済支援も、〔1941 年〕4 月 1 日に打ち切らなければならない。

米国聖公会に関して言えば、これらが日本における最近の状況の変化である。こうした事態は、日本政府の新しい宗教団体法に起因する。〔米国聖公会〕総裁主教は最近、ニューヨークで開かれた全国協議会にこの件を報告した。総裁主教は、日本人教区（注 1）、英国人教区（注 2）、米国人教区（注 3）の再編の必要性に言及。すべての教区を、現地に 5 人いる日本人主教の監督下に置き、日本人聖職のなかから、新たな主教を選出するのが好ましいと述べた。

タッカー主教は、現地人教会は、最初から日本における米国聖公会の伝道事業の目的であったことを指摘し、新しい日本人主教の指導力に全幅の信頼を置いていると発言した。日本での状況変化に関して、タッカー主教に見えている唯一の苦境はこの事態が突然訪れたことであり、経済的な問題である。現地の支援だけで日本における活動すべてを維持していくのは困難であるとタッカー主教は述べた。

ただ、医療および社会活動に対する支援は、期限が設けられていない。したがって、現状、聖路加国際病院などの機関への援助は継続していける。

日本の状況変化の報告は、総会後初めて開かれた協議会において主要な議題となった。総裁主教は、米国聖公会から、米国聖公会全国協議会への代表と新しい前進運動委員会の代表まで、数多くの新任者を発表した。また、シカゴのブレントハウス長ミセス・ジョージ・ビラー氏の退任も発表された。アイダホのバートレット主教は、ハウデン主教の逝去に伴う空位を受けて、ニューメキシコ伝道教区の責任者に任命された。

総裁主教による「奉仕の前進」10 年計画は、協議会全体の承認と支持をもって受け入れられた。

『フォース』の教区版に向けた計画の承認は、満場一致で可決され、協議会は諸主教および諸教区に計画を勧告した。

（注 1）日本人管轄教区は東京教区（松井米太郎主教）と大阪教区（名出保太郎主教、柳原貞次郎補佐主教）。カナダ聖公会後援の中部地方部も日本人主教（佐々木鎮次主教）が管轄。

（注 2）英国人管轄伝道教区（日本聖公会としては地方部）は、北海道、南東京、神戸（八代斌助補佐主教）、九州の 4 つ。

（注 3）米国人管轄伝道教区（地方部）は、東北、北関東（北東京から改名）、京都の 3 つ。

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More 100 Per Centers

A copy of FORTH goes into every home in the Parish of the Ascension, Amherst, Va., each month as the result of a subscription ordered by the Woman's Auxiliary branch. Christ Church Mission, Forrest City, Ark., and St. Augustine's Mission, Fort Smith, Ark., also are 100 per cent parishes.

Three more parishes where all vestrymen are now subscribers to FORTH are St. John's Church, Ithaca, N. Y.; St. James', Kent, Wash., and St. Mark's, Lewistown, Pa.

Left-over from Japan

When callers come to the Presiding Bishop's door at Church Missions House, Bishop Tucker is often heard to call: "O Harry." Curiosity got the best of one of the officers the other day and he asked Bishop Tucker what he meant in calling thus.

"It is 'ohairi', meaning 'come in'," said the Presiding Bishop. "Just a left-over from Japanese days."

War Turns Attention to Alaska

(Continued from page 27)

water seemed churned with powdered particles of ice and later as we passed other glaciers, the water coming from them always carried the same 'glacier flour'. At the edge of the glacier the ice as it fell into the water was aquamarine in color.

"I think we all felt we had reached a climax in our trip when we reached Sitka, the old Russian capital, and a very interesting and delightful place. We immediately went to Bishop Rowe's church, St. Peter's-by-the-Sea. The church is of stone and a nice one, too. Behind it is the rectory. The Bishop was in his study when I said 'au revoir' to him. 'See what a view I have as I sit here and dream,' he said. 'It rained islands in this bay, didn't it?' And certainly it must have; they were everywhere and from every window of the fine old rectory the view was lovely.

"With many other stops as we retraced our steps, we returned to Seattle. . . . We also had most thrilling times during our two-day visit in the Yellowstone. . . . After we left Seattle we still had interesting side trips to Grand Coulee Dam and Spokane where Dean McAllister met us and told us of the growing work in this large missionary district. Then from Helena, Mont., we had a delightful ride in a little launch to the Gates of the Mountains, so named by Lewis and Clark when they went up the Missouri River as they explored the West."

"One of the Best Investments . . ."

Writing to the Presiding Bishop, the Rev. Charles R. Greenleaf, rector of St. Mary's-by-the-Sea, Pacific Grove, California, says:

> "This parish feels that one of the best investments it ever made was the group subscription plan whereby during 1940 *FORTH* was placed in every home in this parish.
> "We therefore want to renew our parochial subscriptions for 1941 at this special rate."

The Presiding Bishop is confident that your parish, too, will find *FORTH'S* group subscription plan a good investment. Just think! Your families can receive *FORTH, mailed direct to each home,* in groups as small as 20 or more for only 5c per month per family. If 100 or more are in the group, the cost is even lower!

Write the Presiding Bishop, Church Missions House, 281 Fourth Ave., New York, N. Y., *today* for full information, including the divided-payment plan and details of how to MAKE money on the project.

7　1941 年 3 月号　日本での習慣。34 頁。
訳出　34 頁上段右。

チャーチ・ミッションズ・ハウス（注 1）の〔米国聖公会〕総裁主教の部屋のドアをノックすると、タッカー主教からよく、「オー、ハリー」の声が返ってくる。好奇心に負けて、ある役員が過日、タッカー主教にその意味を尋ねたところ、「あれは『おはいり』と言っているのであって、『入りなさい（come in）』の意味です」との答えが返ってきた。総裁主教によると、「日本時代の習慣の名残」だという。

（注 1）ニューヨークにある米国聖公会伝道本部の建物。

8 1941/4 Deep Regret Shown Americans Leave Japan, Realignment of Dioceses □pected at Synod This Month.





Deep Regret Shown

REALIGNMENT OF DIOCESES

WITH the keenest regret and only because necessity compels them, Episcopal Church missionaries are withdrawing from Japan, along with those of other mission boards.

"It is a grief to us to tear ourselves away," one writes. "The only thing that reconciles us is knowing that if we stayed now we should embarrass and endanger our friends and fellow workers. In the current confused situation anything foreign may be suspected by the military authorities. If we make a call on a Christian family, they may be visited and closely questioned by the police. Students have been arrested on leaving a missionary's house."

The Japanese Christians themselves show no hostility. Quite the reverse. In many places they have stood weeping at the railway station when the train was bearing away their foreign friends of many years.

The present situation of the Anglican Church in Japan has developed because of the Religious Organizations Law, which came into force nominally on April 1, 1940, but which did not make itself felt until late last summer. Its immediate effect on the Anglican Communion was that, in order to eliminate foreign influence, the British and American bishops were asked to resign, all foreign priests were to withdraw from positions of authority and foreign financial help was to be stopped.

Consequently, Americans, English and Canadians are withdrawing. Financial aid for evangelistic work ceased at the end of 1940 with the gift of $25,000 from the National Council to each of the three dioceses where American work is situated; aid to schools has just ended with the close of the school year in March. Aid to medical and social work may continue for the present. Expressions of deep gratitude were received for the $25,000 gifts for evangelistic work. None of the Japanese clergy have large salaries and those in rural places have barely enough to bring up their families. The sudden assumption of entire self-support by the Church may work hardship in many such places.

Withdrawal of the foreign bishops has meant a decrease in pastoral care as the Japanese bishops are already fully occupied. This difficulty may be taken care of partly by election of more Japanese bishops. The General Synod of the Japanese Church meets April 22-25. The three dioceses hitherto under American bishops will ask the consent of the Synod to elect Japanese bishops, and if the Synod consents, each diocese will call its own diocesan convention and elect, probably in May. Arrangements for the dioceses formerly under British bishops have not been reported but may be similar.

There are over sixty Japanese clergy

(Top, left) A procession of choir and clergy at St. Paul's University, Tokyo, one of the Church's great institutions in Japan; (left, center) a Japanese boy at a Church school who has gone in for baseball; (below) high school girls at St. Margaret's School, Tokyo, at chapel service; (below, left) a class-room lecture at St. Luke's College of Nursing, Tokyo.





Americans Leave Japan

XPECTED AT SYNOD THIS MONTH

in the three American dioceses, and about 250 in the ten dioceses of the whole Church. At the first Synod, in 1887, there were but two Japanese deacons; all the other clergy and lay members of the Synod were foreigners. There are about 18,000 active communicants and several thousands more baptized but not yet confirmed.

The Episcopal Church's work has developed in the past eighty years. It exists in three dioceses, now called North Kwanto, Kyoto and the Tohoku. Each has its well-known institutions in the chief cities and its group of little rural missions in the country around, 150 of them altogether.

North Kwanto is the area outside Tokyo City and also includes institutions in the city. St. Paul's University and Middle School now enroll over 2,000 boys and young men. St. Luke's Medical Center, also in Tokyo, monument to the life and work of its founder, Dr. Rudolf Teusler, is one of the best equipped hospitals in the Far East. Two schools for girls are St. Margaret's, Tokyo, and St. Agnes', Kyoto, each with over 500 students.

The diocese of Kyoto has also St. Barnabas' Hospital, Osaka, for women and children. Besides caring for 5,000 patients a year, it directs public health work that reaches into thousands of homes. The Church of the Resurrection, Kyoto, has carried on public health work among its many needy people.

The Tohoku, which means the northeast, has a Church Training School at Sendai, for kindergartners and Church workers, introducing modern methods of education into many rural communities.

Up in the mountains at Kusatsu, in a corner of the North Kwanto diocese, St. Barnabas' Mission to lepers has carried on church, school and hospital, changing the whole life of the community from despair to hope.

Over fifty kindergartens in the three dioceses together not only train the young children but act as friendly points of contact with hundreds of families.

American clergy in the three dioceses numbered 14; women in evangelistic or educational work, 23; most of these have left. Of the 17 medical workers, several are still on duty.

Bishop Charles S. Reifsnider, remaining in Japan for the present in an advisory capacity, writes that many questions will come up for decision in the next few weeks. It is possible that several American teachers may remain at St. Paul's, at the desire of the Japanese department of education. Hospitals are under the Japanese department of public welfare and so far are not subject to all the restrictions which affect evangelism and education.





(Top, right) An outdoor service at Camp Seisen Ryo, Brotherhood of St. Andrew camp in Japan; (right, center) a moment of play at St. Margaret's School, Tokyo; (right, bottom) in the nursery of the social center at Church of the Resurrection, Kyoto, where babies of working mothers are cared for; (below) manual training in the kindergarten at the training school for kindergartners and Church workers in Sendai, Japan.





8　1941 年 4 月号　米国人宣教師たち、悲しみの撤退。今月開かれる日本聖公会総会で、教区再編の予定。10-11 頁。

訳出　10～11 頁〔全文〕。

この上なく残念ではあるが、やむを得ない事情により、米国聖公会の宣教師たちは、他派のミッション・ボードとともに日本から引き上げる。

「このように引き離されるのは辛いことです」と、ある人は書き留めている。「唯一、調和の乱れを抑えているのは、もし私たちがこのまま留まれば、私たちの友人や同僚に迷惑や危険が及ぶという共通認識があるためです。混乱をきわめた今の状況では、外国のものは何でも、軍上層部に睨まれる可能性があります。もし私たちが信徒の家を訪ねたら、そのあとには警察がやってきて尋問されるかもしれません。宣教師の家を辞そうとしたところ逮捕された学生もいます。」

日本人のキリスト教徒自体は、敵意を示していない。むしろその反対である。あちらこちらで人々が駅に立ちつくし、列車に乗って去ってゆく長年の外国人の友人を、泣きながら見送る光景が見られた。

日本聖公会の現在の状況は、1940 年 4 月 1 日に名目上施行された宗教団体法によるものである。だが、昨年の夏の終わりごろまでは、それが実感されることはなかった。日本聖公会に対しては、外国の影響を排除するという目的の下、英米人主教が辞職を要求され、外国人聖職者がすべて要職から退いて、外国からの資金援助も中止するよう求められる形で直接の影響が及んだ。

その結果、英米およびカナダ人は日本を去ることになり、伝道活動のための資金援助も、1940 年末に米国聖公会全国協議会から、米国の事業が展開されている 3 つの〔伝道〕教区に〔それぞれ〕25,000 ドルを寄贈したのを最後に打ち切られた。学校への資金援助も、3 月の年度末と同時に打ち切られた。医療および社会活動への援助は、当面続けられる。福音活動の支援金 25,000 ドルには、深い感謝の言葉が寄せられた。日本人聖職に高給をもらっている人はおらず、辺境の地に行くとその給与は、家族をぎりぎり養えるかどうかというような状態にある。そうしたなか、突然、日本聖公会全体が独立経営しなければならなくなると、それらの場所では大変な困難に陥るところが少なくない。

日本人の主教はすでに手一杯の状態にあるため、外国人主教たちが帰国するということは、牧会的配慮が手薄になることを意味する。ただ、この苦境は日本人の主教を追加選出することで一部克服できると考えられる。日本聖公会は〔1941 年〕4 月 22 日～25 日に総会を開く。これまで米国人主教が管轄していた 3 つの〔伝道〕教区は、日本人主教の選出に関して総会に承認を求める予定である。そして総会の承認が得られれば、各〔伝道〕教区はそれぞれ教区会を招集して、おそらくは 5 月に主教の選挙を行う。これまで英国人主教が管轄していた〔伝道〕教区に関してはまだ今後の調整が報告されていないが、同様の手続きを踏む可能性が高い。

3 つの米国人主教管轄〔伝道〕教区には 60 人を超える日本人聖職がおり、聖公会の 10 の教区〔と伝道教区〕をすべて合わせると、その数は約 250 人に上る。

1887 年に開かれた創立総会時には、日本人は執事が 2 人いるだけであった。そのほかの聖職および総会に出席している信徒のメンバーはすべて、外国人であった（注 1）。現在は、受聖餐者が約 18,000 人おり、まだ堅信を受けておらず洗礼だけを済ませた信徒が、さらに数千人いる。

米国聖公会の伝道活動は、この 80 年のあいだに発展してきた。その教会は、北関東、京都、東北と呼ばれる 3 つの〔伝道〕教区にあり、それぞれ主要都市に名の知れた機関を擁して、周辺地域へは小さなグループで伝道を行い、その数は全部で 150 に上っている。

北関東は東京市郊外の地域だが、東京市内にも施設を持っている。立教大学および立教中学校には現在、2,000 人を超える少年および青年が入学している。同じく東京にある聖路加国際病院は、その創設者ルドルフ・トイスラー博士の生涯と業績に対する記念碑であり、極東で最も設備の整った病院の 1 つである。また、米国聖公会の管轄下には女子校も 2 校あり、東京の立教高等女学校と京都の平安高等女学校では、それぞれ 500 人を超える生徒が学んでいる。

京都〔伝道〕教区では、産婦人科および小児科の聖バルナバ病院が大阪にある。年間 5,000 人の患者の治療に当たっているほか、公衆衛生の指導も行っており、その恩恵を受けている家庭は数千軒に及ぶ。京都復活教会もまた、周辺地域の多くの人々に対して、公衆衛生の活動を行っている。

北東を意味する東北には、幼稚園の教諭および女性教役者養成のために仙台の青葉女学院があり、地域のコミュニティに現代的な教育メソッドを指導している。

北関東〔伝道〕教区の片隅、草津の山間にある聖バルナバのハンセン病患者施設は、教会、学校、病院が一体になったもので、患者の人生を絶望の人生から希望の人生に変えている。

3 つの〔伝道〕教区合わせて 50 以上ある幼稚園は、幼い子どもたちを教えるだけでなく、多くの家庭が親しく触れ合う場となっている。

米国人聖職の数は 3〔伝道〕教区合わせて 14 人、伝道および教育活動に従事している女性は 23 人いたが、その大半はすでに帰国してしまった。17 人いた医療従事者は、一部まだ日本で仕事を続けている。

顧問としてまだ日本に残っているチャールズ・S・ライフスナイダー主教は、今後数週間は、今回の決定に関して多くの質問が寄せられるだろう、と書いている。日本の文部省の意向により、米国人教師が何人か、立教に残ることは可能である。また、病院は厚生省の管轄であり、これまでのところ、福音伝道および教育活動に影響が及ぶような規制の対象にはなっていない。

注記：（写真解説の訳文）

・日本における聖公会の素晴らしい施設の 1 つである東京の立教大学の聖歌隊と聖職たちによる行進（〔8 頁〕左上）。

・野球を楽しむ聖公会傘下の学校の日本人青年（〔8 頁〕左中）。

・チャペル礼拝に参加する東京の立教高等女学校の女子高生（〔8 頁〕右下）。

・聖路加看護大学の授業風景（〔8 頁〕左下）。
・日本聖徒アンデレ同胞会が運営する清泉寮キャンプでの野外礼拝（〔9 頁〕右上）。
・東京の立教高等女学校の休憩時間風景（〔9 頁〕右中）。
・母親が仕事に出かけているあいだに赤ん坊の面倒をみる、京都復活教会の託児施設（〔9 頁〕右下）。
・仙台にある幼稚園の教諭および女性教役者養成のための青葉女学院における、幼稚園での工作授業（〔9 頁〕左下）。

（注 1）誤り。日本人聖職代議員は 2 人だけであったが、信徒代議員は全員日本人で、多数いた。

9 1941/5 Changes in Japan, Dr. Toyama New Head of St. Paul's School.

10 1941/5 American Institute in Japan Grows.



Dr. Toyama

Changes in Japan

DR. TOYAMA NEW HEAD OF ST. PAUL'S SCHOOL

DR. Ikuzo Toyama, director of St. Paul's University, Tokyo, has been elected president of the university to succeed Bishop Charles S. Reifsnider, just resigned in accordance with the new arrangements by which foreigners are withdrawn from administrative positions in Japanese institutions.

The university has had a Japanese director and a foreign president for many years. Presiding Bishop Tucker was president from 1904 to 1912 when he became Bishop of Kyoto. Dr. Toyama is the university's first Japanese president.

Another Japanese appointment to replace a foreigner is that of Miss Tane Kanda, to be in charge of social service at St. Luke's Medical Center, Tokyo, succeeding Miss Helen K. Shipps. Miss Kanda studied social work in the United States and since her return to Japan has been assistant. Miss Shipps has built up a strong department which is making an increasingly valued contribution to child welfare and family welfare in Tokyo, the world's third largest city. Miss Kanda's staff, all Japanese, includes six other women. Three of the physicians and a clergyman, the hospital chaplain, are counted part of the staff.

American Institute in Japan Grows

THE Japanese language with its millions of books, old and new, contains no history of the United States. This almost incredible fact from a highly literate and book-reading nation is but one argument for the project known as the Institute for American History and Culture, which in the past two or three years has been developing at St. Paul's University, Tokyo. It is to be the best possible collection of books, papers and documents giving information on all phases of American life.

Mr. Douglas Overton of Millville and Concord, N. H., now on furlough from St. Paul's, Tokyo, is one of two associate secretaries working to secure suitable material for the Institute. His co-secretary is Prof. Hideo Yamashita of St. Paul's economics department.

Notwithstanding all the returned students and the number of Americans who have lived for years in Japan, the ignorance of the Japanese about America, Mr. Overton declares, is profound. Japanese educators themselves are concerned about it; and other high authorities have been interested in contributing to the Institute.

It is housed at present in part of the Mather Library at St. Paul's, a building erected by the family of the late Samuel L. Mather of Cleveland as a memorial to him. The Institute some day is to have a building of its own. The Carnegie Endowment has made the Institute one of its depositories.

The Cultural Department of the Japan Foreign Office has given the Institute $500. Through Ambassador Joseph Grew the United States Government has presented two thousand documents. In the United States the Church Periodical Club has been assisting in the effort.

The former Japanese director of St. Paul's, Ikuzo Toyama, who now succeeds Bishop Reifsnider as president, was so much interested when the Institute started that he gave it the equivalent of his salary for a year.

Ten-year-old Marvin Bennett of Swanton, Vt., is dead, but the eleven cents he had saved in his Lenten Offering Box will help swell the missionary gift of the Church's children. A poor boy, this small sum meant a great deal to Marvin who attended the Church School at Holy Trinity in Swanton. A fall on the ice brought hospitalization, then blindness, and then Marvin died. Shortly after, Marvin's mite box was sent direct to the Presiding Bishop.

9　1941 年 5 月号　日本の状況変化。立教学院新総長　遠山博士。28 頁。
訳出　28 頁上段〔全文〕。

立教大学学長の遠山郁三博士がこのほど、日本の組織の管理職から外国人を撤退させる新しい措置に伴って辞任したチャールズ・S・ライフスナイダー主教の跡を継いで、立教学院の総長に選出された。

同学院にはこれまで、何年にもわたって日本人の学長と外国人の総長を置いていた。1904 年から京都の主教に就任する 1912 年までは、タッカー総裁主教が同学院の総長（注 1）を務めていた。遠山博士は、同学院で日本人初の総長となる。

もう 1 人、日本人のミス・タネ・カンダも、外国人に代わって聖路加国際病院の社会福祉担当に任命された。ミス・タネ・カンダは、ミス・ヘレン・K・シップスの跡を引き継ぐ。ミス・カンダは米国で社会奉仕活動を学び、日本に帰国してからは、助手を務めていた実績を持つ。ミス・シップスは、強力な組織を築き上げ、世界第 3 位の規模を誇る東京で、児童福祉を含む家族の幸福への奉仕活動を拡大強化してきた。ミス・カンダが統括するスタッフはすべて日本人で、彼女以外に 6 人の女性が含まれている。ミス・カンダが束ねるスタッフには、3 人の医師と 1 人の聖職者と病院付チャプレン 1 人がいる。

（注 1）1899 年から 1931 年までの呼称は学院総理。1931 年から 1943 年までは学院総長。タッカーは 1904 年でなく 1903 年から総理に就任。

10　1941 年 5 月号　日本におけるアメリカ研究所の発展。28 頁。
訳出　28 頁下段〔全文〕。

日本語で書かれた何百万という書籍には、古いものも新しいものも含めて、アメリカの歴史が掲載されていない。識字率が高く、書物をよく読む国にしてこの事実は、ほとんど信じがたいものであるが、これは、この 2～3 年のあいだに東京の立教大学で発展してきた、アメリカ研究所と呼ばれるプロジェクトの根拠となる背景事情の 1 つにすぎない。このプロジェクトは、アメリカの暮らしのあらゆる側面について、情報が得られる書籍や論文、文書を可能なかぎり集めようというプロジェクトだ。

東京の立教から休暇で一時帰国しているニューハンプシャー州ミルヴィル、およびコンコードのダグラス・オーバートン氏は、このプロジェクトに適した資料の確保を担当する、主事補佐 2 人のうちの 1 人だ。もう 1 人の主事補佐は、立教大学経済学部の山下英夫教授が務めている。

帰国子女や長年日本に住んでいるアメリカ人が数多くいるにもかかわらず、アメリカに関する日本人の無知は、深刻なものだとオーバートン氏は述べている。日本人の教育者もこの点を憂慮しており、他の有識者からもこの研究所への貢献に対する関心が寄せられている。

現時点では、集められた文献は、クリーブランドの故サミュエル・L・メーザー氏を記念して、その遺族によって建てられた立教大学のメーザーライブラリーの一画に収められている。歴史文化研究所はいずれ、独立した建物となる予定だ。同研究所はカーネギー基金の受託者にもなっている。

日本の外務省文化部からも、同研究所に500ドルの寄贈があった。ジョセフ・グルー駐日アメリカ合衆国大使を通じて、米国政府は2,000点の文献を提供。米国では、チャーチ・ピリオディカル・クラブ（注2）がこの取り組みをサポートしている。

研究所のプロジェクトが開始されたとき、前立教大学学長（注3）で、現在はライフスナイダー主教から引き継いで〔学院〕総長の職にある遠山郁三氏は、これに大変な関心を示し、自身の給与1年分に相当する金額を寄付された。

（注1）当時の呼称は、総長でなく総理。

（注2）米国聖公会の書籍関係機関。

（注3）前学長ではなく、学長と総長を兼任。



Japanese Torisha

FORMER VILLAGE TEACHER

Wearing the episcopal robes bequeathed him by the Japanese Church's first bishop, Channing Moore Williams, whose portrait appears to the left, Bishop Naide delivers one of his earnest and vigorous sermons. Below, Bishop Naide is shown in 1897 with members of Christ Church, Osaka.

A JAPANESE village school teacher, a non-Christian man of twenty, had his first talk with a young Japanese clergyman in the summer of 1885. Those two young men thirty-eight years later became the first two Japanese bishops of the Anglican Communion—Sakunoshin Motoda, first Japanese bishop of Tokyo, and Yasutaro Naide, first Japanese bishop of Osaka. Today Bishop Naide has become Presiding Bishop and "torisha" of the Japanese Church under the new Japanese religious regulations.

A village of thatch-roofed houses heated by charcoal braziers, and surrounded by rice paddies, black in the winter with their long rows of stubble, and bright green when the young rice was growing, was Mr. Naide's birthplace. His mother was the daughter of a samurai and his father was head man of the village.

He had become a school teacher when a friend asked him to hear a foreigner talk about Christianity, and he went, as much because he had never seen a foreigner as for any interest in the subject. The death of his mother had been a great shock and grief to him and he had never been able to make anything sensible or strengthening out of religion. To his amazement this strange foreigner, an American, Mr. T. S. Tyng, said that heaven was fellowship with God, a God of life and love. This brought a flood of hitherto unknown peace and joy to the young man. He talked with Mr. Tyng and Mr. Motoda, read and studied, and was baptized. Bishop Channing Williams and his other Christian friends saw great promise in him and led him to study for the ministry. He was ordained in 1891.

As rector of Christ Church, Osaka, from 1897 until he became bishop in 1923, he made that parish the first to be self-supporting in the Japanese Church. Later, his diocese of Osaka was the first in Japan to relinquish all foreign contributions. In his great city of Osaka, convicts in jail learned about him because he not only visited them but took the trouble to learn when their sentences expired and invited them to his home. Sometimes one would stay several days, finding perhaps the first friend he had ever known.

His diocese of Osaka includes, besides its dozen or more parishes, four institutions of long history which have contributed beyond measure to the welfare of thousands in Japan: St. Barnabas' Hospital, specializing in work for women and children, the Widely Loving Society and St. John's Orphanage for children and for mothers in need and the Poole Girls' High School.

Now as Presiding Bishop and "torisha," he has oversight of ten dioceses with 200 clergy, 12,000 active communicants and nearly 30,000 baptized persons. At 75, Bishop Naide is a figure of great dignity and simplicity. Small and wiry, he has a kind face with a friendly smile and eyes that look with a direct glance through his rimmed glasses.

11　1941 年 7 月号　日本人統理者。村の学校教師からの転身。8 頁。
訳出　8 頁〔全文〕。

日本聖公会の初代主教チャニング・ムーア・ウィリアムズ師から遺贈された米国聖公会主教のローブを着用して、熱く説教する名出〔保太郎〕主教。写真左手にあるのが、ウィリアムズ師の肖像画。下は、大阪基督教会の信徒とともに撮影された、1897 年の名出主教（注 1）の写真。

ある日本人の村の学校教師、それも 20 歳のキリスト教徒でもない男性が 1885 年の夏、若き日本人聖職と初めて話をした。その 2 人の男性が、38 年後、日本人初の日本聖公会主教となった。1 人は東京を任された元田作之進・初代東京教区主教、もう 1 人は名出保太郎・大阪教区主教。名出主教は現在、総裁主教であり（注 2）、日本の新しい宗教団体法に基づく日本聖公会の「統理者」となっている（注 3）。

炭を入れた火鉢で暖を取るかやぶきの家々が集まる村。まわりは田んぼに囲まれていて、冬になると黒い刈田がどこまでも続き、稲の成長期には青々とした風景に包まれる。そんな村に名出氏は生まれた。名出氏の母は武士の娘で、父は村長だった。

名出氏は学校教師となり、ある友人からキリスト教についての外国人の話を聞いてきてほしいと頼まれた。そして彼は出かけていった。キリスト教とやらにも関心があったが、まだ外国人を見たことがなかったからだ。母親が亡くなって、大きなショックと悲しみに打ちひしがれていた名出氏は、もはや宗教に何も感じなくなっており、宗教を心の支えにもできなくなっていた。ところが驚いたことに、この見知らぬ外国人、米国人の T・S・ティング氏は、天国は神の友の国であると説き、命と愛の神であると説いた。その言葉で、それまで知らなかった心の安らぎと喜びが、この若き名出氏の胸に押し寄せてきた。名出氏は、ティング氏と元田氏と話し、書物を学んで洗礼を受けた。チャニング・ウィリアムズ主教をはじめとするキリスト教徒の友人たちは、彼のなかに大きな可能性を見出し、聖務につく勉強をするよう勧めた。そして 1891 年、〔執事〕按手礼を受けた。

大阪の基督教会の牧師として、名出氏は 1897 年から主教になる 1923 年まで、同教会を日本聖公会初となる完全自給の教会にした。のちに名出氏の大阪教区は、日本で初めて、外国からの寄付をいっさい辞退する教区となった。名出氏が監督する大都市大阪では、刑務所の収監者にまで同氏のことが知れわたった。なぜなら同氏は、収監者を訪問していたばかりでなく、刑期がいつ終わるかを尋ね、自宅にまで彼らを招待していたからだ。人生で初めての友人を得たのだろう、ときには何日も滞在する者もあった。

名出氏の大阪教区には、12 を超える教会のほかに、長い歴史を持つ機関が 4 つあった。いずれも、日本での貢献は計り知れず、何千人という人の福祉を支えてきた。産婦人科と小児科を専門とする聖バルナバ病院と、援助を必要とする母子のための博愛社および聖ヨハネ学園、そしてプール学院高等女学校だ。

現在は、総裁主教および「統理者」（注 4）として、10 の教区と 200 人の聖職を監督し、12,000 人の現在受聖餐者と 30,000 人近い受洗者を統括しておられる。75 歳の名出主教は、素晴らしい品格と素朴さを備えた人物である。小柄で細身の主教のお顔立ちは柔和で、笑顔に親しみがあり、眼鏡の縁の奥から、真っ直ぐに相手を見つめて話されるのが特徴だ。

（注 1）当時は主教ではない。

（注 2）日本聖公会では総裁主教ではなく、主教会議長。

（注 3）「統理者」とは、宗教団体法によって「教団」として認可された教派の代表者のこと。1941 年の日本聖公会総会は教団規則を作成し、名出主教を統理者に選出したが、文部省によって日本聖公会は教団として認可がおりなかったため、教団でなく包括的宗教結社との解釈にもとづき、名出主教は後者の代表者である「総裁」と名乗ることになった。その後、病身を理由に総裁の地位を辞退した名出主教の後任として、佐々木鎮次・中部教区主教が「総裁代務者」に選ばれ、日本聖公会を統率することになった。

（注 4）上記の（注 2）と（注 3）を参照。

12 1941/8 Seventh Japanese Elected Bishop, Makoto Makita Election Under New Religious Laws.

Seventh Japanese Elected Bishop

MAKOTO MAKITA ELECTION UNDER NEW RELIGIOUS LAWS

SUCCEEDING the late Bishop John McKim, who was bishop for over forty years, and Bishop Charles S. Reifsnider, recently resigned in accordance with Japan's new regulations which withdraw foreigners from administrative positions, the Rev. Makoto Makita of Omori has been elected third bishop of the diocese of North Kwanto.

The bishop-elect, chosen at a recent diocesan synod, is fifty years old, a graduate of St. Paul's University and the Central Theological College, both in Tokyo. Since his ordination to the priesthood in 1925 he has been in charge of the church at Omori, a town midway between Tokyo and Yokohama, on the shore of Tokyo Bay. Mr. Makita therefore comes from the diocese of South Tokyo, from which the English Bishop Samuel Heaslett has recently resigned.

North Kwanto includes the parishes and missions in the area just north of Tokyo city. The new bishop will have some thirty clergy and 1,300 communicants, with 150 baptisms and something over 100 confirmations in a year.

The election has yet to be confirmed by the Japanese House of Bishops. Other dioceses from which English or American bishops have resigned will probably elect Japanese bishops in the near future. Mr. Makita will be the seventh Japanese since the first one, Dr. J. S. Motoda, was consecrated in 1923.

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that time there were no government agencies to care for them) the vestry and the rector, the Rev. Thomas Ashworth, voted to reopen St. Paul's and develop a social service program there.

St. John's program, through its work at St. Paul's, has kept step with the needs of Butte. After the closing of Neighborhood House and before the establishment of the WPA, there was no organization to care for the East Side's poor and sick. St. Paul's met this need. To help these undernourished people it became the center for the distribution of milk. This was supplied by the Junior League and thousands of gallons were given out to destitute mothers and their hungry children.

As the program got under way it was noted that there was great need during the winter months of recreational activities for young people. But there was no building available in this neighborhood. It was decided, therefore, to use the gymnasium in St. John's Parish House. Today groups of boys and girls, who otherwise would be on the streets, meet five days a week from October to April for basketball. Nearly 600 of them are given an hour and a half of healthful amusement each week. Play is carried on under a WPA supervisor who is on hand every day.

The work at St. Paul's is directed by Mrs. Thomas D. Walters, who carries on a YPF and Mothers' Guild. After the closing of Neighborhood House the undenominational Sunday School that they conducted was discontinued. But Mr. Ashworth and his committee soon opened a Church School at St. Paul's. Today this is supervised by Mr. Thomas Walters, a layreader, who works in the mines. At present sixty-five children are enrolled.

St. John's latest venture is the nursery school which is housed at St. Paul's. This is an all-year-round WPA project. A supervisor, two assistants and a cook look after the wants of the thirty small children five days a week from nine in the morning to three in the aftenoon.

St. John's has earned the distinction of being the sort of place to which people can go in time of need. Butte achieves a good deal of notoriety. Occasionally the city that is "a mile high and a mile deep" captures the imagination of the journalist in search of adventure. He finds it in Butte. But the story of St. John's is the other side of the picture. It is the story of what several hundred Christians are doing for the love of their fellowmen.

Basketball is one of the main attractions at St. John's parish house gym.



A noon-hour view of Montana Street, Butte's main thoroughfare and business center. St. John's Church is located just one block away.



12　1941年8月号　7人目の日本人被選主教。新宗教団体法の下、蒔田誠師を選出。17頁。

訳出　17頁上段。

40年にわたって主教を務めてこられた故ジョン・マキム主教と、外国人を宗教団体の要職から排除する、日本の新しい宗教規制に伴って最近辞任されたチャールズ・S・ライフスナイダー主教の跡を受けて、大森の蒔田誠師が、北関東の第3代主教に選出された。

最近の教区会で選出された主教は50歳。東京にある立教大学および聖公会神学院の卒業生である。1925年に司祭職に按手されて以来、蒔田師は東京と横浜の中間の東京湾岸にある大森の教会を管理している。したがって蒔田師は、最近英国人のサミュエル・ヘーズレット主教が退いた南東京〔伝道〕教区の出身ということになる。

北関東は、東京市のすぐ北の地域を伝道地域としてミッションと教会を構えている。新主教の蒔田師は、30人ほどの聖職と、1,300人の受聖餐者を統括し、年間150の洗礼式と100を超える堅信礼を施すことになる。

蒔田師の主教選出はまだ、日本人主教会で承認されていない。英米人の主教が退いた他の〔伝道〕教区も、おそらく近い将来、日本人主教を選出することになりそうだ。蒔田師は1923年に按手されたヨセフ元田作之進博士〔故人〕から数えて、7人目の日本人主教となる。



Bishop Reifsnider

Expand Windham House Course

Steps toward the establishment of a two-year course of study for women graduate students preparing for Church work have been taken by the Advisory Committee on Windham House, Church training center, New York.

The plan provides for a Windham House Diploma, granted upon completion of three divisions of work, these to be: work for advanced academic degrees; completion of special courses for those preparing for work in the Church; and a term of supervised field work. Additional courses will be given at Windham House, and work now being done in nearby parishes will be extended.

Missionary societies of several Church schools recently have sent contributions totaling $379 for missions both at home and abroad. Among these are: Virginia Theological Seminary; St. Christopher's School, Richmond, Va.; Cathedral School of St. Mary's, Garden City, L. I.; Hannah More Academy, Reisterstown, Md.

Episcopal students at North Georgia College in Dahlonega, Ga., are not discouraged by the fact that there is no church in their county. They hold services for themselves with one of their number acting as layreader. Once a month the Rev. Edwin H. Harrison of Grace Church, Gainesville, in the adjoining county, visits the college and celebrates Holy Communion for them.

Bishop Reifsnider Honored

The title of Honorary Chancellor of St. Paul's University, Tokyo, has been conferred upon the Rt. Rev. Dr. Charles S. Reifsnider by the directors of the University. He has been head of St. Paul's since 1912, when he succeeded Bishop Henry St. George Tucker in that office. Like other foreigners in Japan he is now withdrawing from all administrative positions.

At the recent ceremony when the title was conferred, the new Japanese president of the university, Dr. Ikuzo Toyama, and American Ambassador Joseph C. Grew, spoke of Bishop Reifsnider's work for education in Japan.

St. Paul's is more often known in Japan by its Japanese name, Rikkyo Daigakko, which may be translated Great School of the Religion of Light.

The Japanese imperial government recently bestowed upon Bishop Reifsnider its Order of the Sacred Treasure, Third Class, in recognition of his work for education. The Fourth Class of this Order was awarded the Bishop in 1928.

With the purpose of furthering understanding between Christians in America and other lands a series of religious broadcasts has been launched by the newly formed International Religious Broadcasting Committee. Operating through the shortwave facilities of the National Broadcasting Company, the broadcasts are intended to voice the common determination of Christians everywhere to bring about a world order of justice and peace through coöperation of nations. Among the leading Churchmen to speak is the Presiding Bishop, Henry St. George Tucker.

An East Indian, a Chinese and two Africans, all Churchmen, were among the hospital patients ministered to on one recent morning by the Rev. W. L. Kissack, British chaplain in Georgetown, British Guiana. This South American country, the only British territory on the continent, draws a medley of races to its shores, and samples of all of them, from the city of Georgetown or from the country districts or from the bush, as the mining territory is called, find their way to the big Public Hospital. Even Indians come, from the rivers far inland.

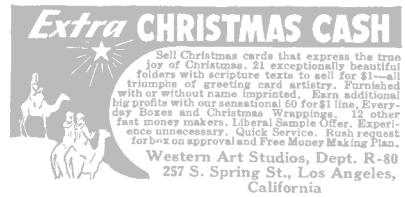




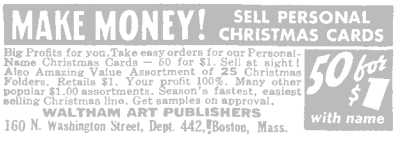












13　1941 年 8 月号　ライフスナイダー主教が称号を受領。29 頁。

訳出　29 頁上段右。

立教大学名誉総長の称号が、同大学理事会の決定により、チャールズ・S・ライフスナイダー博士に授与された。ライフスナイダー師は、1912 年よりヘンリー・セント・ジョージ・タッカー主教の跡を引き継いで、立教学院の総長（注 1）を務めてこられた。日本にいる他の外国人同様、ライフスナイダー師もこのたび、要職を退かれる。

最近行われた称号授与式で、立教学院の新しい日本人総長の遠山郁三博士およびジョセフ・C・グルー駐日アメリカ合衆国大使が、日本の教育に対するライフスナイダー主教の功績について語られた。

日本でも日本名の立教大学より英名セントポールの方が知られている立教大学は、光の宗教の偉大な学校と訳すことができる。

大日本帝国政府は最近、教育分野におけるライフスナイダー主教の功績を認めて、師に勲三等瑞宝章を授与した。主教は 1928 年に勲四等の瑞宝章を受賞している。

（注 1）1899 ～ 1931 年までは立教学院総理という呼称。立教学院総長という呼称は 1931 ～ 1943 年まで。

ther Hubbard Costume

NS DURING LEI DAY CELEBRATION



St. Andrew's Priory teaches tolerance and here many races learn to enjoy each other.

One activity which is not technically missionary but which has none the less amissionary influence is the Cathedral English School or Language School, a slf-supporting institution. All the work of the public schools is of course in English, but since Hawaii is such a strong center of non-English-speaking races, it often happens that Chinese and Japanese boys and girls need help at first in the use of English. They get this at the Cathedral School. Most of them come with no Church connection whatever but they like the Cathedral services.

Besides these activities among young people, the Church of course has all its work for adults. The most important part of that at present is probably connected with the almost overwhelming opportunities presented by the arrival of officers and men of the army, navy, and marine corps. At last report there were over 100,000 men in the Islands, most of them on Oahu, the island on which Honolulu is located.

Bishop Harrington Littell and his clergy already have their hands full with their regular work. The headmaster of Iolani, the Rev. A. H. Stone, is on leave from the school to serve in the army as chief morale officer of the Hawaiian department. Except for one or two chaplains the Episcopal Church has no one to work among this large number of men. It is hoped that some further provision may be made in the near future.

St Andrew's Cathedral, Honolulu, stands on land given by an Hawaiian King and Queen.





Peace still reigns over Hawaii.

Order Americans in Japan to Leave

Critical relations between the United States and Japan resulted in temporary furloughs for the remaining foreign staff of the Episcopal Church in Japan. The action by Bishop Charles S. Reifsnider was a matter of precaution to avoid complications. Whether the Americans affected were able to leave Japan before departure was prohibited by the Japanese government was not known when this issue of FORTH went to press.

Diamond Builds Log Church

A diamond, long treasured by a Philadelphia family, has built a log church in the mission fields of Wyoming. The church is St. Hubert's, Bondurant, in the Hoback Basin of Wyoming and the diamond was the gift of the late Mrs. John Markoe. She left it in care of Bishop Perry of Rhode Island, who recently disposed of the valuable stone and turned the proceeds to the erection of the Wyoming church. It is a memorial to Mrs. Markoe and her son, James. A stained glass window showing the legendary stag of St. Hubert, patron of hunters, was made and given to the church by Miss Jessie Van Brunt of Brooklyn.

9

14　1941 年 9 月号　日本にいる米国人に退去命令。9 頁。

訳出　9 頁中段右。

日米間の関係が緊迫化したことを受けて、日本に残っている米国聖公会の外国人スタッフを一時帰国させることになった。チャールズ・S・ライフスナイダー主教によるこの措置は、事態の複雑化を避けるための予防策である。本記事執筆時点で、対象となっている米国人が、日本政府により出国を禁止される前に日本を離れられるか否かはわかっていない。



These typical young people are shown on the Youth Sunday poster being distributed by the Youth Division of the Church. Special services will be held in churches throughout the country on this Sunday for nearly 500,000 young Episcopalians.

Hold Youth Sunday, Sept. 28

THOUSANDS of young Episcopalians throughout the nation will participate in special services to be held September 28 in a Church-wide celebration of Youth Sunday. Scores of parishes are making plans for a program which will encourage young people to take part in the services. Sermons, lessons, and hymns will all be chosen with an eye to their relationship to youth and its problems.

The object in special services on Youth Sunday, according to the Rev. Frederick H. Arterton, executive of the Division of Youth, is "to acquaint adult Church members with the part to be played by youth in the life and work of the Church." Also, he says, it should "clarify in the minds of the young people themselves their share in Church activities, especially in connection with the Church's ten-year advance program known as 'Forward in Service.'"

On this Sunday, which is being sponsored by the Division of Youth of the Church's National Council, a special all-youth offering will be taken up. This will emphasize youth's coöperation in the program of the entire Church. One-third of the offering will be used to further youth work in the Church; one-third will be used to build a church in the Wind River Dam project in Wyoming, a home mission field; and the final third will be given to the Diocesan Middle Union School, Yunnan, China. This institution is composed of five schools formerly in the diocese of Hankow, and now merged into one in a safe and unoccupied section of Western China.

Elect Japanese Bishop

The Rev. Jiro Sasaki, for the past twenty years rector of Holy Trinity Church, Kyoto, Japan, has been elected bishop of Kyoto Diocese, succeeding Bishop Nichols (now of Salina) whose resignation from the Japanese House of Bishops resulted from the Japanese government's decree withdrawing foreigners from administrative offices.

Before going to Holy Trinity Church Mr. Sasaki had studied at the Berkeley Divinity School, then at Middletown, Conn., now in New Haven, and had been stationed at two particularly difficult missions in Japan, serving with distinction at each place. He has for many years been prominent in the work of the diocesan executive council and has been helpful on the advisory board of St. Agnes' School. Mr. Sasaki is the second Japanese bishop elected in accord with the new Japanese regulations.

$16,000 for Relief

A total of $16,194.87 has been distributed to agencies for the relief of refugees, war victims, and others in need by the Presiding Bishop. The sum represents contributions of Church members to the Presiding Bishop's Fund for World Relief since that fund was set up early in 1941. By far the largest sum, $9,441.59, has gone to the Church Committee for China Relief. An additional $2,217.44 has been sent by the fund directly to bishops, clergy, and institutions of the Church in China.

W. New York and Montana Join FORTH Family



Bishop Davis

"You have taken an important step *Forward in Service,*" declares the Presiding Bishop in messages to the Bishops of Western New York and Montana, commenting upon the launching this month of diocesan editions of FORTH magazine for those dioceses.

Approximately four thousand Church families join the growing FORTH Family with the starting of these editions. They are the third and fourth of such editions, Louisiana and Delaware having begun such earlier this year.

The Western New York edition has been launched under the leadership of Bishop Cameron J. Davis.

Montana's edition, under general supervision of Bishop Henry H. Daniels, is edited by the Rev. Donald P. Skinner of St. Mark's Church, Havre.



Bishop Daniels

Under the diocesan edition plan, an eight-page section devoted to diocesan news is bound in with the regular edition. Copies are mailed direct to individual homes on subscriptions obtained by the dioceses in individual or group orders.

15　1941 年 9 月号　日本人主教の選出。28 頁。

訳出　28 頁中段左。

過去 20 年間、京都聖三一教会の牧師を務めてこられた佐々木二郎師が、教会管理職から外国人を排除するという日本政府の法令により、日本聖公会の主教会を辞任したニコルズ主教（現在はサライナの主教）の跡を受けて、京都教区の主教に選出された。

佐々木師は、当時コネチカット州ミドルタウンにあり、現在はニューヘイヴンに場所を移しているバークリー神学校で学び、日本で特に困難な 2 つのミッションに加わり、各地で素晴らしい成果を上げて、京都聖三一教会に着任。佐々木師は、何年も前から教区の役員会で優れた業績を上げ、平安高等女学校の顧問委員会にも貢献してきた実績を持つ。佐々木師は、日本の法改正（注 1）により選出された、2 人目の日本人主教となる。

（注 1）宗教団体法。



Prof. Paul Rusch of St. Paul's University, Tokyo, who is remaining in Japan in spite of unsettled international conditions.

More Americans Leave Japan

International Situation Causes Evacuation

IMMEDIATE temporary furlough for the remaining foreign staff of the Church in Japan, to last for the duration of the present emergency, has been arranged for by the Rt. Rev. Charles S. Reifsnider, former bishop of North Kwanto diocese. It is believed this action has been taken to avoid future complications should transportation facilities be decreased further or should international relations grow more serious.

Since most of the American staff withdrew from Japan during the past year when the Japanese government asked all foreigners in administrative offices to leave, the recent decision affects relatively few. Four of the Church's staff in Japan have been appointed by Bishop Binsted to posts in the Philippines. These include the Rev. Harold C. Spackman and the Misses Nellie McKim, Gladys Spencer and Ruth Meinhardt. Mr. Paul Rusch, professor at St. Paul's University, in Tokyo, however, has stated that he will remain in Japan whatever the conditions may be.

On their way to America are Bishop Reifsnider, who had stayed on in Japan in an advisory capacity since his resignation last year, Mr. R. L. Simmons, and the Misses Helen Lade, Helen Pond, Jeannette Albert, Ella Foerstel, Bessie McKim and Ruth Burnside.

During the past year the Japanese staff of the ten dioceses which make up the Anglican Communion in Japan have taken over most of the work formerly carried on by foreigners and, it is felt, will be able to assume the duties relinquished by those now leaving.

Population at the House of Bethany, Cape Mount, Liberia, increased suddenly by 92 on a recent evening, when 20 Dutchmen and 72 Indians ended a walk of four miles from their landing point from a torpedoed ship. They had been without food for five days after the sinking of their Royal Netherlands steamer.

* * *

A taxi driver in Kansas City recently listed his favorite people as doctors, Episcopalians, natural gas men, bakers and lawyers. When it was pointed out that Episcopalians might include all these he replied, "Not in my book. Episcopalians are Episcopalians, and there's no one like them."

* * *

An English congregation which had never given more than six pounds annually to foreign mission work lost its church in an air raid and when they took refuge in a temporary church, that too was destroyed. This experience so affected them they pledged twenty pounds for foreign missions next year.

* * *

The district of San Joaquin in west central California, is the smallest in area of any domestic missionary district, but it is as large as the whole state of Pennsylvania which comprises five dioceses.

* * *



Bishop Norman S. Binsted, (right) now of the Philippine Islands and formerly of Japan acted as presiding bishop at the consecration recently of John Leonard Wilson as bishop of Singapore. This probably was the first time an American Bishop presided at the consecration of a British Bishop as diocesan of a major British diocese. Bishop Binsted acted at the request of the Archbishop of Canterbury on whose mandate the new bishop received his commission. Bishop Binsted is shown leaving the Cathedral in Hong Kong after the service. Bishop Wilson is beside Bishop Binsted. In the rear are: the Rev. N. V. Halward and the Rev. S. J. Squires.

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16　1941 年 10 月号　さらに複数の米国人が離日へ。国際情勢の変化により撤退。
28 頁。
訳出　28 頁上段。

現在の危険な状態が去るまでのあいだ、日本の教会に残っている外国人スタッフを緊急一時帰国させる調整が、北関東教区の前主教チャールズ・S・ライフスナイダー師によって進められている。今回の措置は、万が一国外への交通手段が減少したり、日米の国際関係がより深刻化した場合に備えて、無用の混乱を避けるためのものと思われる。

米国人スタッフの大半は、日本政府がすべての外国人に教会の要職から退くよう要請してきた昨年いっぱいで日本から引き上げているため、今回の決定が及ぼす影響はさほど大きくない。日本にいる米国聖公会スタッフのうち 4 人は、ビンステッド主教によってすでに、フィリピンに配置転換になっている。フィリピンに配置転換されたのは、ハロルド・C・スパックマン師、ミス・ネリー・マキム、ミス・グラディス・スペンサー、ミス・ルース・メイナードの 4 人。だが、東京の立教大学教授のポール・ラッシュ氏は、情勢がどうなろうとも日本に残ると宣言している。

現在は、昨年の辞任以降も顧問として日本に残っていたライフスナイダー主教と、R・L・シモンズ氏、ミス・ヘレン・レイド、ミス・ヘレン・ポンド、ミス・ジャネット・アルバート、ミス・エラ・フォアステル、ミス・ベシー・マキム、ミス・ルース・バーンサイドが、米国への帰国の途についている。

この 1 年のうちに、日本聖公会を構成する 10 の教区（注 1）では、これまで外国人が運営していた活動の大半を、それぞれの教区の日本人スタッフが引き継ぎ、日本を引き上げるスタッフが担当していた職務も継続して遂行されるものと思われる。

注記：（写真解説の訳文）

・緊迫した国際情勢にもかかわらず、日本に残る立教大学のポール・ラッシュ教授〔左上〕。

・かつて日本で活動した現フィリピン主教のノーマン・S・ビンステッド師は、最近シンガポール主教になられたジョン・レナード・ウィルソン師の按手式を、米国聖公会総裁主教の代わりに務められた（右の写真）。米国人主教が、主要な英国系教区の英国人主教の按手式を司式したのは、おそらくこれが初めてであろう。ビンステッド主教は、新しい主教の按手権限を持つカンタベリー大主教の求めに応じて、按手式を務められた。写真は、按手式を終えて、ビンステッド主教〔右〕が香港の大聖堂を出られるところ。ビンステッド主教の隣がウィルソン主教。その後ろに、N・V・ハルワード師とS・J・スクワイア師〔右下〕。

（注 1）外国人主教が管轄していた「伝道教区」（日本聖公会としては「地方部」）は、外国人主教の辞任後、日本人主教の選出と着任にともない、「教区」と改称された。

Farewell to Japan



American missionaries now withdrawn from Japan are homesick for Japan's beauty and the flower-wreathed roofs of their churches, while Japanese workers in kindergartens, hospitals and churches, are carrying on the Church's work.





Americans Bi

MISSIONARIES LEAVIN

IN many widely separated fields the Church's work is being strengthened and enriched by the willing service of American missionaries who have now withdrawn from Japan. Some, living at home, are helping their home communities to understand the difference between the Japanese military aims and the faithful Christian devotion of the Japanese people. Others are taking up work in places where reinforcement has long been wanted.

Two of the three bishops are in charge of other dioceses. Bishop Charles S. Reifsnider, one of the last to leave Japan, arrived only recently in California. Bishop Shirley Nichols, now in charge of the missionary district of Salina, Kansas, is shepherding a wide sweep of new American country in exchange for the ancient city of Kyoto, which was already old when buffaloes roamed over what were to be the Kansas plains. Bishop Norman Binsted, in charge of the Church's work in the Philippine Islands, now lives in the great seaport of Manila rather than in the small-town city of Sendai in northeastern Japan, but country work in the Philippines, among the rice fields and mountains, has some points in common with that in Japan.

Also in the Philippines, where the late Bishop Gouverneur Mosher had long been begging for reinforcements, are the Rev. Harold Spackman, Nellie McKim, Helen Boyle, Helen Pond, and Gladys Spencer. Hallie Williams and Helen Skiles are doing rural work in tidewater Virginia. Elizabeth Dickson goes to help the Japanese mission in Western Nebraska. J. E. Fowler is on the National Council staff in New York where his first-hand knowledge of both Japan and China is of great value. The American Cowley Fathers (Society of St. John the Evangelist) have returned to the United States, except the Rev. Walter P. Morse, who went to China when the war began and

ijiyama "Sad Adieu"

WILL REINFORCE SEVERAL FIELDS

s continuing his wonderful work there. ernestine Gardiner goes to help her rother-in-law, Bishop Nichols, in alina. Bernice Jansen is adapting her ltimate knowledge of rural work in apan to rural work in Michigan. Dr. rank Jones of St. Barnabas' Hospital, saka, is in Calgary, Canada; Dr. label Elliott of St. Luke's, Tokyo, is West Palm Beach, Fla.

Virginia, New Jersey, Oklahoma, exas, South Carolina, Omaha, Illiois, Ohio, Connecticut, Pennsylvania, ashington, D.C., all have one or ore members of the Japan staff. merican Church people have an unecedented chance to learn more out the Japanese Church.

At the leper missions in Japan the spital work has been taken over by e government but religious care is ll permitted and is in the hands of e Japanese clergy.

As the various foreigners left Japan, e Church people and others in their mmunity gave them farewell parties. ese gatherings have a Japanese me which Bishop Nichols translates a "send-off," but he says when he s leaving he felt strongly that it was Americans who were giving a nd-off" to the Japanese Church.

These Japanese, though small in mbers against the 70,000,000 or re of Japan's population, have alady a fine tradition. In the three erican dioceses especially they asure the memory of their great erican pioneer leaders, Bishop Wilns, Bishop McKim and others. ey have expressed over and over in their gratitude for all that erican men and women and Ameri- gifts have done for them in the eighty years.

They have now inherited such fam- institutions as St. Margaret's and Agnes' Schools for girls, in Tokyo Kyoto; St. Paul's University and Luke's Medical Center, both in yo; St. Barnabas' Hospital for en and children, in Osaka; the training school for kindergartners and other women workers in Sendai, now closed but with its influence continuing in the work of its graduates.

The Japanese Church has its own clergy. Now that financial support from outside is cut off by the government's order, most of the clergy families are trying to live on pitifully small salaries; some are driven to taking other work for the sake of their children.

Future leaders of the Japanese Church are now in the many kindergartens which have long been a strong feature of the Church's work. They will be growing up in the next twenty years, while the whole world, including Japan, is trying to solve its appalling problems. American Churchmen everywhere must stand by with sympathy and courage as the Church in Japan steps out into that unknown future.

Among the ten dioceses of the Japanese Church all but two, Tohoku and South Japan, now have Japanese bishops, either in office or awaiting consecration, and by now Tohoku has probably elected one.

The most recent is Dr. Todomu Sugai, head of Central Theological College, Tokyo, elected to succeed Bishop Heaslett of South Tokyo. The Rev. L. S. Maekawa, long known to Americans as rector of Christ Church, Sendai, was elected for Hokkaido, in northern Japan, succeeding the English bishop, Gordon Walsh, and was probably consecrated on September 29. The Rev. Jiro Sasaki has succeeded Bishop Nichols in Kyoto.

The Rt. Rev. Makoto Makita, was elected to succeed Bishop Reifsnider in North Kwanto. Michael Yashiro is Bishop of Kobe.

The remaining Japanese bishops are well known: Naide of Osaka. 1923, his assistant, Bishop Yanagihara, Matsui of Tokyo, 1928, Paul Sasaki of Mid-Japan, 1935. One has died, Bishop Motoda, who preceded Bishop Matsui in Tokyo.







17　1941 年 11 月号　さようなら、日本。26-27 頁。
　　訳出　26～27 頁〔全文〕。

日本を引き上げた米国人宣教師たちは現在、日本の美と、花の飾られた自分たちの教会の屋根を想ってホームシックにかかっている。一方日本では、幼稚園や病院、教会でともに働いていた日本人が、教会の仕事を引き継いで続けている。

アメリカ人が富士山と悲しみの別れ
帰国する宣教師たちにより強化される分野

実にさまざまな分野で、米国聖公会の活動は、現在本国に引き上げてしまった米国人宣教師たちの献身的な努力により、拡大強化されて発展を遂げている。自宅で、近隣の人たちに、日本の軍隊の目的と信仰心の篤い日本人キリスト教徒の献身との違いを理解する手助けしている人もいれば、以前から組織力の強化を求められていたところで、仕事に就いている人もいる。

3 人いた主教のうち 2 人は、現在、別の教区を管理している。最後まで日本に残っていたうちの 1 人、チャールズ・S・ライフスナイダー主教は、つい先日カリフォルニアに到着した。現在カンザス州のサライナ伝道教区を管理するシャーリー・ニコルズ主教は、かつてカンザスの平原であったところでバッファローが群れをなして生息していた時代にすでに古都であった京都から拠点を移して、新しいアメリカの地方で広範な牧会活動をしている。フィリピンで米国聖公会の仕事に就かれたノーマン・ビンステッド主教は、東北の小さな都市仙台から、やや大きなマニラの港町に住まいを移した。けれども、田んぼや山に囲まれたフィリピンの田舎町での仕事は、日本での仕事に通ずるところがある。

ハロルド・スパックマン師、ネリー・マキム、ヘレン・ボイル、ヘレン・ポンド、グラディス・スペンサーも、亡くなったガバヌーア・モシャー主教が長らく強化を求めてこられていたフィリピンに異動となった。ハリー・ウィリアムズとヘレン・スカイルズは、ヴァージニア沿岸の辺境の地で活動している。エリザベス・ディクソンは、〔在米〕日本人への伝道を手伝うため、西ネブラスカに赴いた。J・E・ファウラーはニューヨークで全国協議会スタッフとなり、日本と中国で直接得た知識を大いに役立てている。アメリカン・カウリー神父の会（福音記者聖ヨハネ修士会）は、ウォルター・P・モース師を除いて、米国に戻った。モース師は開戦と同時に中国へと赴き、現地で素晴らしい活動を続けている。また、アーネスティン・ガーディナーはサライナへ、義理の兄弟であるニコルズ主教の手助けに出かけた。バーニス・ジャンセンは日本の地方における活動で得た詳細な知識を活かして、ミシガン郊外での仕事に励んでいる。大阪聖バルナバ病院のフランク・ジョーンズ医師は現在カナダのカルガリーにおり、聖路加国際病院のメイベル・エリオット医師は、フロリダ州のウエスト・パームビーチに転任となっている。

ヴァージニア、ニュージャージー、オクラホマ、テキサス、サウスカロライナ、

オマハ、イリノイ、オハイオ、コネチカット、ペンシルヴェニア、ワシントンD.C.にもすべて、日本から1人以上のスタッフが着任している。米国聖公会の人々は、この先例のない事態に直面して、日本聖公会のことをより深く知るようになった。

日本のハンセン病患者へのミッションは、その医療活動を政府が乗っ取っているが、宗教による心のケアは全面的に許可されており、それは日本人の聖職が行っている。

また日本聖公会をはじめ日本の人々は、数多くの外国人が日本を去るにあたって、送別会を開いてくれた。こうした集まりには、日本語で特別の表現があって、ニコルズ主教が「激励会」と翻訳してくれたが、主教は日本を去るとき、日本聖公会に対して「激励する」のは、米国人のほうだとの強い印象を受けた、と語っている。

7,000万人以上いる日本の人口からすると、規模こそ小さいものの、聖公会の日本人はすでに、素晴らしい伝統を築き上げている。3つある米国系教区では特に、ウィリアムズ主教やマキム主教など、米国人の偉大な開拓的な指導者の記憶をしっかりと胸に刻みつけている。そして彼らは、この80年のあいだに米国の人々と米国からの贈り物によって助けられたことに対する感謝の気持ちを、何度も何度も口にするのだ。

日本人は現在、東京の立教高等女学校や、京都の平安高等女学校、東京の立教大学や聖路加国際病院、産婦人科と小児科を専門とする大阪の聖バルナバ病院、仙台にある幼稚園教諭や女性教役者訓練校（注1）などの機関を、引き継いで運営している。仙台の訓練校は現在閉鎖されている（注2）が、卒業生の活躍は続いている。

また、日本聖公会には自身の聖職がいる。政府からの命令により、外部からの経済援助が断たれた今、聖職の家族の大半は、気の毒なほどの給料での生活を余儀なくされている。なかには、子どものために、他の仕事に就く人もいる。

日本聖公会の将来の指導者ということになると、昔から聖公会の強力な活動分野となっていた多数の幼稚園に探すことができる。日本も含めて、世界中が今、恐ろしい問題に直面しているが、日本聖公会は今後20年のあいだに成長していくだろう。米国聖公会のメンバーは皆、日本聖公会が不透明な未来に向かって足を踏み出していくのを、思いやりと勇気をもって見守っていかなければならない。

東北と南日本（注3）の2つの教区を除く日本聖公会の10の教区には、すでに着任している人も按手を待っている人も合わせれば、すべて日本人主教がいる。そして、東北もおそらく、主教が1人、今ごろには選出されたものと思われる。

直近では、聖公会神学院院長の須貝止博士が、南東京のヘーズレット主教の後継者に選出されている。以前から、米国人には仙台基督教会の牧師として知られていたライト前川真二郎師は、英国人主教ゴードン・ウォルシュ師の跡を継いで、北日本にある北海道の主教に選出され、おそらく9月29日に按手を受けた。佐々木二郎師は、京都のニコルズ主教の跡を引き継いでいる。

北関東のライフスナイダー主教の後任には、蒔田誠師が選出された。神戸は、ミ

カエル八代〔斌助〕師が主教を務めている。

そのほか、有名な日本人主教の名前と聖別年を挙げると、大阪の名出〔保太郎〕主教（1923 年）、同師の補佐を務めていた柳原〔貞次郎〕主教（注 4）、東京の松井〔米太郎〕主教（1928 年）、中部のパウロ佐々木〔鎮次〕主教（1935 年）となる。東京の松井主教の前任者、元田〔作之進〕主教はお亡くなりになっている。

（注 1）青葉女学院。

（注 2）青葉女学院は 1941 年に閉校、1945 年に青葉全館が戦災で焼失。1958 年に「聖公会青葉女学院」として再開したが、1961 年に閉校した。

（注 3）九州。

（注 4）大阪教区補佐主教。

18 1941/12 American Work in Japan Continue After War, But Missionaries Then Will Be Und〔er juri〕sdiction of Japanese Bishops.



Bishop Reifsnider and Dr. Takahara Takamatsu.

American Work in Japa

BUT MISSIONARIES THEN WILL BE UND

THERE is no objection, even on the part of the Japanese government (there may be on the part of individuals but not of the nation as a whole) to Christianity. That was the report which the Rt. Rev. Charles S. Reifsnider, formerly Bishop of North Kwanto, made to the National Council upon his return to the United States recently.

"Temporary furlough" is the way which Bishop Reifsnider described the status of the American missionaries, including himself, who have withdrawn from Japan.

"Do not get the impression the American work in Japan is not needed or that it is over," said the Bishop. "They need us more than they have needed us in the past. We will not again control the Japanese missionaries who eventually go back. They will be under the Japanese bishops. For the time being, we are on temporary furlough but it is our hope and prayer that we may be able to return in the near future. We know we will go back with the desire and coöperation of the Japanese Church."

Bishop Reifsnider's statement to the Council, in part, follows:

"To the question whether the Japanese Church will be able to carry on financially and whether they will be able to carry on the Christian heritage brought to them by English and American missionaries in the past, my answer is that I believe they can and will. They have assumed tremendous financial sacrifice, limiting their salaries to amounts which barely cover the necessities of life.

"As an example of the self-sacrificing spirit and courage at this difficult time, I should like to mention the election of the Bishop of North Kwanto. As bishop in charge at the diocesan convention, the Rt. Rev. John Naide called the clergy into the chancel and said to them: 'You are about to enter upon a solemn act. I have called vou before the altar of God to make a decision. You will be required to make a very definite sacrifice to support the new bishop. It will mean you will be unable to give your children the education you would like to see them have. You will have to make great sacrifice in your living conditions. Are you willing to do this, to support the bishop, your chief pastor, whom you are about to elect? If so, rise and before God make your decision.' They rose, to a man. Bishop Naide said, 'Is this your unanimous decision, with God looking on?' They said, 'It is.'

"Later Bishop Naide called the lay delegates into the church and told them of the decision the clergy had made, and added, 'You will have to share in this sacrifice if the Church is to assume this responsibility.' One of the laity rose and said, 'We have come here after prayer, after heart-searching, with the expressed determination, God willing, to make any sacrifice necessary to carry on the progress of His Kingdom in this diocese. I speak for all of us.'

"Clergy and laity then met together and a vote was taken. No nominations

Clergy, laymen and women delegates at Bishop Reifsnider's last diocesan convention.



Continue After War

;DICTION OF JAPANESE BISHOPS



One of 1,600 St. Paul students, Tokyo.



Japanese bishops: From left, Sugai of South Tokyo; Yashiro, suffragan, Kobe; Maekawa of Hokkaido; Yanagihara, suffragan, Osaka; Makita, North Kwanto; Shinji Sasaki, Mid-Japan; seated, Matsui, Tokyo; Naide, Osaka; Jiro Sasaki, Kyoto.

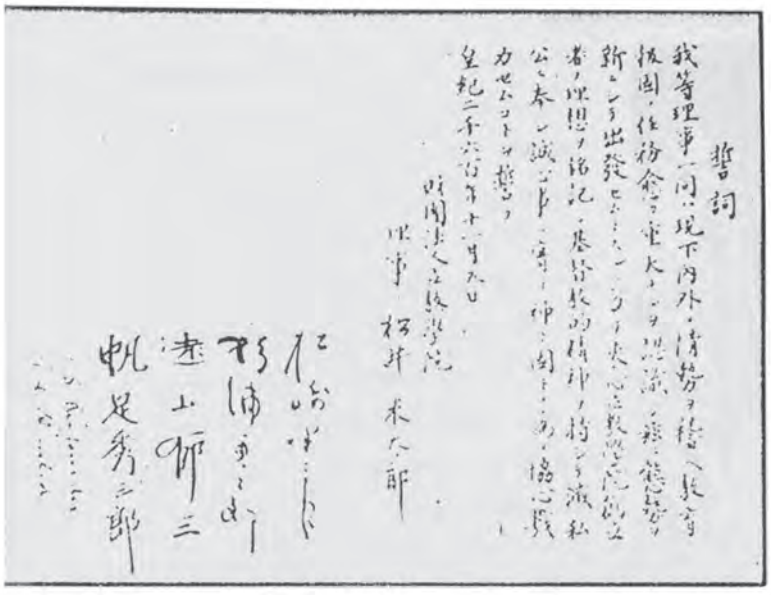
were made but it was found that the Rev. Timothy Makoto Makita had received the necessary number of votes, two-thirds in each house, for election.

"Another instance will show in the institutional field whether the Church through its board of directors has the necessary faith and determination to carry on. When I resigned as president of St. Paul's University, Dr. Ikuzo Toyama, who had been a director, was elected in my stead. He is a very earnest layman who had been head of the University of Tokyo. At the time of the election, the chairman of the board, after a most heart-searching speech telling them of their new responsibilities and how the eyes of the saints, from the time of Christ down to the present day, were upon the infant Church in Japan and all its activities, said that if the Church fell down in its responsibility to Almighty God, it would do the gravest harm. He called upon the board at that time to take an oath, after prayer, asking for the guidance of the Holy Spirit. This resolution or oath was taken, each one signing his name and placing his personal seal upon it to show he was personally and publicly responsible:

'We, the board of directors, in consideration of the present situation at home and abroad, and in realization more and more of the importance of education in service to the nation, do hereby resolve to start afresh with renewed organization, holding fast to the ideals of the founder, upholding the spirit of self-sacrifice and service, and working as one in a spirit of harmony with truth and sincerity for God and country.'

"On the basis of this resolution passed by the directors of St. Paul's, the boards of St. Margaret's School and St. Luke's Medical Center have passed similar resolutions. Also, as far as possible they have the same board of directors for all the institutions, and as they are self-perpetuating, I believe we can be sure of Christian control in the spirit of this resolution for all time."

Reading from right to left, pledge of loyalty adopted by St. Paul's University board.



This world can be saved from political chaos and collapse by one thing only, and that is worship. . . . To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.—*Archbishop Temple.*

18　1941 年 12 月号　米国聖公会、日本での活動は戦後も継続。しかし宣教師たちは日本人諸主教の管轄下に入るだろう。14-15 頁。

訳出　14～15 頁〔全文〕。

キリスト教に対する反感はない。それは日本政府においても同様である（一部の個人にはあるかもしれないが、それは国家としてのものではない)。これが、北関東の主教を務めておられたチャールズ・S・ライフスナイダー師からの報告であった。師は最近米国に戻られた際、この報告を全国協議会に提出された。

「一時退去」。ライフスナイダー主教は、ご自身も含めて、日本から引き上げることになった米国人宣教師たちの状況を、このように表現しておられる。

「日本で米国聖公会の活動が必要とされていないとか、私たちの活動は終了した、とは思わないように」とライフスナイダー主教は述べておられる。「彼らは、これまで以上に私たちを必要としています。最終的に向こう〔日本〕に帰国する日本への〔米国人〕宣教師たちを、私たちが再び統括することはありません。彼らは日本人主教の指揮下に入ります。当面、一時撤退しますが、近い将来、また日本に戻ることが私たちの希望であり、そうなるよう祈っています。いつか、日本聖公会の協力を得て、夢を携えて向こうに戻る。私たちはそう信じています。」

全国協議会でのライフスナイダー主教の演説を、一部以下に掲載する。

「日本聖公会は経済的にやっていけるのか、英米の宣教師たちがこれまでに伝えてきたキリスト教の伝統を維持していけるのか、というご質問への私の回答としては、彼らにはその能力があるし、そうしてくれると信じています。彼らは、経済面で大変な犠牲を強いられながら、それでもやってきました。給与も、暮らしを支えていくのにぎりぎりの金額まで抑えられています。

この苦しい時期に彼らが示した自己犠牲の精神と勇気について、北関東の主教選出のときのことを、例としてお話ししたいと思います。教区会を召集した主教のヨハネ名出〔保太郎〕師は、聖職たちを内陣に呼び、こう言われました。『これから厳粛な儀式に入ります。私はあなた方に決断を促すため、あなた方を神の御前の祭壇に召しました。新主教を支えようとするならば、あなた方は大変大きな犠牲を払わなければなりません。つまり、皆さんには、自分の子どもたちに受けさせたいと望むような教育を受けさせることを諦めてもらわなくてはなりません。暮らしぶりにも、大きな犠牲が伴うでしょう。あなたはその犠牲を払う覚悟がありますか？あなたがた聖職の長である主教、あなたがこれから選出しようとしている主教を支えるために。その意志があるなら、立ち上がって神の御前で決断を下しなさい』と。牧師たちは、最後の１人まで皆立ち上がりました。そこで名出主教が、改めて問われます。『それがあなたがた皆の決断ですか？　神がご覧になっている前で？』すると全員が『はい』と答えたのです。

のちに名出主教は、信徒の代表者を教会に呼び、聖職たちの決断を伝えて、このように言われました。『教会がこの責任を果たしていこうとするなら、皆さんにも犠牲を払っていただかなくてはなりません』と。すると信徒の１人が立ち上がっ

て、次のように言ったのです。『私たちは、祈りを捧げて、自分の心によく問いかけてからここに来たのです。神のおぼしめしがあれば、この教区で神の御国の御業を進めるため、必要な犠牲はなんでも払う覚悟を決めています。これがみんなの意見です。』

それから聖職と信徒が一緒になり、採決が行われました。候補者の推薦は行われませんでしたが、テモテ蒔田誠師が、選出に必要な票数、つまり聖職団と信徒団のそれぞれで３分の２以上の票数を獲得しました。

もう１つ、傘下の組織についての例をお話ししましょう。それは、聖公会の理事会の間で、運営に必要な信念と決意が固められているか否かという問題です。私が立教学院の総長の職を辞したとき、大学学長を務めてくれていた遠山郁三博士が私の後任に選出されました。彼は非常に熱心な信徒で、東京大学の学長も務めた経験があります（注１）。新総長選挙のとき〔松井米太郎〕理事長は、自分たちにかかる新たな責任について述べ、聖人たちの眼が、キリストの時代から今日まで、まだ生まれたばかりの日本聖公会とその活動にどのように注がれているか、大変心に響く問いかけをされました。そしてもし聖公会が、のちに全能の神に対する責務を放棄するようなことがあれば、それは過去最大の汚点となるだろうと述べられたのです。それから理事長は、当時の理事に誓いを立てるよう求められ、祈りを捧げたあとで、聖霊のお導きを求められました。皆はこの求めに応じて誓いを立て、それぞれ自分の名前を書いてその上に自分の印鑑を押し、私人としても公的にも、責任を負うことを示しました。誓約書には次のように書かれています。

『私たち理事一同は、内外の現下の情勢を考え、教育が国に対して果たす任務の重大性をさらに認識した上で、ここに新たな体制で新たに出発し、創立者の理想を銘記しつつ、滅私奉公し、神と国のために誠心をもって邁進していくことを誓います』

「立教の理事会が採択したこのやり方に倣って、立教高等女学校、聖路加国際病院の理事会でも同様の決議が採択されました。また彼らは、可能なかぎり全組織で理事会を共通にしており、その形で長く続いているので、いつでも、この誓いの精神にキリスト教の真髄を見ることができると確信しております」

注記：（写真解説の訳文）

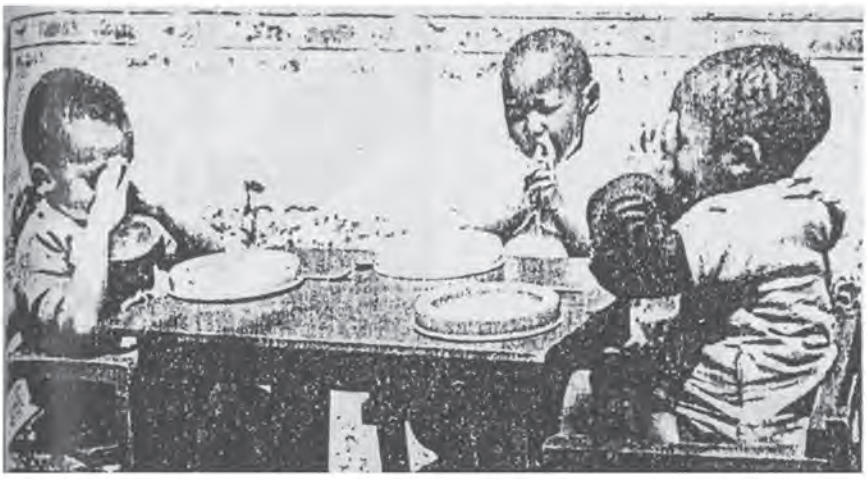
・ライフスナイダー主教と高松孝治博士〔14 頁左上〕。

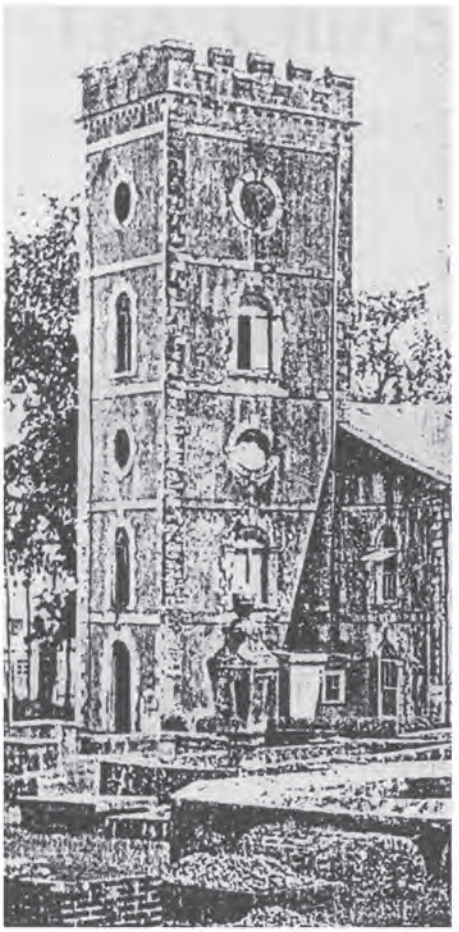
・ライフスナイダー主教の最後の教区会に集まった聖職と信徒と女性代表者〔14 頁下〕。

・1,600 人いる立教大学の学生の１人〔15 頁左上〕。

・立教学院理事会が作成した誓約書。右から左へ読む〔15 頁下〕。

（注１）学長は誤り。東京帝国大学医学部教授。





African babies (above), ancient Jamaica cathedral (right) witness to British Missions work, which is carried on during war and peace on a world-wide scale.

OUR GIFT TO WAR-TORN BRITISH MISSIONS

Allocated by the Church of England's Missionary Council, in proportion to contributions received before the war, the division of the American Church's $300,000 gift to British missions is:

S.P C.K.	$ 7,200
S.P.G.	81,000
C.M.S.	121,500
C.M.J.	13,800
C. & C.M.S.	9,600
S.A.M.S.	3,300
Melanesian	4,200
U.M C.A.	24,300
C.E.Z.M.S.	18,300
J. & E.M.	2,400
B.C.M.S.	14,100

British Mission Aid Nets Rich Returns

IN 1942 the Episcopal Church's Aid to British Missions, which it is hoped will amount to $300,000, will again be divided among eleven major missionary societies of the Church of England, approximately as listed above.

Of these eleven societies, only three are now working in fields where there is no fighting: The Universities Mission to Central Africa, though affected by the war, has no battlefield within its borders; the South American Missionary Society works among Indians and British residents in South America; the Jerusalem and the East Mission, working in the Holy Land, has fighting all around it.

Of the others, five have work in Asia: the Society for Promoting Christian Knowledge, Society for the Propagation of the Gospel, Church Missionary Society, Church of England Zenana Missionary Society, and Bible Churchmen's Missionary Society; two work in Europe, the Church Mission to Jews and the Continental Missionary Society, and the former also in north Africa; the Melanesian Mission is entirely in the Pacific war zone.

While the London headquarters of these societies feel great concern over staff and native Christians in the wide areas where they have responsibilities and where communications are now interrupted, they also must continue the support of missions with which they are still in contact. Six have work in India; four, in Canada.

The headquarters of all the societies are of course in a "battlefield" since they are in London. Great encouragement is brought to them by the contributions from fellow Churchmen in the United States.

A Challenging Opportunity

On few occasions in the history of our American Church have we had such a challenging opportunity as the present Aid-to-British-Missions. From the Archbishop of Canterbury and other English leaders, come words of sincere appreciation. We must not relax in our help. The money we give will return many fold in souls saved and lives influenced for good for the future.

H. St. George Tucker
Presiding Bishop

19　1942 年 4 月号　英国宣教師団への支援からは大きな見返り。15 頁。

訳出　15 頁〔全文〕。

戦争で疲弊した英国ミッションへの寄付

戦前の貢献度に基づいて割り当てられた、英国教会伝道協議会からの寄付金。以下は、米国聖公会から英国ミッションへの寄付金 300,000 ドルの内訳。

S.P.C.K.（キリスト教知識普及協会）	$ 7,200
S.P.G.（福音宣教協会）	81,000
C.M.S.（英国教会伝道協会）	121,500
C.M.J.（ユダヤ人聖公会宣教団）	13,800
C. & C.M.S.（大陸伝道会）	9,600
S.A.M.S.（南米宣教会）	3,300
Melanesian（メラネシア宣教団）	4,200
U.M.C.A.（中央アフリカ大学宣教団）	24,300
C.E.Z.M.S.（英国ゼナナ宣教協会）	18,300
J. & E.M.（エルサレム・東方宣教団）	2,400
B.C.M.S.（聖書教会伝道協会）	14,100

1942 年、米国聖公会は、300,000 ドルに上ると期待される英国ミッションへの支援を、再び、11 ある英国教会の主要宣教団に分配する。内訳は概ね上記のとおり。

これら 11 の宣教師団のなかで、戦争のない地域で活動しているのは 3 つだけである。1 つは中央アフリカ大学宣教団で、戦争の影響はあるものの、その伝道区域に戦場はない。また南米宣教会は、南米のインド人および英国人居住区で活動している。エルサレム・東方宣教団は聖地パレスチナを伝道区域としており、戦場の真っただ中にいる。

他の宣教団について見ると、キリスト教知識普及協会と福音宣教協会、英国教会伝道協会、英国ゼナナ宣教協会、聖書教会伝道協会の 5 つは活動拠点がアジアである。また、ユダヤ人聖公会宣教団とコンチネンタル宣教会の 2 つはヨーロッパで活動しており、前者は北アフリカでも活動している。メラネシア宣教団は、その全活動が太平洋地域の戦争地域で行われている。

ロンドンにあるこれら宣教団の本部は、通信が途絶えているため、スタッフと、彼らが責任を負っている世界中のさまざまな地域のキリスト教住民のことをひどく心配しているが、現在連絡が取れている宣教団のサポートも継続しなければならない。6 つはインドで活動しており、4 つはカナダで活動している。

どの宣教団の本部もロンドンにあるため、もちろん「戦場」にあることになる。これを受けて、米国聖公会は、同朋として彼らに、支援金という大きな励ましを贈るものとする。

〔ページ中央囲み〕

魅力的な機会

米国聖公会の歴史を紐解いてみても、現在の英国ミッションへの支援ほど魅力的な機会はなかったでしょう。カンタベリー大主教をはじめ、英国人の指導者たちからは、温かい賛辞が届いています。同朋への援助に安心していてはいけません。私たちが届ける支援金は、魂の救済となり、人々の暮らしを善きほうへと導いて、いつか何倍にもなって返ってくるでしょう。

H・セント・ジョージ・タッカー
〔米国聖公会〕総裁主教

注記：(写真解説の訳文)

・アフリカの幼児たち（〔左〕上)。

・戦時中も平和な時代も問わず世界中で伝道に従事した英国人宣教師たちの活動を見守ってきた、ジャマイカの古い聖堂（右〔上〕)。

20 1942/5 Interned Missionaries Safe and Well, But Workers in China, Japan, Philippines, Lack Money.



Bishop W. P. Roberts (left) is in Shanghai, and Bishop L. R. Craighill in Anking.



Lillian J. Weiser is superintendent of nurses at St. Luke's Hospital in Manila.



Dr. Claude M. Lee is interned but still at work in St. Andrew's Hospital, Wusih.

Interned Missionaries Safe and Well

BUT WORKERS IN CHINA, JAPAN, PHILIPPINES, LACK MONEY

ALL the Episcopal Church's missionaries, in conquered sections of China, Japan and the Philippines are safe and well, as far as can be judged from the scant news received, and although interned they appear to be at work and have enough to eat. Shortage of funds is making some inconvenience, together with scarcity of supplies and high costs.

Coöperating with other mission boards, with the State Department, the Red Cross, and the Swiss government, the National Council's foreign missions and finance departments are making every effort to obtain news and to reach the foreign staff with funds.

Lists published late in March show that among the missionaries still in Manila are the Rev. Leopold Damrosch, in charge of St. Luke's Church and chaplain of St. Luke's Hospital, and Miss Lillian J. Weiser, superintendent of nurses at the hospital.

Previous cables indicate that the Rev. Messrs. John Mears, Raymond Abbitt, Henry Mattocks, Leo McAfee, Miss Louise Goldthorpe and Miss Ada Clarke are all safe on the southern island of Mindanao, either at Zamboanga or Upi, or possibly in other parts of that area.

It is assumed that the others, Bishops Binsted and Wilner, some twenty-one clergy and lay people of the Philippine staff, together with a dozen each from China and Japan, are safe in the Mountain Province of Northern Luzon, at Baguio, Sagada or Bontoc. No direct word has come from there since Bishop Wilner reported all well at Christmas time.

From occupied China, since the message reporting Bishop Gilman and his staff of seven well and happy in Hankow, word has come via Maurice Votaw in Chungking that Bishop W. P. Roberts in Shanghai had been ill and Ellis Tucker and B. W. Lanphear were losing weight but "all others are fine." Marian Hurst and Anne Lamberton of St. Luke's Hospital, Shanghai, have been running an infirmary in a camp for a hundred destitute Americans. St. Luke's No. 2, the hospital for refugees, had to close for lack of supplies. Dr. Claude Lee is well and busy in his hospital at Wusih, inland from Shanghai. St. John's University, Shanghai, is reported running with a record enrollment.

Buildings of the Church General Hospital, Wuchang, are said to be completely looted by the Japanese. The hospital moved over to Hankow in 1938.

From free western China, air mail letters come slowly via India and South Africa but report all well at Central China College, Hsichow, the diocesan schools at Chennan and the student center at Kunming, though they are not in touch with Hongkong. They are missing Bishop Ronald Hall, who hopes to return from England to China before long. High costs are working a real hardship for the Chinese clergy and teachers and their families. Hazel Gosline of Chennan has been heard from in India, returning to the United States on furlough. From Japan, via the Swiss consulate, Paul Rusch sends word he is safe and well though interned.

20　1942 年 5 月号　抑留宣教師は無事で元気。しかし中国、日本、フィリピンのスタッフは経済的に困窮。13 頁。

訳出　13 頁左上・中央・右下。

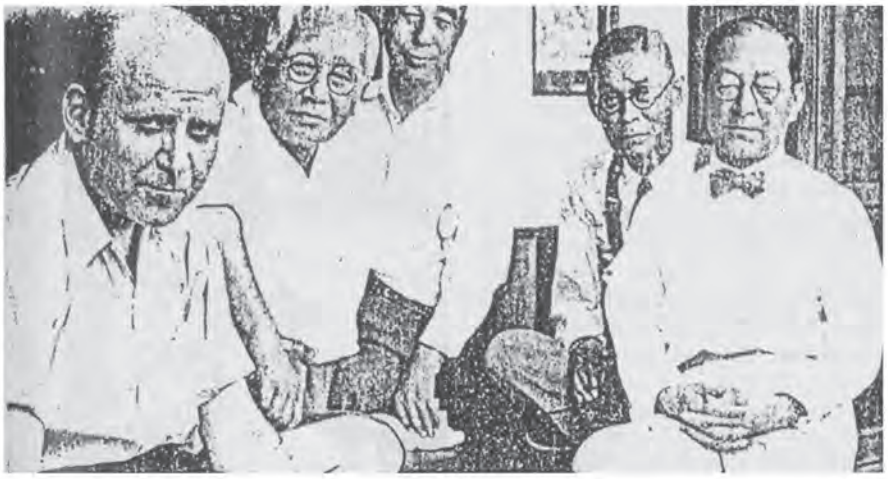
わずかに流れてくるニュースから判断するかぎり、中国、日本、フィリピンで抑留されている米国聖公会の宣教師たちは皆、無事にやっており、抑留中ながら仕事をして、食料も十分にあるようだ。しかし、配給の乏しさと高騰する費用に加えて、資金不足が不便をもたらしている。

―略―

フィリピンのビンステッド主教およびウィルナー主教や 21 人ほどの聖職、信徒など他の人々も、中国や日本から来た 10 人余りと一緒に北ルソンのマウンテン州にあるバギオやサガダ、ボントックで無事の模様だ。ウィルナー主教からクリスマスの時期に、皆無事との報告があって以降、現地から直接の声は届いていない。

―略―

日本からは、スイスの領事館経由でポール・ラッシュ氏から、抑留はされているが、無事で元気にやっているとの情報が届いている。



Paul Rusch (left) shown with Japanese leaders of the Brotherhood of St. Andrew at the Brotherhood camp in peace days. Mr. Rusch is returning on the *Gripsholm*.

China Workers To Return

GOVERNMENT IS ARRANGING EVACUATION

RETURN of all missionaries from occupied China within the next few months will be the outcome, it is expected, of negotiations on which the State Department has been hard at work. This affects about sixty of the Episcopal Church's staff, who are still in occupied China. First to come will be the Rev. and Mrs. Charles A. Higgins from Hongkong, with their two-year-old baby, arriving in the United States some time in August on one of the boats bringing Americans from China and Japan. Returning at the same time will be Mr. Paul Rusch of Tokyo.

The Swedish boat, *Gripsholm*, leaving the United States in June with some 1,600 Japanese, and the *Asama Maru* and *Conte Verde*, leaving the Orient at the same time with a similar number of Americans, are to meet on the coast of Portuguese East Africa, at Lourenco Marques, and exchange passengers.

Mr. Higgins went out to the diocese of Hankow in 1937, where he later married the daughter of the Rev. and Mrs. Walworth Tyng, long-time China missionaries. Mr. and Mrs. Higgins were loaned to the diocese of Hongkong two years ago and were in the city of Hongkong when it fell.

Mr. Rusch, who has worked in Japan since 1925, employed by Bishop Charles S. Reifsnider, formerly bishop of North Kwanto, has been teaching at St. Paul's University and developing the Brotherhood of St. Andrew. He chose to remain in Japan when many other Americans withdrew last year.

The Rev. Hiram G. Woolf has recently arrived in the United States and returned to his home in Elmira, N. Y., after an adventurous time in Italy where he was in charge of St. Paul's Church, Rome. He was arrested last November by Italian authorities, for alleged espionage. After six months in jail he was released, exchanged for thirteen Italian prisoners, and permitted to return to the United States.

Mrs. Charles A. Higgins who, with her husband, was in Hongkong when it fell to Japanese.



Four New Bishops Elected

Four new bishops have been elected recently by dioceses of the Church. The Rev. Oliver J. Hart, rector of Trinity Church, Boston, and an Army chaplain, is the new bishop coadjutor of Pennsylvania. The Rev. John Moore Walker is the new bishop-elect of Atlanta, succeeding the late Bishop Henry J. Mikell.

The Rev. Herman R. Page, son of the late Bishop Page of Michigan, has been elected bishop of Northern Michigan and the Ven. W. Roy Mason, archdeacon of the Blue Ridge Mountain area in Virginia, has been named suffragan of Virginia.



Deputies' Chairman Dies

Missing from the chair in the House of Clerical and Lay Deputies at the next General Convention will be genial ZeBarney T. Phillips (above). Dr. Phillips, dean of the Washington Cathedral, was known throughout the Church as president of the House. His death occurred recently in Washington where he had been Chaplain of the U.S. Senate and rector of Epiphany Church for many years. In the photo, Dean Phillips is shown intent upon his duties as chairman of the House of Deputies at the Kansas City General Convention in 1940.

21　1942 年 7 月号　中国のスタッフ、引き上げへ。政府間調整で引き上げを決行。28 頁。

訳出　28 頁左・中央。

占領下の中国から、全宣教師が予測どおり、ここ数カ月のうちに引き上げる見込みだ。国務省が懸命に交渉を重ねた結果だ。この引き上げの対象となるのは、今なお占領下の中国にいる約 60 人の米国聖公会スタッフである。最初に出国するのは、香港のチャールズ・A・ヒギンズ師とその夫人で、2 歳の子どもを連れて 8 月に、中国および日本から米国人を連れ出す船で米国に到着される予定だ。そのとき、ポール・ラッシュ氏も一緒に東京から戻る予定になっている。

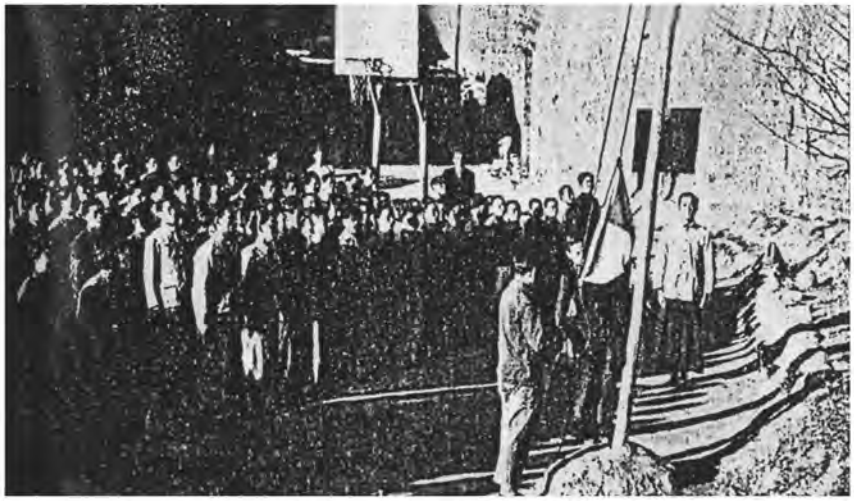
スウェーデン船グリプスホルム号は、〔1942 年〕6 月に 1,600 人の日本人を乗せて米国を出発。同時に、浅間丸とコンテ・ヴェルデが、ほぼ同数の米国人を乗せて東洋を出発し、ポルトガル領東アフリカのロレンソマルケスで落ち合って、互いの乗客を入れ替える予定だ。

―略―

ラッシュ氏は、前北関東主教のチャールズ・S・ライフスナイダー主教に認められて、1925 年より、日本の立教大学で教員として働いており、聖徒アンデレ同胞会の拡大にも尽力していた。同氏は、昨年多くの米国人が引き上げたとき、日本に残ることを選択した。

注記：(写真解説の訳文)

・平和な日々における聖徒アンデレ同胞会のキャンプでの日本人指導者たちとポール ラッシュ（左)。ラッシュ氏はグリプスホルム号で帰国途中である。〔写真右は遠山郁三 立教学院総長・立教大学学長〕。



China's flag has been raised over four different locations by the boys and girls of the Hankow Diocesan Schools since they combined and went into refugee existence soon after war began. At Chennan, above, on Burma Road, threat of invasion has led them to move again.



Some of the 400 students of St. Hilda's, St. Lois's, Boone and Cathedral School, Hankow, now refugeeing in Free China.

Repatriates Arrive Home - More Expected

HANKOW DIOCESAN SCHOOL IS ON MOVE ONCE MORE

SAFELY home from occupied China, twenty-three missionaries were expected to arrive in New York late in August, as this issue of FORTH is in the mail, and there is every hope that a second repatriated group will leave the Orient in September, arriving at Lourenco Marques, the Portuguese East Africa port of exchange, in October.

Those arriving in August are among the 1,525 persons, mostly Americans, exchanged for a similar number of Japanese. Between 2,000 and 3,000 Americans are still in Japanese-controlled territory. This is exclusive of those in the Philippines, for whose return no arrangement has been possible.

Arriving in August are Bishop A. A. Gilman of Hankow, the Rev. Messrs. Francis A. Cox, Leslie L. Fairfield, Ernest H. Forster, Stephen W. Green, Cameron MacRae, Walter P. Morse, S.S.J.E., and Robert E. Wood; the Rev. and Mrs. Charles A. Higgins and son; the Rev. and Mrs. Claude L. Pickens and five children; Misses Nina Johnson, Louise Reiley, Olive Tomlin; Deaconess Elise Riebe; Dr. Claude M. Lee, Dr. and Mrs. J. S. McCracken and daughter, Dr. Mary McCracken; Messrs. Robert A. Kemp and R. D. Shipman; Mr. Paul Rusch, Tokyo.

Those remaining in occupied China, whose return is hoped for, include, in Shanghai, Bishop Wm. P. Roberts and about fourteen other men and seven women; and in the occupied part of the diocese of Anking, Bishop Lloyd Craighill, two other men and two women. Of the Hankow diocese staff, none of the Americans are left in occupied China.

All three dioceses have a number of Americans at work in free China, and everywhere the Chinese staff, clergy, teachers, doctors, nurses and others, are carrying on all the work possible, even in the face of danger.

Aside from news of the repatriates, two other China items are of special interest. One is the indirect report that the Rev. E. S. Yu, rector of St. Peter's Church, Shanghai, has been elected bishop, to assist in the diocese of Shanghai. Such an election has been planned for many months and apparently has now been accomplished.

The other item is news from free China. The Hankow diocesan secondary school, 400 boys and girls who, with the faculty, have been in refugee quarters on the Burma Road, have moved once more, their fourth difficult evacuation since 1938. The school had a really terrifying experience for the recent invasion of Burma brought the Japanese down the Road into China as far as Paoshan, only two days' distant by truck. Streams of refugees went past the school, only too glad to stop and talk about the dangers they had been through, adding nothing to the peace of mind of the school.

The school had only one small car and one truck for evacuation, but many students found places on trucks going to Kunming. They all got away, the invasion bogged down, and the school is now collecting itself at a place called Chingchen. As yet nothing more is known about it except that it is off the Burma Road and safer. The only Americans on the staff have been Mr. and Mrs. Arthur J. Allen, Miss Venetia Cox, and Miss Hazel Gosline, who is now on furlough in the United States.

* * *

Safe in Philippines

All missionaries in the Philippine Islands are believed to be safe, according to a cable from Bishop Norman S. Binsted, presumably from Manila though the cable shows no place of origin, recently received at the Presiding Bishop's office. This is the first direct word received from Bishop Binsted since last December.

22　1942 年 9 月号　海外からの引き上げ者、本国に到着―帰国者はさらに増える見込み。漢口の教区学校からの帰還。11 頁。

訳出　11 頁左・右下。

本誌が投函される頃には、占領下の中国から、〔1942 年〕8 月末に 23 人の宣教師たちがニューヨークに引き上げてくる見込みである。引き上げ者の第 2 陣も、9 月には東洋を出発し、10 月にはポルトガル領東アフリカのロレンソマルケスに到着、乗客の交換が行われる予定である。

8 月に到着する宣教師たちは、1,525 人の乗客に混じって帰国する。乗客の大半は米国人である。それと引き換えに、ほぼ同数の日本人が日本に帰国する。日本が支配する地域には、まだ2,000～3,000 人の米国人が残っている。このなかに、フィリピン駐留者の数は含まれていない。というのは帰国調整の目途がたっていないからである。8 月に到着するメンバーは以下のとおり。漢口のＡ・Ａ・ギルマン主教、フランシス・Ａ・コックス師、レスリー・Ｌ・フェアフィールド師、アーネスト・Ｈ・フォースター師、スティーヴン・Ｗ・グリーン師、キャメロン・マクレー師、聖ヨハネ修士会のウォルター・Ｐ・モース師、およびロバート・Ｅ・ウッド師、チャールズ・Ａ・ヒギンズ師夫妻とその息子、クロード・Ｌ・ピッケンズ師夫妻と 5 人の子ども、ミス・ニーナ・ジョンソン、ミス・ルイーズ・ライリー、ミス・オリーヴ・トムリン、エリーズ・リーベ女性執事、クロード・Ｍ・リー博士、ミセス・Ｊ・Ｓ・マクラケン博士夫妻とその娘、メアリー・マクラケン博士、ロバート・Ａ・ケンプ氏、Ｒ・Ｄ・シップマン氏、そして東京からポール・ラッシュ氏である。―略―

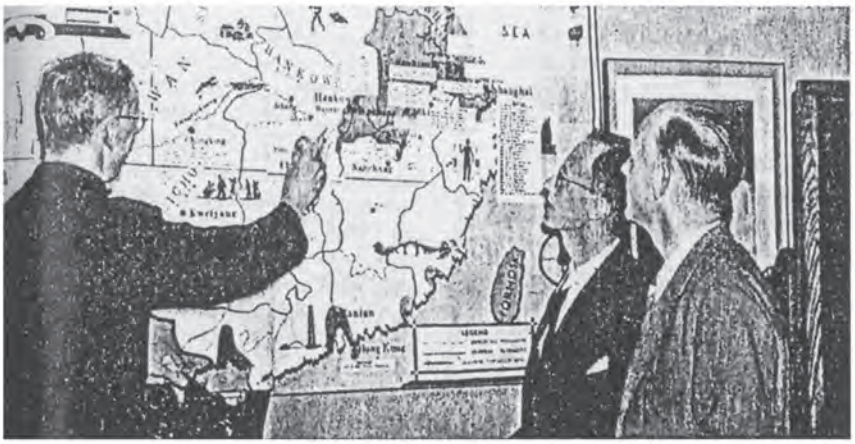
フィリピン駐留者も無事

ノーマン・Ｓ・ビンステッド主教から総裁主教のオフィスに最近届いた電報によると、フィリピンの宣教師たちは全員無事のようである。電報には発信地の明記がないため定かではないが、発信元はおそらくマニラの模様。昨年の 12 月以降、ビンステッド主教から直接届いた通信文はこれが初めてとなる。

23 1942/10 Repatriates Forecast Setting of "Rising Sun", Returned Missionaries Express Confidence Chinese W□riumph Over Japan.

Repatriates Forecast Setting o

RETURNED MISSIONARIES EXPRESS CONFIDENCE CHINESE W







AMERICAN Churchmen and women throughout the country today are hearing the latest news from China's Church front from the repatriated missionaries who returned to the United States recently on the Swedish liner *Gripsholm*. All these workers are unanimous in their desire to return to the Orient after the war and in their confidence that China and the Christian Church will emerge triumphant from the present conflict.

Bishop A. A. Gilman of Hankow declared that he believes the Christian Church in the not distant future will be offered her greatest opportunity in China. "The work there," he said, "will need financial support; it will need many young men and women who will have a greater opportunity for service than those who have gone before."

Veteran of the China mission, the Rev. Robert Wood of St. Michael's in Wuchang, another arrival, believes his experiences were different from those of many of the missionaries. Because of his wide friendship among the Chinese people he was given considerate treatment by everyone, even by of-

The Rev. Stephen Green (top left) points out Hankow area on Church Missions House map to C. Pickens, E. Forster. (Center, l. to r.) Mr. Wood, Mrs. Francis Cox, Mr. Cox, Dr. Claude Lee. (Left) Claude Pickens, Bishop Gilman. (Below) L. Reiley, Deaconess Riebe, O. Tomlin.



CHURCHMAN IN THE NEWS

Joseph Clark Grew, former Ambassador to Japan, another recent arrival on the *Gripsholm*, is FORTH's choice this month for its Churchman in the News. For nearly forty years Mr. Grew has served his country in many foreign capitals including Cairo, Berlin, St. Petersburg, Mexico City and Vienna. The last ten years he spent in Tokyo as the United States' tactful and wise Ambassador to the Nipponese. He was born in Boston, Mass., on May 27, 1880, and was educated at Harvard.



Press Assoc.

ficials of the puppet government. Although he retired some years ago, Father Wood has kept right on with his work—both in the mission and among the refugees.

St. Michael's was sealed by the Japanese, but he was permitted to conduct services in the parish house. The church suffered no direct hits from bombings, but its windows were shattered, the foundations damaged and the roof loosened. He reports that the Japanese have occupied the Church General Hospital and Boone College compound, but believes that little damage has been done to property. The Japanese, he says, are not opposed to the religion of the Christian Chinese, but they seek to exterminate all American influences. Despite his seventy years of age and his forty-four years of service in China, Father Wood declares he is "going back on the first boat."

The need for American missionary doctors "for another generation at least," is seen by Dr. Claude Lee, founder and head of St. Andrew's Hospital in Wusih. "We undoubtedly will be back there some day," he says, "but will find almost nothing of our buildings or equipment left and will have to start all over from scratch. The Japanese may use St. Andrew's as a barracks and when they leave they'll take everything made of metal of which there is a shortage. The Chinese Church will survive this ordeal and emerge stronger than it has ever been and it will have a good deal to say about personnel and the kind of work we do."

St. Andrew's, which is the only place the people of Wusih have available for surgical and good medical care, is now occupied by Japanese soldiers, but it is still operating under a Chinese staff with the consent of the mission. It has 110 beds and normally cares for 2,000 persons in the in-patient department. Its equipment has been commandeered. Dr. Lee, whose home is now occupied by Japanese soldiers, was interned in his house, but was allowed to carry on his work until April 12 when he was evacuated to Shanghai where he had the freedom of the settlement.

"Even the present situation is hopeful," says the Rev. Stephen Green, formerly stationed in Yangchow, "inasmuch as it has put the Chinese Church on its own feet." Mr. Green reports that when he left Yangchow the school property was sealed up and the keys turned over to the Japanese. Every Saturday the rector is allowed to get the keys to Holy Trinity and Emmanuel Church from the military police and returns them on Monday. St. Faith's compound is now locked and the Japanese are reserving the Mahan School for the military.

"All my dining room furniture was taken," Mr. Green said, "but otherwise I was pretty well treated."

Chinese Christian leadership is "meeting the test," according to the Rev. Francis Cox, Chancellor of St. John's University in Shanghai. Arrested and interned for one month by the Japanese, Mr. Cox found the university, on his release, still carrying on. He credits influential alumni of St. John's as being partly responsible for the university's being allowed to continue its work, and he speaks of the Chinese administrators as being "very able and very tactful."

Reporting on the state of the Chinese Church, the Rev. Ernest Forster declared that the recently consecrated Assistant Bishop E. S. Yü is doing splendid work. Under the present circumstances the Chinese churches will not be allowed to receive any funds from abroad, but they understand this situation, Mr. Forster said, and are determined to make themselves self-supporting. Many Chinese Christians have made large contributions to the native Church ranging from several hundreds to several thousands of dollars and, he pointed out, these gifts are helping the Church to carry on.

(Continued on page 33.)

Repatriates Forecast Setting of "Rising Sun"

(Continued from page 9.)

Miss Louise Reiley, formerly a nurse at Church General Hospital in Wuchang, and later stationed in Hankow, declared that the Church's medical work in China is not dead by any means. Chinese doctors and nurses are now carrying on in Hankow. The Church hospital in Wuchang is occupied by the Japanese and they are using the staff's houses as stables.

All churches in Hankow were sealed and no services could be held when Miss Olive Tomlin left that city. The schools, too, were not open, but Miss Tomlin was well treated. She hopes to go back and believes that things will be different in the future and that the Chinese "will be stronger Christians."

The Rev. Charles A. Higgins, who returned on the *Gripsholm* with Mrs. Higgins and their son, was the only member of the American mission who was in Hong Kong and witnessed the shelling and bombing of the city. The Higgins family were interned from January 5 to June 29 during which time they suffered many discomforts.

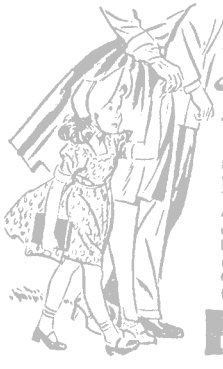
Mr. Higgins reports that the Japanese have taken over some Church property in Bishop Hall's diocese and that Trinity Church, Kowloon, is now used as a Buddhist temple. St. Paul's Girls' College, however, has reopened.

The Rev. Claude Pickens who had been with Bishop Gilman in Hankow, serving as acting assistant treasurer of the Hankow diocese and assisting at the Cathedral, returned with Mrs. Pickens and their five children. He believes he is the only foreigner who got out of Hankow during the occupation. In Mr. Pickens' opinion, "Christian people have every reason to look to the future hopefully."

Others of the Mission staff who came home on the *Gripsholm* were: the Rev. Leslie Fairfield, rector of Emmanuel Church, Yangchow, Kiangsu; Paul Rusch, instructor at St. Paul's University, Tokyo; Miss Nina Johnson, in charge of health work at Central China College; Robert Kemp, physics teacher at Boone School; the Rev. Cameron MacRae, Shanghai, with his daughter, Mrs. Margaret MacRae Allen; Dr. and Mrs. Josiah McCracken and daughter, Dr. Mary McCracken; Fr. Walter P. Morse, SSJE, of Hankow; Deaconess Elsie W. Riebe, Hankow; and Mr. R. D. Shipman, a volunteer worker.

Anglicans Help Primitives in South Africa

The government placed a young agricultural demonstrator there, a Zulu, a communicant of the Church. He decided that the people needed not only agricultural but also spiritual knowledge and got into touch with the nearest priest, who lives fifty miles away. The upshot was that another young man gave up a well-paid job to become catechist and school teacher. He set to work in January, and when I went there in August I found that, starting from zero, he had worked up a school of fifty children and had almost finished a good-sized bush church. The people there are very primitive; it is one of the few places in the diocese where menfolk are in their native dress (more precisely, undress) and have their hair fluffed like real fuzzy-wuzzies.



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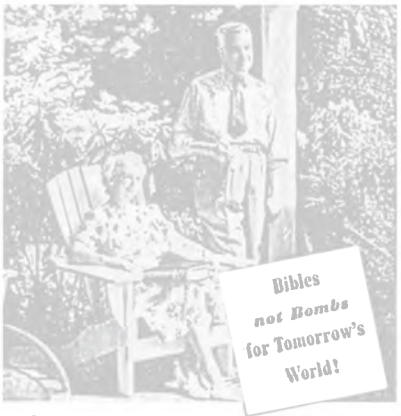


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23　1942 年 10 月号　帰国団、「日出ずる国」の敗北を予測。帰還した宣教師たちは日本に対する中国の勝利を確信。8-9 頁，33 頁。

訳出　8 頁上、9 頁右上囲み、33 頁。

先日スウェーデンの船舶グリプスホルム号で米国に引き上げてきた中国の米国聖公会宣教師たちから、教会の最前線について最新のニュースがこのところ米国聖公会の男女信徒に届けられている。引き上げてきたスタッフたちは全員、戦争が終わったら再び東洋に戻りたいとの希望を口にしており、中国およびキリスト教会が現在の戦争から立派に立ち上がることに自信を見せている。

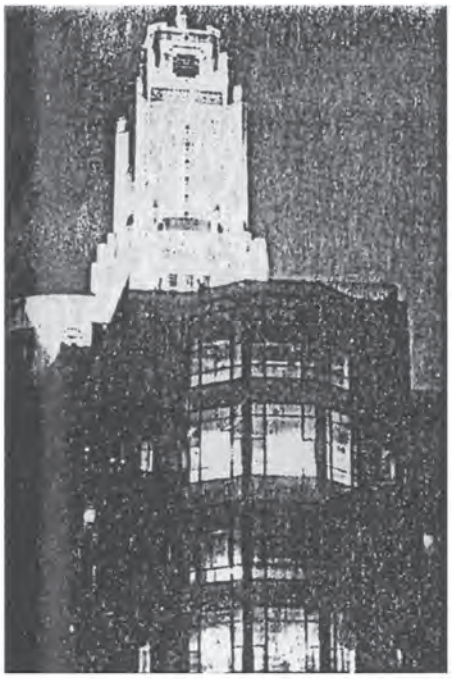
―略―

教会人の横顔

今月「教会人の横顔」で取り上げるのは、先日、グリプスホルム号で本国に引き上げてきた前駐日アメリカ合衆国大使のジョセフ・クラーク・グルー氏。グルー氏は、カイロ、ベルリン、サンクトペテルブルク、メキシコシティ、ウイーンなど、諸外国の数多くの首都で国家に仕えて、まもなく 40 年になろうとしている。この 10 年は東京で、米国の駐日敏腕大使として務めてきた。1880 年 5 月 27 日、マサチューセッツ州ボストン生まれで、ハーヴァード大学で学んだ。

―略―

グリプスホルム号で引き上げてきた他のスタッフは、以下のとおり。江蘇省揚州市エマニュエル教会のレスリー・フェアフィールド師、立教大学教員のポール・ラッシュ氏、華中大学で保健衛生の仕事をしていたミス・ニーナ・ジョンソン、文華大学の物理学教師ロバート・ケンプ氏、上海のキャメロン・マクレー師とその娘、マーガレット・マクレー・アレン夫人、ジョサイア・マクラケン博士夫妻とその娘、メアリー・マクラケン博士、漢口聖ヨハネ修士会のウォルター・P・モース神父、漢口のエルシー・W・リーベ女性執事、ボランティアスタッフのR・D・シップマン氏。





(At left) A night view of St. Luke's International Medical Center in Tokyo. Recessional (above) in beautiful All Saints' Chapel at St. Paul's University. (Right) Paul Rusch, former teacher, St. Paul's, who returned recently to U. S. on *Gripsholm*.



St. Paul's Middle School. Among former presidents of the University are Presiding Bishop Tucker and Bishop Charles S. Reifsnider.

Medical College Planned

BY TOKYO'S ST. LUKE'S, ST. PAUL'S

EVEN in time of war, two of the Church's greatest medical and educational institutions in the Far East—St. Luke's International Medical Center and St. Paul's University, both in Tokyo—have taken a forward step in projecting a joint medical college unit. This word was brought back from Japan by Prof. Paul Rusch of St. Paul's when he returned on the Swedish liner *Gripsholm* with some 1,451 other repatriates.

While details of the project are lacking, Prof. Rusch said that on September 1, the two institutions opened a medical college which has a license from the Japanese government. Seven new buildings are planned, with a further building to house a pre-medical school. The entering class was expected to number about 100 students who would receive instruction at St. Paul's and take clinical work at St. Luke's.

Dr. Ikuzo Toyama, president of St. Paul's, is to be president of the medical college, and Dr. H. Hashimoto, director of St. Luke's, dean.

The new college buildings are expected to cost two and a half million yen (about $600,000 at current exchange rates), all provided by Japanese donors and guaranteed by Mr. Hanzaburo Matsuzaki, a prominent lay Churchman and business man.

St. Luke's Hospital and St. Paul's University are familiar to thousands of American Churchmen and women. St. Luke's, the finest medical institution in Japan today, was started more than forty years ago as a small dispensary by the late Dr. Rudolph B. Teusler. In 1902 Dr. Teusler moved to a cottage where there was room for ten or twelve patients. His hospital continued to grow until it now is staffed by approximately 400 men and women, most of them Japanese, and cares for thousands of patients yearly. It has pioneered in social work and community health programs.

Started in 1874 by Bishop Williams as a Middle School, St. Paul's University today is the Church's leading educational institution in Japan. There are, even now, more than 2,000 students in the University and 1,200 at

Schools in Defense Work

Two more American Church Institute Schools are enlisted in war work in new capacities. During the 1942-43 school year St. Augustine's College in Raleigh, N. C., will set up an Enlisted Reserve Corps, as authorized by the War Department. Under this plan a certain number of college students "possessing superior qualifications" will be permitted to volunteer as enlisted reserves and placed on inactive status in order to continue their education.

Okolona Industrial School in Okolona, Miss., has established a War Salvage Department in connection with its trades division. Metal products such as cooking utensils, tubs, electric and household appliances will be reclaimed and repaired, thus enabling householders to carry on in a nearly normal way despite shortages in vital metals and materials.

24　1942 年 10 月号　医科大学の設立を計画。東京の聖路加国際病院と立教大学。10 頁。

訳出　10 頁左・中央・右上。

戦時中であるにもかかわらず、極東における米国聖公会の素晴らしい医療および教育機関であり続ける聖路加国際病院と立教大学が、共同で医科大学設立の計画に乗り出した。この計画は、日本から引き上げてきたポール・ラッシュ立教大学教授により伝えられたものだ。ポール・ラッシュ氏は 1,451 人ほどの引き上げ者とともに、スウェーデンの船舶グリプスホルム号で帰国した。

プロジェクトの詳細はわかっていないが、ラッシュ教授によると、〔1942 年〕9 月 1 日に両機関は共同で、日本政府から認可を受けた医科大学を開校するという。新たに 7 棟、建物の建設が計画されており、医学校予科が入る建物も計画されている。入学定員は 100 人ほどになる予定で、学生は立教で学んで聖路加で実習を行うことになる。

医科大学の学長には、立教学院総長の遠山郁三博士が就任し、学部長には聖路加国際病院院長の橋本寛敏博士が就任する予定だ。

新大学の建設費は 250 万円（現行の為替レートで約 60 万ドル）かかる見込みで、すべて日本人からの寄付で賄い、立派な信徒で実業家の松﨑半三郎氏が保証人となる。

聖路加国際病院と立教大学は、米国聖公会の数多くの信徒にもよく知られている。今の日本でトップを誇る聖路加国際病院が開業したのは 40 年以上前のことで、亡くなったルドルフ・B・トイスラー博士が開いた小さな診療所からスタートした。1902 年、トイスラー博士は、10～12 人の患者を収容できるコテージに診療所を移し、そこから今日まで病院は拡大を続け、現在は日本人を中心に約 400 人の男女スタッフを配置し、年間数千人にも上る患者の治療にあたっている。同病院は、社会活動および地域の保健衛生プログラムの草分けと言える。

また、1874 年にウィリアムズ主教がミドルスクール（注 1）として開いた立教大学は、今日、聖公会の日本における主要教育機関となっている。大学の学生数は 2,000 人を超え、学院の中学校でも 1,200 人の生徒が学んでいる。同大学の歴代総長には、タッカー総裁主教、チャールズ・S・ライフスナイダー主教がいる。

注記：（写真解説の訳文）

・東京の聖路加国際病院の夜景（左）。

・美しい立教大学諸聖徒礼拝堂における聖職と聖歌隊の退場（上）。

・最近グリプスホルム号で合衆国に帰還した、前立教大学教授ポール・ラッシュ（右〔下〕）。

（注 1）私塾。



The *S. S. Gripsholm* as she arrived in East Africa before bringing American repatriates from the far east. Among those aboard, were some twenty-five Episcopal missionaries and their families from China and one from Japan. Another exchange boat is due to arrive sometime late this fall and is expected to bring a few more missionaries from the war zone.

Gripsholm News

The first direct news received in months about the Church's work in Japan and some of the Chinese fields was brought home by repatriates on the Swedish liner *Gripsholm*. Here are a few of the news bits:

* * *

Bishop Heaslett, former Presiding Bishop of the Japanese Church, was interned for months at his home in Tokyo, but was later released and no charges were preferred against him.

* * *

After three months' internment, Miss Mary Nettleton, last on the American staff of North Kwanto, Japan, was released and is carrying on her work at St. Barnabas' Mission to Lepers, Kusatsu.

* * *

Miss Mary Cornwall Leigh, known to many Americans for devoted years of work with the lepers at Kusatsu, died some months ago.

* * *

Bishop Leonard Wilson of Singapore and Mrs. Wilson and their children are not interned, but are confined to their own house in St. Andrew's Cathedral Close, Singapore.

* * *

The Rev. T. S. Symonds, chaplain of the British Embassy in Tokyo, and of St. Andrew's, Tokyo, and Christ Church, Yokohama, has been confined in the Embassy and will be evacuated with Embassy members.

* * *

The Rev. W. P. Buncombe, retired pioneer C M S priest in Tokyo, died there several months ago.

* * *

There were about 68 non-Roman British and American missionaries left in Japan in midsummer when the *Gripsholm* party left.

* * *

The Rev. Cecil Eaglin, chaplain of the only Church of England parish (Christ Church) in Bangkok, is interned at the University of Bangkok, together with 250 British.

* * *

The Rev. A. P. Rose, chaplain of St. John's Cathedral, Hongkong, and his wife are interned at Hongkong.

* * *

Mr. Arthur Job, a lay teacher at St. Stephen's Boys' College who volunteered in the Defense Corps of Hongkong, guarded with a group of thirty men the highest peak in Colong, and was cited for bravery. He was later killed.

* * *

About 1,000 Americans are still in Shanghai pending further evacuation.

* * *

The Rt. Rev. Hinsuke Yashiro, formerly assistant bishop of Kobe, has been made bishop of that diocese.

* * *

Among those not yet evacuated from the Diocese of Anking are Bishop Lloyd Craighill, Sister Constance, Miss Laura Clark, Mr. B. W. Lanphear, and Drs. Harry Taylor and Vaughan Rees.

Mrs. Wiggs of the Cabbage Patch Finds Happiness Road*

Happiness is a result of our spiritual adjustment to circumstances.

Any pursuit of happiness contrary to the common good is doomed to failure.

The true test of spiritual efficiency is whether or not we live up to our full capacity.

Our burdens all too frequently come from self-centeredness, the failure to realize that we do not exist solely to be well and successful, but chiefly to carry out the divine plan.

You may be the one medium in the whole world through whom God can perform a delicate task.

We have but to compare ourselves as we are with what we might be, to be humbled.

By aligning ourselves with the Infinite we can enhance our value tenfold.

Our spiritual muscles are as dependent on exercise as physical ones.

A man must believe in something even if it is only in his ability to disbelieve.

We do not drift to heaven.

By liking what we do when we can not do what we like, we are outwitting fate.

It is a travesty to pray daily "Thy kingdom come" and then do nothing to help bring it to pass.

Service to others is the one field of work where there never need be unemployment.

Having should mean sharing, not only one's possessions but of one's self.

Once we become co-workers with God in the establishment of His kingdom, we will have little time for petty personal concerns and still less time for being lonely.

Is not the happy life merely a worthwhile adventure with God?

---

*"Happiness Road" by Alice Hegan Rice, author of "Mrs. Wiggs of the Cabbage Patch" is a book of homely philosophy particularly helpful in these days. Published by D. Appleton-Century Co., New York. $1.50.

25　1942 年 10 月号　グリプスホルムだより。23 頁。

訳出　23 頁左・中央。

スウェーデンの船舶グリプスホルム号で帰国した人々から、日本における聖公会の活動ぶりおよび中国の事情について、数カ月ぶりに情報がもたらされたので、そのうちのいくつかをご紹介しておく。

＊　　＊　　＊

日本聖公会の前総裁主教（注 1）のヘーズレット主教は、数カ月間東京の自宅に軟禁されていた（注 2）が、のちに解放されて罰金等も科せられなかった。

＊　　＊　　＊

北関東教区のスタッフとして最後まで残っていた米国人のミス・メアリー・メットルトンは、3 カ月の抑留期間ののちに解放されて、草津にある聖バルナバのハンセン病患者施設で働いている。

＊　　＊　　＊

草津のハンセン病患者施設で長年、献身的な働きをしてきたことで多くの米国人に知られているミス・メアリー・コーンウォール・リーは、数カ月前に亡くなった。

―略―

英国教会伝道協会の草分け的司祭として東京で活躍され、すでに引退されていた W・P・バンコム師は、数カ月前、現地でお亡くなりになった。

―略―

神戸教区では、前補佐主教の八代斌助師が、主教になられた（注 3）。

（注 1）主教会議長。サミュエル・ヘーズレット。

（注 2）1941 年 12 月 8 日（太平洋戦争開戦日）に逮捕された後、1942 年 4 月 8 日まで、自宅軟禁ではなく、獄中で監禁された。

（注 3）1942 年 9 月 29 日に主教按手。

26 1943/1 West Coast Japanese Are Settled in Inland Centers, More Than 100,000 Now are Livin Special Relocation Camps.



First Holy Communion at St. Paul's Church, Kent, Wash., following Daisuke Kitagawa's ordination to priesthood. Mr. Kitagawa now is at Tule Lake Relocation Center in Newell, Calif.



Japanese evacuees arrive by train at town near Manzanar relocation center in east-central California where they will be employed in farming. (*Photos by War Relocation Authority.*)

West Coast Japanese Ar

MORE THAN 100,000 NOW ARE LIVIN

BEFORE Pearl Harbor, Shigeru Muto, 37, owned a prosperous little tailor shop in San Francisco. Born in California, this young Japanese was known to all his American customers as an industrious and honest business man. But shortly after Dec. 7, 1941, Mr. Muto's whole life was changed by an order issued by Secretary of War Henry Stimson.

Fearing sabotage in the West Coast States, Mr. Stimson prescribed them a military area. The western half approximately of Washington, Oregon and California, and the southern half of Arizona were designated as Military Area No. 1, and an adjacent area as Military Area No. 2. All Japanese living in these sections, declared the order, must be evacuated to selected locations farther inland.

And so Shigeru Muto closed up his shop and in March was sent, with his wife and three children, to an Assembly Center near his home. Here the Mutos stayed for six weeks and then were removed to a permanent Relocation Center in Arizona.

More than 100,000 Japanese residents of California, Oregon and Washington were removed, as the Mutos were, from their homes and businesses and these people, many of them American citizens, are now living in resettlement camps. But despite the hardships and heartbreak that naturally accompany such action, they are receiving courteous and sympathetic treatment from the Government which is taking every practicable means to make life in their new homes as happy and comfortable as possible.

Their barracks in the resettlement centers are simple and primitive, but so are those in Army camps. Although they are confined in rather restrictive quarters (because of priorities lumber is difficult to get for additional barracks) they have beds, mattresses, and curtains, and all are encouraged to beautify their camps by planting vegetable and flower gardens. They have self-government, too, within the camps, and are allowed to make suggestions as to any changes they think will make living conditions more pleasant.

Fully half of the Japanese-Americans and a quarter of the non-citizens are Christian or pro-Christian, and many others are loyal to democratic ideals. Prior to Pearl Harbor there were more than 100 Japanese Protestant churches on the Pacific Coast. About one half of these were Methodist and Presbyterian, the remainder being Congregational, Baptist, Episcopal, Free Methodist, Evangelical and Reformed. Many members of the second generation attended Caucasian churches. Nearly all these Japanese churches were part of the regular American communions and thus were in no way affiliated with the churches of Japan.

Since a number of communions and Christian agencies were carrying on work among the Japanese, a central agency was set up to coordinate their activities and to represent the Church in negotiations with Federal authorities. This agency is known as the



Bishop Charles Reifsnider recently completed tour of the relocation centers.



Japanese farmers loading potato planter at Tule Lake, Calif., relocation project as part of program by which they will produce food and otherwise help make relocation centers self-sustaining.



Americans all—boys at a public school in San Francisco's "international settlement" salute the flag. There are 127,000 persons of Japanese ancestry in our population of 131,000,000.

Resettled in Inland Centers

SPECIAL RELOCATION CAMPS



Chiyeko Nakashima plays table tennis at resettlement camp in central California.

Protestant Church Commission for Japanese Service and is the agent for the Japanese work of the Federal and Home and Foreign Missions Councils. Members of the Committee include the authorized national representatives of the various interested Christian organizations. One of the vice chairmen of this committee is Bishop Charles S. Reifsnider, formerly Bishop of North Kwanto, Japan, who now has charge of the Episcopal Church's work among the Japanese evacuees (approximately 2,500 of these are Episcopalians).

The committee's purpose is to coordinate and promote religious, educational and social services among the Japanese as may be desired by the Japanese pastors and congregations, the officers of the Japanese Church Federations, and as requested by the other agencies involved—all to conform to government regulations.

When asked for his opinion of the evacuation of the Japanese, Bishop Reifsnider declared that the Army has done "a very good job." "This was not only a military necessity," he points out, "but was also one of protective control. Whatever happens, the Japanese now cannot be accused of sabotage. And should there be a bombing of the West Coast there can be no danger of race riots."

The Episcopal Church's former Japanese congregations now are scattered throughout many relocation centers including those at Cody, Wyo.; Topaz, Utah; Hunt, Idaho; Tule Lake, Calif.; Granada, Col.; Poston and Rivers, Ariz.; and Jerome and Rohwer, Ark. Japanese clergy who formerly had parishes on the West Coast are now carrying on their work at the relocation centers. In some instances they and their whole congregations have been assigned to the same center.

From the new location in Tennessee where he is now interned with other Japanese, the Rev. Hiram Kano, formerly at Scottsbluff, Western Nebraska, writes that the religious and educational activities of which he has charge are progressing vigorously. He has a Church service every Sunday morning, preaching to sundry Buddhists and Shintoists as well as Christians; a prayer meeting at 5:30 every morning under a big oak tree, and a Bible class twice a week. He also conducts Americanization lectures three times a week, and English classes.

Seven congregations of Episcopalians are represented among the Christian Japanese at the Minidoka War Relocation project at Eden, Idaho. Here the work is largely divided into districts—the East End, where Dr. Paul S. Shigaya and Mr. Abraham Hagiwara conduct the Church school, and the West End, where it is under the care of Mrs. Margaret Peppers, U.T.O. worker among the Japanese. (Dr. Shigaya, as a student, helped start the mission at Kent, Washington, several years ago and served it frequently as lay-reader until he moved to Seattle. As a doctor he was said to be one of the busiest men in that city.)

(Continued on page 33)

Japanese Resettle in Inland Center

(Continued from page 23)

Communion services are being held in Japanese alternately in these two sections. The Rev. G. Shoji and the Rev. Kenneth Nakajo of Portland are both in residence at the project and are doing as much work as possible. English-speaking services of Holy Communion have been arranged for the second generation by the Rev. E. Leslie Rolls of Twin Falls.

Two clergy brothers who are doing a splendid work among their people are the Rev. Messrs. Daisuke and Joseph Kitagawa. The former is ministering to members of St. Paul's Mission of Kent who are now in residence at Tule Lake, Calif. The Rev. Joseph Kitagawa was recently ordained priest while working in the camp of the United States Immigration and Naturalization Service near Santa Fe, N.M. He has been in charge of religious work in the camp and may possibly be paroled to take charge of a congregation in one of the relocation centers.

A letter from the Rev. Joseph K. Tsukamoto, formerly vicar of Christ Japanese Mission in San Francisco, to Bishop Block, tells a graphic story of the settlement of the Japanese people in Utah.

"We are settled enough to give you a fair picture of what our life here is going to be for some time to come," he writes. "Topaz, our city of barracks, is the fifth largest city in Utah, having a population of about 8,000 people. The city is laid out in a square of forty-two blocks. Each block is a unit consisting of a dining hall accommodating about 300 people, a laundry having about eighteen tubs and twenty ironing boards and a space for drying clothes, shower baths and lavatories. Flanking these on both sides is a total of twelve barracks, each having six apartments of sizes suitable for large and small families. Some of the apartments are and eventually all will be supplied with coal stoves.

"Four square blocks in the center of Topaz and two blocks on the East and two on the West are reserved for the schools which will be built as soon as materials become available.

"There are more work opportunities in Topaz and this will increase until next year every able-bodied person will be occupied. About 400 people have gone out on farm jobs such as sugar beets work and alfalfa harvesting. Men are being recruited now for hog farming within our relocation area, and surveying of our farm layout and irrigation ditches is going on."

Thus are the American Government and the Church caring for these unfortunate people who have been uprooted from their homes by circumstances beyond their control. How they are taking their experience is ably expressed in a letter from an American-born Japanese merchant of San Francisco who wrote to his business connections before he left: "We want you to know that we go as adventurers to the future that awaits us. We leave with the thought that since all must sacrifice in times of war, this is our sacrifice and our bit toward the defense of our country."

• • •

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26　1943 年 1 月号　西海岸の日本人、内陸部の収容所に移送。10 万人以上が現在、特別強制収容所に居住。22-23, 33 頁。

訳出　22～23 頁。

―略―

カリフォルニア、オレゴン、ワシントンに住む 10 万人以上の日本人が、自宅や会社から強制移住させられた。これらの人々は、その多くが米国市民であるにもかかわらず、現在は移民収容所に収容されている。もちろん、こうした措置には当然、困難や悲しみが伴うが、彼らは政府から丁重に、思いやりをもって扱われており、可能なかぎりの手段を尽くして、新しい住まいで、できるだけ幸福かつ心地よく暮らせるよう配慮されている。

―略―

日系アメリカ人の半数と一時滞在者の 4 分の 1 がキリスト教徒またはキリスト教支持派であり、それ以外の人々も、多くが民主主義の理想に忠実である。真珠湾攻撃以前には、太平洋岸に 100 を超えるプロテスタントの教会があった。これらのうちの約半数が、メソジスト派または長老派で、残りが会衆派、バプテスト、聖公会、フリーメソジスト、福音派、改革派であった。日系人は二世の多くが、白人系教会に参列している。これらの日本人教会は、ほぼすべてが通常の米国人教会のグループに属しており、したがって、日本の教会との連携はない。

多くの教派およびキリスト教団体が、日本人にも奉仕活動を行っているため、各団体や教派の活動を調整するため、また教会を代表して連邦政府と交渉を行う目的で、中央管理機関が設置された。この管理機関は、日本人のためのプロテスタント教会委員会といい、連邦および内外伝道協議会の日本人向け活動を支えるものである。委員会は、この目的に関与するさまざまなキリスト教教会および団体の全国公認代表で構成されており、副委員長の 1 人に、チャールズ・S・ライフスナイダー主教が名を連ねている。ライフスナイダー主教は、元北関東教区の主教だった人物で、現在は日本人疎開者（そのうちの約 2,500 人が米国聖公会信徒）に対する米国聖公会の活動責任者を務めておられる。

同委員会の目的は、日本人による宗教、教育、社会奉仕活動を、日本人牧師や会衆、日本人教会連盟の役員たちが望むような形で調整・推進することで、他の関係機関の要請にも、政府の規制の範囲内で応じるものとする。

日本人の疎開について意見を求められると、ライフスナイダー主教は、軍は「大変よくやってくれた」と述べた上で、「これは軍事上必要な措置であったばかりでなく、保護措置でもあった。何が起こっても、これで日本人が破壊行為を疑われることはない。そして、もし西海岸に爆弾が投下されても、人種暴動が起こる危険はない」と述べられた。

注記：（写真解説の訳文）

・ワシントン州ケントの聖パウロ教会の最初の聖餐式。北川台輔の司祭按手が引き続き行

われた。北川氏は現在カリフォルニア州ニューエルのトゥーレイクの強制収容所にいる〔22 頁左上〕。

・東中央カリフォルニア州のマンザナーの近くの収容所に到着した日本人収容者。彼らは農夫として雇われる〔22 頁右上〕。

・チャールズ・ライフスナイダー主教は最近強制収容所への訪問を終えられた〔22 頁右下〕。

・カリフォルニア州トゥーリーレイクで、じゃがいもを運ぶ日本人農夫たち。日本人移住プロジェクトの一環で、食料などを自作するなど、強制収容所の自給自足に取り組んでいる〔23 頁左上〕。

・全員米国民。サンフランシスコの「国際収容施設」の公立学校で、国旗に敬礼する少年たち。米国民の人口 1 億 3,100 万人のうち、127,000 人が日系人〔23 頁右上〕。

・中央カリフォルニアの移民収容所で卓球をするナカシマチエコ〔23 頁左下〕。

Advance in Brazil

FIFTY years ago, Lucien Lee Kinsolving, later the first Bishop of Southern Brazil, presided at the first convocation of the Brazilian Church. The Annual Council met this year in Rio Grande, when the Rt. Rev. Athalicio T. Pithan, suffragan bishop, observed the fourth anniversary of his consecration.

Reports presented to the Council show a steadily growing Church in Brazil. Increased giving reflects the activities of growing parishes. During the past year, chapels have been erected near Sao Gabriel in Rio Grande and at Sete Barras in Sao Paulo. Two parish houses have been completed in the State of Sao Paulo, one at Pereira Barreto and the other in the City of Sao Paulo.

The Church has also gained by additions to the ranks of native clergy. Eight deacons were advanced to the priesthood during the year, while the seminary at Porto Alegre is giving instruction to six postulants, and four young men are taking a pre-theological course in the Institute Jose Manoel de Conceicao. The Ven. G. U. Krischke, Archdeacon of Porto Alegre, is giving a course by correspondence to three catechists.

• • •

Veteran Japanese Dies

A DELAYED MESSAGE from Tokyo announces the death, last May, of the Rev. J. H. Kobayashi, headmaster of St. Margaret's School, Tokyo, from 1910 to 1940, and chaplain from 1903 to 1940. Under his direction, with Miss Gertrude Heywood as American principal, St. Margaret's, enrolling from 400 to 600 girls, came to be one of the finest schools in Tokyo, or in Japan. After he retired as head, Dr. Kobayashi continued as councilor and a member of the board of trustees. Bishop Charles S. Reifsnider, formerly of Tokyo, who knew Dr. Kobayashi well and worked with him for many years, writes, "Dear old Dr. Kobayashi loved and prayed for perpetual peace between his beloved adopted country, America, and his native land. I know he has done much to strengthen the Christian attitude at the school in these war days, and I know how his heart has been rent by the present warfare between his two loved countries."

First Confirmation

AN attractive *pukka* chapel built in the heart of the jungle was the scene recently of the first Confirmation held in the China-Burma-India theater. The service was arranged by Chaplain Wm. H. Fryer, of Upper Darby, Pa., now attached to a hospital unit along the Ledo Road. The Rt. Rev. George C. Hubback, British Bishop of Assam, officiated. American engineers constructed the Ledo Road to supply "Uncle Joe" Stillwell's Chinese forces in the Mogagung Valley and it will eventually meet the old Burma Road in China.



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27　1944 年 9 月号　ベテラン日本人死去。34 頁。

訳出　34 頁左下。

東京より、J・小林彦五郎師が去る 5 月に亡くなったとの情報が数カ月遅れで届いた。1910 年から 1940 年まで、東京の立教高等女学校の校長を務められ、1903 年から 1940 年まで同校のチャプレンを務められていた人物だ。米国人校長としてのミス・ガートルード・ヘイウッドを補佐に置き、小林校長の指揮の下、立教高等女学校は 400～600 人の女子を受け入れ、東京あるいは日本で最も優秀な学校の 1 つになった。校長を退いたあとも、小林師は顧問として学校に残り、理事会のメンバーを務められていた。小林師と長年一緒に仕事をし、師のことをよく知るチャールズ・S・ライフスナイダー元・東京主教（注 1）は次のように書いておられる。「大切な旧友の小林師は、師が愛し絆を結ばれた国アメリカと母国日本との永遠の平和を心から大事にし、祈っておられました。この戦時下で、師が学校においてキリスト教徒としての姿勢を貫くのに、多大な努力をしてこられたことを私は知っています。そして師は、自分が愛した 2 つの国が現在戦争をしていることに、どれほど心引き裂かれる思いだったかということも、私はよく知っています。」

（注 1）北関東地方部主教。

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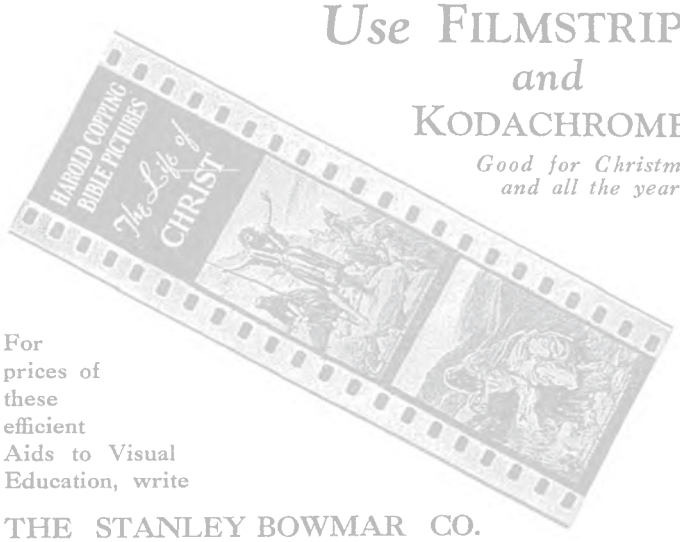
EVERYONE who reads Bishop Jones's article in this issue (pp. 12-13) will want to know more about Mexico. Probably the best modern book on this subject is Hudson Strode's *Timeless Mexico* (New York, Harcourt Brace. $3.50). An able and authoritative book, *Timeless Mexico* is a brilliant one volume history from the legendary founding of the Aztec empire until the summer of 1944. Mr. Strode, a professor in the University of Alabama, established, through his earlier books *The Pageant of Cuba* and *South by Thunderbird,* a reputation as an able interpreter of other nations. *Timeless Mexico* in which he has exercised rare judgment in the selection of materials enhances this reputation and gives the Big Neighbor of the North a sympathetic interpretation of the Good Neighbor, Mexico.

IN recent months Churchmen undoubtedly helped keep Joseph C. Grew's *Ten Years in Japan* (New York, Simon Shuster. $3.75) on best seller lists. Although intercourse between Christians of America and Japan necessarily came to an abrupt end with the outbreak of war there is every reason to believe that the Japanese Church is going on in these trying days and that when peace comes some Christian fellowship will be resumed. In the meantime it is imperative that Americans come to understand better Japan and the Japanese. An important aid in this process is Ambassador Grew's book. In his Foreword Mr. Grew writes: "This book aims to present a more accurately focused view of Japan than is now widely held, for only through a correct conception of that country and its people can we approach with intelligence the difficult problems which will have to be solved after our military victory is complete. . . . There are many Japanese today who did not want war and who did everything in their power to restrain the military extremists from their headlong and suicidal aggressions. In the heat and prejudice of war some will deny that there can be any good elements among the Japanese people. Yet those critics will not have known personally those Japanese who were bitterly opposed to war; who courageously but futilely ran the gravest dangers . . . in their efforts to . . . halt the tidal wave of insane military megalomania."

Churchmen, too, will be interested in Mr. Grew's references to the Episcopal Church—the visit of Bishop Perry to Japan, Bishop Reifsnider, Dr. Teusler—and his addresses at the opening of St. Luke's International Medical Center and other occasions.

LIBRARY shelves, at least in theological seminaries, are heavy with histories of the Church but not until Walter H. Stowe's *The Episcopal Church:* A Miniature History (Philadelphia, Church Historical Society, 25c; 5 copies $1) was published was there

(Continued on Page 35)

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28　1944 年 11 月号　読書のランプの下で。28 頁。

訳出　28 頁。

ここ数カ月、ジョセフ・C・グルー氏の『在日十年』（原題：Ten Years in Japan、New York, Simon Shuster. 3.75 ドル）がベストセラーになっている。信徒が売り上げに協力しているのは間違いないようだ。日米の聖公会の交流は、戦争の勃発により突然終わりを迎えたが、日本聖公会はこの苦しい日々のなかでも歩みを続けており、平和が訪れ次第、キリスト教徒同士の交流が再開することは確かである。一方で、米国人のほうも必然的に、日本および日本人に対する理解が深まってきている。この相互理解を促進する上で、大いに役立つのがグルー大使の著書である。序文で、グルー氏は次のように書いている。「本書の目的は、現在広く一般的に認識されているより正確に、日本についての見方を伝えることである。なぜなら、あの国およびあの国の人々に対して、正しい見方ができなければ、武力で勝利を収めたあと、解決しなければならない困難な問題に、聡明な判断をもって対処できないからである。……戦争を望まず、軍部の過激な人々に、向う見ずな自殺的侵略をやめさせるためであれば、全力を尽くすという日本人は今でも数多くいる。戦争熱や偏見のなかで、日本人にいいところなどあるわけがない、と否定する人もいるだろう。だが、そうした意見を口にする人たちは、戦争に激しく反対している日本人を個人的に知らないのだ。彼らは押し寄せる軍部の異常な権力欲の波を止めようと……最大の危険を冒しながら……無駄に帰したものの、勇敢に戦った人たちであった。」

信徒の皆さんも、ペリー主教が日本のライフスナイダー主教、トイスラー博士を訪問されたときのお話をはじめ、米国聖公会に関するグルー氏の説明や、聖路加国際病院の開業その他の場面でグルー氏が述べられた話に、興味を持たれることだろう。



St. Luke's Hospital, Tokyo *(above)*, has trained hundreds of young women for a Christian vocation. Women of many back-



grounds gave expression to their faith through Woman's Auxiliary. Thousands of farmers *(below)* were untouched by Church.



Japan Will Again Nee(

NOW IS THE TIME TO PREPA

By the Rev.

KENNETH A. VIALL, S.S.J.E.

THE Church, vigorous and vital, firmly established in every nation on the earth, is the power that will ensure a lasting and righteous peace. The achievement of this role is especially urgent in those lands which in recent years have been dominated by a totalitarian ideology. This conviction suggests that the accompanying article by Father Viall is, perhaps, the most significant article in FORTH this year.

•

IN the Christianization of a country, which like Japan has its own deeply rooted spiritual, moral, and cultural characteristics, three stages can be distinguished. In the first stage support and control are from the outside. Then comes coöperation when the indigenous Church assumes responsibility for control and some degree of maintenance. Finally both support and control pass entirely to the native Church.

By 1937 it was generally recognized that the second stage had been reached in the Christianization of Japan. Since then events have moved rapidly and, though our knowledge of what goes on inside Japan today is limited by war conditions, it is safe to say that the Christian Church there finds itself in a situation which was unexpected and unforeseen.

Japan Will Ask Help

Despite a lack of information this is a good time for the Church in America to review the experience of the past with a view to the future. The future, it is true, is uncertain, but most of those who have had missionary experience in Japan would agree in thinking that the Church there will not only need our help and coöperation after the war ends but will be prompt in asking it.

Much of the missionary effort of the Episcopal Church in Japan is still too recent to be finally evaluated and my own slight experience hardly qualifies me for such a task. Yet in five years one can receive a number of impressions and a little analysis has produced two conclusions which may at least serve as a starting point for more competent critics.

Foreign Control Lasted Too Long

First, it is my opinion that the period of foreign control of the Mission was too long prolonged. This does not mean that the Japanese Church was ready even in 1940 to take over complete control and it was certainly far from self-support. But it has long been recognized in the field of education that the gradual training of the adolescent in the acceptance of responsibility for his conduct will do much to prevent the *Sturm und Drang* of that phase of life. This principle applies not only to individuals but to organized groups. A theory, which would seem to have been widely accepted in the councils of the Church, was aptly illustrated some years ago by the reply received from headquarters at home by the head of a mission who had written urging immediate steps toward autonomy. The reply argued that normal development on the human analogy was "self-support, self-government, self-propagation." As a slogan it is superficially attractive but nonetheless fallacious. A person is capable of propagating his kind and of some considerable measure of self-government years before he achieves self-support. Some steps were taken progressively in the Mission looking toward turning over responsibility but more might have been done.

Among the Japanese two reactions

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INEVITABLE OPPORTUNITY AHEAD

o this delay were noticeable. Some acquiesced and settled back comfortably in the attitude, congenial to the Japanese at all times, of leaving all esponsibility to others. Some, probably fewer in number, were irritated and predisposed to take the bit between their teeth and run away when the opportunity came to do so. In 1940 when government regulations forced the retirement of foreigners from all executive positions and the relinquishment of all foreign support, except for the salaries of foreign workers, the Church in Japan was far from self-support; and autonomy, though the time was ripe for it, was bestowed upon an organization not adequately prepared to exercise it.

Trends Prior to 1940

Secondly, by reason of the interaction of a number of factors, the course of the Church's missionary effort up to 1940 had developed a definite trend toward educational and medical work. Administered as it was, this inevitably meant a high degree of preoccupation with work in urban centers. The trend is not surprising in view of the history of the Church at home during the same period and in view of what seemed the most promising fields for missionary effort abroad. Nevertheless, as some prophets at home were at the time proclaiming, the sounder strategy in an industrialized society in which the trend of population was cityward, would have been to build up the work at the source of man power: *viz.*, the rural areas. Medical and educational missions have their place and value in a total scheme of missionary effort but the development of great urban colleges and hospitals is likely to be less fruitful in souls won to Christ than the same number of consecrated doctors and teachers spread over country districts.

The two conspicuous material achievements, St. Luke's International Medical Center and St. Paul's University in Tokyo, are in some respects a disappointment to one seriously concerned with missionary effort. By 1940 both had grown into great institutions of high standing educationally but had lost something of the character of Christian missionary effort. Some of the change is due to circumstances beyond the control of those who now administer them. Some changes represent the attempt of the Japanese to adapt rather than to adopt ideas from abroad. Yet some measure of responsibility for the comparative ineffectiveness of these institutions as missionary centers is due to the policy of the home Church. Pessimism, however, is not justified. In the long run the high hopes inspired by these great institutions will be vindicated by the fidelity and loyalty of the Japanese Church to the principle of Christian service of which St. Luke's and St. Paul's are symbols.

For the conspicuous successes of our Mission have been the development of a corporate loyalty to the Church as the Body of Christ and the development of a spirit of service manifest in corporal works of mercy.

War Interferes

Now that the Church in Japan is in the second stage of development it is nothing short of tragic that the cooperation which the Church at home would so gladly give is prevented by war. But the need will continue and will undoubtedly increase by reason of the destructive effect of the war. It may be taken for certain that when the war is ended there will come a cry from Japan: *Come over and help us.*

What the situation then will be it is impossible to determine now but some elements can be predicated with reasonable certainty. The United Church, in which according to Japa-

Continued on page 31





Enthusiastic Brotherhood of St. Andrew members formed strong ties at rural leaders training camp *(above)*. St. Paul's University, Tokyo *(above)*, was leader in education for men. Urban parishes sponsored extensive social service programs *(below)*.



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BACK FROM ALASKA



Chaplain Julius A. Pratt *(left)*, who has just returned from duty in Alaska, and Captain Charles F. Geltz of Camp Lee, Va., a layreader of the Diocese of Southern Virginia, describe the use of the portable field altar, supplied by the Army and Navy Commission, to the congregation of St. Paul's, Petersburg, Va.

Japan Needs Missionaries

Continued from page 9

nese radio reports most of the *Sei Ko Kwai* has been merged, is a phenomenon produced in part by external pressure, though there was also an internal urge to unity. Whether it can survive the period of readjustment after the war will depend in part at least on the attitude of the Churches at home. We must not try to set back the clock. There will be complicated problems but every effort must be made to help Christians to conserve and strengthen whatever values the measure of unity achieved has produced.

Almost certain to confront the Church will be the problem of those who have lapsed under the pressure of war and extreme nationalism and the problem of those who in revulsion against the spirit which brought about the war will be superficially and uncritically attracted to anything Western. In both, the experience of the Church at home should be made available for the Church in Japan. A part of the problem of the lapsed will be that the Church after the war is likely

Continued on page 32

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Japan Needs Missionaries

Continued from page 31

to be reduced in numbers. The heavy loss of life in combat and through bombing also will have its effect in this diminution. The number of converts to Christianity in the course of war is unlikely to offset these losses. The influx of inquirers will put a severe strain on the Church to instruct them and it may prove a greater danger than opposition.

Available to help the Church in Japan will be some of those who returned from the Mission in 1940 and 1941. But there will be gaps in their ranks due to death, retirement, and disinclination to return to conditions new and unknown and probably chaotic. Who will fill the ranks so that our help may be not merely a token and gesture but full and effective? Obviously the need will be pressing. There will not be time to prepare to meet it when the call comes. If it is to be met, and it will be a challenge the Church at home can not afford not to meet, some sort of preparation must begin now. In the armed services among the young men and women who have been taught Japanese are Churchmen who can be interested in developing vocations for the Church's Mission in Japan when the opportunity is again open. Then, at Tule Lake in California are numbers of Japanese who expect to return to Japan after the war. Among them are potential missionaries. Now is the time to prepare for the day that is surely coming when Christ's ambassadors to Japan will be needed.

●

Bishop Heads Commission

Bishop Henry Knox Sherrill, Chairman of the Church's Army and Navy Commission, has been elected chairman of the General Commission on Army and Navy Chaplains, the central clearing house for all non-Roman Chaplains. Bishop Sherrill, who is now in Europe, was formerly vice-chairman of the Commission.

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THE UPPER ROOM

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29　1945 年 6 月号　日本には再びキリストの大使が必要。今こそ必ず来るチャンスに備えるとき。著：ケネス・A・ヴァイアル師（聖ヨハネ修士会）。8-9, 31-32 頁。

訳出　8～9、31～32 頁。

世界中の国々で活気ある強力な組織を築き上げてきた米国聖公会は、いつまでも続く本当の平和を実現するための推進力である。その役割をしっかりと果たすことが、特に近年全体主義的理想に支配されてきた国々で緊急に求められている。そう考えると、以下に掲載するヴァイアル神父の記事は、今年の掲載記事のなかで、最も重要な記事と言えるだろう。

日本のように、精神論、道徳、文化の面で、国民の心に深く根ざした独自の性質を備えた国をキリスト教化する場合、そのステップは 3 段階に分けられます。最初のステップでは、支援の提供と管理は外部から行います。次に、現地の教会に自律の責任感が芽生え、ある程度の維持管理が期待できるようになれば、相互協力の段階に移ります。そして最後に、サポートも統制も完全に現地の教会に委ねます。

1937 年にもなると、日本でのキリスト教化は第 2 段階を迎えたと、一般に認められる状態に到達しました。現在は、戦争により、日本の国内が今どのようになっているかについて情報が乏しい状態にありますが、第 2 段階に到達して以降は、物事が急速に進み、現地の日本聖公会は、自ら、予期せず予測もしなかった状態に到達したと言っていいようです。

日本から援助要請の見通し

情報不足は否めませんが、米国聖公会として、今は、これまでの経験を振り返って将来の見通しを立てるのに、ちょうどいいときだと思います。先が見えないのは間違いありません。けれども、日本での伝道経験のある人なら、大半が同意してくれると思うのですが、戦後日本聖公会は、単に私たちの援助と協力が必要、というレベルにとどまらないほど、即時援助と協力を要請するでしょう。

日本の米国聖公会の伝道活動の大半は、あまりに日が浅く、最終評価を下せる段階には至っておらず、私自身も経験が乏しいため、そうした評価を下せる立場にありません。けれども、この 5 年のうちには、感銘を受けるさまざまな情報が聞こえてくるでしょうし、多少なりとも分析のようなことを試みますと、2 つの結論に到達しましたので、そこを出発点として、さらに議論を進めていくことにします。

長く続きすぎた外国主導

まず、宣教団の外国人が主導する時期が、長く続きすぎたというのが私の意見です。これはなにも、日本聖公会が 1940 年にはすでに完全自治の状態が整っていた

にも関わらず、実際にはおよそ自給とは言えない状態に置かれていた、という意味ではありません。しかし、教育の分野では、段階的に自分の行動に対する責任を拡大していき、大人への階段を上らせるほうが、青年期の葛藤を防ぐには、教育効果が高いことが認められています。これは、個人だけでなく集団にも当てはまります。何年か前、自治へのステップを早く進めるよう促して書いたある宣教団長から、こちらの本部に届いた返信に、あるセオリーが実に適切に説明されていて、それは米国聖公会の協議会も広く認めているようです。その返信には、人間の正しい成長のステップは「自給、自治、自伝」であると書かれていました。スローガンとしては、一見魅力的ですが、実はそこには誤った認識もあります。人は同種のものを自伝する能力を備えており、ある程度自治の試行錯誤を重ねて、自給を達成する能力を備えています。責任をあちらに委譲する手続きは、宣教団が段階を踏んで徐々に進めていますが、それ以上のことが成されている可能性もあります。

日本人のあいだでは、このなかなか進まない自治に対して、2通りの顕著な反応がありました。一方では、日本人気質の特徴ですが、黙って流れに従い、全責任を他人に委ねて満足している人がいます。そしてもう一方では、おそらく数はうんと少ないでしょうが、いらいらを募らせて、チャンスが来れば反発してやろうと目論んでいる人たちがいます。1940年に、日本政府が外国人をすべての要職から排除し、外国人への給与を除く外国からの援助をすべて禁止したとき、日本聖公会はまだ自給と自立から程遠い状態にありました。こうして自治すべき時期が来たものの、自治を任せるには準備不足の組織が、自立せざるを得なくなりました。

1940年までの流れ

2つ目に、さまざまな要因の絡みから、1940年までの米国聖公会の宣教団の活動には、教育と医療の面で貢献するという明確な傾向が見られました。この取り組みに際しては、どうしても都市を中心とする活動に、かなり専念しなければならず、実際に都市中心の取り組みとなりました。こちらの聖公会でも、発展の過程で同様の活動を行っていたことや、国外での伝道活動で最も有望な分野であることを考慮すれば、これは驚くべきことではありません。ですが、当時こちらの指導者の何人かが指摘していたように、人口が都市部に密集している先進国では、人的資源の源すなわち田舎で活動を積み重ねる方が、より堅実な戦略であったでしょう。医療や教育のミッションにも役割はあり、伝道の取り組みという全体の戦略のなかでは意味もありますが、都市部に立派な大学や病院を建てても、キリストの魂の救済の意味では実りは少なく、それより同数のキリスト教医師や教師を、田舎に広く派遣したほうが実りが多いのです。

聖公会の2つの優れた業績、東京の聖路加国際病院および立教大学は、ある意味、伝道の取り組みを真剣に憂慮している人にとっては失望です。1940年までに、両機関は教育水準の高い立派な機関に成長しましたが、キリスト教の伝道にあるべき何かを失っていました。現在その管理者となっている人たちの力の及ばない周囲

の環境によるところもあったでしょう。また、日本人が、外国から考え方を導入するのではなく、それに適応しようとしたことも原因の１つに数えられます。しかし、この両機関の、福音伝道センターとしての実効性の低さは、やはり本国の聖公会のポリシーに一部責任があります。だからといって、悲観していても仕方がありません。時間はかかっても、聖路加と立教が体現するキリスト教の奉仕の精神に実に忠実な日本聖公会の手によって、これらの立派な機関が、大きな希望の光を広げていってくれるでしょう。

宣教団が顕著な成功を収めたのは、キリストの身体としての教会に対する団結的な忠誠心と、個人の慈善活動に表れる奉仕の精神を発展させられたことです。

戦争による中断

日本聖公会が成長の第２段階にある今、こちらの聖公会が喜んで申し出る協力が、戦争によって妨げられるのは悲劇にほかなりません。けれども、これからも支援は必要であり、戦争で国中が荒らされたことにより、その必要性は今後間違いなく増大していきます。戦争が終結すれば、日本から「助けに来て」との悲痛な声が届くものと思われます。

そのときの状況を、今予測するのは不可能ですが、要素としていくつか、かなりの確度で予測できることもあります。たとえば、日本のラジオによると、合同教会（注１）は日本聖公会と統合したと報道されていますが、この統合は組織内で推進の要求が高まったことのほかに、一部は外部からの圧力によって進められたものです。戦後、建て直しの期間を生き延びられるかどうかは、少なくとも一部、本国アメリカの聖公会の態度にかかっています。絶対に、時計を巻き戻すようなことがあってはなりません。複雑な問題もあるでしょう。けれども、何であれ、統合によって実現した価値を、キリスト教徒が保存し、強化していくためには、あらゆる努力をして援助をしなければなりません。

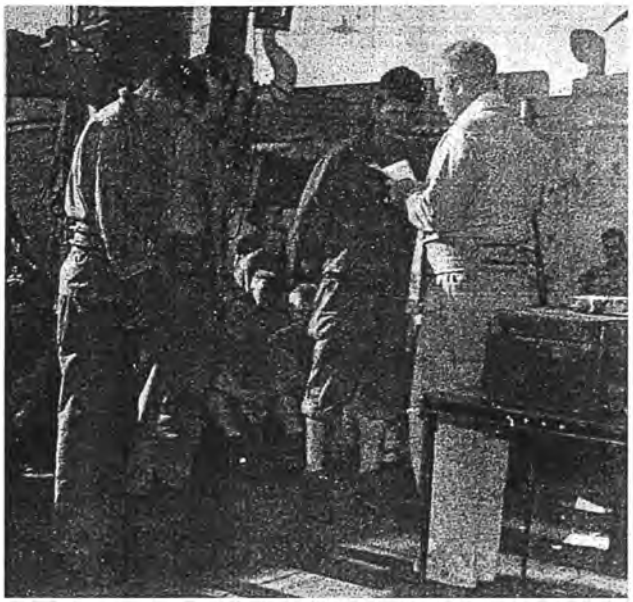
教会が直面するのは、ほぼ確実な問題として、戦争の圧力や過激な国粋主義により信仰を離れる人や、あるいは逆に、戦争を引き起こした考え方に対する嫌悪感から、非常に表面的かつ無批判に西洋のものに惹かれてしまう人の問題があります。どちらの場合も、こちらの聖公会の経験を、日本の聖公会が参考にできるようにしなければなりません。信仰離れの問題には、戦後、聖公会の教会の数が減らされそうなことも関係するでしょう。戦いと爆弾で多くの命が失われたことも、この減少に影響を及ぼすはずです。戦争中にキリスト教に改宗した人の数では、この信仰を離れる人の数は相殺できそうにありません。また、入信者が増えれば、彼らを正しい方向に導かなければならず、それだけ教会の負担は増えて、場合によったら、逆の現象が起こるより、それは危険なことかもしれません。

日本聖公会はまず、1940 年と 1941 年に日本から引き上げてきた宣教師たちが、援助として得られるでしょう。けれども、亡くなっていたり、引退していたり、あるいは新しい未知の、しかもおそらくは混乱した環境に戻るのを拒んだりする人が

現れて、再派遣される宣教師の顔ぶれは以前と同じにはならないはずです。では、今回の支援を単にうわべだけのものにせず、本当に有効なものにするには、誰がその空位を埋めるのでしょうか？　その必要が迫っていることは明らかです。助けを求める声が届いてからでは、準備が間に合いません。もし向こうの要望に応えようとするなら、そしてその要望が、こちらが応えなくてはならないものなら、今から準備を始めなければなりません。軍隊には、再びチャンスさえ与えられれば、日本人はキリスト教教会のミッションへの適性を発展させられる国民だと教えられてきた若者たちがいます。また、カリフォルニア州のトゥーリーレイクには、戦争が終わったら日本への帰国を希望している日本人が大勢います。そうした人々の中に、宣教師を探すことは可能でしょう。今こそ、必ず訪れる、キリストの大使が日本で必要とされるそのときに備えて準備を始めるときです。

（注 1）日本基督教団。

30 1945/9 The Unconditional Surrender of Nippon to Christ, By Major Frank L□□S, Chaplain, USA.



U. S. Army Signal Corps
Major Titus baptizes men on troopship bound for Saipan.



Official U. S. Navy P
End of the battle for Saipan brings first benefits to civilians.

The Unconditional Surre

By Major FRANK L

The speedy ratification of the United Nations Charter by the Senate gives great encouragement for the future peace of the world. A lasting peace however, requires more than adequate political machinery. It must be founded upon the spirit of peace, not only in one land but in every nation on the earth. The spirit that makes for lasting peace is inherent in the Gospel of Christ. In the days ahead the Church will have an unparalleled opportunity to strengthen the peace

THE enemy civilian ran towards me and clasped my hands. I suppose I was the only American soldier to be greeted with an affectionate welcome by a Japanese at Saipan. It happened in this manner. The Rev. Noah Cho, a Korean priest of the Episcopal Church in Honolulu, had been brought to the Marianas as an interpreter (FORTH, May, p. 18). One day he informed me that there were some communicants of the Episcopal Church in the civilian stockade. I expressed a desire to see them.

We visited the compound on a Sunday afternoon. It was a sight never to be forgotten. Thousands of civilians had set up housekeeping in temporary shelters. Despite the numbers, there was no evidence of confusion. Everything was well ordered by the Civilian Military Government. My interpreter asked for a Mrs. Nakamura. That name, I am told, is as common in Japanese as Johnson is in English. I had met many Nakamuras in Hawaii, including the Rev. James Nakamura, a fine priest of the Church; but I had never met anyone like Mrs. Nakamura of Saipan.

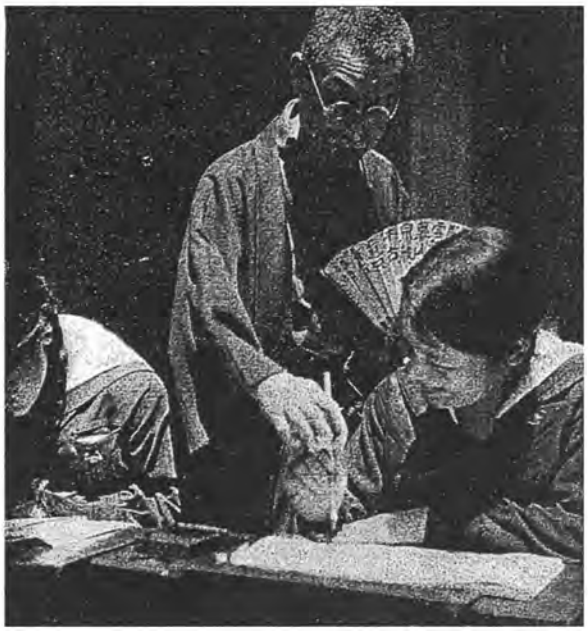
A few minutes after our arrival an attractive young woman clothed in an American style housedress entered the compound and hurried to meet us. She did not even wait for an introduction. She was smiling and her eyes were tearful as she held out both hands to me and said in English: "I am so glad to see a priest of my Church."

She had attended St. Agnes' School for girls in Kyoto where Bishop Shirley H. Nichols had confirmed her. She spoke good schoolbook English. Her husband was called to meet us. He had been working and would not come until he could wash and dress himself in a white shirt and nicely pressed blue serge trousers. How these people had kept their clothes so clean during the three invasion weeks, then had lived in a coral cave before they were interned, was a mystery.

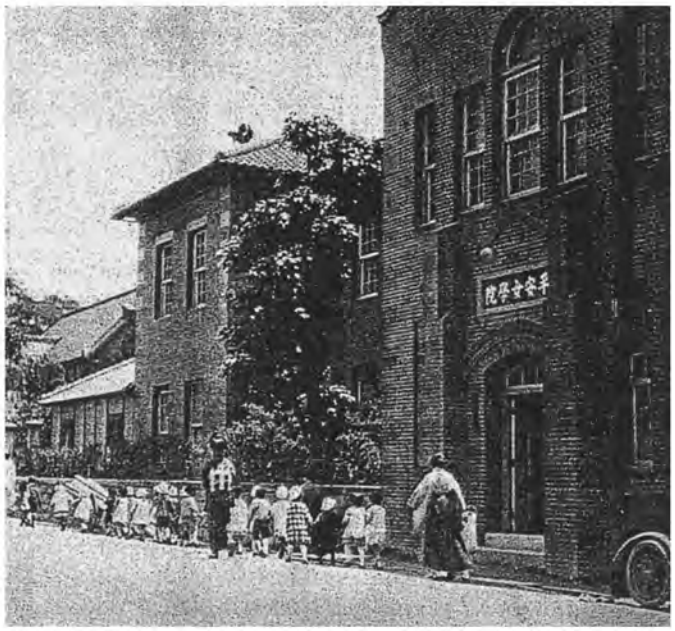
Mr. Nakamura told me their story. He had been a member of the party in Japan opposed to militarism. As a Christian, he felt it his moral as well as political duty to work in this party. When the military came into power, the party was made impotent by the assassination of the leaders and the dispersing of party members to the distant parts of the Empire. Nakamura and his bride of a few weeks were exiled to Saipan where he worked for the South Sea Trading Company. At first, they had been allowed to worship with some other Anglicans, but after Pearl Harbor they could only have a religious service for their family in their own house.

We told these young people of the interest of their fellow Churchmen in their welfare. We left them with a promise to celebrate the Holy Communion with them in a few days. Military expediency made that impossible. I am sure, however, that they will be waiting to welcome our first Church missionaries to Saipan.

Many people have asked, "Is there any hope in the world of tomorrow for the Japanese?" I believe there is, but only if they are converted to a follow-



Graduate of St. Agnes' School, Kyoto, was first to greet chaplain.



Church alone can build understanding and peace in Far East.

er of Nippon to Christ

S, Chaplain, USA.

world through its missionary An important area for this ill be Japan (FORTH, June, ge 8).

Titus, who has been a com- ilain in the Mandated Islands Okinawa campaigns, in the ac- ing article stresses the im- of the Church's work in the t. He urges the Church "to now for a spiritual offensive in soon as war ceases. That is the y to insure peace in the world."

ing of our Lord Jesus Christ. I can see no hope for peace in the Orient unless this happens.

The uninformed often express the opinion that Orientals are different from other human beings. The conclusions, usually, are reached by people who have never had anything to do with the Japanese, except perhaps at the battlefront. I think the best refutation of this argument are the Japanese of Hawaii.

At the beginning of the war, my outfit was stationed in Hawaii. Everyone was suspicious of the 150,000 people of Japanese ancestry who lived in the islands. Now we know that this suspicion was entirely unfounded, as not one bit of sabotage has ever yet been traced to Americans of Japanese ancestry in Hawaii. The fine record of the Japanese American units in Italy and on the Western Front is further evidence of their patriotism.

During my two years in Hawaii, I visited many Japanese Christian churches. I came to know hundreds of these people personally, and I admired them very much. Their loyalty to their Churches, expressed in the large numbers at worship, the generosity in giving, and their evangelical fervor excels any similar expression I have observed among other Americans.

Early in 1942, I became chaplain-pastor of a church at Olaa, Hawaii. Most of the congregation were of Japanese ancestry. There were a large number of young people. It was not an unusual experience to see hundreds of American soldiers of European stock sitting in church with scores of these new Americans of Asiatic stock. I was with that congregation only a short time, but it was long enough to teach me what real Christian devotion is. These people reminded me of stories of the early Christians. Their earnestness and sincerity were challenging to us who are Christians of many generations. I know the soldiers who worshipped with them will bear me out. It was there we held a summer school of Christian education for about forty boys and girls of the Church. In addition to these, imagine our surprise and pleasure in finding that 120 children were sent by their Buddhist parents to learn about Christianity.

This is not an isolated or unusual experience. Today thousands of young people in Hawaii have deserted Buddhism and are going to turn to out-and-out paganism or Christianity. The Episcopal Church in Hawaii has an unparalleled opportunity which the Rt. Rev. Harry S. Kennedy and his staff of clergy are meeting.

We all believe that the war lords of the Japanese must be thoroughly defeated. Unconditional surrender of Japan to the Allies must occur before hostilities cease. Unconditional surrender of Japan to Christ must occur also if we are to have permanent peace.

What shall we do with the Japanese people after the war? There is only one answer, win them to Christ. The Episcopal Church has a record in Japan second to none. It has "face" and its pastors, educators, and doctors have a reputation that should make possible a great spiritual victory after the war.

30　1945 年 9 月号　日本、キリストの国に無条件降伏。著：フランク・L □□ S・米軍少佐チャプレン。10-11 頁。

訳出　10～11 頁〔全文〕。

〔中央見開き部分〕

上院で国連憲章が迅速に批准されたことは、今後の世界平和に向けて大きな力となる。だが、平和を長続きさせるには、政治的操作以上のものが必要である。それは、平和の精神の上に築かれるものであり、一国にとどまるのではなく、世界中のすべての国に広がらなければならない。平和の持続を実現する精神は、キリストの福音のなかにある。米国聖公会は今後、その伝道活動を通じて、揺らぐことのない平和な世界を作るまたとない機会に恵まれるだろう（本誌 6 月号 8 頁）。

委任統治領沖縄のキャンペーンで□□を務めていたティータスは、□□の記事のなかで、□□における米国聖公会のミッションの重要性を強調している。ティータスは聖公会に「戦争が終わったらすぐ、宗教的な抵抗を取り除かなければなりません。それが、平和な社会を築き上げるための方法です。」と説いている。

敵国の市民が私のほうに駆け寄ってきて、私の手を取りました。サイパンの日本人から、このように温かく迎えられた米兵は私だけだったと思います。事の起こりはこうです。ホノルルにある米国聖公会の韓国人司祭ノア・チョウ師が、通訳としてマリアナ諸島に派遣されていました（本誌 5 月号 18 頁）。ある日、民間人収容所に米国聖公会の信徒が何人かいると、師が私に教えてくれました。そこで私はその人たちに会いたいと申し出ました。

ある日曜日の午後、私たちはその一角を訪れました。あれは一生忘れられない光景でした。何千人という一般市民が、仮の避難所に住まいを構えています。何千人という人がいるのに、騒動が起きている様子がどこにもありません。何もかもが、市民軍政府によってきちんと整えられているのです。通訳は、ミセス・ナカムラを呼んでほしいと告げました。聞いた話では、ナカムラという名は、英語圏のジョンソンのように一般的な名前だといいます。私自身も、ハワイで聖公会の立派な司祭ジェームズ・ナカムラ師をはじめ、多くのナカムラさんに会ったことがありましたが、サイパンのミセス・ナカムラのような人には会ったことがありませんでした。

そこに私たちが着いてから数分後、アメリカ式の部屋着に身を包んだ若くて魅力的な女性が、私たちのいる部屋に急いで入ってきました。彼女はこちらの自己紹介すら待たずに、私たちに微笑みかけ、私のほうに両手を差し出してきました。その目は涙で潤んでおり、彼女は英語でこう言いました。「私の教会の司祭さまにお会いできて、大変光栄です」と。

彼女は、京都の平安高等女学校に通っていて、そこでシャーリー・H・ニコルズ主教に堅信式を施してもらったようです。彼女は立派な教科書英語を話しました。そして、彼女の夫も呼ばれて私たちに会いに来ました。彼女の夫は仕事をしていたため、きちんと体を洗い、白シャツときちんとプレスされた青のサージのズボンに

着替えるまで、来られなかったといいました。侵略が3週間も続き、そのあとここに抑留されるまで、浜辺の洞窟に隠れて暮らしていたのに、どうしてこの人たちは身なりをこのように小ぎれいに整えておけるのでしょう。それは謎でしかありませんでした。

夫のナカムラ氏は、私にこれまでのことを語ってくれました。ナカムラ氏は、軍国主義に反対する政党のメンバーだったといいます。キリスト教徒であった彼は、その政党で働くことが、政治的にも、道徳的にも自分の務めだと感じていたそうです。軍が政権を握り、指導者たちが暗殺されて、党のメンバーは散り散りになって大日本帝国のあちらこちらに霧散し、党は機能しなくなりました。ナカムラ氏は、結婚して数週間の彼女と一緒にサイパンに逃げてきて、そこでサウス・シー・トレーディング・カンパニーで働いているといいます。最初は、他の英国教会の人々とともに、礼拝も許されていましたが、真珠湾攻撃があってから、家の中で、家族だけで祈ることしかできなくなっていました。

私たちはこの若いカップルに、同朋の信徒は、彼らの幸福を気にかけていることを伝えました。私たちは、数日のうちに、彼らの下で聖餐式を執り行うことを約束して、避難所をあとにしました。実利第一の軍をあてにしていては、それは不可能です。けれども、サイパンに初めて来る米国聖公会の宣教師たちを、彼らは心待ちにしてくれていることを私は知っています。

多くの人が私に、「日本人の未来に希望はありますか？」と尋ねてきました。私はあると信じていますが、それは、彼らが主イエス・キリストに従うよう改宗しなければ叶いません。それが実現しなければ、東洋に平和の光は見えないでしょう。

よく知らない人たちは、東洋の人は他の民族と違う、というようなことをよく口にします。そういう意見は通常、戦場で戦うこと以外、日本人と一緒に何かをしたことのない人たちの口から聞かれます。この意見に対する最もよい反証が、ハワイの日本人だと私は思います。

開戦すぐの頃、私の部隊はハワイに配属されていました。誰もが、15万人もいるハワイの日系人を、怪しい目で見ていました。けれども、その疑いの目は、まったく根拠のないものだったことが今わかります。というのは、ハワイにいる日系人においては、ごくわずかな破壊行為も起こらなかったからです。イタリアおよび西方の前線に配属された日系アメリカ人部隊の素晴らしい功績を見れば、なお一層、彼らの愛国心がわかるというものです。

私はハワイにいる2年のあいだに、いくつもの日系キリスト教教会を訪ねました。そして私は徐々に、そこの大勢の人たちと個人的に知り合いになり、心から尊敬するようになりました。礼拝に訪れる人の数でわかる彼らの教会に対する忠誠心や、寛容な施しの心、福音的な情熱は、私が他のアメリカ人のなかに見てきたものを上回っています。

1942年になるとまもなく、私はハワイのオラアにある教会付牧師となりました。会衆の大半は日系人です。若い人も数多くいました。ヨーロッパ系の米兵が何百人も、これらの大勢の新しいアジア系アメリカ人とともに教会に座っているのを見る

のも、特別変わったことではありませんでした。私は会衆とごく短い時間しか一緒にいませんでしたが、キリスト教の本当の献身とは何かを彼らから教わるのには十分な時間でした。彼らは私に、遠い昔のキリスト教徒の話を思い出させてくれました。昔の人たちの熱心さ、誠実さは、それから何世代も時を重ねた今のキリスト教徒である私たちにとって、眩しいものでした。彼らと一緒に礼拝に参加していた兵士なら、私の意見に賛成してくれると思います。私たちが教会の少年少女を 40 人ほど呼んで、キリスト教教育のサマースクールを開いたのもそこです。ところがそれだけではありませんでした。120 人の子どもが、仏教徒の親から言われてキリスト教について学ぶため、このスクールにやって来たのです。それを知ったときの私たちの驚きと喜びを想像してください。

これは珍しい経験でも、特に変わった話でもありません。今ではハワイにいる何千人という若者が、仏教を捨てて、まったくの異教であるキリスト教に改宗しています。そういうわけで、ハワイの米国聖公会のハリー・S・ケネディー主教と彼の聖職たちは、他に類を見ない機会を得るでしょう。

日本の戦争首謀者たちが、徹底した罰を受けねばならないことは確かです。また日本は、敵対行為が収まるのを待たずして、連合国に無条件降伏しなくてはなりません。同様に、もし、私たちが永遠の平和を求めるなら、キリスト教に対する日本の無条件降伏も起こらなければなりません。

では、戦争が終わったあと、私たちは日本人に対して、どうすればいいのでしょうか？　その答えは１つです。彼らをキリストの精神に導くのです。米国聖公会は日本で、どこにも負けない記録を持っています。聖公会には「顔」があり、その牧師、教育者、医師たちは評判を獲得していて、それが必ずや、戦後偉大な魂の勝利を実現してくれるはずです。

CMS Names Americans

THE Presiding Bishop, the Rt. Rev. Henry St. George Tucker, the Rt. Rev. Henry W. Hobson of Southern Ohio, the Rev. James Thayer Addison, vice-president of the National Council, and John Wilson Wood, D.C.L., for many years executive of the Overseas Department, have been made honorary vice-presidents of the Church Missionary Society of the Church of England.

The American appointments create a new precedent. "We believe that this is called for," wrote the Rev. Max Warren, general secretary of CMS, "not least as an expression of our Society's gratitude to the Episcopal Church of the United States for all that they have done for us in the years of war, and as an earnest of coöperation in the days ahead." In the past, CMS has confined its vice-presidents to bishops of the Church in the British Isles, a few in the Dominions and in missionary areas, together with a limited number of clergy and other men and women who have made notable contributions to the missionary enterprise and have been associated with the Society.

All the new vice-presidents are members of the National Council's Anglo-American Committee on Co-operation.

●

EIGHTEEN students were confirmed in the chapel of Central China College, at Hsichow near Tali in southwestern China, when Bishop Ronald Hall of Hongkong made a recent visit here. The class was taught and presented by the Rev. Carl Liu. The occasion marked the first public reappearance of Dr. Francis Wei, president of the college, convalescent after a severe attack of typhus. He was allowed to get up for two hours and chose the time of the confirmation service.

●

WILLIAM L. RICHARDS, recently mustered out of the Navy, has returned to national Headquarters as associate director of the Presiding Bishop's Committee on Laymen's Work. Before his enlistment Mr. Richards was an officer of the old Field Department and later of the Promotion Department of the National Council.

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31　1945 年 10 月号　英国教会伝道協会、名誉副会長に米国人を指名。37 頁。
訳出　37 頁上段。

〔米国聖公会〕総裁主教のヘンリー・セント・ジョージ・タッカー師、南オハイオのヘンリー・W・ホブソン主教、米国聖公会全国協議会副総理ジェームズ・セイヤー・アディソン師、および長年海外伝道部門の上級職を務めてきた民法学博士のジョン・ウィルソン・ウッド氏が、英国教会伝道協会の名誉副会長に指名された。

英国教会伝道協会の名誉副会長に米国人が任命されたのは、これが初めてで、英国教会伝道協会の総主事マックス・ウォーレン師は、次のように書いている。「これは、私たちの協議会から米国の聖公会への感謝の気持ちを特別に示すもので、戦時中、米国の聖公会が国教会のためにしてくれたことを称えるとともに、今後も最大の協力を惜しまない気持ちの表明として、当然のことです。」これまで英国教会伝道協会は副会長を、英国と自治領および一部の伝道地域にある英国教会の主教、ならびに聖職をはじめ、伝道に特に顕著な貢献をして協会とも密接な関係を築いてきた信徒に限定していた。

新副会長はすべて、米国聖公会全国協議会アングロ・アメリカン協力委員会のメンバーである。



St. Luke's Hospital, Tokyo, was operated throughout war.



Only three of twenty-four churches escaped damage in Tokyo.

Report from th

CHRISTIAN GROUPS

WITH the smoke of battle in the Pacific three months gone, along with the pressing need for strict military secrecy, the world is eagerly awaiting news from areas long blacked out. Christians in all countries have been wondering about the situation of their fellow Christians in Japan. Even since the start of the American occupation, however, it has not been a question of reports passing censors, or even of information being collected and organized. Chaplain C. Leslie Glenn, after four fruitless trips around Tokyo trying to locate some of the Church's clergy, finally met with a small group in St. Luke's Hospital. A long conversation revealed only bits of information.

"They have searched their minds for other scraps of news," he wrote later, "which incidentally is all you have in a country passing through the ordeal of defeat." The first reports out of Japan are incomplete and inconclusive, dealing though they do with information of vital concern to the future of that country and the world. To read them, one must assemble half the pieces of a jigsaw puzzle and guess at the entirety.

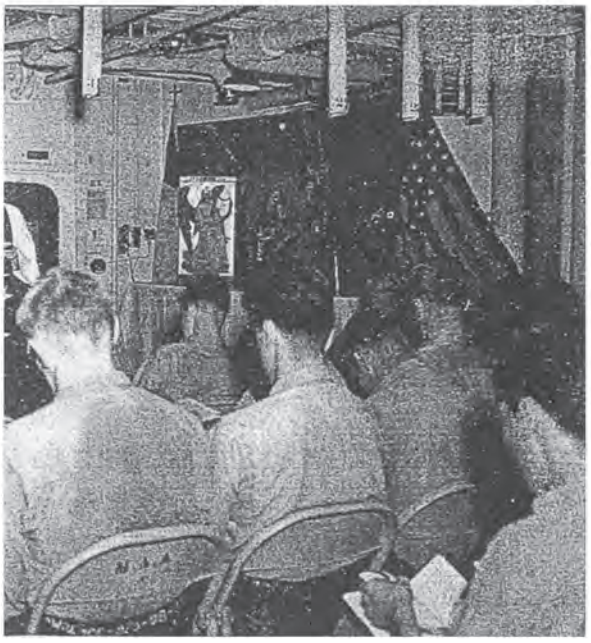
The Nippon Sei Ko Kwai, or Holy Catholic Church in Japan, was legally dissolved as a national organization when the Japanese Government set up the National Union Church and demanded that all organized Christian bodies become a part of it. Sixty-nine of the 232 Sei Ko Kwai parishes joined the Union. No one can estimate as yet the permanent effect of this organization; it can not even be decided whether its formation was a militarists' scheme for Christian regimentation or the precipitation of that which was inevitable. The other 163 parishes remained, unwilling to join, and were allowed to function unobtrusively as "separate churches." Loyal bishops continued to meet as often as possible throughout the war, although at the risk of arrest.

Japanese Unprepared for Peace

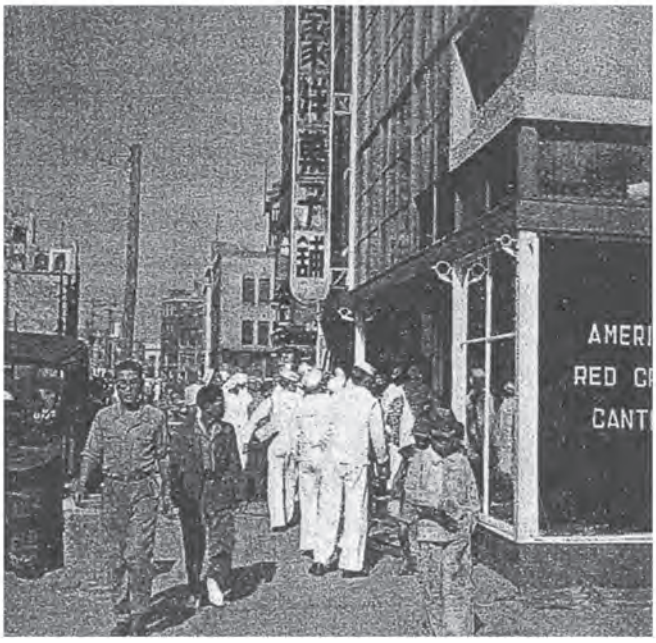
With the swift, unexpected cessation of hostilities, the leaders of the Church in Japan were unprepared to take up at once the reins of authority again. All but three of the twenty-four Episcopal churches in Tokyo were bombed out; many ministers moved to other areas. What property remains undamaged has suffered serious deterioration. Material loss has been unparalleled. Churchmen in Japan have a long and bitter task ahead.

During the war, Christians were not harmed or suspected. There was, on the other hand, a feeling that they were not so popular as they formerly had been. Many non-Christians felt that Christianity did not fit the times. Now, defeat has in many cases shaken philosophies which led Japan to war. People are greatly in need of spiritual strength, as is indicated by the great demand for Christian books. "Now is the time," said Chaplain Glenn's informants, "the time for Christians to work hard. During the war some of them went to the country to escape bombs—we feel sorry for that action. They should have stayed when their churches burned. This is the most opportune time for new activity in the religious field."

The Japanese Christians ask primarily for American aid in new activities. Some of the missionaries will be wel-



Chaplain C. L. Glenn was one of first to find Japanese clergy.



Tokyo lies in ruins except area near American Embassy.

Orient: I Japan

AGAIN IN JAPAN

comed back with great enthusiasm, but the Japanese Church will undoubtedly wish to continue in the path toward self-support along which it was making such progress before the war. If the books are supplied along with material aid, America will be rendering great service.

Good Work Done

Actually, the only sizable Church building which has survived the bombing intact seems to be St. Luke's Hospital in Tokyo which during the war was turned into a civilian hospital and operated to capacity, with good work done. The fate of St. Paul's University, also in Tokyo, was not so mild. In 1942, the Japanese violated the University's charter, by ordering the elimination of Christian teachings, chapel services, and all "foreign influence." They turned the chapel into a storehouse, stripping it of its finest structure, slashing the altar and removing the crosses. The University itself faced the installation of a new Nationalist program which compelled the Japanese Christian president, Dr. Tzuko Toyama, to resign in 1943. What other Church institutions received similar treatment is still unknown, but it is to be feared that many suffered after the passage of the Religious Control Law. Civil authorities are known to have taken over the Central Theological Seminary, but shortly after, it was destroyed in a heavy bombing.

The bright side of the picture lies in the reports of praise for the faith of the Japanese Christians throughout the war, and in the promise of their clergy, no matter how scattered at present. With one exception, that of the Rev. Y. Nishida of Kyoto, all the clergy survived the bombing. The Rt. Rev. Peter Matsui, Bishop of Tokyo, considerably aged and rather weak, retired to the country shortly before his house and church were reduced to rubble. That which brings sadness to the hearts of all to whom the story of the Church in Japan is familiar is the death of the Presiding Bishop, Yasutaro Naide. A double tragedy, the loss of both his sons, seems to have precipitated his death, for he was an old man. Bishop Naide was a real figure in the Nippon Sei Ko Kwai. He was one of the three Japanese deacons present at the first Japanese Synod in 1887 when the Church in Japan was organized. Outstanding in his faith from the time of his baptism as a boy, he was a true leader as he studied at St. Paul's, served at Trinity Church in Tokyo, led in the missionary work in Formosa, and guided what came to be the Diocese of Osaka. His was the first diocese to become self-supporting, relinquishing all aid from the Church in America. With the passing of Bishop Naide, the Church in Japan loses a strong tie with its past.

Christian Leader Imprisoned

His successor as Presiding Bishop is Bishop P. S. Sasaki of Mid-Japan, whose efforts during the war to keep alive the spirit of the Church led to his own imprisonment, *incommunicado,* for ninety-five days. Under his leadership, the Nippon Sei Ko Kwai promises steady strides forward in the future, bringing strength and comfort to a shaken people who need the healing message of Jesus Christ.

32　1945 年 12 月号　東方だより：Ｉ　日本。日本にキリスト教グループ再び。8-9 頁。

訳出　8～9 頁〔全文〕。

太平洋から戦火の炎が消えて 3 カ月。軍の厳しい情報統制の圧力も消えて、世界は、長く闇に沈んでいた地域からのニュースを心待ちにしている。そして、世界中のキリスト教徒が、日本にいる同朋のキリスト教徒の安否を気遣っている。東方からの情報が検閲を受けているとか、情報は中間で収集されて選別が行われている、というわけではないにもかかわらず、米軍が占領を開始して以降も、あちらのニュースは聞こえてこなかった。チャプレンのＣ・レスリー・グレン師は、誰か教会の聖職を見つけようと、実りのないまま東京周辺を 4 度訪ねた末にようやく、聖路加国際病院で少人数のグループに会うことができた。グレン師はその人たちとたくさん話したが、わかったのはきわめて断片的な情報だけだった。

「彼らは一生懸命、どんな小さなことでもいいから、思い出そうとしてくれました」とグレン師はのちに書いている。「これが、敗戦という過酷な試練を経験している国にいて、どうにか得られる最大の情報です」。最初の頃の日本からのレポートは不完全で、向こうの人たちが国や世界の未来について非常に不安に思っていることはわかるのだが、要領を得ないものであり、半分のピースで全体を推測してジグソーパズルを組み立てるようなものだった。

日本政府が合同教会〔日本基督教団〕を設置し、すべてのキリスト教団体（注 1）はその傘下に入るよう命令したとき、日本聖公会は、全組織としては法的に解体されていた。232 あった聖公会の教会で、合同教会に加わったのは 69（注 2）。今の段階で、この組織の恒久的な影響は誰にもわかっていない。さらに言うなら、この形態が、軍によるキリスト教徒統制の手段なのか、やむを得ず取った急場しのぎの措置なのかもわからない。他の 163 の教会は、合同教会への合流を拒み、「独立系教会」として控えめに活動することのみ許された。聖公会に忠実な主教たちは、逮捕の危険を冒しながら、戦争中もできるだけ頻繁に会合を重ねていた。

平和への準備の整っていない日本

ある日、予想もしていなかったときに突然終戦を迎え、日本聖公会の指導者たちは再び自治の手綱を取る準備ができていなかった。東京にあった聖公会の教会は、24 のうち 3 つを除いて爆撃で失われていた。牧師たちの多くは、よその場所へ行ってしまっている。どうにか壊れずに残った建物も荒廃が激しい。これまでにないほどの物不足。日本の聖公会信徒は、長く苦しい仕事を抱えることになった。

戦時中も、キリスト教徒に危害が及んだり、キリスト教徒が疑われることはなかった（注 3）。だが、以前ほど人気がなくなった、という思いはあった。非キリスト教徒の多くが、キリスト教は時代に合わないと感じていた。ところが敗戦で、日本を戦争に導いた哲学・思想が多くの場面で揺らいだ。人々は、精神的な支えを

強く求めており、それがキリスト教の書物に対する大きな需要という形になって現れている。「今こそキリスト教徒が一生懸命に活動をするときです。戦時中は爆撃を逃れて田舎に疎開していた人たちがいました。残念な行動です。あの人たちは、教会が焼け落ちるとき、ここに残っているべきだったのです。宗教面で、新たな活動を始めるのに今ほど適したときはありません」と、チャプレンのグレン師は語っている。

日本のキリスト教徒が米国に求めているのは主に、新たな活動の助けである。宣教師のなかには喜んで日本に戻る人がいるはずだが、日本聖公会は間違いなく、戦前自給に向けて大きな発展を遂げてきたように、自給の道を歩むことを望んでいる。米国が、物資の支援ということで書物を日本に送れば、それは素晴らしい奉仕になるだろう。

立派な仕事ぶり

実際、かなりの規模の爆撃を逃れた聖公会の建物は、東京の聖路加国際病院だけのようである。この病院は戦時中、市民病院となり、能力のかぎりを尽くして立派な仕事をしていた。同じく東京にある立教大学の運命は、それほど穏やかではなかった。1942 年、日本人がキリスト教教育、チャペル礼拝など、“外国の影響を受けたもの”すべての排除を命令し、同大学の寄附行為を侵害（注 4）。礼拝堂を倉庫に変え、その美しい構造を滅茶苦茶にして、祭壇も十字架も取り払ってしまった。大学そのものも、新しい国粋主義の授業を強要され、日本人のキリスト教徒総長遠山郁三博士が 1943 年、辞職に追い込まれた。ほかに、どの聖公会施設が同様の扱いを受けたかは、今のところ不明だが、宗教団体法制定後は、多くの施設が同様の扱いを受けたものと思われる。聖公会神学院は、市当局に接収されたが、その後まもなく、激しい爆撃により神学院は破壊された（注 5）。

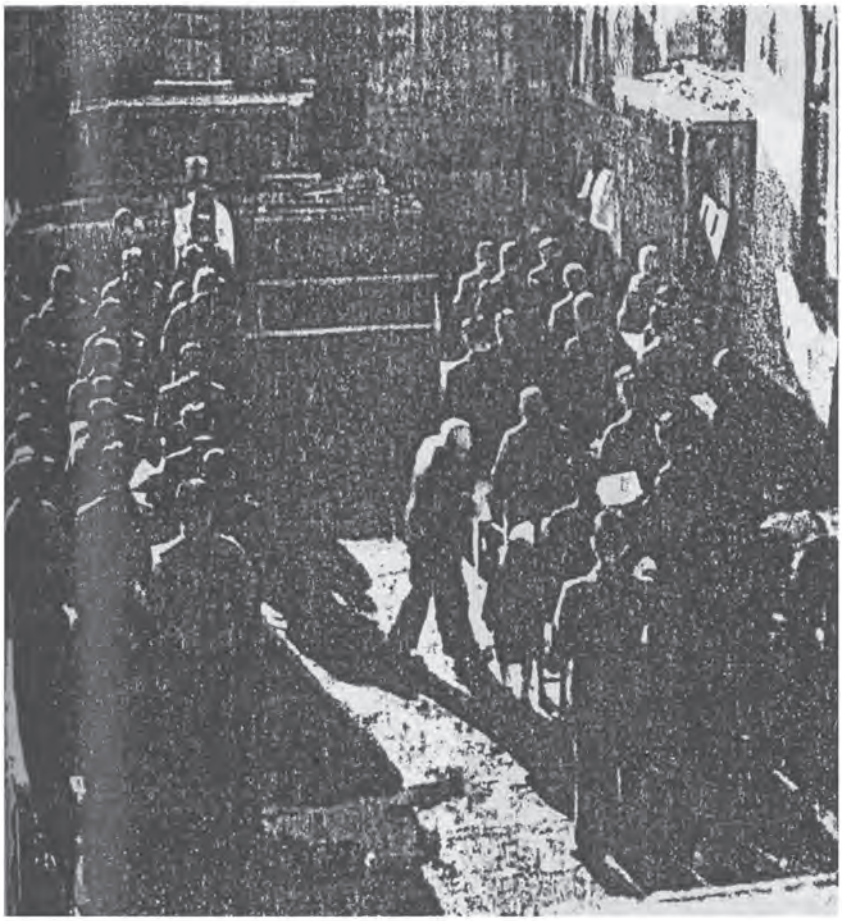
ただ、今はどんなに散り散りばらばらになっていても、戦時中の日本人キリスト教徒の揺るぎない信仰を褒め称えるレポートや、聖職者たちの見通しから、明るい側面も伝わってくる。京都の西田師（注 6）を除いて、聖職は全員、爆撃を生き延びた。東京主教のペテロ松井〔米太郎〕師は、かなりのご高齢で体も弱いため、ご自宅と教会が瓦解する直前に、引退して田舎に疎開されていた。日本聖公会の歩みをよく知る人たちすべてに、深い悲しみをもたらしたのは、名出保太郎総裁主教（注 7）が亡くなったことである。2 人の息子さんをともに亡くされたことによる二重の悲しみが、ご高齢だったこともあり、同師の死を早めたものと思われる。名出主教は日本聖公会の真のシンボルであった。師は日本聖公会が結成された 1887 年に、初の日本聖公会総会に参加された 3 人の執事の 1 人であった（注 8）。若くして洗礼を受けたときから師の信仰は傑出しており、立教で学んだ名出主教は真の指導者となって東京の三一教会に仕え、台湾でも伝道活動を率いて、のちに大阪教区となる教区を導かれた。師の教区は、米国聖公会からの援助をいっさい断った、初の自給教区となった（注 9）。名出主教が亡くなったことで、日本聖公会は過去と

の強い絆を失ってしまった。

囚われたキリスト教指導者

名出師の跡を継いで総裁主教〔主教会議長〕になられたのは、中部のパウロ佐々木鎮次主教である。佐々木師は、戦時中もキリスト教精神を存続させようと努力し、その結果、95日間監禁されることになった。佐々木師の指導の下、日本聖公会は未来に向けて力強く歩んでいくことを誓い、イエス・キリストの心癒やすメッセージを必要としている疲弊した人々に、力と慰めを届けている。

（注1）プロテスタント系諸教派。
（注2）台湾の4教会も含め、合同を申請したのは89教会。大江真道「合同所属申込書と教会名申請一覧」（『歴史研究』第5号、日本聖公会歴史研究会、1994年10月号）参照。
（注3）特高警察が目を光らせていた。『特高資料による戦時下のキリスト教運動』（1）（2）（3）、同志社大学人文科学研究所編（1972－1973年）新教出版社を参照。
（注4）1942年9月、立教学院寄附行為と立教大学学則から「キリスト教主義に基づく」という文言を削除した。
（注5）財団法人聖公会神学院は1943年、興南錬成院（大東亜錬成院の前身）に校舎と寄宿舎を強制的に徴用されたため、神学院は校宅に移り、神学生は予科生寄宿舎に移った。その後1944年に文部省から日本神学校と合併するか、廃校にせよ、との強制的な勧誘があったため、同年3月末をもって廃校とし、同年4月から私塾「普光神学塾」を発足させるが、1945年3月文部省の私塾閉鎖の命により再び閉鎖を余儀なくされ、文部省の主導により財団法人東方基督教研究所が設立された。この研究所は旧神学院の財産維持のためのものであったが、新理事長や理事らを外部の人間が占め、旧理事として残ったのは3人のみとなり、新理事長は旧職員を解職し、1945年10月限りで校宅立ち退きを強制した。けれども研究所が何の活動も始めないなか、1945年4月13日夜の帝都空襲により神学院は灰燼に帰した。松平惟太郎「聖公会神学院史」（『神学の声』1956年6月号、聖公会神学院発行）を参照。
（注6）西田弥吉。
（注7）主教会議長。
（注8）誤り。参加した日本人執事は田井正一と金井登の2人のみ。
（注9）東京教区も大阪教区と同様に1923（大正12）年の設立時に自給教区となったが、同年起きた関東大震災による復興支援が必要となった。



Religious News Service

Japanese Churchmen, faithful through persecution and abuse, worship freely again at Holy Trinity Church, Tokyo, which suffered severe bomb damage.

JAPANESE CH
CRUCIAL O

THE Bishop is living in a small house with four other families," writes Chaplain Robert C. Smith, SSJE, about the Rt. Rev. Michael H. Yashiro of Kobe. "His church and home have been destroyed by bombs. He has built a miniature church out of rough boards and pieces of tin; at both ends he has attached two iron crosses, all that remains of his former church. We took the down train together and I got off in Onomichi; he would be standing all night on that train. He was due to arrive in Kyushu at five in the morning where he planned to hold the Synod meeting, and then to return immediately to Osaka. He said, 'A Japanese bishop must be a very strong man.'"

The Nippon Sei Ko Kwai, under the leadership of men like Bishop Yashiro, must be a strong Church, for its task is immense. With defeat and Allied occupational policy constantly undermining the old philosophies of the Japanese people, they are ready to turn to Christianity for a set of values truly worthy of their devotion. (FORTH, February, 1946, p. 14.)

Those like Bishop Yashiro have borne strong guiding testimony for all to see throughout the war and the subsequent period of transition. St. Luke's Hospital has been an outstanding example of Christian service continuing to operate during the biggest air raids, when fires raged through the city, sending relief units to devastated areas where student nurses worked in trenches and shacks. Lobbies, halls, and gymnasiums housed as many as one thousand wounded and burned; some died on the pews of the chapel. With one-third the usual staff and communications gone, St. Luke's carried on, never in debt, thanks to the management of Mr. Yoshio Ohiro, with the Holy Communion celebrated every morning at seven. Since the end of the war, St. Luke's has become the Army's 42nd General Hospital, especially commended by the Army newspaper for its high standards, uncompromised by war. In good hands, its mechanical equipment is being improved, its Christian spirit maintained; meanwhile, Dr. H. Hashimoto, president and director of the hospital, is holding the Japanese staff together in preparation for the time when they can once again take over. Classes for student nurses, public health training, and instruction to license public health teachers has been started, and

Japanese merchants, their stores bombed out, carry on sidewalk business for GIs.

Acme



URCH FACES PPORTUNITY

a plan has been suggested to join St. Luke's and St. Paul's University into a united university and medical college, organized along American lines.

This spirit of recovery, an example of undaunted consecration, is evident throughout the Church in Japan. St. Barnabas' Hospital in Osaka continued work for four long war years with insufficient staff, money, and materiel as the only hospital for women and children after the fashion of American missionary hospitals. Other hospitals all but shut down, buildings were lost, clientele decreased because the hospital was isolated in a burned part of the city. Of those hardships, the hospital manager, Kenichi Mori, writes:

"The war has taught us many lessons. Christian spirit, real kindness for patients that people need especially in wartime, have made a big difference between our hospital and other money-making ones."

St. Barnabas' now has a working arrangement with the Osaka Medical College for practice training. Orphaned congregations in Osaka, where only one church still stands, are using the hospital chapel. St. Barnabas' is not at present in its best operation shape, but it is headed by devoted workers who intend to make it so.



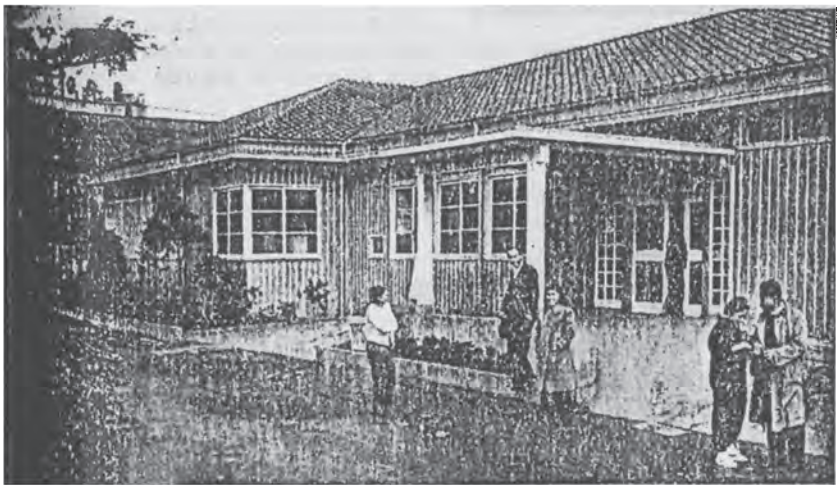
Religious News Service

Takaharu Takamatsu *(center)*, dismissed from St. Paul's University, Tokyo, during the war, kept alive Christian fellowship in his 6′ x 9′ living quarters. Loyal students and faculty daily thronged his tiny room for Christian instruction and counsel.

St. Agnes' School for girls in Kyoto managed to continue its work during the war with very little change, despite governmental restrictions. St. Margaret's in Tokyo is already back in fair order with about five hundred students, although for a while the chapel was closed, and turned into a factory. Since none of the equipment was damaged, restoration here was a fairly simple matter. Christian teaching, ordered suspended, has been resumed in Bible classes. The Central Theological College in Tokyo sustained serious damage, and was ordered closed during the war. In November, 1945, it was reopened on a small scale. Provision is now being made for its immediate rebuilding.

St. Luke's Hospital carries on here while U.S. Army uses famous medical center.

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St. Paul's University is slowly returning to normal under the guidance of its acting president, the Rev. Kichinosuke Sudo although the present enrollment of one thousand in the middle school and eight hundred in the university is still low. Democratic student club life has been re-established, including the Brotherhood of St. Andrew. The Rev. Takaharu

Continued on page 32

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Opportunity in Japan

Continued from page 11

Takamatsu has returned to his chapel, from which he was banned during the war. Although he found it shamefully desecrated (FORTH, December, 1945, p. 8) he is once more holding daily services there. Student assemblies have proved to him that Christianity is a live issue.

These are some tangible facets of the Christian witness in Japan, which may help deeply spiritual Japanese people to find themselves. The progress of the Nippon Sei Ko Kwai in its tremendous task of rehabilitation is already greater than was anticipated. On October 18, 1945, with the establishment by American military authorities of religious freedom, it regained the standing as an official body which it had lost in 1940 when it refused to alter canons and constitution in line with governmental policy. Some time after, the general Synod met under the leadership of the Presiding Bishop, the Rt. Rev.

Continued on page 33

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Opportunity in Japan

Continued from page 32

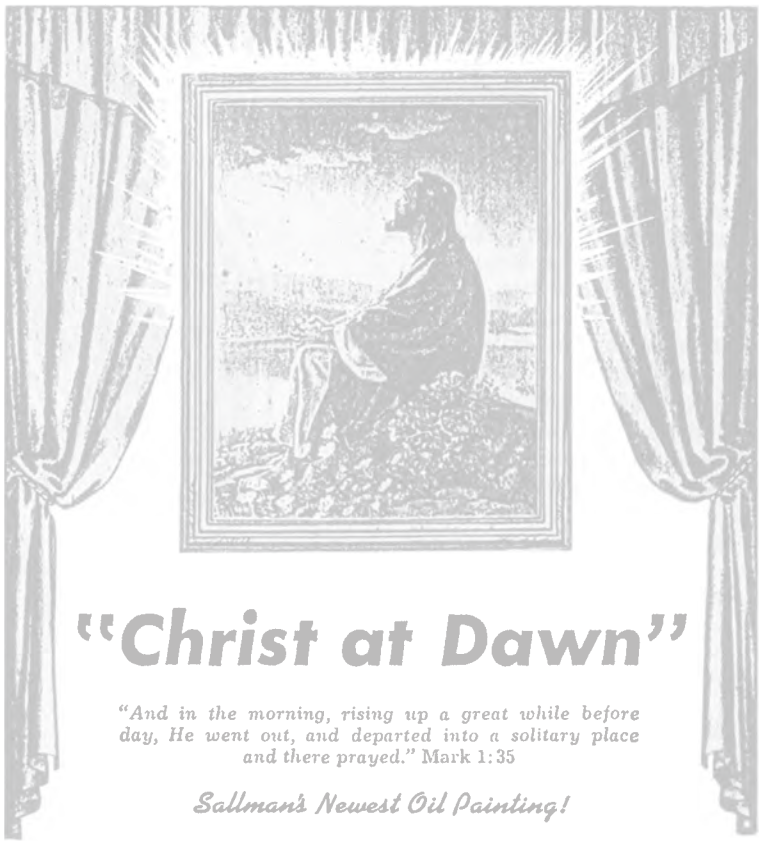
Paul Sasaki of Tokyo, who spent four war months in solitary confinement as a thought criminal, to plan for the future of the Sei Ko Kwai after its five years as an outlawed organization in Japan. A national council was organized, headed by the Rev. Keitaro Nishimura, rector of the Church of the True Light in Tokyo. The Church is to be incorporated for the protection of its property, and a rebuilding program will go into effect as soon as possible, for eighty churches and four schools were burned during the war.

The Church in Japan needs to be based on strong units if it is to provide true leadership. Observers report that the Kristo Kyodan, the union of Protestant Churches forced by the government, which drew sixty-eight of the 161 Sei Ko Kwai churches, is meeting with increasing disfavor among member groups. Rather than the highly desirable interchurch cooperation, it is proving to be a mechanical amalgamation too easily defeated by differences in Church polity and theology. The churches in the Diocese of Osaka which joined in a body are now inclined to petition for return to the Sei Ko Kwai, for not a single union service or convention has been held.

The Church in Japan is in a crucial period of transition. The job of material reconstruction alone is appalling, for no building materials exist with which to restore churches and community centers. More teachers are needed before Christian education can play its rightful part. There can be no doubt of the crucial character of the opportunity.

"Would that we could give the people Christianity now," General MacArthur has said. "We're here to sow an idea, freedom and democracy. If we can do that, it is possible to have peace in the Pacific for a thousand years."

"Can we doubt for one moment," the Rev. James Thayer Addison, vice-president of the National Council has added, "what our Lord Jesus Christ desires for the people of Japan? He would have us as fellow workers with Him in His unwearied quest for all those who need Him and whom He seeks through us."



"Christ at Dawn"

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33　1946 年 3 月号　日本聖公会の前に大きなチャンス。10-11, 32-33 頁。
訳出　10～11、32 頁。

看護学生、公衆衛生の訓練、公衆衛生の教員免許取得の授業が始まった。聖路加と立教大学を統合して、米国に倣い、医科大学校を併設した 1 つの大学にする計画が検討されている。

―略―

立教大学は、現在の学長代行（注 1）須藤吉之祐師の下、徐々にではあるが通常の形に戻りつつある。だが、在学生数はまだ中学で 1,000 人、大学で 800 人にとどまっている。また、聖徒アンデレ同胞会など、民主主義的な学生団体も再開された。高松孝治師が、戦時中閉め出されていた自身のチャペルに復帰。神聖なチャペルは、神聖性をひどく汚されていたが（本誌 1945 年 12 月号 8 頁）、高松師は再びそこで、日々の礼拝を執り行っている。複数の学生グループも集まり、キリスト教こそ今必要なものだということを証明している。

注記：（写真解説の訳文）

・東京の立教学院から解職された高松孝治（中央）は、戦時下においても彼の 6 フィート×9 フィート四方の居間で、キリスト教徒同志の交流を生き生きと保った。忠実な学生と教授たちは、毎日、キリスト教の教えと会合のために彼の小さな部屋に集合した〔11 頁上〕。

（注 1）総長事務取扱。

Churchmen---continued

of children, and achieved outstanding results with the Cub Scouts of St. Mark's.

At present the author is living in his white house on a hillside in Chapel Hill, N. C., collecting phonograph records and wild birds, growing flowers and shrubs, and caring for a farm, as well as working on his next book.

About *The Gauntlet*, though, he further adds, "I can't find any religion in that book. The Christ that Mr. Scofield told me about and the Christ that the Rev. David Yates, my present rector, talks about could have solved Brother Wingo's problems. I hope the book does some good. But I am no Wingo. I am no stump-yeller, or bosom-beater. I am no missionary. I am an anti-Bilbo Mississippian who believes our hope is Christianity as it really should be, whose favorite scripture is 'Be still and know that I am God'."

●

Christine Mercedes Nuno, missionary nurse from 1925 to 1941 at St. Luke's Medical Center, Tokyo, where she developed the only public health service in Japan, died recently in New York. . . . **The Rt. Rev. Charles S. Reifsnider,** bishop in charge of non-diocesan Japanese work in the United States, has tendered his resignation to the Presiding Bishop. Seventy-one years old next November, he was before the war Bishop of North Kwanto, Japan, and president of St. Paul's University in Tokyo. . . . One of the leading Negro educators of the country, **Dr. Harold L. Trigg** (FORTH, December, 1943, p. 16) has been elected to the board of trustees of the American Church Institute for Negroes.

Church Resumes Services

Continued from page 11

Bibles and theological books in many languages have been provided to many who lost all possessions; war-worn pastors have enjoyed long-needed holidays in Switzerland; orphanages and institutions have been aided, home missions and evangelism encouraged. Every work of the Churches and every Church itself have felt the hand of the World Council.

Still the need and the suffering are indescribable. In Munich I held a confirmation service. Four Episcopal chaplains participated in the service which was held in the chapel of the Military Government for Bavaria Building, and after confirmation I celebrated Holy Communion. I believe it was the first conference since the war ended.

Our beautiful library and chapel at Munich were severely bombed, and recent word from Dresden, where St. James' Church is located, speaks of the whole center of that beautiful city as a "complete mass of ruins." What an inspiration to our home effort comes from England. Thousands of churches, schools, and parish houses there have been razed to the ground. Nevertheless, all Church groups in Great Britain have decided not to ask for help in their rebuilding but have instead themselves undertaken, along with religious institutions, to try to raise a million pounds for the relief of Europe.

My memorable days in the midst of this great-hearted spirit culminated for me with a service at Emmanuel Church. I was privileged to celebrate the Holy Communion there one Sunday. As no heat was available for the church building, we used the library in the parish house. Two electric

Continued on page 30



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34　1946 年 4 月号 〔無題〕。29 頁。

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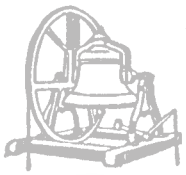
米国で教区に関わらない日本向けの仕事を担当するチャールズ・S・ライフスナイダー主教が、米国聖公会総裁主教に辞職願を提出。今年〔1946 年〕の 11 月で 71 歳になるライフスナイダー師は、戦前、日本の北関東地方部の主教と、立教学院の総長を務めておられた。

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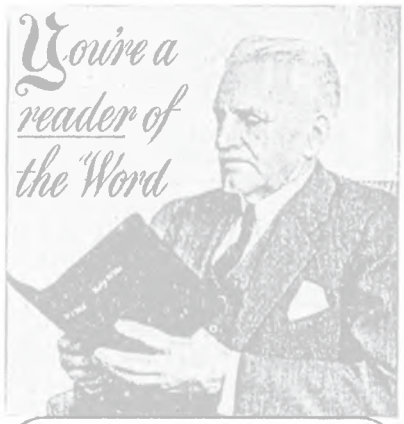


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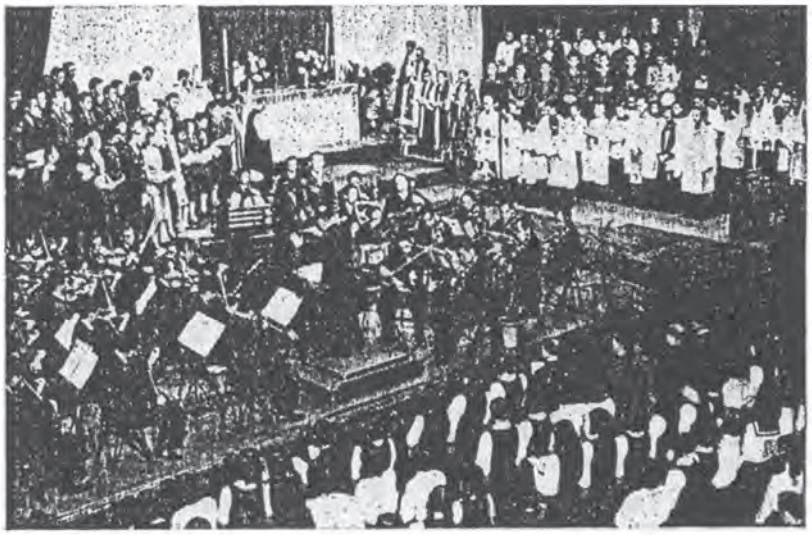
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LARGEST CHRISTIAN SERVICE HELD IN TOKYO



Five thousand Japanese recently attended "the largest Japanese Christian service since the war," according to the *Nippon Times*. The service marked the formal opening of the movement to rehabilitate Episcopal Churches in Japan. It was held in Tokyo, sponsored by the Diocese of Tokyo and the Brotherhood of St. Andrew, in a large hall loaned by the Army and adapted for this purpose by a G.I. stage crew from the Ernie Pyle Theatre.

"With the theme, Forward in Christ," said the *Times*, "the service was organized as the first concerted effort to reestablish the Episcopal Church in Japan." The stage was converted into a great cathedral sanctuary, altar in the center, surrounded by flowers. An orchestra sat to one side, with a choir of more than eighty men and women. Bishops and clergy sat on the other side.

The audience filled the hall and the galleries, stood in the aisle all down the side, crowded the entrances, and sat on the fire escape within earshot. All the nurses from St. Luke's Hospital were there in uniform for the first time in five years, as well as students from St. Margaret's School, St. Hilda's, St. Paul's Middle School, Junior College and University, and Central Theological Seminary.

Every Bishop of the Nippon Sei Ko Kwei attended: Paul S. Sasaki, *Tokyo;* Michael H. Yashiro, *Kobe;* Todomu Sugai, *South Tokyo;* John Onishi, *Mid Japan;* Timothy Makoto Makita, *North Kwanto;* Shinjiro Mayekawa, *Hokkaido;* Timothy Nakamura, *Tohoku;* and Jiro Sasaki, *Kyoto.*

John G. Winant, former Ambassador to Great Britain, (Forth, July, 1943, p. 29), has been appointed American representative in the United Nations Economic and Social Council.

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35　1946 年 7-8 月号　東京で戦後最大規模の礼拝を実施。28 頁。

訳出　28 頁。

『ニッポンタイムズ』紙によると、5,000 人の日本人が参加して、「戦後最大の日本人キリスト教徒の礼拝」が開かれたという。この大規模な礼拝は、日本聖公会再生の動きの、公式の開始宣言を意味する。礼拝は、東京教区と聖徒アンデレ同胞会が中心になって、米軍から借り受けた東京の大きなホールで開かれ、アーニー・パイル劇場から G.I. のステージクルーが駆けつけて、目的に合うよう舞台を設えた。

「礼拝は『キリストにおいて進め』のテーマに基づいて、日本聖公会再建に向けた、初の共同の取り組みとして進められた」と『ニッポンタイムズ』紙は伝えている。ステージを大聖堂の内陣に変え、中央に祭壇を配置して、まわりを花で飾る。そしてオーケストラが一方の端に座り、80 人を超える男声女声の聖歌隊がそれに寄り添う。反対の端には主教と聖職たちが座っている。

会衆はホールと玄関とを埋め尽くし、横の通路も立っている人でぎっしり埋まり、入口にも人があふれて、非常口さえも、声が届く範囲には人が座っていた。聖路加国際病院の看護婦は、この 5 年間で初めて全員制服姿で参加し、立教高等女学校、香蘭女学校、立教学院・中学校、立教大学、および聖公会神学院からも学生・生徒たちが出席した。

日本聖公会の以下の全主教が出席した（注 1）。パウロ佐々木鎮次師（東京）、ミカエル八代斌助師（神戸）、須貝止師（南東京）、ヨハネ大西（注 2）師（中部）、テモテ蒔田誠師（北関東）、前川真二郎師（北海道）、テモテ中村（注 3）師（東北）、佐々木二郎師（京都）。

（注 1）九州教区は、1947 年 1 月 28 日に町島甚兵衛が主教となるまで、八代斌助主教が管理。

（注 2）大西狷介。

（注 3）中村信蔵。

Best-Known Woman Leader

UTAKO HAYASHI, whose death last March in an Osaka Home for the Aged at the age of eighty-three has just been reported, was Japan's best-known woman leader. (FORTH, November, December, 1935, January, 1936.) She was also one of the few remaining Japanese directly influenced by Bishop Channing Moore Williams of Tokyo, who was consecrated in 1866.

Reared by a devout Buddhist grandmother, Miss Hayashi learned as a child the strict observance of the daily ritual before the family shrine. At school, she lost all her religious belief, and was conscious of a great spiritual hunger. She disliked all she heard of Christianity, but when her family subsequently became quite poor, she went to teach in St. Margaret's School, Tokyo. There she heard Bishop Williams preach, which led her to study Christianity and consequently to accept it.

A few years later, she gave up her good position in the comfortable city school to take over a struggling orphanage in an unknown village and keep it going until support was obtained for it. From there she went on to harder tasks, attacking the tragic conditions of women in Osaka industry, working for the cause of temperance, and for the cause of peace throughout her life.

"On the power of peace," she once said, "must the world advance. God is a living God. Only through His power can we secure the peace of the world."

St. Paul's New President

RIKKYO GAKUIN, St. Paul's University, in Tokyo, has as its new president an outstanding Christian of great scholastic ability: Sasaki Junzo, the younger brother of Bishop Sasaki of Kyoto. Educated at the Imperial University and at Oxford University, England, an experienced educationalist and a man of deep spirituality, he has been given full authority without any restricting conditions to reconstruct both middle school and university. The Rev. Keitaro Nishimura, the new chaplain, is determined that the Christian principles of the institution shall be realized in the lives of the students. Both in teaching personnel and student control, the emphasis is being placed upon the Christian principles upon which St. Paul's was founded.

At St. Margaret's School, also in Tokyo, there are nine hundred pupils in the main school and three hundred in the primary department, all under the new principal, the Rev. Enkichi Kan. At the two daily chapel services, attendance is nearly one hundred per cent. In the very near future, the chapel congregation may become an independent self-supporting parish.

CORRECTION

THE Rev. Wai On Shim, rector of St. Elizabeth's Church, Honolulu, and deputy to General Convention this month, is Chinese, not Korean, as was stated in the May issue of FORTH.

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36　1946 年 9 月　立教学院、新総長決定。35 頁。

訳出　35 頁中央下・右。

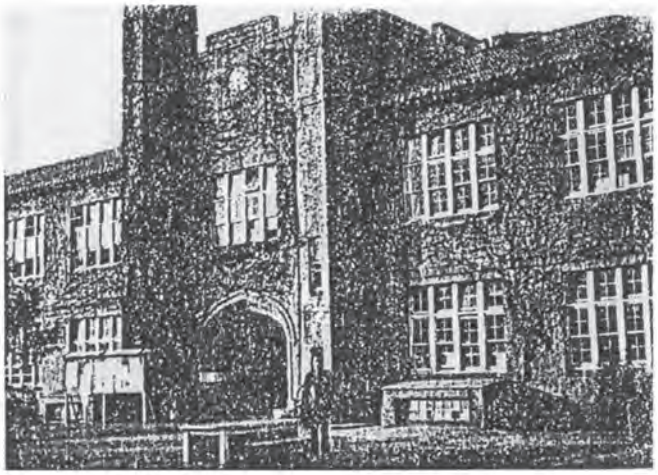
東京の立教学院に、立派なキリスト教徒で優れた学者の新総長が誕生した。京都の佐々木主教の弟の佐々木順三氏である。東京帝国大学とイギリスのオックスフォード大学で学んだ経験豊富な教育者で、信仰も篤い。佐々木氏には、立教中学校および立教大学の再建に関して、いっさいの制限なく全権が委譲されている。新たにチャプレンに就任した西村敬太郎師は、学院のキリスト教の原則を、学生・生徒の生活に反映させることを決意。教職員の教育でも、学生・生徒の監督でも、立教が礎とするキリスト教の原則を強調していく。

同じく東京にある立教高等女学校は、高等部に 900 人の生徒がおり、小学部で 300 人の生徒が学んでいるが、こちらも新学校長に菅円吉氏が就任した。1 日に 2 回行われる礼拝には、ほぼ 100 パーセントの生徒が出席している。ごく近い将来、この礼拝堂の会衆で独立した自給教会を形成する可能性もある。



A three-day conference of the Nippon Seikokwai at St. Paul's University, Tokyo, this past summer, marked a major step ahead in the rehabilitation program of the Church in Japan.

NIPPON SEIKOKWAI ACTS FOR TODAY



St. Paul's University, Tokyo, was host to some five hundred bishops, other clergy, and laymen from ten dioceses with 278 parishes and chapels. A complete analysis of reconstruction plans of Japan's seventy-one destroyed churches, Central Theo-



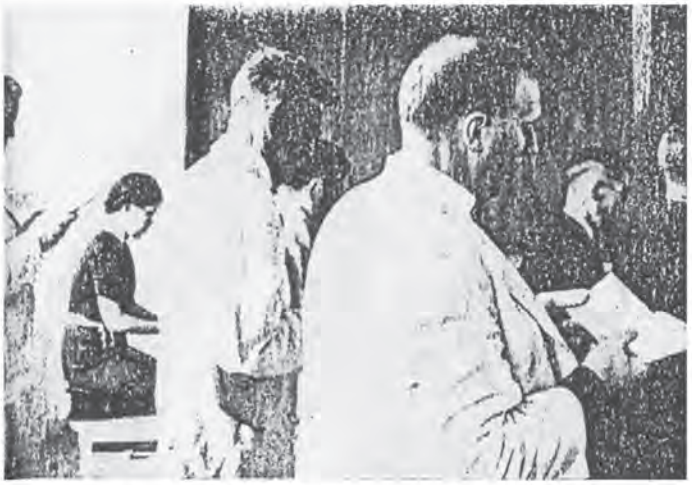
Churchwomen took part in every group discussion preparing for the coördinated nationwide extension of the Church this fall. Mrs. Todomi Sugai, wife of the Bishop of South Tokyo and Deputy Presiding Bishop, urged reorganization of Woman's Auxiliary.

Missionary work in hospitals was the subject of the Rev. P. S. Takeda's earnest talk. Mr. Takeda fearlessly carried on services of Holy Communion at St. Luke's Hospital during the war. Laymen, evangelists, ministers to rural folk also spoke.

Dr. Junzo Sasaki, new president of St. Paul's University, welcomed conference to St. Paul's and invited Church to look upon the university as its national center. The Rev. Keitaro Nishimura, St. Paul's chaplain, was chairman of conference.





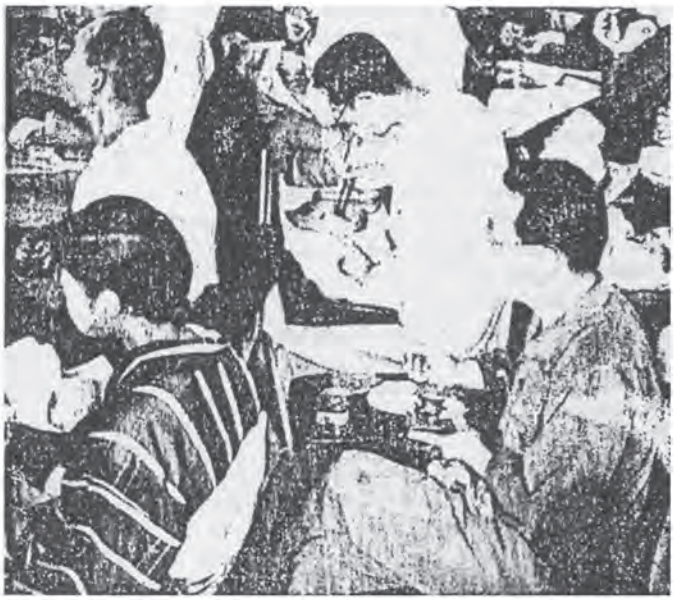




logical College, and other properties was made by representatives of the Anglican Communion throughout the world present at the conference: Bishop of Rochester (England) representing Archbishop of Canterbury; Charles S. Reifsnider, former Bishop of North Kwanto, representing the Presiding Bishop, later reported to General Convention: and the Rev. H. G. Watts of Toronto, representing Primate of Canada. The Rt. Rev. Hinsuke Yashiro of Kobe *(above)* made opening statement of conference.



Time out for lunch found delegates eating frugal meals brought with them. Mrs. Iyo Kubo (formerly Araki San, pioneer nurse of St. Luke's Hospital under late Dr. R. B. Teusler) lunches with Kyo Kurokawa San, teacher at St. Margaret's.



Bishops, other clergy, and members of Nippon Seikokwai assembled for a final service in the partly restored St. Paul's Chapel. Bishop Reifsnider gave benediction. Churchmen looked to the beginning of a new day for the Church in Japan.





37　1946 年 11 月号　日本聖公会の現在の活動。12-13 頁。
訳出　12～13 頁〔写真の解説の訳文〕。

今夏、東京の立教大学で開かれた 3 日間に及ぶ協議会。日本聖公会の復興プログラムの大きな前進を示すものとなった〔12 頁左上〕。

東京の立教大学。278 の教会と礼拝堂を擁する 10 の教区から、500 人の主教、聖職、信徒の拠点となっていた。戦争で破壊された 71 の教会、聖公会神学院、その他の施設の再建計画に関する徹底分析が、協議会に出席した世界中のアングリカン・コミュニオン〔全世界の聖公会〕の代表によって行われた。カンタベリー大主教代理のロチェスター主教（英国）。元北関東の主教で総裁主教代理のチャールズ・S・ライフスナイダー師は、その後米国聖公会総会に報告を行った。カナダの首座主教代理で訪れたトロントの H・G・ワッツ師。協議会開幕の宣言を行う神戸の八代斌助師（上）（注 1）〔12 頁右上、13 頁上〕。

立教大学の新総長に就任した佐々木順三博士。協議会を立教に招き、聖公会の全国本部として大学を提供した。立教のチャプレン西村敬太郎師が協議会の議長を務めた〔12 頁右下〕。

日本聖公会の主教、聖職、信徒が、部分的に修復された立教のチャペルで最後の礼拝に出席。ライフスナイダー主教が祝祷を捧げている。信徒は、日本聖公会の日本における新たな日々の始まりに期待を寄せた〔13 頁右中・下〕。

（注 1）写真は須貝止主教の誤り。



Japan's new Presiding Bishop.

Todomu Sugai Japan's New Presiding Bishop

THE Rt. Rev. Todomu Sugai, S.T.D., Bishop of South Tokyo, who was elected Presiding Bishop of the Japanese Church, January 14, succeeding the late Paul S. Sasaki, has had an almost overwhelming task placed on his sixty-four-year-old shoulders. Primary among his responsibilities are the reawakening and guidance of Japanese Churchmen.

The new Presiding Bishop, whose see is in Yokohama, one of Japan's largest commercial ports, has many friends in the United States. Graduating from Holy Trinity College, Tokyo, forerunner of Central Theological Seminary, of which he has been dean since 1939, he came to Seabury-Western Theological Seminary in 1908. He was ordained in 1911 at St. Bartholomew's Church, Chicago, Ill.

Returning to Japan in 1912, he became a member of the theological school faculty and has taught there and at St. Paul's University, Tokyo, ever since. He was advanced to the priesthood at All Saints' Church, Tokyo, in 1913, where he remained as rector until 1941 on his election as Bishop of South Tokyo. He is still recovering from the effects of solitary imprisonment in a dungeon during the war, when he defied Secret Police, refusing to join the Union Church.



Vice-consul Douglas Overton *(right)*, former missionary, leads choir composed largely of St. Luke's Hospital nurses at great Christian service in Tokyo.



Presiding Bishop Sugai pronounces benediction at crowded service in Tokyo.

38　1947 年 3 月号　日本の新総裁主教〔主教会議長〕須貝止。18 頁。
訳出　18 頁〔全文〕。

南東京教区主教・聖神学博士・須貝止師が〔1947 年〕1 月 14 日、故パウロ佐々木鎮次の跡を継いで日本聖公会の総裁主教（注 1）に選出され、64 歳の高齢にもかかわらず、大変な重責を負うことになった。そのなかでとりわけ重要なのが、日本の聖職者を鼓舞して導くというミッションである。

日本屈指の商業港を擁する横浜を教区として監督する新総裁主教〔主教会議長〕の須貝師には、米国にいる友人も多い。聖公会神学院の前身である東京三一神学校を卒業し、1939年より同学院の校長を務めている須貝師は、1908年にシーベリー・ウェスタン神学校に入学。1911 年にイリノイ州シカゴ聖バーソロミュー教会で按手礼を受けた。

1912 年、師は日本に帰国して神学校で教職に就き、以来、神学校と東京の立教大学で教鞭をとっている。その後 1913 年に東京の諸聖徒教会の司祭となり、1941 年に南東京教区の主教に選出されるまで、同教会で教会牧師を務めていた。師は戦時中、秘密警察に盾突いて合同教会（注 2）への参加を拒み、独房に閉じ込められた経験があり、現在も当時の後遺症と闘っている。

（注 1）主教会議長。
（注 2）日本基督教団。

girls in their struggle to escape from centuries of Shintoism and Buddhism."

The church is a "nice, clean one," she reports. Its pews are made of cypress wood and the people have provided a teakwood cross. Although all things of value were stripped from the building, they are gradually being replaced. New lighting and heating systems will be installed soon.

Here, thousands of miles from her home cathedral, Mrs. Day worships as part of a congregation composed of Americans, Chinese, British, Canadians, Australians, and Japanese, being served by two Japanese Episcopal ministers. It does her missionary heart good.

●

THE rising prices of an air mail unit of postage from North China to England in three months were $80, $240, $490, $800.

Japanese Reorganize Camp

THE Brotherhood of St. Andrew Camp, in the country outside Tokyo, organized by Paul Rusch before the war and now reorganized by his tireless efforts, is in use as a continuation school for young people; also as center for a rural mission with two young Japanese priests at work. Col. Rusch sees unlimited possibilities for the camp's future influence.

EEA Names President

EPISCOPAL Educational Association is the new name of the National Association of Directors of Christian Education. The group voted on the change recently and elected as its new president Mrs. Harold C. Kelleran, consultant in Christian Education for the Diocese of Washington.

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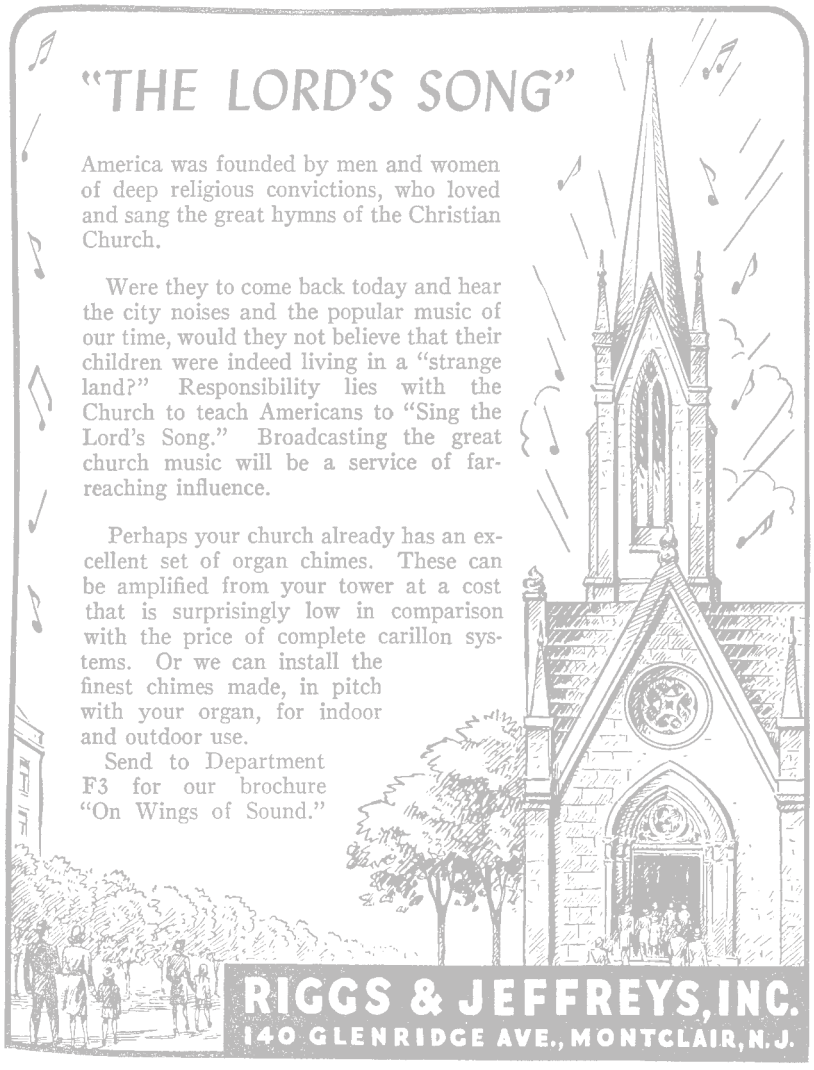
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39　1947 年 3 月号　日本再建キャンプ。35 頁。

訳出　35 頁右上。

ポール・ラッシュが戦前に地方で組織し、現在たゆまぬ努力で再建中の、聖徒アンデレ同胞会のキャンプは、若者たちの補修学校に利用されている。また、2 人の若い日本人聖職が従事している農村伝道の拠点にもなっている。ラッシュ大佐はキャンプの将来の可能性に無限のものを感じている。

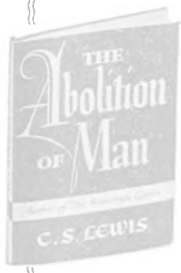


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Turning the Pages

FATHER VIALL, who writes on Conversion of Japan is Task for Japanese in this issue, was named official Liaison Officer of the American Church to the Church in Japan by the National Council at its February meeting. He left for his new post on Easter Monday and reached Japan in time to attend the General Synod the latter part of April. Father Viall, a member of the Society of St. John the Evangelist, served in Japan for five years prior to the war and has made an extensive visitation there since the cessation of hostilities. In addition to being Liaison Officer, Father Viall will serve on the faculty of St. Paul's University, Tokyo, as Associate Dean of the College of Arts.

In his article, Father Viall indicates the autonomous character of the Japanese Church. He also points out that the Japanese Church will continue to need help from its sister Churches in the United States and England. This help, however, will be limited to those things specifically requested by the Japanese Church.

Missionaries for Japan

Only such missionary personnel, for example, will be sent as is requested by the Japanese Church. That Church already has requested a half dozen missionaries, mainly veterans, who will proceed to Japan during the coming months. These include Karl Branstad, missionary for twenty years prior to the war, who will return to St. Paul's University, Tokyo; the Rev. Ronald Shaw, formerly an S. P. G. missionary in Japan, will return as head of the Japan Church Publishing Company and as an instructor in the Theological School at St. Paul's, Tokyo; Miss Hallie Williams, whose name for twenty-five years was synonymous with St. Agnes' Girls' School, Kyoto, will return to that school; Miss Helen Skiles, a veteran of twelve years in Japan, will return as director of kindergarten training work for the Diocese of Kyoto; Japan-born Miss Nelly McKim will return as a kindergarten supervisor in the Diocese of North Kwanto as soon as she can be released from her present duties as secretary to the Bishop of the Philippine Islands; and the Rev.

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FORTH COVER. How much rapture one eye can reveal! The little Chinese girl on the cover has just received her daily ration of evaporated milk at a station operated by Christian missionaries in China (March, page 21). Boys and girls not only in China but throughout Europe and Asia look to American Christians to help them overcome the aftermath of war.

Turning the Pages

Continued from page 1

Richard Merritt currently on the staff of St. John's Church, Williamstown, Massachusetts, will join the faculty of St. Paul's University, Tokyo.

These missionaries, of course, will be supported by the Church in the United States. In addition, $35,000 of the Reconstruction & Advance Fund has been earmarked for Japan and $30,000 from the United Thank Offering of 1946 has been allocated for the erection of small barrack-type churches to meet the emergency needs of churchless congregations until they can build permanent structures for themselves.

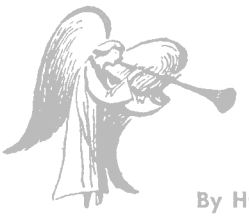
Other recent financial assistance includes $10,000 for the printing of Japanese Prayer Books; $15,000 from the United Youth Offering of 1946 to provide scholarships for Japanese students; $2,000 toward the proposed Christian University; $4,420 for direct relief; and $9,560 toward the salaries and expenses of bishops, theological professors, and other clergy, and for the hostel at the Imperial University.

Two years ago, when FORTH published Father Viall's earlier article, Japan Will Again Need Ambassadors of Christ (June, 1945, page 8), we expressed the opinion that this article was probably the most significant that we would publish that year. Facts have since borne out that prophecy. His present article is equally significant, being an authoritative statement of the current situation in Japan and the unique opportunity which faces the Church there today.

Another article in this issue, The

Continued on page 5

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40　1947 年 5 月号　ページをめくって。1-2 頁。
　　訳出　1～2 頁。

本号で「日本の回心が日本人にとっての課題」という記事を書いたヴァイアル神父が、〔1947 年〕2 月に開かれた米国聖公会全国協議会で、正式に日米の教会間の連絡役員に任命された。ヴァイアル神父は復活祭の月曜日に新しい任地である日本に向けて発ち、4 月の後半に日本で開催された日本聖公会の総会に出席した。ヴァイアル神父は聖ヨハネ修士会のメンバーで、戦前の 5 年間日本で宣教活動に従事。終戦以降はさらに伝道訪問を拡大してきた実績を持つ。師は日米の教会間の連絡役員に加えて、文学部の副学部長として、東京の立教大学でも教職に就く予定である。

ヴァイアル神父は同師執筆の記事のなかで、日本聖公会の自律的な姿勢に触れている。また、同師は、日本聖公会が引き続き、米国および英国の聖公会からの援助を必要としている点も指摘している。しかしながら、この援助については、日本聖公会から特に要請のあった事案に限定してよいようである。

日本への宣教師派遣

たとえば、日本での伝道に関しても、日本聖公会から要請のあった場合に限定して宣教師の派遣が行われる。日本聖公会はすでに、十分な伝道の経験者を中心に 6 名の宣教師派遣を要請しており、この数カ月のうちに日本に向けて派遣されることになっている。具体的には、戦前 20 年にわたって宣教師であったカール・ブランスタッドが東京の立教大学に戻るほか、かつて日本で福音宣教協会（SPG）の宣教師であったロナルド・ショー師が聖公会出版社長および立教大学〔文学部〕宗教学科の教員として東京に戻り、25 年前より平安高等女学校の代名詞ともなっていたミス・ハリー・ウィリアムズが京都の同校に復帰。日本で 12 年の活動実績を持つミス・ヘレン・スカイルズが京都教区の幼稚園教育統括部長として日本に戻り、日本で生まれたミス・ネリー・マキムは、フィリピン主教付書記としての現在の任が解かれるのを待って、北関東教区の幼稚園監督者として日本に帰国する。また、現在マサチューセッツ州ウィリアムズタウン聖ヨハネ教会に所属するリチャード・メリット師も立教大学に教員として派遣される。

もちろん、これらの宣教師たちは、米国聖公会がサポートする。さらに、再建および積立金として日本に 35,000 ドルを割り当て、きちんとした教会が彼ら自身の手で建てられるまでのあいだ、信徒が集える場所を緊急に確保するため、小さなバラック教会の建設費用として、1946 年の一致感謝献金 30,000 ドルを割り当てることを決定した。

そのほか、直近で、日本語の祈祷書印刷費用として 10,000 ドル、日本の学生の奨学金として 1946 年の一致若者献金 15,000 ドル、提案されている国際基督教大学に 2,000 ドル、直接の救済金として 4,420 ドル、主教、神学教授、その他の聖職者

の給与ならびに諸費用、および東京帝国大学におけるホステル〔同志会〕へ9,560ドルの経済支援を行っている。

2年前、本誌にヴァイアル神父の記事「日本は再びキリストの大使を必要とするだろう」（1945年6月号8頁）を掲載したとき、この記事はおそらく、その年掲載した記事のなかで最も重要な記事だと申し上げたが、実際、それ以降の状況は同記事の通りになっている。師の記事は今回も、日本の現状を余すところなく伝えており、今聖公会の目の前に広がっているユニークな機会を明らかにしている点で、前回同様の重要性を持つ。

ALASKA CHURCH BURNS



SMOKE pours from St. Matthew's Church, Fairbanks, Alaska, as firemen quell fire which started in the basement of the log building (FORTH, April, page 28). Until the church could be used again, services were held in parish house by the Rev. John M. Balcom in the absence of the rector, the Rev. A. N. Jones, who was in the United States on furlough.

Wartime Confinement Fatal To Japanese Bishop

THE Rt. Rev. Paul Shinji Sasaki, Bishop of Mid-Japan (1935-1944) and since then Bishop of Tokyo and Presiding Bishop, died on December 21, 1946, after the long and increasingly serious illness which followed his four months' imprisonment in 1945. The *Nippon Times*, reporting the death, said in part: "Bishop Sasaki was confined in one of the dungeon cells . . . in a nationalistic effort to force him to renounce his Church and its connection with the Churches of England and America. He resisted throughout the war years all pressure to force the Japan Episcopal Church into the government-sponsored Christian Church Union."

The Bishop was in his fifty-second year. He visited General Convention in Cincinnati, in 1937, and attended international gatherings in Halifax, Edinburgh, and Madras the following year. His address to his first post-war synod in Tokyo outlined the function of a cathedral office as a unifying and strongly missionary influence in a diocese.

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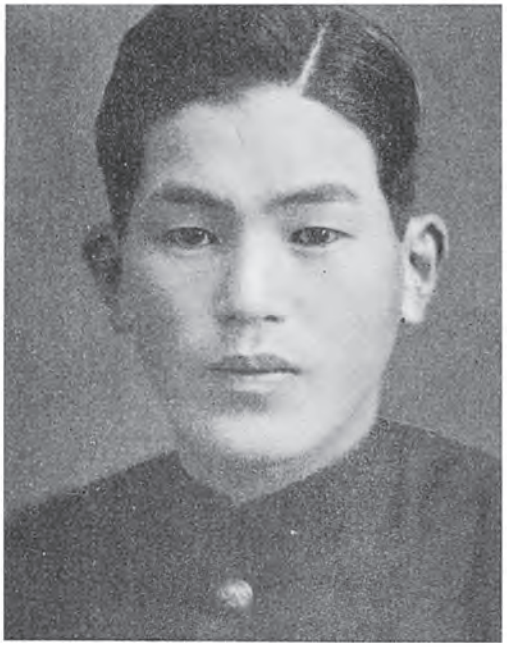
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41　1947 年 6 月号　日本人主教の戦時中の監禁による致命的な結果。27 頁。
訳出　27 頁。

中部教区主教（1935－1944 年）と東京教区主教、総裁主教〔主教会議長〕を務めたパウロ佐々木鎮次師が 1946 年 12 月 21 日に逝去された。1945 年の 4 カ月におよぶ獄中生活に続く、長い重篤な病気のためである。『ニッポン・タイムズ』は訃報の一部で次のように述べている。“佐々木主教は地下牢の小部屋に監禁され……国粋主義的力によって彼の教会や英国、米国の教会との関係を断つよう強要された。また、戦時中を通して、日本聖公会を政府の保護する基督教団に所属させようとするあらゆる圧力に抵抗した。”

主教は52歳であった。1937年にシンシナティで開かれた米国聖公会総会に出席、ハリファックス、エディンバラ、そして翌年のマドラスで開かれた国際会議に参加した。東京で開かれた戦後最初の日本聖公会総会での彼の演説は、教区において強力な伝道の影響をもたらし、教区を統合する権威ある職務の機能について述べた。

TOKUJI OGAWA WAS FIRST A CHRISTIAN



CHRISTIAN Tokuji Ogawa, despite his uniform, was different from the others.

"DURING the dark days of Japanese occupation in Malaya," reports the *Cathedral Courier* of Singapore, "there was a man named Tokuji Ogawa who, in spite of his uniform, was different from most of his co-nationals. While the Japanese were spitting fires of hatred toward humanity in general and the Anglo-Americans in particular, Ogawa proved himself capable of rising above that hate.

"It was largely through the labors of this good Japanese Christian that Bishop James L. Wilson of Singapore and the other clergy were allowed to function without hindrance. When Singapore was re-occupied, the Allied forces were pleasantly surprised to see that St. Andrew's Cathedral and many other churches were in a worthy condition for worship.

"Ogawa was different from the other Japanese: Why? He had been taught the way of charity: the Gospel of love . . . "

Andrew Tokuji Ogawa graduated from St. Paul's University, Tokyo, in 1929. During his student days, he became a member of the first chapter of the Brotherhood of St. Andrew, and was active in its growth and development.

Coming to the United States after graduation from St. Paul's he attended the University of Pennsylvania, receiving his master's degree in 1932. Upon his return to Japan, he taught at St. Paul's and was an active layman of All Saint's Parish.

Then came the war, and for six years Ogawa served in the Japanese Army, going to the Manchurian-Russian border in 1941.

In letters to friends in the United States, he says of his Army service, "It was not a very pleasant experience for me . . . I had to face the constant and sometimes unbearable occasions when, as a Christian, I simply could not stand against my environment . . . But I tried to live up to the standards, even in the Army, which the Church and my schools taught me. With this faith, I rather enjoyed my service to our Lord in those nightmare years, no matter how strong the pressure was otherwise."

In 1942, Lt. Ogawa was transferred to Singapore, as Director of Religion and Education. Here he was able to be of great service to his Church. One of the English clergy in Singapore reports that Lt. Ogawa secured one priest's release from military custody, and made it possible for Bishop Wilson to visit P.O.W. camps.

Transferred to Sumatra in 1944, Lt. Ogawa remained there as an interpreter until the surrender, when he was taken prisoner. Last year, Bishop Wilson had a special cable dispatched to every unit of the Japanese Army forces in the Southern region, trying to locate Lt. Ogawa. He was found with other P.O.W.s in Sumatra, placed on board a British steamer, and returned to Japan.

He found that his wife and three daughters, whom he had not seen for six years, were all well, and that his house had escaped being bombed. His youngest daughter, seven years old, "has just realized that I am her father," he says. "Until a few weeks

Continued on page 40



FREED from prison, one of Ogawa's first acts was to help with great outdoor service at Central Theological Seminary, Tokyo.



REBUILDING his own bombed-out parish church, All Saints', Tokyo, is one of Ogawa's most enthusiastic undertakings.

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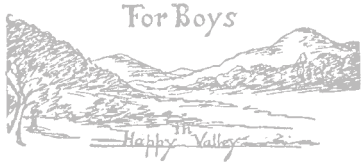
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Tokuji Ogawa

Continued from page 23

ago she thought I was only her uncle or something, knowing, or rather remembering, nothing of me."

He arrived in Tokyo just in time to help fellow members of the Brotherhood of St. Andrew build the great temporary altar on the site of destroyed Central Theological College, and to take part in a service.

Now teaching again at St. Paul's, he says that football in Japan is in full swing again. SCAP has ordered the Japanese Government to teach touch football at middle schools, "so that they can understand democracy through the games." College teams are playing regular football, but no individual college has any equipment. The league has about thirty sets of uniforms, which the colleges in turn borrow for practice and play.

All Saints' Chapel, at St. Paul's, Mr. Ogawa describes as very active now. He is one of five professors working with the chaplains.

He now is trying to rebuild his own parish church, All Saints', Tokyo, which was destroyed by the bombing. "By nailing old wooden boards together on the spot where once stood the lovely church built for us by America," he writes, "I hope soon to provide a place where another altar can be opened, where men may kneel and worship God."

It is approximately as far from the southern boundary of the Missionary District of the Panama Canal Zone to the northern boundary, as it is from the northern boundary to Church Missions House, New York. The Missionary district includes the Republics of Nicaragua, Costa Rica, Panama, parts of the Republic of Colombia, and the Canal Zone.

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42　1947 年 9 月号　最初のキリスト教徒小川徳治。23, 40 頁。

訳出　23、40 頁。

シンガポールの『カテドラル・クーリエ』に次のような記事が掲載されていた。「日本がマラヤを占領していた暗黒の時代に、小川徳治という名前の男性がいた。彼は軍服に身を包んでいるものの、他の日本人の大半とは様子が異なっていた。日本人は人々全般、特に英米人に憎しみの炎を容赦なくぶつけるのに対して、小川はそのような憎しみを超越できることを示した。

シンガポールのジェームズ・L・ウィルソン主教をはじめとする聖職者が、支障なくミッションを行えたのは、この日本人の善きキリスト教徒の働きによるところが大きい。シンガポールが再び占領されたとき、連合国軍は、聖アンデレ大聖堂や他の多くの教会が、なお礼拝に適した状態を保っているのを見て驚いた。

小川は他の日本人と違っていた。それは彼が慈愛の精神、愛の福音を教えられてきたからである……」

アンデレ小川徳治は、1929 年立教大学を卒業。在学中に日本聖徒アンデレ同胞会の最初の支部会員となり、その拡大と発展のために力を尽くしていた。

小川は大学卒業後、米国のペンシルヴェニア大学に留学。1932 年に修士号を取得した。帰国後は立教大学で教え、諸聖徒教会の熱心な信徒であった。

しかし戦争が始まり、小川は 6 年間陸軍に従軍して、1941 年に満州―ソ連の国境に向けて出征した。

米国の友人に宛てた手紙のなかで小川は、自分の陸軍での任務について、次のように語っている。「あれは自分にとってあまり愉快な経験ではなかった……時に耐えがたい状況に出くわすことが日常的にあり、キリスト教徒である私としては、その状況がどうにも我慢ならなかった……しかし、私は信念に従って生きようと決め、たとえ軍隊にいても、教会と学校の教えに沿って生きるよう努力した。その信念を心に持つことで、他の状況なら耐えがたき強大な圧力も、あの悪夢のような日々のなかでさえ、われらの主への奉仕と考えて楽しむことができた」

1942 年、小川中尉は宗教教育長としてシンガポールに送られ、そこで教会のために尽力する機会を得た。シンガポールにいた英国人の聖職者の 1 人は、小川中尉がある司祭を軍の拘留から解放し、ウィルソン主教が POW〔戦争捕虜〕キャンプを訪問できるようにした、と報告している。

小川中尉は 1944 年にスマトラ島に異動になり、降伏まで同地で通訳を務めて捕虜になった。昨年、ウィルソン主教が、小川中尉の居場所を突き止めようと、南方の日本陸軍全部隊に特電を打った。小川中尉は他の POW と一緒にスマトラ島にいることが判明して、小川中尉は英国の蒸気船に乗せられて日本に帰国した。

帰国した小川中尉は、6 年間会っていなかった妻と 3 人の娘たちに再会。全員無事で、自宅も爆撃を免れていた。彼は、7 歳になっていた一番下の娘が、「ようやく自分が父親だとわかってくれた」と話している。「娘は、自分のことなど何も知らないというか、覚えていないので、数週間前まではおじさんか何かだと思われて

いた」という。

小川中尉は、ちょうどよいタイミングで東京に戻り、聖アンデレ同胞会を手伝って、破壊された聖公会神学院の跡地に大きな祭壇を仮設し、礼拝に参加した。

現在彼は再び立教で教えており、フットボールが日本では再び盛んになり始めていると語っている。連合国軍最高司令官（SCAP）は日本政府に、「試合を通じて民主主義を学べるよう」中学でタッチ・フットボールを教えるよう命令。大学のチームは通常のフットボールをプレーすることになったが、どの学校にも用具が何もない。そこでリーグにユニフォームを約 30 着用意し、それを各校が交代で借りて練習や試合を行うことになった。

小川氏は現在、チャプレンに協力して働く 5 人の教授の 1 人に名を連ねており、立教学院諸聖徒礼拝堂で非常に精力的に活動をしているという。

今現在小川氏は、爆撃で破壊された自身の教会である東京諸聖徒教会の再建に取り組んでおり、「古い板を釘でつなぎ合わせて、米国聖公会が私たちのために建ててくれた美しい教会が元建っていた場所に、再建を試みているところ」だという。同氏は、「まもなく新しい祭壇も完成し、人々が跪いて神に祈りを捧げられる場所を提供できると考えている」と書いている。

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New Presiding Bishop Is Dynamic Leader in Japan

THE recent election of the Rt. Rev. Michael Hinsuke Yashiro, Bishop of Kobe, Japan, as Presiding Bishop of the Nippon Sei Ko Kai, makes him the third to hold that office since December, 1946.

Bishop Yashiro succeeds the Rt. Rev. Todomu Sugai, who died at Zushi, near Tokyo, on August 14, having been Presiding Bishop of the Japanese Church since January. (FORTH, March, page 18.)

Bishop Sugai and his immediate predecessor, Paul Shinji Sasaki, who died last December, (FORTH, June, page 27) had been imprisoned by the Japanese for refusing to join the wartime government-sponsored religious union in Japan; the health of each had been undermined by war and imprisonment; both became ill while bearing the burden of attempted reconstruction; both died in office.

The new Presiding Bishop has been chairman of the reconstruction committee of the Japanese Church, and, besides his own Diocese of Kobe, had charge of Osaka and Kyushu (South Japan) until bishops were elected for them.



The Rt. Rev. Michael Hinsuke Yashiro

Last spring due to the ill health of Bishop Sugai, Bishop Yashiro was elected chairman of the committee to plan for the first postwar General Synod of the Japanese Church, and he served as chairman of the Synod when it was held last May in Nara. (FORTH, July-August, page 28.)

During the war, all but three of the twenty-four congregations in Bishop Yashiro's diocese refused to join the government-sponsored Church union. The Bishop was subpect to military call, and served for a time in Manchuria, where he gathered his men nightly to talk over religious matters with them.

Returning to Kobe, the Bishop found all but one of his churches destroyed. He rebuilt his cathedral as a miniature chapel of boards and iron, with iron crosses at the ends, all that remained of his former church.

One of the first American Churchmen to reach Japan in 1945, an Army chaplain, reported that Bishop Yashiro "is a very strong man, physically and spiritually."

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43　1947 年 10 月号　日本の新総裁主教〔主教会議長〕は行動力溢れるリーダー。
38 頁。
訳出　38 頁〔全文〕。

このたび、神戸教区主教ミカエル八代斌助師が日本聖公会の総裁主教〔主教会議長〕に選出され、1946 年 12 月以来 3 人目の総裁主教〔主教会議長〕として日本聖公会を率いることになった。

八代主教は、東京近郊の逗子で〔1947 年〕8 月 14 日に亡くなった須貝止師の跡を継ぐもので、須貝師は〔1947 年〕1 月より日本聖公会の総裁主教〔主教会議長〕を務めていた（本誌 3 月号 8 頁）。

須貝主教、およびその前任の総裁主教〔主教会議長〕で、昨年〔1946 年〕12 月に亡くなった（本誌 6 月号 27 頁）パウロ佐々木鎮次は、戦時中、日本政府が指定する宗教団体（注 1）への加入を拒み、拘禁されていた。戦争と投獄によりお 2 人（注 2）は健康を害され、戦後はそこに教会再建の重責が重なって体調を崩され、双方とも在職中に亡くなった（注 3）。

新しい総裁主教〔主教会議長〕は、自身が監督する神戸教区の主教に加えて、日本聖公会再建委員会の委員長も務めており、大阪および九州（南日本）でも当該教区の主教が選出されるまでは、管理主教を務めていた。

そしてこの春、須貝主教の体調悪化を受けて、八代主教が再建委員会の委員長に選出され、戦後初の日本聖公会の全国総会（注 4）を企画。去る〔1947 年〕5 月に奈良で開催された総会で、師は議長を務めた（本誌 7－8 月号 28 頁）。

戦時中、八代主教の教区では 24 ある教会のうち、3 つを除いてすべて、政府指定の宗教団体への加入を拒否。主教は軍に召集されて軍務に服し、いっとき満州に送られた。しかし師は、そこで夜な夜な信徒を集めては、信仰について話して聞かせた。

そして神戸に戻った主教が目にしたのは、1 つを除いてすべて、教区の教会が破壊された光景だった。師は、破壊された教会の廃材から、板切れと鉄くずで小さな礼拝堂を建て、その隅に同じく鉄くずで作った十字架を設置して、大聖堂を再建した。

1945 年、米国聖公会から戦後の第一陣となる聖職者が到着。そのなかの 1 人、陸軍のチャプレンは、八代主教は「肉体的にも、精神的にも非常に強靭な方である」と報告している。

（注 1）日本基督教団。

（注 2）佐々木鎮次と須貝止。

（注 3）2 人の葬儀は、日本聖公会葬として行われた。佐々木鎮次主教の葬儀は初の日本聖公会葬であった。

（注 4）戦後 2 回目の総会。戦後最初の総会は 1945 年 12 月 21 日開催の日本聖公会臨時総会。

North Platte Children Find Cow-Punching Fun

COW-PUNCHING on the Nebraska range is just part of the routine for the Rev. Francis J. Pryor, III, rector of the Church of Our Saviour, North Platte. Special projects put the North Platte Church School and later the parish, itself, into the cattle business.

It all began when the Church school wanted to do something special to assist the Rt. Rev. Alfred A. Gilman of Hankow, who had been baptized, confirmed, and ordained in North Platte at the Church of Our Savior. Last year the rector suggested that the Church school Christmas offering be used to purchase a calf. This, when it had matured and had a calf, could be sold and the funds sent to Bishop Gilman.

The enthusiastic children made their Christmas offering large enough to purchase not one but two calves. The parish caught the children's interest and soon a cow, a heifer, and another calf were added to the new herd. Members of the parish offered to care for the stock on their ranches.

For a growing herd, scattered on several ranches, a brand was necessary, so the C Cross S, for Church school, was adopted.

The enterprise was proving so successful that the parish, too, went into the cattle business, adopting the COS brand, for Church of Our Savior. Profits from the church herd will be used toward a new parish house or church.

The vestry appointed a special committee, the Live Stock Commission, to attend to the purchasing, selling, branding, and distribution of both herds. The herds have continued to grow, and now are scattered in four counties on the ranges of five ranches.

Now that fall is here, the Church school plans to market part of its herd, sending the proceeds to Bishop Gilman.



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ST. PAUL'S University in Tokyo is having its face lifted. A benevolent Japanese business man has renovated the library; a group of GI's "adopted" the other buildings and are rapidly exhausting all available sources of paint and materials. Student labor is in charge of the grounds, and a drive for books is well under way.

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44　1947 年 10 月　立教大学が改築に着手。39 頁。

訳出　39 頁中。

東京の立教大学が現在、改築中である。ある日本人のビジネスマンの善意により、図書館を改装。他の建物は、米兵が「引き受けて」くれており、ペンキをはじめとする資材があっという間に消費されていく。学生の仕事は、下塗りと書物の移動で、現在は順調に行われている。



Bishop Bentley (right) welcomes Japanese Presiding Bishop to Church headquarters

JAPANESE BISHOPS GO TO LAMBETH

ON THEIR WAY to the Lambeth Conference, three bishops of the Nippon Sei Ko Kai flew from Japan to New York, where they visited Church headquarters. Here (right to left) the Rt. Rev. John Boyd Bentley, Vice President of the National Council and Overseas Director, greets the Rt. Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Japanese Church, the Rt. Rev. Timothy Makoto Makita, Bishop of Tokyo, and the Rt. Rev. Peter Sadajiro Yanagihara, Bishop of Osaka. They are the first Japanese Churchmen to be given exit clearances by the Allied occupation authorities in Japan. Bishop Yashiro is vice chairman and member of the executive committee of the re-established National Christian Council of Japan, which existed before the war but was allowed to lapse shortly before the outbreak of hostilities. He will represent the Council at the forthcoming meeting of the executive committee of the International Missionary Conference at Amsterdam, Netherlands. The reorganized Council includes the United Church of Christ in Japan, the Nippon Sei Ko Kai, the Church of the Nazarene, the Lutheran and Baptist Churches, the Christian Education Association, the YMCA, the YWCA, and the WCTU. It hopes to become an important unit in the ecumenical movement. Asked about the situation of the Christian Churches in Japan, Bishop Yashiro declared that the missionary movement is making amazing progress. "One of our greatest needs," he said, "is for missionaries, and more missionaries. A wonderful opportunity awaits them in Japan."

45 1948/7-8 John Wilson Wood: Man of Rare Ability, By the Rt. Rev. Henry St. George Tucker, D.D.

VOL. 113, NO. 7 FORTH JULY-AUGUST, 1948

John Wilson Wood: Man of Rare Ability

By the Rt. Rev. HENRY ST. GEORGE TUCKER, D.D.

THE appointment in 1900 of the Rev. A. S. Lloyd and John W. Wood to the staff of the Domestic and Foreign Missionary Society marked the opening of a new era in the development of the missionary work of the Episcopal Church. Working together they gave to the Church a leadership which brought about an intensified and expanded understanding of the significance of the Church's Mission. What had previously been regarded by many as a luxury came more and more to be recognized as the primary responsibility of the Christian Church.

One of the things which impressed me on my return from Japan in 1905 on furlough was the gratifying change of attitude which had taken place since I went to the field in 1899. The stimulating effect of this new leadership was concretely demonstrated in the extraordinary results achieved through the Nation Wide Campaign of 1920.

Dr. Wood's contribution to the increase of missionary interest on the part of the home Church is too well known to require further comment. What is perhaps not adequately understood is the helpful part that he played in the development of the work in the Church's various missions.

With Dr. Wood as the administrative head of the overseas work, no missionary could complain of being the "forgotten man." He took a personal interest in each one of us. He knew, sometimes only too well, our good and our weak points, but whatever he may have thought of our efficiency, he was always interested in promoting our personal welfare.

Every missionary knew that in Dr. Wood he had a friend at court. He was, however, a frank friend. He did not let his interest in the missionary interfere with his insistence upon effective work. He understood our problems, but if he thought our method of meeting them was mistaken, he let us know his opinion in no uncertain terms. When some plan which we had formulated with great enthusiasm was vetoed, we were sometimes tempted to say unkind things about the "bureaucracy of 281," but in the long run we recognized that Dr. Wood's judgment was sound, based as it was not only upon an extraordinary knowledge of conditions in the field, but also upon his estimate of the probability of our plan's being approved and adequately financed by the home Church.

On the other hand when Dr. Wood recognized that a proposal had real merit, he not only gave it ready approval, but he saw to it that the assistance required from the home Church for its proper accomplishment was forthcoming.

The successful completion of the plans for St. Luke's Hospital and St. Paul's University, Tokyo, was made possible by his coöperation. When I went to Japan in 1899, with the exception of the Cathedral in Toyko, there were practically no church buildings which either from the utilitarian point of view or from that of worthily symbolizing the truths of the Christian religion met the needs of the work. In 1940 when the Japanese Church was compelled to assume responsibility for its own work practically every parish and organized mission station was equipped with a suitable place of worship. The credit for this belongs largely to Dr. Wood. This does not mean that he secured and sent to Japan the money needed for these buildings. His policy was rather to encourage the Japanese themselves to provide for their own needs by offering to supplement what was lacking after they had done all of which they were capable.

We, who were the missionary representatives of the American Episcopal Church, were never allowed by him to forget that one of the great problems of all philanthropic and religious work is "how to help people without pauperizing them."

Dr. Wood also recognized that the development of native leadership was a prerequisite to the attainment of the ultimate objective of Christian missionary work. The progress made by the Japanese Church in self-government and self-support during the years when he was secretary for foreign missions owed a great deal to his recognition of this principle. He was by nature very conservative and tended to resist changes until the need for them had been clearly demonstrated. When, however, he became convinced that conditions were ripe for advance to a new stage of development, he not only gave his approval, but also a wholehearted coöperation and wise leadership that were important factors in assuring the success of the venture.

Missionaries from other fields will, I am sure, give the same testimony as to the value of Dr. Wood's contribution to the attainment of our missionary objective. He was a man of rare ability, but his greatness as a missionary leader was due even more to the fact that both in his life and work he was a faithful follower of Christ, wholly dedicated to the carrying out of His command, *Go ye into all the world and make disciples of all nations.*

45　1948年7-8月号　ジョン・ウィルソン・ウッド：たぐい稀な能力の人。著：神学博士ヘンリー・セント・ジョージ・タッカー主教。7頁。
訳出　7頁〔全文〕。

A・S・ロイド師とジョン・W・ウッド氏が〔米国聖公会〕内外伝道協会のスタッフに任命されたことは、聖公会の伝道事業の進展にとって新時代を開くものでした。共に働くことによって彼らは聖公会に、伝道事業の重要性に対して、益々大きく広がっていく理解をもたらす指導力を与えてくれました。

私が1905年に休暇で日本から帰る途上で感動したことのひとつは、1899年に任地に赴いた時から比べて、喜ばしいほどの態度の変化があったことです。この新しい指導力の刺激的な効果は、1920年の全国キャンペーンを通して達成された驚異的な成果に具体的に示されました。

宣教の勢力拡大に対するウッド氏の貢献は、国内教会についてはあまねく知られており、コメントの必要はないでしょう。適切に理解されていない部分があるとすれば、それは聖公会のさまざまな伝道に対して彼が果たした助力についてでしょう。

海外事業の事務局の長として、ウッド博士は、どの宣教師にも“忘れられている”との不平を言わせませんでした。彼は私たち一人ひとりに個人的な関心をもってくれました。私たちの長所も短所も、ときには知りすぎるくらい知っていました。しかし私たちの働き、能力についてどう考えたとしても、彼は常に私たち個人の福利厚生の向上について気を配ってくれました。

宣教師は全員、ウッド博士が自分のなかに裁判官の友人を持っていることを知っていました。にもかかわらず彼は気さくな友人でした。自分の利害を持ち込んで宣教師の効果的な仕事を邪魔するようなこともありませんでした。彼は私たちの問題を理解してくれましたが、私たちのやり方が相応しくないと考えると、はっきりとした言葉で伝えて来ました。私たちが非情に熱心に立てた計画が否決されたとき、私たちは“281の官僚主義”（注1）についてよろしくないことを言いたくなります。しかし長い目で見れば、ウッド博士の判断は正当で、任地の状況に関する途方もない知識ばかりでなく、私たちの計画が母国の教会で賛同を得て適切に予算措置がなされる可能性についての彼の目算にも根拠があるのです。

一方で、ウッド博士がある提案を実際に価値あるものと認めた場合、彼は喜んで承認するばかりか、その提案の来たるべき適切な達成に必要な母教会の援助をとりはからってくれることもしました。

東京の聖路加病院と立教大学の〔再建〕計画の見事な完成は、彼の協力によって可能となりました。1899年に私が日本に行ったときには、東京の〔三一〕大聖堂という例外を除いて、実利的な観点からもキリスト教の真実を立派に象徴するという観点からも、その用に足る教会建築はいっさいありませんでした。1940年、日本の聖公会がその仕事の責任を自らが実際に負わなければならなくなったとき、各教会や組織された伝道拠点が、祈りに相応しい場所に整ったのです。このことに関

して、ウッド氏は大いなる賞賛に値します。それは、建築に必要な金額を彼が用意して日本に送った、という意味ではありません。彼の方針が日本自身を勇気付け、日本は、自らなしうることの全てをなした後で、更に不足するものを補完することができたのです。

彼のおかげで私たち米国聖公会の伝道代表は、すべての慈善事業や宗教事業の最も大きな問題の一つが“人々を貧しくすることなく、いかに援助するか”であるということを、決して忘れさせませんでした。

ウッド博士はまた、現地人のリーダーシップの進展が、キリスト教伝道事業の究極の目的達成への必須条件であることも認識していました。日本の聖公会が何年もの間、自治、自給を進展させてきたのも、海外伝道の主事としてのウッド氏の、この道理に対する理解のおかげでした。彼は生来たいへんに保守的で、変更の必要が明らかに示されないうちはそれに抵抗する傾向がありました。しかし、新しい段階へ前進する諸条件が熟したことを納得すると、彼は承諾を与えるばかりでなく、心からの協力と賢明な指導性を発揮し、それが冒険的な企てを成功に導くための重要な要素となったのです。

他の任地の宣教師も、私たちの伝道目的の達成に対するウッド博士の貢献を評価することについては同じ証言をするでしょう。彼はたぐい稀な有能な人でしたが、彼の伝道の指導者としての偉大さは、むしろ彼の人生と仕事によるところが大きいのです。彼はキリスト教の熱心な信者で、「あなたがたは行って、すべての民をわたしの弟子にしなさい」（注 2）という主の命令を実行することに全てを捧げました。

（注 1）米国聖公会伝道本部の住所がニューヨーク市 4 番街 281 番地。

（注 2）マタイによる福音書 28 章 19 節。

46 1949/6 Amazing Spirit Animates St. Paul's, Tokyo, Japanese College Students are Exciting Opportunity for Church Today, By Robert Root.



COLD, hunger, uncertainty about Japan's future do not deter thousands at St. Paul's University, in Tokyo. At right are students in Mather Library at St. Paul's

Amazing Spirit Anim

JAPANESE COLLEGE STUDENTS ARE EXCI

• By ROBE

NINETEEN-year-old Steve, who attends St. Paul's University in Tokyo, lives one station away on the suburban train. There he shares a four-room Japanese house, complete with sliding panels and grass floor mats, with an aunt, uncle, and their four children.

Each room is a six-mat one; that is, each holds six standard sleeping mats. In other words, they are about twelve feet square.

With a small room all to himself, Stephen Juhei Katsumaya, though luckier than most, is a typical St. Paul's student of the postwar occupation era. Housing students is one of the more acute problems of the mission in bomb-scarred Nippon. Sometimes as many as five St. Paul's students stay in a single eight-mat room (twelve by sixteen feet).

Like most of the students, Steve sleeps on a mat. He sits crosslegged on the floor to study. In common with the others, he finds one of his problems is studying at night, for the shortage of electricity in Japan means that the lights are often cut off.

Study rooms are almost as cold as the proverbial barn in a Minnesota December. In their rooms, students may have an inconsequential little fire, if someone has gone to the black market for fuel. But the university classrooms have no heat at all. Temperatures hover around 45 degrees, and cold fingers become numb and painful against cold pages.



SINGING lustily are two members of St. Paul's choir. Majority of students is not Christian, but interest in Church is growing

Steve eats with his relatives and thinks he gets enough, but a dietician might frown at the diet. The ration is not enough, he concedes, but since the country is not far from home, farmers bring food around and his aunt buys from them. The family eats bowls of rice and soup made with beans. Sometimes they have fish or meat with vegetables.

The students say that those who stay in class are getting enough to eat so that none actually suffers from malnutrition. But the number who drop out of school because of lack of food is on the upgrade. Four per cent of the incoming freshman class, or eighty out of two thousand, has dropped out for this reason.

Food and Clothing Scarce

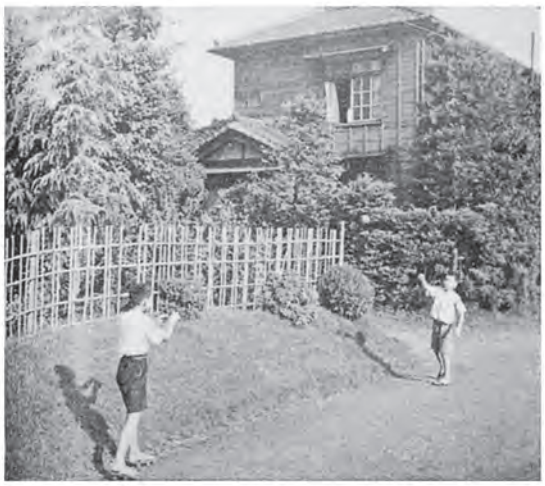
Clothing is another obstacle for the young Japanese with a desire to secure an education today. The traditional college uniforms simply can't be had. Many students wear hand-me-downs from fathers or brothers. The professors feel that, with the food-clothing shortage and the cold, it is remarkable that there has been no serious epidemic or slash in the rolls because of poor health.

Steve's father is proprietor of a barber shop in Hokkaido. Since there is a strong trade union and a shortage of barbers, this is a good business today, and sufficient money is forwarded him from home.

It's a little more difficult for Mark Michio Furuki, whose father was a lieutenant-general in the Japanese army. Though the father retired before the war, the occupation purged him from a job in an airplane factory.

Mark has a scholarship from the university, and his brother, an ex-soldier and ex-prisoner-of-war who works for a textile company, helps pay the rest. Still, young Furuki finds money his most difficult problem. Books, he says, are especially expensive. It costs 2,000 yen a month for tuition and books and another 2,000 for monthly board and room.

Paying is such a job that two-thirds of the students work during summer vacation and half work while going to the university. They do everything from tutoring and



UNDAMAGED buildings (left) are rare at St. Paul's University. In common with all Japan, Church must rebuild. St. Paul's lost five buildings in bombings

ates St. Paul's, Tokyo

ING OPPORTUNITY FOR CHURCH TODAY

RT ROOT •

interpreting for the Americans down to serving as clerks and house boys.

Similarly, one of the major problems for the Church is money. Costs since the war are so high that special fees for examinations and registration have been added. But still it is nip-and-tuck to keep the budget balanced.

Reconstruction is another task for the university. Sodding and planting have already been done in a beautification program to get rid of the hang-dog look left over from Japan's long military adventuring. St. Paul's lost five houses in bombing of the city, and American occupation families have taken four others on the campus.

In the postwar world there is one favorable circumstance for the university: crowds of qualified students want to enter.

Before the war, government schools were favored over Christian colleges. But now interest in Christianity, and in getting a sound Christian education, has shot up since the war. Rising from seventh or eighth place before the war, St. Paul's is now rated among the top three universities in Tokyo.

Today St. Paul's has three thousand students, twice the enrollment of ten years ago. Two-thirds of the undergraduates are not Christians.

There are sixty-five to seventy students jammed in some classes. More missionary teachers are needed. But because of what this means in terms of Christian opportunity, there is a certain pleasantness about this difficulty.

To judge from the St. Paul's boys with whom I talked, the chances for re-educating Japan to democracy and Christianity are good.

Americans Are Kind

These students respect the Americans. Steve acknowledged that a soldier occasionally causes trouble. But, he added, the Japanese had been warned to expect brutal treatment, and children especially were afraid. The Americans have been kind, and friendliness is being answered with a desire to be friendly.

Even America's sometimes narrow attitude on race does not seem to stand in the way of reconciliation with these young Japanese. Mark explained that he expects racial equality for the Asiatics, but nothing has made him feel concern about the race problem. He said he had not heard about the Oriental Exclusion Act. My interpreter, a middle-aged Japanese bishop, grinned that fortunately these boys did not seem warped by the old bitterness of Japan's relations with the United States.

In politics, there is one brake on youthful enthusiasm in Japan. Uncertainty about the future hangs over the heads of these university students. No peace treaty has been signed with Japan, and there is no prospect that one will be soon. Foreign occupation may go on for years and years.

"What will the world be like when we graduate?" they wonder. "What can we decide to do in that undefined world of tomorrow?"

Yet St. Paul's students have a surprising spirit which pushes them forward. Commentators remark how vigorously the Japanese people have set to to rebuild their nation. Similarly, Japanese young men, though they may sometimes be hungry and patched and certainly cold clear through, plug away to get their education.

To teach them, to guide them, to inspire youth like this to a new life is surely one of the most exciting opportunities for the Christian Church today.



CROWDED classrooms, few teachers, and mounting costs are problems at St. Paul's, ranked among three top Tokyo universities

46　1949 年 6 月号　立教大学を活気づける不屈の精神。今日の教会にとって素晴らしい機会を開いてくれる日本の大学生。著：ロバート・ルート。10-11 頁。訳出　10～11 頁〔全文〕。

東京の立教大学に通う 19 歳の青年スティーブ・ジュヘイ・カツマヤは、郊外電車で 1 駅向こうに住んでいます。そこで彼は、おじ、おば、そしてその 4 人の子どもたちが住む 4 室の日本家屋に間借りしています。部屋は引き戸で仕切られており、床は畳敷きです。

部屋は各部屋 6 畳で、これは標準サイズの布団が 6 枚敷ける広さということになります。フィートに換算すると、約 12 フィート四方〔12 × 9 フィート〕の広さです。

小さな部屋と言えども、1 室すべてを自分 1 人で使えるスティーブは、たいていの学生より恵まれているとはいえ、戦後の占領下における標準的な立教の学生です。学生の住まいの確保は、爆撃で荒廃した日本におけるミッションのなかで、緊急の課題の 1 つに挙げられています。立教大学では、場合によっては 5 人もの学生が 8 畳 1 間（12 フィート × 16 フィート）〔12 × 12 フィート〕に住まなければいけないことがあります。

大半の学生同様、スティーブも寝るのは畳の上です。勉強するときは、床に胡坐をかいて座ります。また、学生に共通の悩みとして、彼も夜なかなか勉強できないという悩みを抱えています。電力不足から、照明が消されることが少なくないからです。

勉強部屋は、かの有名な 12 月のミネソタの納屋のように寒いです。誰かが闇市で燃料を買ってきてくれていれば、部屋にわずかばかりの火が入ることもありますが、大学の教室に暖房はまったくありません。室温は大体 7℃。指はかじかんで感覚がなくなり、ページに触れる指先に痛みさえ感じます。

スティーブは親戚と一緒に食事をとっていて、十分食べていると感じていますが、栄養士が聞いたら、その食事内容に眉をひそめるかもしれません。配給が十分ではないことは彼も認めています。けれども、彼の住むところから田舎は遠くないので、農家の人たちが周辺に作物を持ってきてくれて、おばさんがそれを買ってくるのだといいます。スティーブの親戚一族は、茶碗に入ったご飯と豆から作ったスープ〔味噌汁〕を食べています。それに野菜に加えてときどき魚か肉を食べるのだそうです。

授業に来ている学生たちは皆、十分に食べていますから、誰も栄養失調などにはかかっていないといいます。けれども、十分に食べられなくて脱落していく学生の数は、増加しています。新入生の 4 パーセント、つまり 2,000 人中 80 人の学生が、この理由で退学しています。

食料および衣類の不足

現在、教育を受けたいと希望する日本の若者にとって、衣類ももう１つの深刻な問題となっています。昔からの大学の制服などは手に入るはずもなく、学生の多くは、父や兄からのお下がりを着用しています。衣類も食料も不足し、加えてこの寒さのなか、学生の間に深刻な病気の流行がなく、出席する学生数が減少していないのは、驚くべきことだと教授陣は感じています。

スティーブの父親は北海道で理髪店を経営しています。この業界は、同業者組合の結束が固く、理髪店も不足しているため、これは今の日本ではなかなかのビジネスで、スティーブのもとには実家から十分な仕送りがあります。

マルコ古木〔後に古木道夫司祭となり、立教高校チャプレンを務めた〕の場合は、もう少し状況が困難です。彼の父親は日本軍の中将です。父親は戦前にすでに退役していたものの、占領により、航空機工場での職も追われてしまいました。

マルコは大学の奨学金を受けており、足りない資金は、大戦に従軍して捕虜となり、今は繊維会社で働いている兄が援助してくれています。それでも、古木はお金のことが一番深刻な問題だとみています。特に、書籍が高いと古木は語ります。授業料と書籍代で月に 2,000 円、それに１カ月の家賃と食費が 2,000 円です。

支払いは、３分の２の学生が夏休み中にアルバイトをしてまかない、半数の学生が学期中もアルバイトをしています。彼らは、家庭教師から米国人の通訳、事務仕事、家の雑用まで仕事は何でもします。

教会でも同様に、金銭が大きな問題の１つになっています。戦争に突入して以来、各種の費用が高騰しており、試験や登録に特別な費用がかかるようになりました。だが、今のところはどうにか収支ぎりぎりのバランスの取れた状態で踏みとどまっています。

大学にとっては、再建がもう１つの課題です。美化プログラムのなかで、芝生と植え込みの再生は完了し、日本軍の長期にわたる狼藉で荒れ果てた外観は、なんとか整えられました。しかし、立教大学は市街地への爆撃で５つの家屋〔職員住宅７棟類焼〕を失い、残る家も、進駐軍家族により４棟が占領されています。

ただ、終戦を迎えて、大学にとってもよいことが１つだけあります。それは、入学を希望する優秀な学生が増えたことです。

戦前はキリスト教大学より国公立大学に人気が集まっていました。しかし戦争を経験して、今はキリスト教や健全なキリスト教教育に対する関心が高まっています。戦前、立教大学は東京で７番目か８番目の順位でしたが、現在はトップ３に数えられています。

立教大学の現在の学生数は 3,000 人。10 年前の２倍です。学部生の３分の２はキリスト教徒ではありません。

授業によっては、１クラスの学生数が 65～70 人にもなる授業もあり、教育宣教師の数が足りません。しかし、キリスト教の機会という観点から見ると、これも嬉しい悲鳴ということになるのでしょう。

私が話を聞いた立教大学の学生の話から判断しますと、日本を民主主義とキリスト教の信仰に導く再教育は、順調に進んでいるようです。

アメリカは親切

学生は米国人のことを尊敬しています。兵士がときどきトラブルを起こすのは、スティーブも認めているところですが、彼によると、日本人はもっと酷い扱いを予想しており、特に小さい子どもは恐れていたのだといいます。ところが米国人は親切で、友好的に接すれば、親しくなろうとする努力で応えてもらえます。

ときとして人種に対して偏狭な見方をする米国人の態度でさえ、日本人の若者との間に人間関係を築く障害にはならないようです。マルコはアジア人への人種的平等を望んでいますが、人種のことが気になるようなことはなかったといいます。東洋人排斥法の話など聞いたことがありません、とマルコは語っています。私の通訳を務めてくれた中年の日本人主教は、にっこり笑って、幸いなことに、これらの若者たちは、日本と米国の過去の苦い関係に歪められていない、と話してくれました。

ところが、政治がむしろ、日本のこうした若者たちの熱意にブレーキをかけています。不透明な未来に対する不安が、大学生の頭から離れないのです。日本とはまだ平和条約も締結されておらず、近いうちに平和条約が交わされるという見通しもありません。進駐軍による占領も、この先何年続くかわかりません。

「卒業したとき、世の中はどうなっているんだろう。明日どうなるかわからない世の中で、自分たちにいったい何ができるんだろう」と考えずにはいられないのです。

しかし、それでも立教の学生の不屈の精神は、彼らを前に進ませています。あちこちで聞かれた話によると、日本人は驚くほどの逞しさで国を再建しようと取り組んでいるのだといいます。そしてもちろん、日本の若者たちも、ときにひもじい思いをし、寒さに震えながらも、コツコツと勉学に励んでいます。

このような若者たちを教え励まし、新しい未来に導くことこそ、今のキリスト教教会にとって最高の充実感を味わえるチャンスであろうと思います。

注記：(写真解説の訳文)

・寒さも、ひもじさも、日本の未来に対する不安も、東京の数千人の立教大学生の気持ちを挫けさせることはない。右の写真は、立教のメーザーライブラリーで勉強する学生たち〔写真に写っているのは佐々木順三総長〕〔10 頁上〕。

・元気いっぱいに歌っているのは、立教大学聖歌隊の 2 人のメンバー。学生の大半はキリスト教徒ではないが、キリスト教への関心は高まっている〔10 頁下〕。

・無傷で残った建物（左の写真）は、立教大学では珍しい。日本中どこもそうであるように、教会も再建しなければならない。立教大学は爆撃で5つの建物を失った〔11 頁上〕。

・東京で 3 本の指に数えられる大学になって、立教大学では今、授業の定員超過、教員不足、費用の高騰という大きな問題を抱えている〔11 頁下〕。

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Japanese Educator Given Degree by Kenyon College

JUNZO SASAKI, president of St. Paul's University, Tokyo, Japan, received an honorary degree from Kenyon College, Gambier, Ohio, at its 125th anniversary convocation, October 22.

Dr. Sasaki, one of Japan's leading educators, is in the United States studying the American system of education. A graduate of the Imperial University in Tokyo, he studied Christian literature in England. He is the author of the first authoritative study of the English Book of Common Prayer published in Japan, *Studies in the Church Calendar.*

Others who received honorary degrees at the same time were the Rt. Rev. Nelson M. Burroughs (See page 25); James Phinney Baxter III, (FORTH, October, 1947, page 2); William Green, of the A. F. of L.; and Senator Robert A. Taft.

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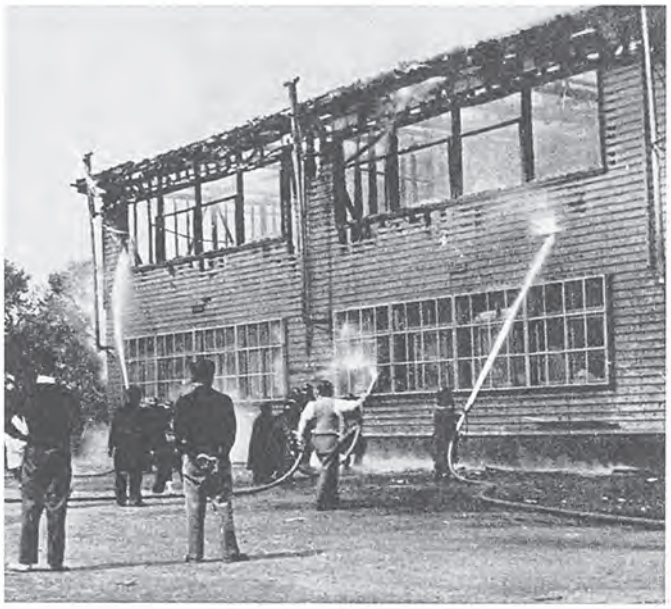
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47　1949 年 12 月号　日本人教育者にケニヨン大学より学位を授与。30 頁。
訳出　30 頁。

立教大学総長の佐々木順三氏が、オハイオ州ギャンビアのケニヨン大学より、〔1949 年〕10 月 22 日に開かれた創立 125 周年記念学位授与式で名誉学位を授与された。

佐々木博士は、日本における教育の第一人者であり、米国に滞在し、アメリカの教育システムを学んでいる。英国のキリスト教文学を学んで、東京帝国大学を卒業。博士は、日本で発行された英国の祈祷書に関する初の信頼すべき研究論稿『教会暦年の研究』を著した学者である。



Building at Tokyo school is barely saved from total destruction



Flames demolish upper story of building, seriously damage lower

Fire Again Strikes Japan's Church

FIRE has partially destroyed a building at St. Paul's Middle School, Tokyo, Japan. When the building was found in flames on March 25, fire alarms were immediately sent in, and firemen and equipment rushed to the scene. But it was too late to save the upper story of the wooden structure, which extends from the main brick section of the school. The lower floor was also damaged, apparently beyond repair, since its supports were seriously weakened.

Fortunately, the fire occurred on the day after graduation at St. Paul's. Neither faculty nor students were present, and no one was injured. The origin of the fire has not yet been determined.

This building was erected in 1940, at a cost of ten thousand dollars. Insurance of about one-third of the building's cost was carried. Though it is hoped that most of this money will be collected, it still will be far below the cost of replacing the burned building.

In the meantime, St. Paul's faces a severe housing problem. The burned building has housed six classes, or about 360 students. All the other buildings are already badly overcrowded, and accommodating these boys was extremely difficult when classes were resumed early in April.

The temporary quarters of St. Luke's Hospital, Tokyo, have also suffered from fire recently (FORTH, February, page 22). But the damage was repaired and the section reopened in two and one-half months of hard work, while more than four hundred outpatients were cared for daily during that time.



OVERCROWDING at St. Paul's School, already serious problem, has grown worse because of fire, since ruined building formerly housed about 360 students. Fire started day after graduation, and students and faculty were not in residence. No one was injured

48　1950 年 5 月号　日本の教会にまたもや火事の災難。14 頁。

訳出　14 頁〔全文〕。

火災により、立教中学校の建物が一部損傷した。〔1950 年〕3 月 25 日、立教中学校の建物から出火。すぐに火災警報が鳴り、消防隊が消火器具を持って現場に急行。しかし、すでに火はまわっており、メインのレンガ造りの建物を拡張した木造校舎の上階部分の損壊を食い止めることはできなかった。木造校舎の 1 階部分も激しく損傷した。支えの部分がひどく脆くなっており、修復は困難であると思われる。

ただ、幸いなことに、火災が発生したのは同校卒業式の翌日であった。したがって学校には教師も生徒もいなかったため、負傷者はゼロであった。出火原因はまだ特定されていない。

この木造校舎は 1940 年に、10,000 ドルの費用をかけて建設された。建物には、建設費用の 3 分の 1 の保険がかけられている。今回の火災に関しては、ほぼ満額の保険金が支払われるものと思われるが、それでも焼失した建物を再建する費用には相当な金額が足りない。

加えて、立教は生徒の収容に関して深刻な問題を抱えることになった。焼失した建物には 6 教室あり、約 360 人の生徒が収容できた。他の校舎はすでに厳しい過密状態にあるため、4 月に新学期が始まると、立教で学ぶ少年たちを教室に収めるのが著しく困難になる。

一方、聖路加病院の仮設病棟も、最近火災の被害に遭った（本誌 2 月号 22 頁）。ただ、こちらは損壊部分の修復が進み、2 カ月半で再開した。その間も、病院では 400 人を超える外来患者の治療が行われていた。

注記：（写真解説の訳文）

・辛うじて全焼を免れた立教中学校の建物〔左上〕。

・1 階部分を激しく損傷し、上階を突き破って燃えさかる炎〔右上〕。

・過密状態の立教中学校。すでに深刻な問題を抱えていた同校が、火災で約 360 人の生徒を収容できる建物を失い、事態をさらに深刻化させることとなった。ただ、出火は卒業式の翌日であったため、校舎内に教師や生徒はおらず、負傷者はいなかった〔右下〕。



ON recent tour, the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, visited Armed Forces in Japan, Korea, Okinawa. Above, he has service on Okinawa where the Rev. N. B. Godfrey and the Rev. W. C. Heffner, missionaries, serve.



SITE of church on Okinawa, marked by fourteen-foot cross, is dedicated. Nine were confirmed, including one who had waited forty years. Bishop visited leper colony where lay reader has served and another island where people begged for church.



CONFERENCE for chaplains is conducted by Bishop at Itazuke Air Base. This was one of five conferences and quiet days attended by nearly every non-Roman chaplain in area. Bishop visited all but two Episcopal chaplains, including Russell T. Rauscher, Robert M. Crane, John C. W. Linsley, Julian S. Ellenberg, Frederick H. Wielage, Chester L. Hults, Joseph W. Peoples, Jr., in Japan; Louis B. Sheen, Eric I. Eastman, Russell O. Kirsch, Alfred T. Johnston, James Edden in Korea; Lawrence M. Fenwick on Okinawa.

IN JAPAN, Bishop Kennedy visited St. Paul's University and Middle School (at right are schoolboys), St. Margaret's School, St. Luke's Hospital, and several other Church institutions. He made calls on commanding officers of all branches of Armed Forces, and had conference and dinner with General Matthew B. Ridgeway. He also visited many of the Church's leaders, including the Rt. Rev. Michael H. Yashiro, Presiding Bishop, and several Japanese bishops. During his five-week trip everyone was most helpful: Air Force put B-17 at his disposal, he was given clearance into Korea, Vice Admiral C. Turner Joy found him hotel room in Tokyo.



6

49　1951 年 10 月号 〔無題〕。6 頁。

訳出　6 頁〔写真下の解説の訳文〕。

訪日中のケネディー主教（注 1）が、立教大学および立教中学校（右の写真は立教の生徒）、立教高等女学校、聖路加病院をはじめとする聖公会関連施設を訪問された。主教は軍の全司令官を訪ねられ、マシュー・B・リッジウェイ大将と会談。夕食をともにされた。主教はまた、総裁主教（注 2）のミカエル八代斌助師をはじめ、日本人の主教など、数多くの聖公会指導者を訪ねられた。5 週間にわたる滞在中、周囲の人たちは皆、大変親切だったという。空軍からは移動手段としてB－17の提供を受け、韓国への着陸許可も与えられて、東京では、C・ターナー・ジョイ海軍中将が用意してくれたホテルに宿泊された。

（注 1）ホノルル伝道教区主教ハリー・S・ケネディー（Harry S. Kennedy）主教。

（注 2）主教会議長。



"Who's playing whom?" was Bishop Emrich's question as he battled this fish

I See the Church in a New Way

By the Rt. Rev.
RICHARD S. M. EMRICH

On the fifth anniversary of his consecration, the Diocese of Michigan presented its Bishop, the Rt. Rev. Richard S. M. Emrich, with a trip around the world. Abroad from August to October, 1951, the Emrichs visited Hawaii, the Philippines, and Japan. Here FORTH *is privileged to share with its readers some of the highlights from his log.*

AFTER a perfect flight we arrived in Honolulu. As we descended from the plane, we had eight or nine leis placed around each of our necks and were soundly kissed in good Hawaiian custom. It was a privilege next day to preach at St. Andrew's Cathedral, Honolulu, which broadcasts to all the islands and ships, and I begin to see the importance of our vital and growing Church here.

This is the crossroads of the Pacific, clearly revealed in the makeup of the cathedral congregation. I shook hands at the door with people from Ohio, South Carolina, Pennsylvania, England, and Canada.

There is no race problem in Hawaii. People live together here as God intended them to do, mixing everywhere in complete equality. At St. Christopher's, Kailua, the crucifer was Hawaiian, one flag bearer a Chinese, and the other a Caucasian. There were Hawaiians, Chinese, and Caucasians in the choir. The senior warden and his wife are Hawaiians. I see in this a promise of things to be. The purpose of history is a fellowship of all men in Christ under God the Father. There is much we can learn from "Old Hawaii."

Bishop Kennedy has an enormous

continued on next page



FRIENDLY smiles greeted Bishop and Mrs. Emrich in their travels via third class coach



CUSTOMS in Japan were confusing to Bishop; food even more so. Here, in kimono, he practises courteous greeting. He was impressed by vitality of Church in Pacific area.

I See the Church . . . . . continued

jurisdiction. It includes all the Hawaiian Islands, Wake Island (2,200 miles from here), Guam (3,700 miles from here), and Okinawa. In addition to this, he is the supervisor of all chaplains in the Pacific area. Since, he always travels by air and the mail service is rapid, he can reach the corners of his jurisdiction very quickly and maintain a close relationship with his men.

I am impressed by the work on these islands. It seems to me certain that in a short time it will be a self-supporting diocese. The encouraging facts are superb leadership of the Bishop, an excellent group of clergy, and a rapidly growing population. All the institutions, such as the Iolani School for Boys and the Priory School for Girls, are self-supporting.

We went on a fishing trip aboard the *Miss Honolulu* with . . . Captain Dawley. . . . We no sooner reached the western end of the island than a marlin swordfish struck my line. This was the beginning of a fifty-minute battle in which I wondered several times who was playing whom.

Captain Dawley, who hates to lose a fish, turned out to be a perfect Simon Legree. "Crank! No slack in the line! Wear him out!" he kept roaring at me. Sweat was pouring from every pore in my body and my right arm had little strength left, but that made no difference to Captain Dawley. If I paused for a minute, he would roar, "Wear him out! Don't let him rest!"

His better nature as a Churchman revealed itself once when he wiped me down with a towel and held a glass of cold water to my lips, but that display of human feeling was short lived. As the 224-pound fish neared the boat and he began to picture the probable newspaper publicity, he became a semi-human monster willing to shed every drop of blood in my veins.

I am now a member of the Marlin Club of Honolulu, and quiet reflection leads me to see that Dawley is a good fellow, knows his stuff, and should not have his communicant status questioned.

We drove to the Church of the Holy Nativity, Aina Haina. There is no church in the Diocese of Michigan which has had more rapid growth than Holy Nativity. Begun three years ago, it now has three hundred fifty children in the church school and a fine rectory and church. . . .

After a service at St. Clement's, Honolulu, we went down to a park where a Korean congregation was having a picnic after an outdoor service. From there we drove to the diocesan retreat center for a clergy conference. I lectured at the conference for five hours and enjoyed myself thoroughly with a fine group of men. The retreat center is a fine investment. It can be used the year around and sleeps about thirty people. It helps to insure a deep devotion and growth among the people.

There are seven Episcopal churches on Hawaii, largest of the islands, as well as an excellent new school begun two years ago. We visited three of the churches and the school. The Church of the Holy Apostles, Hilo, is in a growing community and soon should become a parish. It is made up of people of all races.

A Swing at Missionary Work

We met an energetic and able man, the Ven. Paul Savanack, Archdeacon of the Island of Hawaii and headmaster of the Hawaii Episcopal Academy, and the vicar of the Kamuela church. He left a large parish in Cleveland to come to the island because he felt that every man should have a good swing at frontier missionary work before he ends his days. . . .

I have begun to see in a new way how important it is that we stress more than we do the international, universal nature of the Church. One cannot visit the Hawaiian Islands without seeing this in a new way. . . . The Church is God's family in all the world, and we become concerned with missions as we learn to pray as the Prayer Book prays.

How often we do not pray with



IN KIYOSATO, Japan, Bishop takes part in dedication of library given by St. John's, Detroit, Mich. This rural center includes church, clinic, experimental farm, retreat house.



TRACTOR was one of variety of vehicles used by Bishop during his intensive tour

the Prayer Book! We do not *pray for the whole state of Christ's Church* or *all sorts and conditions of men*; we pray rather with only our own congregation in mind, or as white men. We do not see the world from God's point of view but from our point of view. I have begun to see that a converted man is one who gives up his own selfish isolation, identifies himself with all men, and prays with the whole Church. . . .

After arriving in the Philippines, we saw three of the Church's fine institutions in Manila: St. Stephen's School for Chinese Children with eight hundred pupils, a clean and happy school set in the midst of stinking slums; St. Luke's Hospital, which has superb equipment and excellent doctors and nurses; and St. Andrew's Theological Seminary, where thirty men are being prepared for the ministry. Excellent work is done here under the leadership of the Very Rev. Wayland S. Mandell.

While both St. Stephen's School and the hospital are excellent institutions, I consider the seminary and its development the central piece of strategy holding the most promise for the future. Not only are we training native clergy for our own Church, but we are offering theological training to priests and students of the Philippine Independent Church. . . .

Everywhere we saw the signs of the Battle of Manila. Even though a great deal of reconstruction has taken place, one still sees great burned-out buildings and half-submerged ships in the harbor. Our cathedral was completely destroyed, along with the Bishop's house, office, and seventy per cent of the Church's property. Thanks to the Reconstruction and Advance Fund, much rebuilding has been done. But the great scars of war remain.

We left by plane for Baguio, where the Episcopal Church does a considerable piece of work. . . . After writing for a few minutes, I saw that we were flying down a great gorge, a narrow valley with precipitous mountains rising on either side.

Land on Mountain Pasture

There was a mountain wall near the left wing of the plane, and it did not relieve me to see the same thing on the right. I peered carefully ahead, and was somewhat disturbed to see a solid mountain wall before us. Then the plane turned sharply to the right and, without descending, landed on what amounted to a mountain pasture! They say the take-off is easy because the edge of the field is a three thousand-foot precipice.

The Rev. Sydney Waddington of the Church of the Resurrection, Baguio, and Mrs. Arthur Richardson, wife of the headmaster of Brent School, met us. . . . That afternoon we drove to the Church of the Epiphany, where I was much moved by the service. The congregation was made up of the simplest farm people, a few of them barefoot. When the time came for a hymn, without any announcement or any organ, the people began to sing. And how they sang! . . .

I understand that of a Sunday morning seven hundred or more come from their poor homes across the fields to form a fervent group. This congregation will this year become self-supporting. I am not exaggerating a bit when I say that, with two or three exceptions, if any one of us were to pack a suitcase we would have more worldly goods in it than any of these people own altogether. . . .

At the Church of the Resurrection, Baguio, I was startled when the minister announced that Michigan carries on a considerable missionary work and that the offering was to be given to me to help a small church in Michigan!

After the service, remembering the bare feet of the people and the shacks in which they live and our (by comparison) enormous wealth, I remonstrated somewhat over the idea of taking thirty pesos back to Michigan. The clergyman said, "They are happy to do this and, furthermore, it is good for them."

The next day a combination typhoon and thunderstorm hit these mountains, and it rained as I have never seen it rain. . . . Planes were

continued on next page

I See the Church . . . . . continued

grounded and, since it was necessary for me to be in Manila for engagements, we boarded a broken-down bus and started down the Kennon Trail, a narrow road which winds down the mountain beside the Bued River. . . . In many places the road had been partially washed out and in other places rocks and dirt were washing across it. . . .

After travelling about twenty miles we came around a bend to discover the road completely blocked up by a landslide. Several men were attempting to smooth the dirt and rocks so the bus might climb over . . . but the full futility and danger of their attempt was revealed when they ran for cover to escape another great landslide.

Huk Story is Complex

We sat there on the narrow road . . . and wondered when a landslide would carry us all into the river or the river wash out the road. After the driver had stared moodily at the mess in the road for awhile, he turned the bus around to try the other road. It was difficult to turn; but we did and found the other road blocked also. . . . We spent another night in Baguio.

For several days we have been talking about the Huks, and it is a good time to share with you what I have learned at first hand about the communists in the Philippine Islands. . . . It is a complex story filled with pathos and tragedy.

There had been for many years a great need for land reform in the Philippine Islands and, before the war, Taruc became the leader of an agrarian reform movement. Some people who heard him speak in his earlier days were convinced of his sincerity and his idealism.

When an outsider sees the great poverty of the farmers, and learns of the system of practical peonage which has existed, it is difficult to avoid real sympathy with Taruc and the early Huks. They were protesting in the name of the poverty-stricken Philippine sharecroppers, whose condition must be seen to be believed.

The next step in the development occurred during World War II and the Japanese occupation when many bands of Huk guerrillas harassed the Japanese conquerors. Formed into roaming bands and, in the later years of the war, armed with American weapons, they learned to raid and rob against the law. Under such conditions it is easy to see how some of the Huks became and remained outlaw bands.

At the close of the war they refused to relinquish their weapons; and when they came to believe that the government would not enforce agrarian reforms which had been made law, and some of their elected representatives were refused seats in the government, they began active, armed resistance. There is now a reward of fifty thousand dollars for Taruc, dead or alive.

For a time many of the people were somewhat sympathetic with the Huks, but of late there has been a distinct change in public opinion. The reasons are three:

The Huks have perpetrated senseless and stupid atrocities. . . .

The people of the Philippines are convinced that the government is sincerely attempting reasonable reforms. There is a court to which abuses in the farm law may be appealed, and on the island of Mindanao free farm land is being given to the Huks who are willing to lay down their arms and come over. This is a wise policy when one stops to remember that some simple people have been misled by the Huk leaders and are looking for a way out.

The government policy in dealing with them seems to me enlightened. They are treated with leniency and understanding if they come over, but with great firmness if they resist. This policy, plus the large rewards offered for the three chief leaders, has weakened the Huk position considerably and the American naval attaché informed me that they are no longer a military threat.

While at the beginning they may have been legitimate advocates of agrarian reform, it is clear to everyone now that the Huk movement has become communistic, directed from a higher source. It is stated that some of the leaders are Russian-trained and that communist literature has often been found by raiding government troops. In brief, the whole picture fits into a pattern which all of us have read about in other countries.

LET US PRAY

Prayers for Lent

O LORD Jesus, who dost stand at the door and knock, grant that we may hear thy voice and open the door and know the joy of fellowship with thee.

O LORD Christ, whose words are eternal life, grant that we may stray no more from thee. Heal our broken purposes and restore our wasted lives, that we may live in thy life and in thy strength may find ourselves victors.

O GOD, whose grace is sufficient for us, grant that in our weakness thy strength may be made perfect; through Jesus Christ our Lord. *Amen.*

For the Church in the Hawaiian Islands

O HEAVENLY Father, we beseech thee to bless the work of thy Church among the children of many races in the Hawaiian Islands. Give to the Bishop and his helpers wisdom, zeal, and patience. Awaken the hearts of all its members to a living and steadfast coöperation in the work. Pour out upon them thy Spirit, and strengthen their efforts to bring the peoples within their reach to the knowledge and acceptance of thy Son Jesus Christ our Lord. *Amen.*

Everyone is now convinced that the major threat has passed and that the days of the Huks are numbered. Their position is becoming untenable, and it is rumored that two of the leaders are seriously ill. One should not forget, however, that a small group of disciplined men have taken over other countries.

Perhaps the greatest lesson for us in all this is the clear fact that communism feeds like an ugly swarm of flies upon the sores of social injustice. We fight communism best by social concern of our own as well as by direct methods of attack. . . .

Through the courtesy of Bishop Binsted I was the guest of honor at a luncheon attended by eight bishops and three laymen of the Philippine Independent Church. I was much impressed by their eagerness, friendliness, and character. The Presiding Bishop of their Church, Bishop de los Reyes, who sat on my right, is an unusually fine person, talented and gracious.

In the evening we were the guests of honor at a banquet given by the vestry of St. Stephen's Chinese Church, a strong self-supporting parish. . . . I learned that during the Japanese occupation, when funds from America were not available, this group of Chinese supported by loans and gifts the entire work of the Church in the Philippines. . . .

From Manila we went to Japan by way of Okinawa where I had a happy meeting with the Rev. William Heffner, an able young missionary doing a pioneer piece of work.

House of Bishops Greets Us

Arriving in Tokyo at 2:00 a.m., to our great surprise we were greeted by the entire House of Bishops. We were the guests of Paul Rusch, who treated us during our stay with every conceivable kindness and courtesy.

Following breakfast we were taken on a tour of the Church in Tokyo and saw the terrible destruction of the war. While some of the churches are being rebuilt, the need is still sad and desperate.

September 9 we arose to discover that the Japanese Peace Treaty had been signed. The news was, of course, covered completely in the papers and the leading speeches in San Francisco were broadcast and rebroadcast. But apart from that it was a completely ordinary day.

Almost no Japanese flags flew for the occasion, and there were no celebrations. I was told that word had been passed down through the entire nation that it was a day for humility and sober resolve. The quietness of the day is further explained by my impression gained from several sources that the United States is very popular in Japan. There is no feeling that the heavy hand of an occupying army will now be removed, but rather that, having been helped in an amazing way by the Americans, the Japanese people must now stand on their own feet.

Japan Admires United States

Perhaps it is too much to say that they have an affection for the United States; but it is certainly true that they admire our country and are grateful. They expected cruelty from a conquering army and there was no cruelty. Instead, they received just laws, friendship, and economic aid and counsel. It is surely as just and kindly a treatment of a prostrate enemy as history records.

After dinner that day we boarded a third class train full of poor farmers for a ninety-minute ride to Oyama. Among all these people on a great day in their nation's history there was not the slightest sign of a national resurgence of the wrong kind, but only friendly smiles and a natural curiosity regarding us. This was a day of national rebirth and we were the only Americans on a train filled with a thousand simple Japanese people.

At Oyama we were met by Nellie McKim and proceeded with her by jeep to the village of Shimodate where to our amazement we were welcomed by three hundred children and adults waving American and Japanese flags. A large banner saying, "Welcome Bishop and Mrs. Emrich to Shimodate" was carried down the small street to the parish hall and kindergarten where a reception was held. . . .

A fine young Japanese boy spoke with power on God's family in all the world and expressed deep gratitude for the treaty signed in San Francisco. I am growing in my admiration of the Japanese people.

With Bishop Murao as interpreter and guide, I made a five-day, exhausting tour of the Church in northern Japan. We travelled sixty-six hours on railroads, eight hours on a boat, and in between speeches, we roared, at great speeds for Japan, from place to place in rattling cars. When I returned to Tokyo, I had not been to bed for three days.

On the first lap of the journey we were driven at breakneck speed over narrow, rough gravel roads to within ten miles of the railroad station at Ukonomiya, where the car broke down. . . . In good American style, because it was essential that we catch the train, I stood beside the road and wiggled my thumb, bringing about another interesting incident in an already eventful trip. My thumb stopped a car containing officials from the Siam embassy. Bishop Murao and I proceeded in style to the station while I gave him a brief discourse on the exact manner of holding your thumb while hitching a ride.

We travelled north to Sendai, and looking at the country helped me in my thoughts about Japan. While this nation has accepted Western ideas more than any other Oriental country and is still open and eager for Western thought, it remains, in common with all Oriental countries, largely an agrarian culture. One passes mile upon mile of rice fields and small farms with simple villages which have changed little over the centuries.

Little Energy for Politics

Here the people live at a bare subsistence level and their time is consumed by the hard work of eking out a bare existence. This effort leaves them little time or energy for what we would call political thought. It is a kind of inert mass; and centuries of feudal tradition disposes them to accept the dominance of a small ruling class. It is a passive and stable impression compared with the active, experimental, creative impression of our own land.

I think the best way for me to give my impressions of Japan is to write down a stream of consciousness series of impressions. . . . A pleasant, polite, hard-working people who enjoy

continued on page 30

I See the Church

continued from page 15

greatly the little things of life. Happy, loved, clean, and completely adorable children. Formality, dignity, and reserve combined with friendliness. Eating cross-legged at low table next to floor. Wooden sandals, kimonos, and kobis; but eighty per cent of the people wear Western clothes. . . .

Incredible driving of taxi drivers through narrow streets. . . . One has impression of waves of pedestrians breaking off the bow of the car like spray off a ship.

Honesty and stability of the people, who know the meaning of hard work. Mountainous character of the Japanese islands. Amazing recovery from war explained by fact that the light construction of their houses, while easily destroyed by fire, also can be quickly replaced. In hotels they provide kimonos in which you shuffle to bath only to discover that they do not provide soap or towels.

Bishop Murao and I returned to Tokyo after spending two nights sitting up on the train. After bathing and resting at Paul Rusch's house, we all started for Kiyosato to dedicate the library given to the Church's rural center by St. John's Parish, Detroit.

One of the great problems of Japan is overpopulation and her present inability to raise enough food to support the population. Paul Rusch believes that with modern methods of farming there are crops which can be raised on the mountain slopes and that, as in Switzerland, cattle can be raised.

In the name of the Church, then, a church, clinic, experimental farm, and retreat center have been established at Kiyosato; and to this pro-

continued on next page

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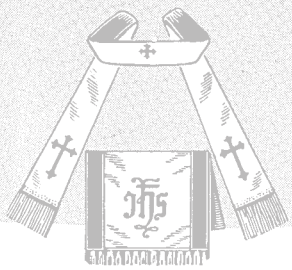
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ject St. John's, Detroit, on its ninetieth birthday contributed a library on the ninetieth birthday of the Church in Japan.

The success of the whole project seems to me obvious. There is already a self-supporting parish church, one of the most rapidly growing in Japan. There is a clinic to which medically neglected people come from many towns. And there is the larger house with its cottages where the clergy from three dioceses were meeting for a retreat just as we left Japan. The governor of the prefecture and a representative of the town council spoke about the new life that had come to the area through the whole project.

We rode the train . . . to . . . Hiroshima, where we were met at the station by Bishop Yashiro, clergy, laity, and eight little girls in bright kimonos carrying American and Japanese flags. As representatives of kindergartens of the Church, the little girls presented us with four bouquets. It was a moving reception in the first city of the world ever to feel the hell of the atom bomb. After briefly visiting the kindergartens and a newly constructed church, we were received at the city hall by the mayor and the president of the city council. . . .

Hiroshima has been set aside as a city dedicated to peace. While the greater part of the city has been rebuilt in an amazing manner, the wreckage of a large building at the very center of the blast has been left untouched, and a simple monument to peace placed in front of it. I continue to be amazed and impressed beyond words by the forgiving, understanding, and friendly spirit of the Japanese people. They're a noble people who were sold down the river by an immoral and stupid military group.

Mr. Asita, whose wife and children had been killed by the bomb, presented Bea with a lovely kimono. I do not know whether I was moved more by that, or by the snapshots of Bishop Yashiro with his shirt off, rebuilding churches.

I preached at the ordination to the priesthood of the Rev. William D. Eddy in Christ Church Cathedral, Osaka. . . . It was a fine and happy service conducted entirely in Jap-

continued on page 32


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I See the Church

continued from page 31

anese, with Eddy answering the questions of the bishop in Japanese.

The Dioceses of Osaka and Kyoto have vitality and seem to be growing. One has the impression that after the numbness and despair caused by the suffering during the war, the nation and Church now are regaining strength and vision. The numbers of people I have addressed are considerable and the good will spread by our visit is evident.

Shut off from the Western world by years of war, and now by considerable distance, it is a rare thing for an English or American Bishop to visit the Japanese Church. Since we all gain strength by the knowledge of our membership in the great body of the Anglican Communion, it has, I think, been heartening to them for me to bring warm greetings in Christ from Michigan, Hawaii, and the Philippines.

I preached at the service marking the tenth anniversary of the consecration of Bishop Sasaki to the episcopate. A peculiar experience which I dare say few clergy have had is being in the pulpit with another man. I expected that my interpreter, Bishop Murao, would stand beside the pulpit. Not at all! Both of us climbed right in together. . . . It was a tight squeeze.

I gave a paragraph in English. Then Bishop Murao pushed forward, shoving me a bit to the side, and let them have the Japanese. Then I shoved him aside . . . and went at the English again. Strong gestures would have made the affair a little rough. . . .

I visited . . . St. Paul's University, Tokyo, . . . the intellectual center of the Episcopal Church in Japan. It has at present four thousand students, and ninety-five per cent of all our Japanese clergy are graduates of it. I addressed close to a thousand students in the largest assembly hall. I was impressed by the fine student body.

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50　1952年2月号　教会の新しい方向性。著：リチャード・S・M・エムリッチ師。
　　11-15, 30-32頁。
　　訳出　32頁下。

―略―

訪問したのは……東京の立教大学……日本における米国聖公会の学問的中心です。この大学には現時点で4,000人の学生がおり、日本人聖職者の95パーセントがここの卒業生です。私は大きな講堂で1,000人近い学生に話をし、立派な学生たちに感動しました。



Arthur H. Peacock
Chicago to Brazil



The Rev. Glen W. Wilcox
Minnesota to Alaska



The Rev. W. C. Buck
Louisiana to Dom. Rep.



Thomas H. Kaasa, Jr.
Olympia to Japan



The Rev. W. W. Hannum
Pennsylvania to Alaska

and obtained his Ph.D. in Biblical studies. He next taught at Emory University in Georgia. During his two years there he became interested in the Episcopal Church through his associations with local Churchmen and the rector of Holy Trinity, Decatur, Ga. He delved into the writings of Anglican scholars and in 1950 was confirmed. That same year he married Martha E. Stowell and returned to the University of Chicago to do research on a New Testament project. He became a special student at Seabury-Western Theological Seminary, Evanston, Ill. Ordained to the diaconate in June, this twenty-nine-year-old clergyman is now working with a Japanese congregation on the West Coast before returning to the land of his birth.

Thomas Kaasa, who goes to Japan in August, is another of the new missionaries who does not have to study the language; he already is a fluent linguist, having been an interpreter and translator in the U. S. Marine Corps during World War II and part of the Korean conflict. At thirty-two he has a background in Latin, German, Spanish, French, Chinese, Mongolian, Korean, and Japanese. A communicant of St. Clement's, Seattle, Oregon, he will teach English at St. Paul's, Tokyo.

Twenty-four-year-old Alice Sano is going to teach music at Shoin Junior College in Kobe. A Nisei, born in Los Angeles, she has studied and taught music for a good part of her young life. A communicant of St. Andrew's, Ann Arbor, Mich., Miss Sano taught at St. Mary's School, Springfield, S. D., and graduated from the University of Michigan School of Music in 1950.

The belief that "our Church will become stronger at home as it witnesses to its beliefs abroad," is one reason why the Rev. Donald E. Bitsberger chose to be a missionary to Japan. A communicant of St. John's, Ashfield, Mass., he is a 1953 graduate of Episcopal Theological School and won his bachelor's degree from Yale. Both he and his wife, the former Eva S. Friedman, are converts to the Episcopal Church.

The Rev. Wayne B. Williamson, Jr., with his wife and two young sons only recently returned from Oxford, England. A communicant of Grace, Los Angeles, he took most of his theological training at the Church Divinity School of the Pacific, Berkeley, Calif. Here is another man who worked at a variety of jobs before he received a call to the ministry. Prior to the war he was a federal patrolman along the California-Mexico border. A naval radar specialist during World War II, he also worked as a cable tester and a tool design draftsman. He will study Japanese in California before going to Japan.

Going still further west to the Philippines are the Rev. Maurice Martin Garrison and the Rev. and Mrs. Richard R. Over. A tutor at the General Theological Seminary for the past year, Mr. Garrison already has arrived in Manila where he will teach at St. Andrew's Theological Seminary. When a young man he thought of being a doctor and under the auspices of the Army took part of his pre-medical training. He got a B.S. from the University of Minnesota School of Medicine in 1946 and the following year won his B.A. *cum laude* from the school of liberal arts. After teaching for two years he entered General from which he received his S.T.B. in 1952.

continued on page 30

Elias W. Saleeby
Long Island to Liberia



The Rev. H. S. Finkenstaedt
New York to Honolulu



Melvin Kenny
New York to Liberia



The Rev. and Mrs. Wayne B. Williamson and children
Los Angeles to Japan



51　1953 年 7-8 月号 〔新任宣教師〕。6 頁。

訳出　6 頁左下・中央上。

―略―

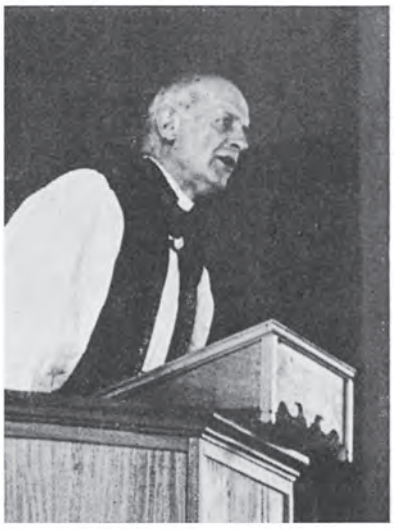
〔1953 年〕8 月に日本に向かう予定のトーマス・カーサ（注 1）は、新しい宣教師の 1 人である。第二次世界大戦中はもとより、朝鮮戦争でも一時、米海兵隊の通訳・翻訳を務めていたほど語学が堪能であるため、日本語を学ぶ必要がない。32 歳にして、ラテン語、ドイツ語、スペイン語、フランス語、中国語、モンゴル語、韓国語、日本語に通じている。オレゴン州シアトル〔ママ〕のセントクレメント教会の受聖餐者である彼は、東京の立教大学で英語を教えることになっている。

（注 1）トーマス・H・カーサ・ジュニア（Thomas H. Kaasa, Jr.）。



CHOPSTICKS are mastered by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, and Mrs. Sherrill during fortnight in Japan on recent Pacific tour. They are shown dining with the Rt. Rev. Michael H. Yashiro (center), Presiding Bishop of the *Nippon Sei Ko Kwai*, the Holy Catholic Church in Japan.

Presiding Bishop Records Impressions of Far East



ONE Sunday found the Presiding Bishop at Church of the Holy Trinity, Manila. He preached four times during six-day stay in Philippines and often spoke informally.

Ten days after returning from his five weeks' visitation of the Church in the Pacific (FORTH, *November, page 17*), *the Presiding Bishop reported to the National Council at its regular autumn session.* FORTH *is pleased to share with its readers this report, somewhat abridged.*

•

IT was a great privilege to be able to meet with many of the leaders not only of the Church, but of the State: generals, ambassadors, and others, and out of this visit I think it has been possible at least to gain very strong impressions as to the position of the Church and particularly the situation which confronts the Anglican Communion and our own Church in the Far East.

Our first stop was in Fairbanks, Alaska, and from there we went to Anchorage to attend the dedication of All Saints' Church. The Rt. Rev. William J. Gordon, Jr., Missionary Bishop of Alaska, stated in his address at the dedication that they never would have had the courage of building this church, which is worth at least a quarter of a million dollars without the loans from the National Council (FORTH, November, page 17).

All that we have seen of Bishop Gordon's work through the motion picture, *Light of the North*, I am convinced is true.

We then moved on to Japan.

First of all, I think I might express some view on the general situation in the Far East. You are impressed by the general tragedy of war.

General Clark and General Ridgeway were anxious for me to fly to Korea, even though I could be there only one Sunday. As we flew from Pusan to Seoul, one could see the evidences of a badly devastated country. The same thing is true of Okinawa. Practically everything on the island was destroyed at the time of the invasion.

continued on next page



CROSS-SECTION of Manila meets Sherrills. Receiving are (left to right above) the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines, Bishop Sherrill, Mrs. Binsted, Mrs. Sherrill, and the Rt. Rev. Lyman C. Ogilby, Suffragan.



LUNCHEON is given for Sherrills by staff of St. Luke's Hospital, Manila. Bishop Binsted introduces Dr. Jose Fores, medical director, to Presiding Bishop (above).



STRUCTURE of new chapel for leper colony at Airau-en, Okinawa, shown to Presiding Bishop by the Rev. Norman B. Godfrey, is evidence that Church is reaching out on Okinawa from Naha

But in reality it is not the physical loss that is so painful as the consciousness of the loss in families, the number of orphans: orphans of families, and orphans of American fathers who have gone home. The war is only eight years away, and one feels the tremendous shock still upon all these people, and, of course, in Seoul it is actually still going on. In all our dealings with the Far East, we are dealing with a people who are still suffering from a tremendous war fatigue.

The next thing you are impressed by is the tremendous number of people, thousands of people. . . . Tokyo, which is a city of approximately seven million inhabitants, is jammed with people. In this tremendous crowding of people one must realize that there lies one of the serious problems. . . .

Thousands and millions of people in Japan are trying to earn a livelihood or supply food under the most limited conditions of land, using terraces in every available place. Just as we must bear in mind that the peoples of the Far East are torn by war, this tremendous crowdedness must be taken into consideration as we work toward the building of an adequate peace.

In every instance they are an extremely friendly people. I lost my heart to the children everywhere, the most attractive, the most responsive, and somewhat to my surprise, all filled with good humor and enthusiasm.

You cannot get ahead of the Jap-



OKINAWANS are confirmed by Presiding Bishop at Church of St. Peter and St. Paul, Naha. Three Okinawans attended first service in 1951. Congregation grew to a thousand in a year.

anese on giving presents. They will out-do you. I can speak equally so of the Okinawans. The same thing was true in Korea. And above everything else when one goes to Korea and sees our own troops there, officers and men, one is impressed by what we know of the generosity of young American manhood and womanhood at its best.

There is a decided friendly atmosphere all through the Far East. One must not underestimate it. One must not overestimate it. But I came to feel that there are great resources of good will and understanding and of great-heartedness. If only we can get down to the people of all kinds and conditions, it is there. . . . My trip made me tremendously encouraged, because people are people no matter where you find them all over the world.

There is a popular idea in some quarters that we are forcing Christianity upon people who already have a satisfactory religion. I think that statement which is so popular is absolutely false. Whatever may be said of the old religions of other days, I am confident that their spiritual force and power have gone. At the best level of the fine and cultured Japanese, there is a longing, I think, for something more; their religion, so far as Shintoism is concerned, is a matter of national custom. But there is, beyond any question, a great void and, whenever there is a void, seven spirits more evil are very apt to move in.

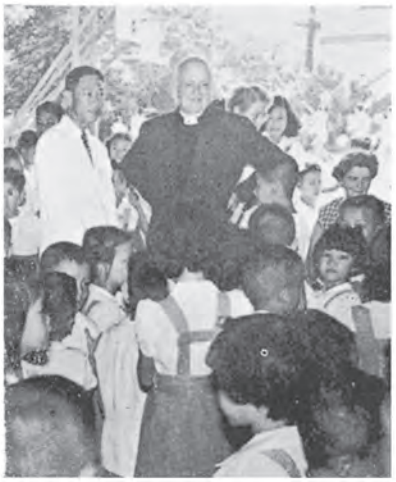
We talk a great deal about filling this void by importing the practice of democracy, and I hope I need not say that I believe in democracy, but I am sure that we are doing wrong if we think we can introduce democracy without introducing the spiritual basis of democracy which is the Christian religion. Just getting people to vote without any spiritual basis for that vote, seems to me a great delusion.

Certainly in Japan old barriers are being broken down. The American ambassador kindly arranged for us to have an audience with the Emperor and Empress. . . . This would have been unthinkable before the war. There is an entirely different situation in Japan today. Old ways and old customs have been swept away.

So far as our Church is concerned, we have great institutions there. St. Paul's University has five thousand students. I met with the officers, the trustees, and with the dean of St. Paul's, who has just returned from a survey of colleges in the United States and England. From a religious viewpoint, I think it is very remarkable to consider that ten per cent who enter St. Paul's are Christians, but at graduation forty-five per cent are Christians.

St. Margaret's School in Tokyo is one of the best girls' schools I have visited anywhere . . . and the same is true of St. Agnes' in Kyoto.

St. Luke's Hospital in Tokyo is *the* great hospital in the Far East. . . . There is a very unique chapel there where the wards come out into the chapel on balconies, so that patients can go to chapel by being wheeled right out onto the balconies.



KINDERGARTEN and primary children surround the Sherrills during recess at St. Stephen's Chinese School, Manila

One Sunday I preached there. It was the day that General Dean came to the service, the first that he had been able to attend in three years. It was a very moving experience, and must have been so for General Dean.

On the parochial level, again, we are dealing with a postwar situation. I think our Church in Japan is going through its transition period. In 1940 all our missionaries were ordered to leave Japan. For the first time their bishops took over control of the Church in Japan. Now we are back and many of the older missionaries are too old to return or have posts elsewhere.

continued on next page



DURING visit in Okinawa, Presiding Bishop commissioned the Rev. William C. Heffner to head Church of St. Peter and St. Paul. The Rev. Norman B. Godfrey, formerly in charge, looks on.



ADDRESSING more than four hundred lepers at Airau-en, Okinawa, Bishop Sherrill is aided by interpreter (right). At rear are military personnel and other guests.

Presiding Bishop . . . . . continued

We have sent out a very remarkable group of young men and women. I don't know of a finer group of young men and women in our Church anywhere. Yet they have only been there since the war. Many of them are learning a difficult language, but they are not ready as yet to exert their full influence. The result is that the Japanese Church does not have strong leadership in every particular.

They have not sufficient clergy to minister to their parishes, and it is on the parochial level that they need more clergy. They need more of the spirit of evangelism. They need desperately a program of recruiting for the ministry. They ought to have a laymen's movement of strength and power. It is not going to be achieved within a few months or within a few years.

Some of the churches which were destroyed, even in Tokyo, have not been rebuilt at all. But on the other hand, when you go into one of these Japanese congregations it is to have a deeply moving experience. You find a very sincerely devoted group of Christian men and women and boys and girls.

I went to our student center at Sapporo and dedicated it. A group of Japanese came there, and as we stood on the lot, the first thing they did was to sing, without any hymnal, *Jesus shall reign where'er the sun.* Whenever I hear that hymn again I shall be thinking of these people.

One had the feeling that it was very real to those people because there did not seem to be enough advantage to belonging to the Church in that locality to make a personal motive possible. It was a consciousness that God was there when two or three people were gathered together in His name.

I do not feel that there is any hostility to Christianity in Japan. The Emperor said he was very appreciative of what the Church had done in Japan.

I think that what we must send to them is money to help give some of the tools which the Christian community needs. After all it's very hard to do very much without adequate tools. By tools I mean some adequate church buildings and adequate parish houses. And I think we should send them some of the best of our missionaries, not that they might govern the Church in Japan, but so that they might give them certain experiences that we have had.

The one thing we must not do is to expect the Japanese Church to be an American Church. It would be unwise; impossible. It must be a Japanese Church, governed by Japanese bishops, and clergy, and lay people. They must make their contribution to the total picture of Christ who is above every nation, above the West, above the East, who came to draw all men unto Him. They need encouragement along the lines of feeling that it is a Japanese Church and that we look for a Far Eastern interpretation of what Christ means to them and then through them a more total picture of what Christianity is to all people. . . .

From Japan we went to Okinawa. The work here has been a very thrilling adventure for the Rev. Norman B. Godfrey and the Rev. William C. Heffner, the latter a young graduate of the Virginia Seminary, who went into an entirely new place to start a new mission. One of the places that they have ministered to so successfully is a leper colony of nine hundred people. . . . They say that victims of leprosy seldom lose hope. I wish you could have heard them sing *The Church's one foundation.* Even the smallest children joined in the words of that hymn. It shook the rafters, if a hut has rafters.

I presented a cross to the lay reader who carried on the work after the Japanese had left. And when we had finished this, the old man stood and made his very dignified response, through an interpreter, of what Christianity and the Church had meant to him and to these people. . . .

I visited an Okinawan parish house and confirmed twenty in that little hut. There again there was the feeling that without any thought of social benefit the people had been touched by the Gospel.

We next visited the Philippines. The great work up to now in the Philippines has been in the Mountain Provinces. We did not have a chance to go there, but the mountain clergy came down to Manila for several days, and I think they are a splendid group. All this development of native ministry has been since the Rt. Rev. Norman S. Binsted became bishop.

The National Council has made appropriations for a new St. Andrew's Theological Seminary, and I went there. It is a splendid building of concrete, termiteproof, and it will stand for a long while. I talked in the chapel, and we stayed for supper with the seminary students. It was most encouraging.

continued on page 31



PRESIDING BISHOP visits faculty of St. Andrew's Theological Seminary, Manila. Left to right are the Rev. Roland Foster, the Rev. Conrad W. Myrick, the Rev. H. Ellsworth Chandlee, the Very Rev. Wayland S. Mandell (dean), Bishop Sherrill, the Rev. Maurice A. Garrison, the Rev. H. Floyd Freeston. New building was dedicated Nov. 30.

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Presiding Bishop

continued from page 12

As many know, in my judgment, St. Luke's Hospital in Manila must either be closed or moved to a new location. It has a wonderful record of service. It has a remarkable staff, and the equipment is perfectly kept, but it is a fire trap and the canal backs up when the tide comes and floods the basement.

I hope very much that if our appeal this fall for St. Luke's Hospital is successful, it may be moved. With the help of the sale of the bishop's residence, we may be able to build a very strong unit of hospital, church, seminary, bishop's house, and office on the marvelous location which we have on the outskirts of Manila.

There is a growing friendship between our Church and the Philippine Independent Church. They have between one and a half and two million members, which is as many members of the Church as we have in our Church in the United States. Their theological students are being educated in our seminary. We have given them our Orders. There is the closest relationship between these Churches and I believe that this can be of very great and real significance to the Anglican Church of the future, certainly in the Far East, if not throughout the world.

Then we went to the Hawaiian Islands. I think if you go simply to Honolulu, you wonder why it is necessary to give any missionary sup-

continued on next page

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Presiding Bishop

continued from page 31

port to the Hawaiian Islands. It is only as you get out into the other islands and see little missions ministering to the Japanese and Filipino workers in pineapple and cane fields, that you realize this is a very real missionary enterprise. Honolulu is growing and I am hopeful that, by taking advantage of the growth in population, the missionary district soon may attain self-support and become a diocese.

Iolani School is well known. It has moved to a new location and there are nine hundred boys in the school. I talked to them all in the gymnasium. The gymnasium was filled with people of all races. This is the remarkable thing in Honolulu. People of every race seem to work and play and worship together. In a very real sense there is the cross-section of the world to be found in this racial situation in Hawaii, and no one can help but be proud of the ministry that our Church is rendering.

I came home with a very sincere admiration for the men and women who have gone out to these places as missionaries. I don't dare name anyone because if I name anyone I would have to name the whole list.

I came home tremendously proud and deeply moved and grateful for what these people are doing, many of them in such difficult and far-away places. And I long to have the Church realize that they are giving their lives; we are giving our resources to make it possible for them to carry on their work. If we only realize the difference between finances and life and realize that they are giving their lives, this Church would be much more deeply stirred than it is today.

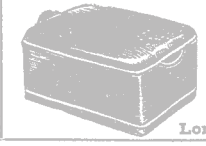
I came back with, if possible, an even deeper conviction of the necessity of the world-wide mission of the Church. Let no parish, or community, or diocese, or nation think it can be Christian, or remain true to its Christianity, if it is only interested in itself. Christ came because God so loved the world that he gave.

●

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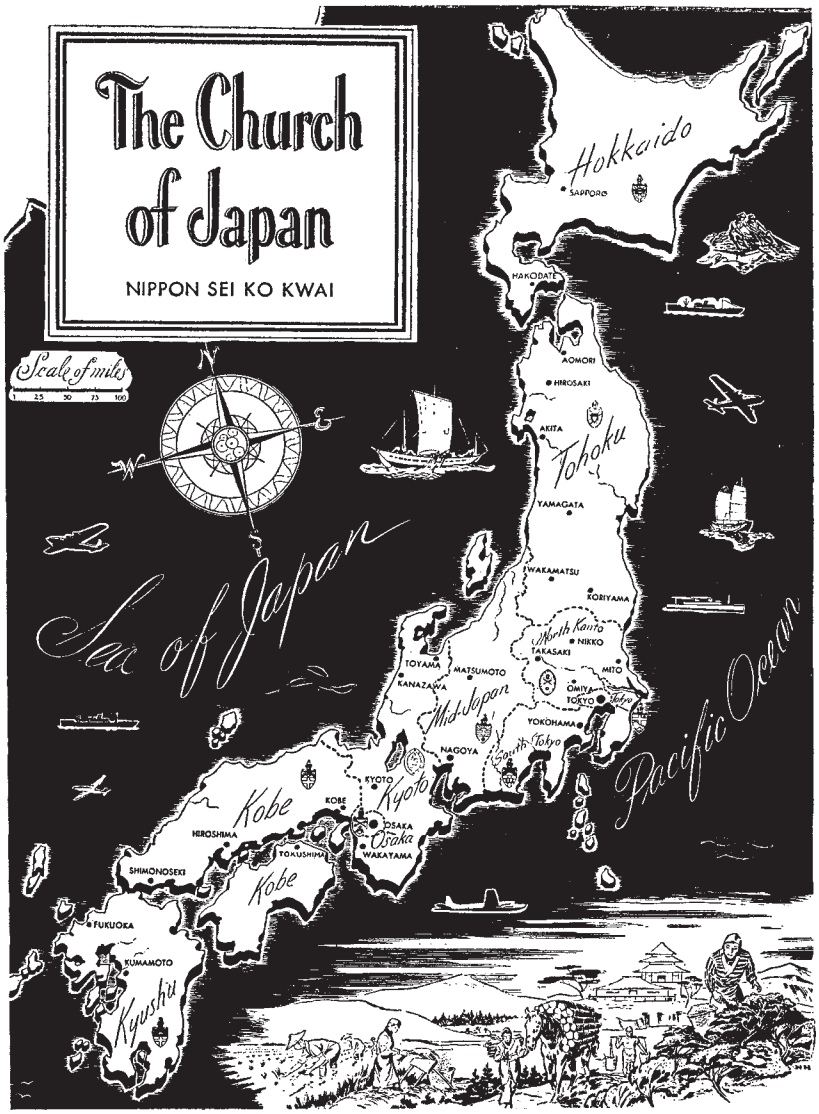

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52　1953 年 12 月号　総裁主教、極東に対する印象を語る。9-12, 31-32 頁。
訳出　11 頁中央。

―略―

私たちの教会に関するかぎり、そこには大変立派な施設が揃っています。立教大学では 5,000 人の学生が学んでおり、役員や理事の方々にもお会いして、総長にも面会を果たしてきました。総長はつい先日、米国および英国での大学視察から帰国されたばかりです。信仰の点で見ると、立教大学では、入学時に全体のわずか 10 パーセントでしかなかったキリスト教徒が、卒業時には 45 パーセントになっており、私は大変感銘を受けています。



THIS IS



ALTAR and dossal are at St. Agnes' School, Kyoto, which will be aided by *Builders for Christ*



Lindner from Devaney

THEY seek a faith. Church has opportunity among rice farmers as well as city dwellers.



GIRLS at St. Margaret's School, Tokyo, talk things over at recess. *Builders for Christ* will help maintain excellence of church educational institutions.

JAPAN

Where is Japan?

● Japan stretches north and south within almost the same latitudes as the United States. Climate varies accordingly. By sea Tokyo is more than 5,000 miles west of San Francisco. By air the distance between Tokyo and Moscow is roughly two-thirds the distance between Tokyo and New York.

The four main islands and hundreds of small ones, considered part of the continent of Asia, once were attached to the mainland. Total area is less than California, yet the population, 84,300,000, is almost half the population of the United States.

How was Christianity brought to Japan?

● In 1549, only five years after the first Europeans landed in Japan, Francis Xavier, a Jesuit priest, arrived in Kagoshima. His welcome did not signify interest in Christianity, rather a Japanese hope for Portuguese trade. Francis Xavier, together with other Spanish and Portuguese priests, succeeded in converting some 150,000 people, including a few feudal lords.

The early tolerance gave way, however, to persecution at the beginning of the seventeenth century. Fearing European imperialism, Japan issued a series of edicts exiling Christian priests and outlawing trade with all but the Dutch, who were confined to a single harbor. Japanese contact with the outside world, including the study of foreign books, was forbidden. Not until after Admiral Perry was received peacefully and the era of seclusion ended, could missionaries re-enter Japan.

The treaty of July, 1858, provided that American citizens could reside in certain ports but, although they were given the right to worship as they pleased, evangelical activities were considerably curtailed. When the government removed its restrictions against Christianity in 1873, there followed a long period of active evangelism by all Churches, including the Anglican Communion. Once again, during World War II, the work of the missionaries was interrupted.

What other religions are in Japan?

● Shinto (The Way of the Gods) and Buddhism are the traditional religions.

Japan's prehistory is obscured by Shinto legends describing a pantheon of gods who were the supposed creators of the Land of the Rising Sun and the ancestors of the emperors who thus were considered divine. Because of its affinity with the history of Japan, it is only natural that Shinto became the religion of the State.



CONFIRMANDS at Church of the Transfiguration, Nikko, pose with the Rt. Rev. John Naohiko Okubo, Bishop of North Kwanto

Buddhism came to Japan from China in 552 and during the succeeding centuries was successfully incorporated into Japanese life, so much so that the same people practiced both Shinto and Buddhism, the first being concerned with prosperity and health, the second with the soul and the afterlife.

Also introduced from China were the ethics of Confucius, which, while not specifically a religion, helped shape the Japanese way of life.

Today Japan has no State religion and all faiths are tolerated. Less than one half of one per cent of the population is Christian. There are

continued on next page



PRESIDING BISHOP of *Sei Ko Kwai*, the Rt. Rev. Michael H. Yashiro, views the site of the Christian Rural Center at Tarumi, near Kobe



STUDENT NURSES attend capping ceremony at St. Barnabas' Hospital, Osaka. St. Luke's International Medical Center, Tokyo, is world famous

This is Japan . . . . . continued



Henle from Monkmeyer

A THOUSAND characters must be learned before school-girls can read or write



Patterson from Monkmeyer

FISHERMEN dry and repair nets for one of Japan's principal industries. Mountainous and beautiful coastline is so deeply indented it measures 17,150 miles. Inland streams provide power.

thirteen Shinto sects, twelve Buddhist sects, and a small percentage of Moslems.

***What is the* Sei Ko Kwai?**

● The *Sei Ko Kwai,* the Holy Catholic Church in Japan, is an independent Church of the Anglican Communion. It has its own National Council and Presiding Bishop, who is the Rt. Rev. Michael H. Yashiro. The Church grew out of the missionary efforts of the Church of England, the Church of England in Canada, and the American Episcopal Church. Now missionaries who go to Japan from the three mother Churches must act in accordance with the canons of the *Sei Ko Kwai.*

The Church consists of ten dioceses, each with its own Japanese bishop, and has about 235 other clergy. In 1949 statistics showed approximately 25,000 baptized persons, 11,000 communicants, 219 parishes, and 26 missions.

Institutions of the *Sei Ko Kwai* include one university, one college of nursing, four high schools for boys, five high schools for girls, one theological school, five hospitals, five primary schools, five orphanages, a large number of kindergartens, and several rural centers and social welfare settlements.

What is the government of Japan?

● Under the constitution effective in 1947, a cabinet headed by a premier functions as the executive power. It is collectively responsible to the Diet, a popularly elected bicameral legislature composed of a House of Councillors and a House of Representatives. The emperor retains only ceremonial authority. A Bill of Rights guarantees certain basic liberties, and sovereignty is vested in the people.

What is the extent of education?

● Six years elementary and three years lower secondary education is compulsory. In addition to government elementary and secondary schools, Japan has more than two hundred colleges and universities. English, the language of commerce, is required study in high schools. The Church maintains many educational institutions, including about a hundred kindergartens, several excellent secondary schools, and St. Paul's University, Tokyo.

What are the people like?

● The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, records these impressions of the Japanese (FORTH, February, 1952, page 11):

". . . a pleasant, polite, hard-working people who enjoy greatly the little things of life. Happy, loved, clean, and completely adorable children. Formality, dignity, and reserve combined with friendliness. Eating cross-legged at low table next to floor. Wooden sandals, kimonos, and kobis; but eighty per cent of the people wear Western clothes. . . ."

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, visiting Japan in September, 1953, was impressed by the vast number of people, the over-crowdedness breeding many personal problems, the large number of orphans, and the effect of the war only eight years away.

What is the attitude toward Christianity today?

● Today the Japanese are openly receptive to Christianity. As they welcome democracy, they welcome the spiritual basis for democracy, but the Christian opportunity must be made available to them.

Bishop Sherrill said (FORTH, December, 1953, page 9), "Whatever may be said of the old religions of other days, I am confident that their spiritual force and power have gone. At the best level of the fine and cultured Japanese, there is a longing, I think, for something more; their religion, so far as Shintoism is concerned, is a matter of national custom. But there is, beyond any question, a great void. . . ."

What are the needs of the Japanese Church?

● In order to continue the Christian mission in Japan, the *Sei Ko Kwai* needs help in its program of reconstruction and advance. Almost one-third of the churches in Japan were destroyed by bombs during World War II. It has cost money to rebuild these churches and it will cost money to build more churches



Three Lions

BOOKSTALL attracts browsers. Less than ten per cent of the population is illiterate, but Japanese writing is so difficult that the average person can read only simple literature.

in order to bring Christianity to the millions of unchurched Japanese who today are more receptive to Christianity than ever before. The *Sei Ko Kwai* must also have leaders, and to train leaders there is need for adequate schools.

How can the Episcopal Church aid the Sei Ko Kwai?

• The independent Japanese Church is self-supporting, but it needs aid in order to advance. The American Church can co-operate by supplying two needed assets, money and manpower: missionaries to fill key positions and funds to aid reconstruction and advance.

What are the goals of Builders for Christ?

• Of the $1,225,000 designated by BUILDERS FOR CHRIST for the Church overseas, more than half, $625,000, will go to Japan.

Forty thousand dollars will be used for a cathedral and diocesan center in Kyushu, and $30,000 for a diocesan center for youth work and rural missions in North Kwanto. Seven dioceses, Tohoku, Tokyo, South Tokyo, Mid-Japan, Kyoto, Osaka, and Kobe, will receive $30,000 each for a large church.

These educational institutions will be aided by BUILDERS FOR CHRIST: St. Paul's University, Tokyo, $100,000; St. Agnes' School, Kyoto, $50,000; Poole School, Osaka, $50,000; Shoin School, Kobe, $50,000; Aova Kindergarten and Training School, Sendai, $30,000; St. Hilda's School, Tokyo, $40,000; St. Michael's School, Kobe, $20,000; and Central Theological Seminary, Tokyo, $5,000.

Why does Builders for Christ emphasize Japan?

• Today Japan is going through a period of transition. The Japanese are rebuilding a country torn by war. They are rebuilding a country on the basis of freedom and democracy. They are friendly toward the United States, and they are receptive to Christianity.

Japan is the last stronghold in Asia against a materialistic atheism which has crept across China to the southwest and threatens Japan from the north. This materialistic ideology is in direct conflict with the Christian religion and the spirit of democracy.

Never before has there been such an opportunity to further the work of the Church in Japan, but in many places the Japanese do not even have a place to worship. Buildings mean strength. Through aid to the *Nippon Sei Ko Kwai,* BUILDERS FOR CHRIST seeks to strengthen the Church in a country which holds a strategic position, geographically, politically, and spiritually.



CENTRAL THEOLOGICAL SEMINARY in Tokyo is source of Japanese Church leaders.



MUSIC is included in program for girls' education at St. Agnes' School, as are sewing and instruction in the formal tea ceremony. The school has more than eight hundred students.

53　1954 年 2 月号　日本の姿。8-11 頁。
訳出　10 頁中央～11 頁中央・右上。

―略―

教育制度はどのようになっているのですか？

● 小学校の 6 年間と中学校の 3 年間が義務教育です。日本では、国公立の小中学校のほかに、200 を超えるカレッジや大学があります。商用言語として、英語は高等学校で学ぶことになっています。聖公会も多くの教育施設を備えて、100 を超える幼稚園のほか、複数の優秀な中高等学校、そして東京の立教大学を運営しています。
―略―

「キリストのための建築者」の目標は？

● 外国の教会のための基金「キリストのための建築者」で集めた 1,225,000 ドルのうち、半分以上の 625,000 ドルが日本に割り当てられます。

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また、「キリストのための建築者」は、教育施設の援助も行う予定で、東京の立教大学に 100,000 ドル、京都の平安高等女学校に 50,000 ドル、大阪のプール学院に 50,000 ドル、神戸の松蔭女子学院に 50,000 ドル、仙台の青葉幼稚園および保育園に 30,000 ドル、東京の香蘭女学校に 40,000 ドル、神戸の聖ミカエル国際学校に 20,000 ドル、聖公会神学院に 5,000 ドルを支援します。



STUDENTS of St. Paul's University, Tokyo, receive religious training as a part of the fine education offered by the famous school. Unharmed during the bombings of World War II, St. Paul's continues to be a leading university.

The Forces of God are on the March

CHRISTIANITY FACES MATCHLESS OPPORTUNITY IN JAPAN

By the Hon.
FRANCIS B. SAYRE

THE picture of Japan which I take home is one of matchless opportunity for the cause of Christianity. A Christian Japan could turn the tide of history in Asia. In many ways Japan today is one of the most strategic and critical spots in the world.

Japan is a land of ancient cultures. Her most precious asset is her people, hard-working, self-disciplined, intensely loyal to the ideals which have been implanted within them. Through the past ten years have come disaster and disillusionment. They are realizing now that their ancient religions, Shintoism and Buddhism, are failing to give them the sustaining power with which to meet the tragedy of defeat and disaster. Where can they obtain the undergirding spiritual strength with which to master the mounting problems which confront them?

Christianity is calling from the deep, but the rank and file of Japanese do not yet understand what it means. Among tiny groups here and there the fire of Christianity has been kindled and is aflame. But as yet less than half of one per cent of the Japanese people are Christians.

During the past year which I have been spending in Japan I have felt sometimes as if I were standing on a mighty battleground, watching God making history through His soldiers and saints. The outcome is something none of us yet can know or comprehend. But Japan is still the land of the rising sun; the things we are beginning to witness here are to me revelations of God's purpose in this part of Asia. Perhaps

While the tired waves, vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

I think of what I have seen taking place within the *Sei Ko Kwai* during the time of my short year in Japan. In spite of countless discouragements the forces of God are unmistakably on the march.

When I arrived, because our splendid St. Luke's Hospital had been taken over by the Army under the American Military Occupation, our mission hospital staff was forced to carry on its work in utterly

continued on page 21

• MR. SAYRE, *a contributor to* FORTH, *recently returned from Japan* (FORTH, *February, page 25*), *where he was the Presiding Bishop's personal representative for a year. Prior to going to Japan, he was United States representative in the United Nations Trusteeship Council, Assistant Secretary of State, High Commissioner of the Philippines, and professor of international law in Harvard College.*

The Forces of God . . . . . continued

inadequate, third-rate, makeshift quarters with no wards and only a very few beds. St. Luke's College of Nursing, which was generally recognized as the best nurses' training school in Japan, had continued temporarily in the Tokyo Red Cross Hospital; but in 1952 this arrangement had to be terminated, and the college faced the possibility of having to close its doors. But last winter the Army, listening to our appeals, vacated an entire block of temporary buildings adjoining the hospital. These were remodeled and refitted; and in the late spring we moved into a rejuvenated St. Luke's with more than 130 beds and into a new nurses' training school. The Christian ministry of healing is again powerfully winning men and women to Christ at St. Luke's. The sky is alight.

Central Theological College had of late years been struggling against depressing conditions in an antiquated building totally unsuited to its needs. During this past year a new seminary was constructed in an attractive suburb of Tokyo with grounds sufficient for growth and expansion. Last spring the college, with about twenty students, moved into its cheering new quarters. The Very Rev. Shunji F. Nishi, its able dean, together with faculty and students, are now installed and putting down permanent roots. Their faces are turned to the future as never before.

Recently, the *Sei Ko Kwai* National Council met for the first time in its new building in the heart of Tokyo (FORTH, December, 1953, page 19). This well-planned building, corresponding to the American Church Missions House in New York, should go far in stimulating a consciousness of a single national Japanese Church, transcending diocesan lines. It means another forward step in the building of a sound business administration for the *Sei Ko Kwai* and the strengthening of the national Church.

In the northern reaches of Japan great plans are also afoot. Last spring land was purchased adjoining the campus of the Government University in Sapporo, the capital city of Hokkaido; and this spring the *Sei Ko Kwai* is to build a Christian student center to win the students of that important university to a knowledge of Jesus Christ. If this succeeds, our hope is to build similar Christian centers in each of the other four former Imperial Universities where future Japanese leaders are being trained.

At St. Paul's, with its 4,700 students, the largest Christian University in Tokyo, President Junzo Sasaki and other earnest leaders are at work to deepen Christian influences upon the student body. One-third of all the baptisms in the Diocese of Tokyo are at St. Paul's. Only ten per cent of the entering university students are Christian; but when they graduate, I am told, some forty per cent are Christian. To deepen these influences a Christian House is to be constructed on the campus during the coming year; and a substantial part of the necessary fund for this already has been promised. Yet only some ten years ago a totalitarian government was seeking through powerful pressures to stamp active Christianity out of St. Paul's altogether. St. Paul's as a Christian school was in danger of passing out of existence.

Attached to St. Paul's is one of the best primary schools in Japan. One hundred per cent of the primary school teachers are Christian. Here during the past summer a splendid up-to-date new chapel and auditorium with motion picture and gymnasium facilities were completed. Through the children Christianity is reaching out to their parents. Children are baptized when the parents indicate their desire to be baptized along with their children.

A new university auditorium and major classroom buildings are under construction on the college campus and are to be completed within the next few months.

Plans are going forward also for the building of new churches. For instance, it was my privilege during a recent visit to Hokkaido to call with the Rt. Rev. Paul K. Ueda on the mayor and the head of the great paper industry of Tomakomai on the southern coast of Hokkaido, where an important new industrial center is opening up with promise of some day becoming a thriving city. As a result of our talk, there was secured the grant of a most desirable site for a church; and within the next few months' construction work on the church will be commenced. One of our very promising young American missionaries, now engaged in language study here, will commence his work there this spring.



BEFORE leaving Japan, the Hon. Francis B. Sayre was able to visit the long-awaited National Council building in the center of Tokyo. Here he speaks to one of the first groups to meet in this new well-equipped building.

Bishop Yashiro's agricultural and retreat center at Tarumi is forging ahead. He is rejoicing over his gift from the American Woman's Auxiliary which has enabled him to install wells and a water system at Tarumi; and he has secured the necessary funds to erect there a home for the aged clergy, who have given their lives to the Church and now have no means of support.

And all this growth and development unfolding within a single year! Who shall say that God is not at work in Japan?

But more important than buildings, more significant even than churches, are people. Of significance to me was the brave decision reached in the Synod of the *Sei Ko Kwai* held last April (FORTH, July-August, 1953, page 14). There it was decided that in Japan, as once before in the Roman world, the fullness of time had come, and that under the guidance of God the members of the

continued on page 22



THROUGHOUT the Far East, St. Luke's Hospital, Tokyo, is well-known for modern facilities and fine care of Japan's sick in its concern for man's body as well as his soul. Taken over by the U. S. Army during the Occupation, St. Luke's will someday be returned to the Japanese Church.

Sei Ko Kwai would set forth to win Japan for Christ. They initiated a great Laymen's Evangelization Movement to be carried on throughout Japan. Since that time there has been inaugurated within each one of the ten dioceses an intensive laymen's movement to this end. On August 7, 1953, an all-Japan Laymen's Convention was held in Tokyo; and each of the bishops has outlined his plan for the pushing of this movement.

Into all of these activities and forces came new life and fire through the visit last September of the Presiding Bishop of the American Church, the Rt. Rev. Henry K. Sherrill. His visit was a blessing to many.

In the meantime we of America have sent to Japan some of the finest products of our seminaries, men fired with the spirit of Christ and determined to consecrate their lives to Him.

To effectuate His great designs God needs helpers, Americans as well as Japanese. Some Americans can be privileged to go themselves to Japan to give their lives to God. We need more such men, and also more doctors and teachers and laymen as well.

Other Americans doing God's service at home, where there is also deep need, can perhaps help by sending money for financing work in Japan, where progress halts because of lack of money. I think, for instance, of necessary funds to enable Japanese students to study for the ministry. The Rt. Rev. Timothy S. Nakamura, Bishop of Tohoku, recently wrote me that he had undertaken to find support for five seminarians at a cost of 12,500 yen a month ($416.60 a year) and was hard put to it to raise the needed funds. "The task," writes this devoted servant of Christ, "is awfully heavy." I can think of few places where carefully chosen gifts will yield such large returns as in Japan. I think of the work of the Rev. Sakai Matsumura in the National Leper Colony at Kusatsu, where fire recently destroyed a two-story building, valued at $14,000. He is now seeking $2,000 to pay the cost of his merciful work among the lepers of Kusatsu. I think of the Rev. Stephen H. Kimura, who seeks only $1,000 to $2,000 with which to build a mission cottage for the care of *Sei Ko Kwai* clergymen broken with tuberculosis, the curse of Japan. I think of the need of funds for the building of a church in Nagasaki to take the place of that destroyed by our own atom bomb. The needs, both small and great, are unending. But so, too, are the opportunities.

God's work here in Japan is going forward.

I quite realize how hopeless it may seem for the tiny fringe of Christians living in Japan today to win the millions of Japanese over to Christianity. But in these revolutionary days currents are running fast.

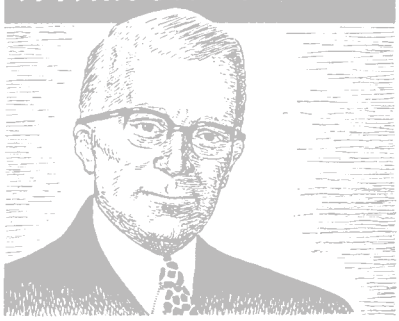
The situation in Japan today is reminiscent of those thrilling days in the Roman Empire during the First

continued on page 28



RURAL CENTER maintained by Church in Tarumi near Kobe teaches modern farming technique as a part of its ministry to Japanese farmers. Japan's Presiding Bishop, the Rt. Rev Michael H. Yashiro, (left) and catechist proudly display prized cow. Lepers (right) are served by Church at Kusatsu.

A PARSON PONDERS



Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on reason fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now and let us reason together" has given way to the plea "Come now let us emote together." So-called saints have come to look with suspicion on the appeal to common sense.

Not so shall it ever be with the Presbyterian Ministers' Fund family. For 237 years its sanity and reason has made it conspicuous, but not flamboyant. No human can forever resist the appeal to reason. Light will eventually shine in the darkest corners. Today, tomorrow or the day after that—sweet reasonableness will have its say.

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"More than a Business— an Institution"

The Forces of God

continued from page 22

Century that followed the killing of Christ. Then, as now, the lust for Empire and a faith in the supreme power of material force were rampant in the world. Tiny groups of people in Jerusalem and in far parts of the Roman world—in Greece, in Asia Minor, in Cilicia, in Rome itself—began to meet together. They, too, had been disillusioned by the materialism and the human exploitation which they witnessed everywhere around them. But they were excited by a new and a wonderful teaching, that a God of supreme power exists who does care and who supremely loves, and that the amazing man, Jesus Christ, whom Roman soldiers put to death, was truly the son of such a God! Could it be true? Could such a faith prevail? These tiny groups determined by God's help to make it prevail.

They determined, in spite of profound discouragement and persecution, to consecrate their lives and all that they had to spreading throughout the Roman world this exciting and tremendous new faith, the faith of Christianity. Somehow or other, with God's help, Christianity conquered Rome.

No less, if it be God's will and if we do not fail Him, Christianity can conquer Japan today. But this will take the full measure of our strength. And the time is running fast.

Children's Chapel

continued from page 27

monies of the Book of Common Prayer, when held, are used as a teaching procedure for the children.

The children watched intently as the baptismal service proceeded. Following the Lord's Prayer the priest said: *We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Child with thy Holy Spirit, to receive him for thine own Child, and to incorporate him into thy Holy Church.*

• MR. GRANHOLM, *a research engineer at Boeing Airplane Co., Seattle, is a vestryman at St. Luke's, Renton, Wash., and is chairman of the parish ways and means committee.*

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54　1954 年 3 月号　進行する神の力。キリスト教は日本で無比の機会に面している。19, 21-22, 28 頁。

訳出　21 頁中央。

4,700 人の学生を抱え、東京のキリスト教大学として最大規模を誇る立教大学で、佐々木順三総長をはじめとする熱心な指導者たちが、学生たちにキリスト教の精神を広めようと仕事に励んでいる。東京教区の洗礼のうち 3 分の 1 が、ここ立教大学で行われている。入学時、学生のなかに信者はわずか 10 パーセントであるが、卒業時には、これがおよそ 40 パーセント前後に拡大しているという。こうした伝道活動の深化のため、同大学キャンパス内には、この 1 年以内にキリスト教会館〔チャペル会館〕が建てられる予定になっており、そのために必要な資金のかなりの部分が、すでに予算に組み込まれている。しかし、わずか 10 年ほど前には、全体主義政府が熱心なキリスト教徒を立教大学から一掃しようと、強大な圧力をかけていた。そうしたなか、立教大学はキリスト教学校として、存続の危機にあった。

立教大学には、日本でもトップクラスの小学校が付属している。この小学校の教師はすべてキリスト教徒である。ここでは、昨年の夏、映画上映設備と体育館を備えた最新式の壮麗な礼拝堂とホールが完成した。子どもたちを通じて、キリスト教信仰はその保護者にも広がっている。両親が子どもと一緒に洗礼を受けることを希望し、子どもが洗礼を受けるという形だ。

大学のほうでも、新しい講堂と複数の大きな校舎が現在キャンパス内に建設中であり、ここ数カ月のうちには完成する見通しである。

注記：(写真解説の訳文)

・東京の立教大学の学生は、有名校によって提供される素晴らしい教育の一部として、宗教的訓練を受ける。第 2 次大戦中の爆撃でも損傷せず、立教は一流の大学であり続けている〔19 頁上〕。

FORTH

VOL. 120 NO. 4

APRIL 1955

YOUR CHURCH in the NEWS



IT happens every spring in Japan as well as in the United States. Students of St. Paul's University, church college in Tokyo (see page 19), celebrate baseball victory with lantern procession.

● *Thou shalt take the first of all the fruit of the earth . . .* are words from the Lesson from Deuteronomy used in the service of the Offering of the First Fruits set forth by the Convocation of the Philippine Episcopal Church.

The Rev. Willis R. Henton, priest-in-charge of St. Benedict's Mission, Besao, writes, "They are the words of a command literally carried out in Besao and other mountain stations at the time of the harvest. A long line of people carrying *palay* (unpounded rice) in baskets on their heads makes its way to the church in answer to the ringing of the church bell. There the baskets are brought forward at the Offertory to the altar rail to be blessed by the priest and offered at God's Altar.

"Another service set forth by Convocation closely related to the livelihood of our people is the Benediction of Crosses for the Planting. Families bring to church simple crosses of wood or reeds to be blessed by the priest. After the Eucharist, they take the crosses from the church and place them in the rice fields, where they remain until the harvest.

"The early Church had the wisdom to provide adequate Christian substitutes for customs and rites found in the pagan Roman world. The Church in the Philippines has exercised the same wisdom among the pagan peoples of the Mountain Province."



CORNERSTONE is laid for the new Chapel of the Good Shepherd, Fort Defiance, Arizona. Howard McKinley, a Navajo Indian, interprets for the Rt. Rev. Arthur B. Kinsolving II, Bishop of Arizona. The Rev. Davis Given, superintendent of Good Shepherd Mission to the Navajos, is left.

● CONSTRUCTION is under way for a new fifty thousand-dollar church-student center at Lamar State College of Technology in Beaumont, Tex. The center will be used by the

55　1955 年 4 月号　教会ニュース。6 頁。
訳出　6 頁〔写真上の解説の訳文〕。

毎年春になると、日本でも米国でも同様の現象が見られる。提灯を掲げての行進で野球の勝利を祝う東京のキリスト教大学、立教大学の学生たち（関連記事 19 頁）。

Where are New Churches Needed?

dwelling units to their dwelling totals since 1950.

By volume, the New York metropolitan area ranked first, with 460,585 new dwelling units added in the five-year period. The Los Angeles metropolitan area ranked second; the Chicago area, third; Detroit, fourth; San Francisco-Oakland, fifth; Philadelphia, sixth; and Washington, D. C., seventh.

Percentage-wise in the past five years, the Los Angeles area demonstrated the greatest growth with a 27.5 per cent expansion, as against New York's 11.6 per cent.

On a regional basis, a survey of the past decade's population growth and mass mobility dramatically confirms the increasing tempo of a national decentralization. California experienced a 76.5 per cent population increase, with the bulk of growth centered in its metropolitan areas of Los Angeles and San Francisco-Oakland. In the Southwest, Texas showed a 29.4 per cent increase; Arizona, 86.4 per cent; New Mexico, 42.5 per cent. Florida showed a 76.8 per cent increase; while further up the Atlantic Seaboard, Maryland registered a 39.5 per cent increase; New Jersey, 23.6 per cent; and Connecticut, 26.5 per cent. The North Central states demonstrated healthy growth with Michigan at 30.4 per cent; Ohio, 21.1 per cent; and Indiana, 20.7 per cent.

During World War II, there was a pronounced tendency by industry to seek locations for new plants in the nation's rural areas. Since the war, however, the trend towards locating in the smaller towns has leveled off.

A survey conducted by the National Industrial Conference Board in 1952 revealed that while the South appeared to be dropping off in national importance, as far as new or acquired facilities were concerned, the North Central and West were gaining ground.

In the NICB survey on new plant locations, California scored the greatest percentage of expansion. The States of Ohio, New York, Illinois, Pennsylvania, Texas, and Michigan also ranked within the top grouping, thus demonstrating a like pattern between population and industrial growth.

Within the regional groupings, the survey found industries settling their new plants in already populated areas. Only one-fifth of the expansion reported was in towns of less than ten thousand while almost half of the new plant and facilities were located in cities of more than one hundred thousand population. Thus in seeking to decentralize by locating new plants near labor and consumer markets, industry again demonstrated a pattern of growth strikingly similar to that of population movement.

The church administrator who wishes to pinpoint the trouble areas where the combined population growth and shifts indicate there may be the greatest need for new churches must begin by exploring the mushrooming suburbs which fringe our principal metropolitan areas.

What is happening within these vast networks of new residential settlements? Are these families who are shunning the central city for suburban life losing momentary touch with their Church? And if these adults do attend services periodically, making the trip by car or public transportation, is the central city church too far removed from the suburbs to minister to the needs of the family's children?

At what point does the need for a church closer to the new suburban settlements become so evident that action results? Is there a long period of lag while newcomers mill about, make acquaintances, and finally ascertain that there are enough neighbors of their own Church to make organization of a congregation feasible? Are those Churches, already located in the suburbs, being swamped by the flood of newcomers so they cannot adequately minister to their vastly expanded congregations?

Many questions can be asked and there are many questions of this nature which must be answered before any comprehensive long-range plan can be made to meet the need for new churches which this nation's twin phenomena of population growth and mass shift are creating.



ACADEMIC procession opens St. Paul's anniversary celebration and dedication ceremonies



PRESIDING BISHOP of the *Sei Ko Kwai*, the Rt. Rev. Michael H. Yashiro, dedicates hall

56　1955 年 4 月号 〔無題〕。18 頁。

訳出　18 頁〔写真上・下の解説の訳文〕。

創立記念と〔タッカーホール〕落成を祝う立教大学の行進〔上〕。

〔タッカー〕ホールを聖別する日本聖公会総裁主教〔主教会議長〕八代斌助師〔下〕。

57 1955/4 Bishop Tucker Hall Dedicated in Tokyo, University Auditorium Made Possible Through Builders for Christ.

Bishop Tucker Hall Dedicated in Tokyo

UNIVERSITY AUDITORIUM MADE POSSIBLE THROUGH BUILDERS FOR CHRIST

AT the eightieth anniversary celebration of the founding of St. Paul's University, Tokyo, Japan, two buildings were dedicated: a Christian student center and an auditorium named for the Rt. Rev. Henry St. George Tucker, former Presiding Bishop who was president of St. Paul's from 1904 until 1912 when he became Bishop of Kyoto. Under Bishop Tucker's leadership St. Paul's developed into a leading educational institution. He has written in *Exploring the Silent Shore of Memory,* "The careers of the early graduates proved that we were reasonably successful in our endeavor to supply the Church with competent lay and clerical leadership." Today, with a faculty of 313 and 4,732 students, St. Paul's University is laying a strong foundation for a Christian, democratic Japan.



FRIENDS of university attend reception following dedication. Fifty per cent of the faculty are Christian and twenty per cent of the students. About 150 students are baptized each year.



CHURCH in America contributed $100,000 toward the erection of Bishop Tucker Hall



AMBASSADOR from the United States, the Hon. John M. Allison, arrives for St. Paul's commencement activities with Junzo Sasaki, University president (left), and Tokuji Ogawa, dean

57　1955 年 4 月号　東京にてタッカーホール落成。「キリストのための建築者」の貢献により大学の講堂が使用可能に。19 頁。
訳出　19 頁〔全文〕。

東京の立教大学の創立 80 周年の記念日に際して、2 つの建物が落成した。キリスト教学生会館〔チャペル会館〕と、前総裁主教のヘンリー・セント・ジョージ・タッカー師に因んで建てられた講堂、タッカーホールである。タッカー師は 1904 年（注 1）から、1912 年に京都の主教に選出されるまで立教学院の総長〔総理〕を務められていた。タッカー主教の先導のもと、立教は日本国内有数の教育機関に成長。タッカー師はその著書『記憶の静かな岸辺の探索』のなかで、次のように述べられている。「これまでの卒業生の活躍から、優秀な信徒と指導的聖職者を教会に送り出すという私たちの試みが、ある程度成功していることが証明されている。」今日現在、立教大学は 313 人の教員と 4,732 人の学生を抱えて、キリスト教国家、民主主義国家日本を実現する優れた礎となっている。

注記：（写真解説の訳文）
・落成式後のレセプションに集う大学関係者。教員の 50 パーセント、学生の 20 パーセントがキリスト教徒であり、毎年約 150 人の学生が洗礼を受けている〔上〕。
・タッカーホールの建設に米国聖公会は 100,000 ドルを寄付〔左下〕。
・立教大学の卒業式に訪れた駐日米国大使のジョン・M・アリソン氏。大使を案内するのは同大学総長の佐々木順三氏（写真左）と学生部長の小川徳治氏〔右下〕。

（注 1）1904 年でなく、1903 年からである。

FORTH

SEPTEMBER 1955 VOL. 120 No. 8

Your Church in the News



EVANGELIST Billy Graham talks with the Very Rev. Sturgis L. Riddle prior to preaching in the Pro-Cathedral Church of the Holy Trinity in Paris. An overflow crowd attended the service which was conducted by Dean Riddle.

● PROOF that the vigorous evangelistic program at St. Paul's University, Tokyo, is helping to strengthen the Church in Japan, are the statistics compiled on the senior class which graduated this spring. The graduating class numbered 953 young men and women of whom 422, or forty-four per cent were Christian. Only twelve per cent of the original 1,180 members were Christian when this class entered four years ago. The number of church members has increased steadily each year. About half the Chirstian students are members of the *Sei Ko Kwai,* the Holy Catholic Church in Japan.

● ONE family in Christ: Our Brothers in South Africa was the theme of the second annual Day of Witness, co-sponsored by the New York City Urban Priests' and Urban Laymen's groups. Members of ten New York city parishes were joined by fellow Churchmen from New Jersey, Boston, Baltimore, New Haven, and Philadelphia for a colorful parade on the Lower East Side and an outdoor celebration of the Holy Communion.

Funds raised will be sent to the Rev. Trevor Huddleston of the Anglican Community of the Resurrection for help in his work at St. Peter's School, Sophiatown, South Africa.

● RESPONSE has been overwhelming to a program of religious instruction conducted in Besao public schools by St. Benedict's Mission, Besao, the Philippines. The parents of each pupil in the grades considered for religious classes signed the necessary government slips for instruction. Although approximately two-thirds of the students are baptized members of the Church, all the unchurched pupils have become members of the classes.



GROUND is broken for Grace Chapel's new educational building, St. Michael's Cathedral, Boise, Idaho (right), by Mrs. J. P. Hallet, superintendent of the church school for more than seventeen years. She is assisted by her husband and the Very Rev. Marcus B. Hitchcock, dean, reads the Sentence of Dedication. Meanwhile, half way around the world, another church school meets below: part of the Church's newest Mission, a ministry to the refugee Chinese on Formosa.



● WHEN the Rt. Rev. Jno. B. Bentley, National Council Vice President and Director of the Overseas Department, visited Liberia in 1954, he commented that the Holy Cross Mission in Bolahun was the most isolated of the Church's missions, with one exception in Alaska.

For years the only access to Bolahun from Monrovia was by foot through the jungle, at least a twelve-day journey under the most favorable circumstances. This is changing a bit day by day. A nearby airfield provides twice-weekly flights to Mon-

58　1955 年 9 月号　教会ニュース。6 頁。

訳出　6 頁左・中央上。

日本の聖公会を強化するのに役立っている、東京の立教大学での活気ある福音伝道の証拠は、この春卒業の 4 年生について集計された統計に見ることができる。卒業する 953 名の若い男女のうち、422 名、44％がクリスチャンである。この学年が 4 年前に入学したときの 1,180 名のうちクリスチャンは 12％だけであった。教会のメンバー数は毎年着実に増加している。クリスチャンの学生のおよそ半数は日本聖公会の信徒である。



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Japanese Church Directory

Japan Missions, the excellent quarterly published by the *Nipon Sei Ko Kwai* under the editorship of Charles E. Perry, includes in its Spring, 1955, issue a most useful directory of the ten dioceses of the Japanese Church. The directory lists the names and addresses of all missionaries of the American, English, and Canadian Churches at present working in Japan.

This directory has been reprinted in a convenient pocket-size pamphlet and may be obtained at thirty-five cents a copy, three copies for one dollar, postpaid, from *Japan Missions,* 19 Akashi-cho, Chuo-ku, Tokyo, Japan.

Stamps for SPG Missions

USED postage stamps are sought by the Society for the Propagation of the Gospel in London for resale to help support its medical missions fund. FORTH readers who wish to put their cancelled stamps to good use may send them to Arthur W. Blackmun, 18 Hillside Avenue, Canterbury, Kent, England. Mr. Blackmun, who has been officially designated to receive stamps, will acknowledge all donations.

●

THE new president of St. Paul's University, Tokyo, is Masatoshi Matsushita. His wife is a daughter of Japan's first bishop and director of St. Paul's, the Rt. Rev. J. S. Motoda. An authority on international law, Mr. Matsushita graduated from St. Paul's and studied at Johns Hopkins and Columbia Universities.

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59　1955 年 9 月号 〔無題〕。28 頁。
　　訳出　28 頁下。

東京の立教大学の新しい総長は、松下正寿である。彼の妻は、日本最初の主教で立教大学学長であったヨセフ元田作之進の娘である。国際法の専門家である松下氏は、立教大学を出て、ジョンズ・ホプキンズ大学とコロンビア大学で学んだ。

YOUR CHURCH IN THE NEWS



VISITING the Rev. Almon R. Pepper, Director of the National Council's Department of Christian Social Relations, are the Kohls, refugee family whose assurance Mr. Pepper signed

● Choi Chang, a twenty-four-year-old Korean chemistry student, is entering the University of the South, Sewanee, Tenn., this fall with a four-year scholarship provided by the Episcopal Churchmen of the Fourth Province. He is the second Korean student to enroll at Sewanee. Pyong Chol Park, whose Christian name is Andrew, is now in his third year of pre-medical studies under the sponsorship of the Woman's Auxiliary groups of the Fourth Province.

● The Missionary Society of the Berkeley Divinity School in New Haven, Conn., recently presented All Saints', Bontoc, in the northern Philippines, with three hundred red clothbound hymnals. The gift was made as a result of the interest of George Hoeh, a seminarian who served in the Philippines with the Army Engineers in World War II.

● Following the lead set by the Presiding Bishop, who has signed an assurance for a German refugee family, each staff member working on the Refugee Resettlement Program (FORTH, December, 1954, page 8) at the National Council, has signed an assurance for refugees. About eighty-five per cent of diocesan resettlement chairmen, the Bishops of the Dioceses of New York, Long Island, Massachusetts, and Michigan and many clergy and laymen throughout the country have signed similar assurances.



ARMY personnel with the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, at the Episcopal Religious Conference at USAREUR Religious Retreat House Berchtesgaden, Germany, (above)

CHILDREN from Orphanage of the Holy Child and WA of St. Matthew's Church in Bangaan, the Philippines, help level ground at Convent of the Sisters of St. Mary the Virgin in Sagada



● The Rev. Beverly D. Tucker, priest-in-charge of St. Michael's Church, Sapporo, on the island of Hokkaido, Japan (FORTH, February, page 9), writes, in a recent letter:

"Some of you may have heard about the floods in Hokkaido that occurred in July. Sapporo was unaffected, but on the southern part of the island in one or two places they were very badly hit. About the worst place was a little town called Niikappu. . . .

"This summer a group of twenty-one boys is coming here from St.



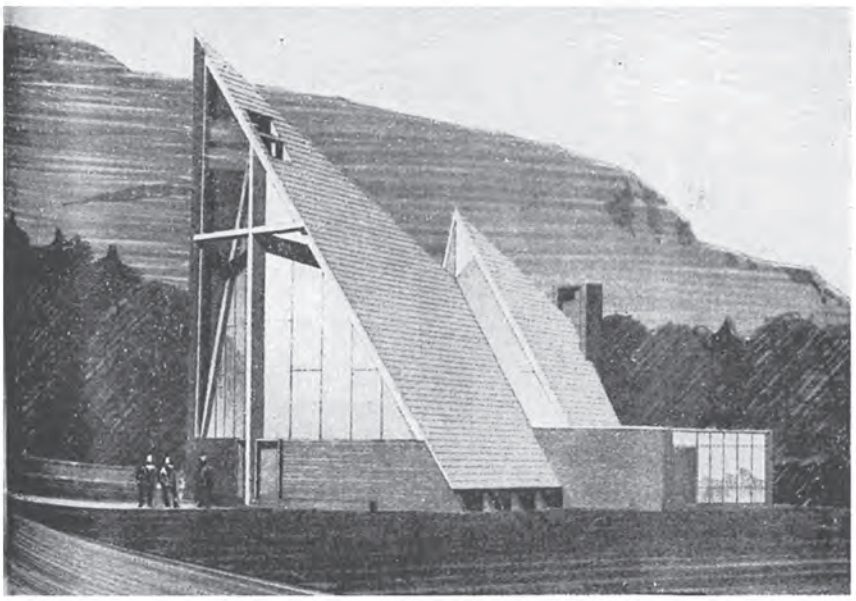
BOX of dresses made by GFS of Pittsfield, Mass., is opened by girls of the Bella Vista Children's Home in Ancon, Canal Zone. Housemother, Claire E. Ogden (right), was the first North American to be cited by the faculty and student body of the Instituto Pan Americano in Panama City, for her work at the Children's Home and as director of local chapter of the American Red Cross.

Paul's University in Tokyo. They are all members of one of the St. Andrew's Brotherhood groups to which practically all the Christians here belong. They will be working to build the foundations of our new parish house under the direction of a building expert. But I am planning to send about seven of them to Niikappu . . . to help the farmers there . . . I think they can make a very good contribution, and it will mean a lot more than if we just sent down money and food, which the people are . . . too proud to accept."

● Construction has recently begun on three building projects at the University of the South, Sewanee, Tenn. In addition to a new dormitory and a connecting unit between the two existing gymnasiums, an addition will be made to St. Luke's Hall, the building which houses the School of Theology.

St. Luke's Hall, built in 1878, is the oldest stone structure on the campus. In 1951, a one-story wing was added, including an auditorium, office space, lounge, and a bookstore. The new project will add two stories to this wing, providing a complete new library and dormitories for fourteen to twenty-eight students. Its cost is estimated at $250,000. BUILDERS FOR CHRIST has already provided $75,000 toward the expense and will provide another $25,000.

Design for St. Gregory's Church, Woodstock, N.Y., William H. Van Benschoten, A.I.A., architect



● For the first time in church history, the relationship between the English chaplaincies and the American missionary enterprise in Brazil has been officially clarified by the primates of the English and the American Church.

An agreement reached between the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, and the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in the U.S.A., recognizes the jurisdiction of the American Church in Brazil. The agreement, however, accords "exclusive episcopal jurisdiction" over present or future English chaplaincies in Brazil to the Anglican Bishop in Argentina and Eastern South America with the Falkland Islands.



CORNERSTONE for chapel of theological seminary at Matanzas, Cuba, made possible by *Builders for Christ*, is laid by the Rt. Rev. A. Hugo Blankingship, Missionary Bishop (above)

● A guild has been formed at St. Mary's School in Sagada, the Philippines, to translate the Service of Holy Communion into Igorot, the native dialect.

60　1955 年 10 月号　教会ニュース。10-11 頁。

訳出　10 頁右下～11 頁左。

● 北海道の札幌聖ミカエル教会管理司祭のビバリー・D・タッカー師（本誌 2 月号 9 頁に関連記事）から送られてきた最近の書簡：

「〔1955 年〕7 月に北海道で起こった洪水について、お聞きの方がいらっしゃるかもしれませんが、札幌は無事でした。けれども、北海道南部のほうでは、1 ヶ所か 2 ヶ所、大変被害の大きかったところがあります。最も被害が激しかったのは、新冠（にいかっぷ）と呼ばれる小さな町です。

今年の夏は東京の立教大学から 21 人の男子学生が当地に来てくれています。彼らは全員、日本聖徒アンデレ同胞会のメンバーで、こちらのキリスト教徒たちも、事実上全員、同会に所属しています。彼らは、専門家の指導により、新しい教会会館の基礎工事を手伝ってくれることになっていますが、私は来てくれた学生のうち 7 人を、新冠に送り……向こうで農家の人たちの手伝いをしてもらおうと考えています……きっと大いに役立ってくれるでしょうし、お金や食料を送ったのでは、向こうの人たちの……誇りを傷つけることになるところですが、手伝いの人を行かせるのであれば、はるかに意義があると思うのです。」



PARTICIPATORS in Consultation on Chaplaincy Services at Seabury House, Greenwich, Conn., were *(left to right)* the Rev. Reuel L. Howe, Professor of Pastoral Theology at Virginia Theological Seminary, Alexandria, Va.; the Rev. David Loegler, Director of Chaplaincy Services, Diocese of Ohio; the Rt. Rev. Anson Phelps Stokes, Jr., Bishop Coadjutor of Massachusetts; and the Rev. Thomas J. Bigham, Instructor in Christian ethics, the General Theological Seminary, New York

● The President of the Republic of Liberia, the Hon. W. V. S. Tubman, attended the tenth annual pageant, The Fulfillment of Prophecy, given by the Episcopal schools in the city of Robertsport, Grand Cape Mount County.

Large numbers of tribal chiefs, elders, and citizens throughout the county also witnessed the pageant which is staged as an act of thanksgiving for the educational opportunities granted through the Overseas Department of the National Council. Each year an offering is taken to be sent to one of the Church's mission fields.

● *From an article by the Rt. Rev. Victor G. Shearburn, Bishop in Rangoon, in a recent issue of* Overseas News *Published by the Society of the Propagation of the Gospel:*

Out of years of trouble has arisen a new Burma. Independence came in 1948, welcomed and precious. In this new setting the Church lives and works and serves. The Christian communities are a small fraction of the population and of them the Church of India, Pakistan, Burma, and Ceylon, is one of the smaller ones. What is clear is that the Church in Burma must be the Church of Burma, indigenous, and increasingly self-reliant. European clergy are giving place to men of the land—but we cannot hope yet to be self-supporting.

The College of the Holy Cross has reopened with fifteen postulants for Holy Orders of fifteen races and all sorts and standards of education: Burmese, Karen, Chin, and one Kachin from the far north—a gentleman of no mean personality—who arrived with his *dah,* from which I suppose he is inseparable, but I hope he will not be moved to use it on the staff! (A *dah* can cut down either one's enemy or jungle grass.)

The college is a venture in faith. There is an acute need for priests, and, tempting though it may be to



NEW PRESIDENT of St. Paul's University, Tokyo, Masatoshi Matsushita, is inducted by the Presiding Bishop of the *Nippon Sei Ko Kwai.* Mrs. Matsushita has just completed a tour speaking to the Church in the United States.



SCENE: South India: Well, not really. It happened in Minneapolis, Minn., where the Girls' Friendly Society wrote their own mission play. During GFS Week, January 22-29, this international, interracial, Christian fellowship is calling the roll of members and branches around the world. A GFS World Council, uniting members in twenty-five nations, was formed in 1955.

try to speed things up, it is vital that these men receive full and solid training. In the meantime, there are priests who have previously retired, and others who ought to be resting, who have joyfully come back into harness. This is the spirit which carried the clergy through the occupation, often with risk of life, always without a penny of pay.

The schools go on and flourish. St. John's and St. Mary's in Rangoon, the Royal High School in Mandalay, St. Michael's, Maymyo, All Saint's, Shwebo, St. Luke's, Toungoo, and St. Matthew's and St. Augustine's, Moulmein. The Society for the Propagation of the Gospel helps support a number of children in these schools.

It might have been extremely difficult working in an overwhelmingly non-Christian land, had not the Government been considerate. We have one of the world's great personalities in U Nu, the Prime Minister. On his recent world tour he brought back from the Holy Land crosses and Jordan water for distribution among Christians. Such thoughtfulness for those who are a small minority is an indication of the spirit of the leaders and the people of the land.

And the future? New works and new opportunities are opening up. The new Burma has a great, urgent need for men and women of integrity, with a readiness to serve now. War and change have hit the old established order of things and in many places the Christian Church has had to begin all over again.

FORTH

JANUARY 1956 VOL. 121 No. 1

Your Church in the News



CHAPEL at Episcopal College Center, University of Hokkaido, Sapporo, Japan, has altar in early church style. The frontal has a design of aboriginal Ainu people, the dossal a trinitarian symbol in Japanese. Iron candle sconces are in Japanese farmhouse style. University Center was built through aid of National Council and was objective of 1955 Canterbury Club Lenten Offering (*Forth*, February, 1955, page 8). Today in Sapporo another new building is rising: St. Michael's Hall to serve St. Michael's congregation and kindergarten.

61　1956 年 1 月号　教会ニュース。6 頁。

訳出　6 頁〔写真右上の解説の訳文〕。

日本聖公会の総裁主教〔主教会議長〕より任命を受けて、松下正寿氏が東京の立教大学の新総長に就任。松下氏の夫人は米国聖公会での巡回スピーチを終えた。

A Stronger Church in the Strategic Overseas Frontiers



ST. PAUL'S UNIVERSITY, Tokyo, Japan, received $100,000 from *Builders for Christ* which also built a church in seven Japanese dioceses, two diocesan centers, and aided six schools



NEW CHURCH of St. Peter and St. Paul on Okinawa, under the jurisdiction of the Missionary District of Honolulu, will provide space for growing Sunday school of seven hundred students



CHAPEL at theological seminary in Mantanzas, Cuba, was consecrated in January, 1956



ORGAN at Central Theological Seminary, Tokyo, was gift through *Builders for Christ*

BUILDERS for Christ

62　1956 年 12 月号　海外の戦略拠点で強化されてゆく教会。19 頁。
訳出　19 頁〔写真左上の解説の訳文〕。

「キリストのための建築者」より東京の立教大学に 100,000 ドルを寄贈。同基金はまた、日本で、7 つの各教区で 1 つの教会、および 2 つの教区センターの建設費用に充当され、6 つの学校にも支援金として贈られている。

A GREAT deal of consecrated time, talent, and effort goes into the promotion of the Church's missionary program. Why is it necessary to expend such effort to arouse interest in and support for the very activity which should be the first, the clearest, and the most automatic consequence of Christian faith? Are we blind to the inescapable logic which insists that unless Christianity is true, relevant, and overwhelmingly important to all men everywhere, then it is none of these to any men anywhere? Have we forgotten that the Church exists precisely in order to serve as agent and vehicle for God's mission among men?

We must recapture and share once again some deep and common convictions about the *why* of missions so that our zeal will not require artificial stimulation, and so that the *what* of missions, the Church's program, will receive from us a ready, and willing outpouring of interest and concern, and sacrificial giving of time, talents, and treasure.

It is significant that the New Testament contains so little exhortation to missionary activity. St. Paul, who poured his life into unremitting labors, did not find it necessary to urge his converts to do likewise. Even the so-called Divine Commission to go into all the world preaching and baptizing seems to have been a late addition to the Gospel record, making explicit for new converts that which had always been felt to be implicit in the entire account of God's redeeming entrance into human life.

Historically, we find general agreement with respect to the missionary imperative in Christianity, even where this conclusion is reached from widely differing theological starting points, and even though there may still be disagreement as to what the missionary program seeks to accomplish. Those who believe that God has predestined some people for salvation and some for damnation feel the compulsion to carry the Gospel to all the Elect and thus "fill up the roll." Those who believe that all men are doomed unless they accept the lordship of Christ in this life rush to snatch the brands from the fire. Those who believe that God's persuasive love will ultimately and inevitably win all men to salvation still feel the necessity to lend themselves to this cause in order to hasten the completion of the process and the fulfillment of his Kingdom. Christians may differ widely in motives, methods, and aims, but there is general agreement that missionary work of some sort is of the essence of Christianity.

There have been a few exceptions, but Churches which have lost their sense of missionary compulsion have either been through the fires of reformation and revival or else have disappeared altogether. History has demonstrated that the missionary compulsion is one of the principal validating factors in any expression of Christianity and a necessary element in its survival.

It is difficult, as previously noted, to find agreement on any single rationale or theology of missions in spite of its centrality and universally recognized importance. The theology of missions which commends itself most to Episcopalians might be described as "sharing our inheritance with the other rightful heirs." Our inheritance, in simplest terms, is our adoption as sons of God. This was communicated to mankind through Jesus Christ, who is both God's messenger and his message. As adopted sons of God and heirs of his Kingdom we are offered forgiveness and a new beginning under the



Gendreau

Guatemala, transferred from British Church jurisdiction together with El Salvador and Honduras, is part of American Church's new Missionary District of Central America



A bishop is consecrated in the Church of South India. This young Church united across lines which still divide its parent Churches, is indicative of change in strategy to meet the particular needs of time and place

WHY MISSIONS?

The Church is itself the Mission of the Holy Spirit . . . While the strategy varies, the principle of missionary obligation remains unchanged

By the Rev. Gordon T. Charlton, Jr.

nurture and guidance of the Holy Spirit in a relationship of growing compatibility with our Heavenly Father, in whose presence we will eternally dwell.

God has spoken in terms of sonship and inheritance, giving purpose and significance to an otherwise pointless existence, giving hope and joy to a life otherwise intolerable. This precious inheritance has been communicated in trust to a few, and it is not theirs alone. If they seek to enjoy this gift themselves and fail to offer the other heirs in every race, nation, and generation, their rightful share, they are more than disobedient, more than ungrateful, they are dishonest. And their own relationship to the Father cannot fail to be impaired by this fact.

The Church cannot be considered merely as a group of people who have as one of their responsibilities missionary work. The Church is a body of people called into being for the express purpose of serving as a vehicle for the Holy Spirit in the continuation of his Mission, namely the unceasing offering to the world of its adoption and its inheritance. It is, therefore, not an organization with clearly defined boundaries at any moment of time, but a vast movement in history, under the guidance of God and for the accomplishment of his purposes. The Church does not *have* a mission. The Church is itself the mission of the Holy Spirit.

This concept, the Mission of the Church, cannot be simply equated with Christian missions. The latter refers to outreach and ingathering, while the former, more comprehensive term includes also the nurture of the Church's membership within the fellowship, the education of human spirits into the likeness of Christ and compatibility with God, so that an eternity in his presence will be heavenly not hellish. But both nurture and missions, both the internal and the external aspects of the Mission, are essential to its wholeness.

The Church's missions can be divided into domestic and foreign work, and it is the foreign aspect which raises most questions. One argument is that people of other races and nations have their own religious views, which are satisfactory to them, and therefore we have no right to attempt to impose our religion upon them. Another is that we are not good enough to tell others how they should live, and that we should "clean up our own back yard." A third is that we should complete the work of Christianization in one area before spreading our meager resources elsewhere.

The first objection arises out of a total misconception of both Christianity and missionary work. Christianity is not "our religion" in the sense that we created it and it belongs to us. It is not just another American product for export. It is God's answer to man's universal need. Therefore the question will have to be rephrased to ask whether God has the right to impose his love upon men for it is his love, his forgiveness, and his adoption that we proclaim.

This argument also is based on the assumption that all religions are more or less equal, that they have their good and bad points, but that all roads lead ultimately to the same place. It is assumed, therefore, that a missionary is one who attempts to persuade others of the superiority of his own brand of religion on utilitarian grounds. If this were true, then missions would not be worth the effort, much less the martyrdoms. But this objection evaporates before the conviction that Christi-

continued on page 28

• MR. CHARLTON *is Assistant Secretary of the National Council's Overseas Department.*



School boys of St. Paul's, Tokyo, are members of *Nippon Sei Ko Kwai*, a member of the Anglican Communion. Similar independent national Churches are goals of each overseas missionary district



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Why Missions?

continued from page 11

anity is not just a religion among religions, but Religion fulfilled. Not only is Judaism fulfilled in Christianity, but so are Hinduism and Animism and all the other strivings of man toward his unknown maker. All roads stop short of their goal until they are completed in Christ.

There is a further fallacy underlying the word "impose," because, even if modern missionaries were so benighted as to attempt to use coercion, they would simply defeat themselves. Christianity does not consist of outward conformity to certain moral and ritual practices, it is essentially a matter of faith, a matter of free and glad acceptance of our inheritance. We are the fortunate possessors of something beyond valuation which rightfully belongs to all men. We can offer it to them in a way designed to convince them of its worth, but to go beyond this is to destroy the very gift which we proffer.

The second argument against foreign missions is again based upon a false conception of the missionary intention. It assumes that we go to another people to reform them, using ourselves as the example. But we are not superior because we have received God's adoption, we are simply more fortunate than those who have not as yet heard of it. We do not condescend from a state of sanctification to offer assistance to the unredeemed. We go as sinner to sinner, but as ones who are aware of their redemption to those who are not.

Christians should certainly be visibly different from non-Christians in moral behavior. But Christ is the example we hold before ourselves, as well as the goal we set for our converts. When the day comes that members of the Church feel that they are "good enough" to reform the world after the pattern of their own lives, they will have lost touch with their Lord altogether.

The third argument does not question the principle of missionary obligation, but it ignores the lessons of history. It is based on the assumption that a given society or geographical area can be thoroughly Christianized and that it will remain so, while the Church's evangelistic efforts are directed elsewhere.

Christianization does not stay put. The earliest expansion of Christianity was in Asia Minor and North Africa. From these areas, mission-

continued on page 30

I Wanted to Be a Lawyer

continued from page 19

ments to keep, plans to be developed, meetings to attend, and records and reports to be written. It is in the intangible elements that the difference lies.

To list or describe the intangibles is very likely the most difficult chore one might be asked to do. The intangibles spell the difference between the two kinds of jobs, those in the Church and those outside it. To have found and known, and to find and to know again and again the strength, the joy, the understanding, the forgiveness, the love, the gentleness, the generosity, and the many other marks peculiar to the Christian fellowship is what work in the Church has meant. To find and know these marks as daily experiences are the intangible qualities of full-time Church work. These make the difference, a difference which brings a life that is rich and satisfying and worth all that one may be able to give of self and time and talent.

A statement such as this, in answer to the question, "Why did you go into Church work?", could easily be summarized by saying, "Because my bishop suggested Church work to me." In all honesty it must be said that the response that came to his suggestion was more a response to him than to his words. This leads one to hope and pray, and to write, that those who know and care deeply about the Church might be moved to make the suggestion or to ask the question that may lead men and women to respond to the great and continuous need for full-time workers in the Church. The conditions appear to go unchanged: *the harvest truly is plenteous, but the labourers are few.* A suggestion offered or a question asked could mean more laborers.

• *One of a series of articles on* WHY I WENT INTO CHURCH WORK.

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Why Missions?

continued from page 28

aries were sent to accomplish the conversion of Europe. In that time Mohammedanism has arisen and today the cradle of Christianity remains largely Moslem in spite of the fact that the Christian Churches of Europe have been sending missionaries there for more than two hundred years.

It is entirely conceivable that in the centuries to come Christianity will have to be revived in North America by the descendents of our converts in Africa and Asia. Certainly if at any point in the past the Church had halted its missionary expansion in order to consolidate and perfect the Christianization of a particular area, it would either have died at that point, or it would still be engaged in that task. In either case, many lands and peoples, now Christian, would never have been reached, perhaps including our own.

It is impossible to spread ourselves too thin and to fail to do an adequate job as a result. Also a vague missionary concern for people in far-off lands can be allowed to quiet our conscience when it reminds us of evangelistic responsibilities right next door. Neither of these considerations, however, is in the realm of principle. Even in the area of strategy they may become treacherous rationalizations, preventing us from fulfilling our sacred duty.

It is important to distinguish carefully and clearly between the principle of missionary obligation and that manifestation of missionary activity which has characterized the work of the Western Churches in Africa, Asia, and elsewhere during the past two centuries. The latter may have served its purpose and be passing away, but the former remains unchanged.

Nationalistic awakenings in former colonial lands, the decline of major European powers, the emergence of independent younger churches, the uniting of some of these Churches across lines that still divide their parent Churches, and many other rapid and radical changes mean that the strategy and

continued on page 31

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On Your TV Screen

continued from page 5

memories. It is wonderful to find a cab driver who is a master of the English language, a grandmother who is an expert on baseball, and a clergyman who is "real cool" in his knowledge of jazz.

The world is richer than we might, in the hum-drum course of things, suppose. The good of this point speaks for itself. The worst that can be said of it, I think, is that ubiquitous curiosity is often idle and serves no special purpose.

● **The Golden Threshold Outlook.** This phase of the program's appeal is the most disturbing to me. The show does not create the attitude that material wealth is what both contestant and we desire and strive after, nor does it teach that we have no hope of getting $64,000, or whatever, by legitimate work. Both of these assumptions, however, are the bedrock of the program.

Like gambling, the quiz show assumes that only a stroke of magic, a fluke of fate can give us our heart's desire of this world's goods. It has the added lure of showing the most unexpected cinderellas, both male and female, who ride the isolation booth across the golden threshold to fame and fortune. In a sense, this breaks the Tenth Commandment according to our Prayer Book's explanation of its meaning. It is the desire for quick big money that injects the excitement and the strain into the contestant and into the viewers.

The Christian $64,000 answer is not a judgment on the show, for the show only mirrors what we want to see. It may be a judgment on these vicarious, idle, material facets of our human hearts upon which the programs feed.

●

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Why Missions?

continued from page 30

appearance of missionary work is undergoing a complete revolution. The point may soon be reached when a divided Christendom can do no more and future missionary advance will depend upon reunion. What will emerge as the appropriate expression of missionary concern in the generations to come remains to be seen. It may be radically different from anything of the past or present. It may demand much more of us than ever before.

The important thing to remember is that, while the method may be transient, the principle is permanent. We must not make the mistake of assuming that, because a particular phase of missionary work is coming to an end, the principle behind it is likewise obsolete. The missionary principle is of the essence of the Christian faith. It will abide, and we must see that it finds an expression appropriate to the needs of the day.

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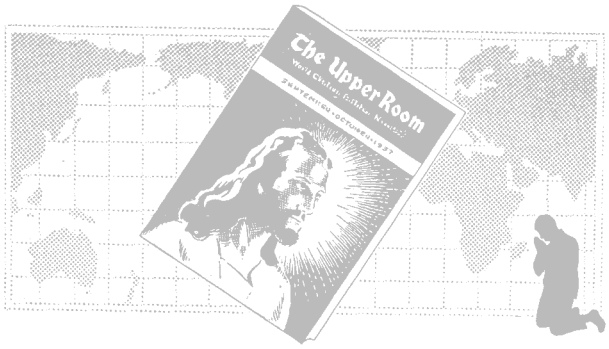
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63　1957 年 9 月号　なぜ伝道か？　11, 28, 30-31 頁。
訳出　11 頁〔写真左下の解説の訳文〕。

東京の立教学院の生徒は、アングリカン・コミュニオン〔全世界の聖公会〕の一員である日本聖公会に所属する。同様の独立した国民教会を建設することが、海外の伝道区すべての目標となっている。

House of Bishops Elects Three Missionary Bishops

MOST observers agreed that it was a quiet meeting of the House of Bishops that convened on September 14 at the University of the South in Sewanee, Tenn. There was a single splash of colorful pageantry on the second day, when 124 Bishops of the Church, fully vested, proceeded into All Saints' Chapel between rows of sprucely uniformed cadets from Sewanee Military Academy and Dr. Edward McCrady, vice-chancellor of the University, rose in scarlet and ermine to preside at the investiture of the Rt. Rev. Henry Knox Sherrill with the hood of an honorary Doctor of Civil Law, as part of the University's centennial celebration.

The citation described the Presiding Bishop as "a tireless and imaginative leader of our Episcopal Church; honored servant of a wider Christian fellowship in our nation and the world, ever dreaming of greater service and building with practical wisdom; courageous witness for justice, uncorrupted by honors, impatient of those who hold great convictions about little things; warm friend of high and low; bringer of relaxing laughter; and above all, a disciplined and dependable servant of our common Lord."

Following a closed service of the Holy Communion in the same chapel on the morning of September 17, the chief business of the assembly was transacted. Three bishops were elected to fill vacancies in the Church's missionary bishopric. The Rt. Rev. Lyman Cunningham Ogilby was elected fourth Missionary Bishop of the Philippines; the Rt. Rev. David E. Richards will become first bishop of the newly-created Missionary District of Central America; and the Rev. Jose Guadalupe Saucedo will become fourth Missionary Bishop of Mexico.

All three are distinguished by their youth. Bishop Richards is thirty-six, and thirty-five-year-old Bishop Ogilby will relinquish his title of youngest Bishop when Mr. Saucedo, who was born in 1924, is consecrated. Mr. Saucedo is also the second Mexican to be elected Bishop of his District. The first is the Rt. Rev. Efrain Salinas y Velasco, whom he will succeed. A graduate of St. Andrew's College, Guadalajara, and Virginia Theological Seminary, he has been rector of San Miguel Mission in Cuernavaca, State of Morelos, Mexico, since 1949.

Bishop Ogilby, who since 1953 has been Suffragan Bishop of the Philippines, is an ex-Naval lieutenant who served in the Pacific during World War II, graduated from Hamilton College, and trained for the ministry at Episcopal Theological School. A veteran missionary with an extensive knowledge of the Commonwealth, he succeeds the Rt. Rev. Norman S. Binsted.

Bishop Richards is another seasoned missionary. He was assigned to the Panama Canal Zone before his ordination to the priesthood in 1945, and subsequently served in Colombia and Costa Rica. Since 1951 he has been Suffragan Bishop of Albany, where he has been responsible for the missionary program as well as the department of Christian social relations. He is a graduate of Lehigh University and General Theological Seminary.

In addition to the elections, a day of meditation, passage of several resolutions, presentation of four re-



MRS. HENRY KNOX SHERRILL listens to centennial address by University Vice-chancellor



VESTED BISHOPS, one hundred twenty-four strong, walk in procession between rows of cadets from Sewanee Military Academy to ceremony at which Presiding Bishop received a degree

cently consecrated bishops, and notification of the resignations of the Bishops of Quincy, Mexico, Sacramento, and Eastern Massachusetts, the House of Bishops heard three reports. One, an informal talk by the Rt. Rev. Norman B. Nash. Bishop-in-charge of the Convocation of American Churches in Europe, outlined three main problems in this area of the Church's work:

The relationship of the Episcopal Church with the Church of England, which Bishop Nash termed "cordial" but "inorganic."

The Anglican Communion's duty toward unchurched or church-alienated Europeans.

The attitude of Anglican Churches toward the ecumenical policy of open communion.

The last is "our fundamental problem in Europe," in Bishop Nash's eyes.

Tying in was an address on the Ecumenical Movement by the Rev. W. A. Visser 't Hooft, General Secretary of the World Council of Churches. "In a theological sense the word Church has no plural," Mr. Visser 't Hooft declared, and went on to quote the late William Temple, Archbishop of Canterbury, who called the Ecumenial Movement "the great new fact of our time." He cited as evidences of the rediscovery of the nature of the Church the recent rebirth of Biblical theology, the encounter of Western Churches with Eastern Orthodoxy, the great work of the Anglican Communion in Biblical thinking, and the increasing role played by the Roman Catholic Church, especially in Europe, in ecumenical debate. The World Council of Churches' task, Dr. Visser 't Hooft maintained, is to give expression to the new concept of the Church, which it does through fellowship, service, and witness. He warned of the danger that the Ecumenical Movement might remain "a movement of officers only, without the troops behind them," and voiced a hope that the Anglican Communion would assume ecumenical leadership at the Lambeth Conference of 1958.



KNEELING at chapel altar, the Rt. Rev. Henry Knox Sherrill receives honorary doctor of civil law degree and hood from University of the South Chancellor, the Rt. Rev. Thomas N. Carruthers



PACKING are Missionary Bishops Krischke and Simoes, of Brazil and Southwestern Brazil

Hinging on a proposal that the Episcopal Church give a nuclear reactor for research and medical use to St. Paul's University and St. Luke's Hospital, Tokyo, was an address to the House of Bishops by the Rev. William G. Pollard, executive director of the Oak Ridge (Tenn.) Institute of Nuclear Studies and assistant minister of St. Stephen's Church, Oak Ridge. The gift, Dr. Pollard said, could have "enormous impact" in proving to the Japanese people that the Church "can see ways in which God's creation can be sanctified to good purposes." He assured the bishops that the suggested reactor, one of the "swimming pool" type in which a set of uranium plates is immersed in a pool of water twenty feet deep, could not be used for military purposes and that the staffs of the university and the hospital were well qualified to use it. Both institutions, originally founded by the Episcopal Church, are now maintained by the *Nippon Sei Ko Kwai*.

Speaking for his commission, he explained that the reactor would cost some $400,000 to build, and that funds for this purpose could not be raised from existing Church budget appropriations. He recommended that the reactor be built by a Japanese firm and said that three Episcopalians who are "nuclear reactor experts" at Oak Ridge have volunteered free consultative services to any company willing to accept the contract.

The matter will be presented to the meeting of General Convention at Miami Beach, Fla., next fall.

64　1957年11月号　3人の伝道主教が〔米国聖公会〕主教会により選出。10-11頁。
訳出　11頁中央下・右。

東京の立教大学および聖路加病院に、米国聖公会より研究と医療目的の原子炉を贈ってはどうかという議案が、テネシー州のオークリッジ原子力研究所所長でありオークリッジの聖ステパノ教会で牧師補を務めるウィリアム・G・ポラード師により〔米国聖公会〕主教会に提出された。原子炉を贈れば、米国聖公会は「神の創造したもうた物を、神聖なものとして善き目的のために利用するための道を心得ている」ことを日本人に示す上で、「大きなインパクト」がある、というのがポラード師の主張であった。師は主教会に対して、今回寄贈を提案している原子炉は、ウラン板を水中20フィートの深さに沈めて用いる「スイミングプール型」原子炉であり、軍事目的には使用できないこと、また大学および病院の関係者はその使用方法を熟知していることを保証している。大学も病院も元は米国聖公会が創設したものであるが、現在は日本聖公会の管轄下となっている。

師は自身の提案に関して、原子炉の建設費用はおよそ400,000ドルで、そのための資金は、既存の聖公会の予算割当では賄えないと説明。原子炉の建設は日本の企業に依頼することを提案し、オークリッジでは「原子炉の専門家」である3人の聖公会員が、この契約を請け負いたいとする企業に無料で助言を行うこととなったと説明した。

提案は、来秋フロリダのマイアミビーチで開催される〔米国聖公会〕総会に議題として提出される。

注記：鈴木勇一郎「立教大学原子力研究所の設立とウィリアム・G・ポラード」（『立教学院史研究』11号、2014年）を参照。記事№.66, 69も参照。

JAPAN TODAY



THE LAND Japan today consists of four main islands in the Pacific, having an area comparable to that of California, much of it mountainous and only fifteen per cent arable.

The People Ninety million Japanese, increasing by a million annually, face critical social and economic problems arising primarily from the inability to support such a vast population in a tiny area.

History Japan has preserved a long cultural tradition. Unfortunate contacts with the West led to Japan's isolation for several centuries. With the re-opening of Japan, a technological revolution took place, and a program of chauvinistic expansion brought much of East Asia under Japanese domination, and plunged the nation into World War II with devastating results. Japan's restoration as a world power was marked by admission to the United Nations at the close of 1956.

Religion Shintoism, with its many superstitious aspects, the moral precepts of Confucianism and the fatalism of Buddhism have been the religious influences in Japan. These faiths encompass much of the intimate life of the Japanese. Today the young people are also vulnerable to the promises of communism and other ideologies much despised in the West.

Christianity in Japan Non-Roman Christianity was introduced to Japan by two American Episcopalians in 1859, but after a century less than one-half of one per cent of the people of Japan, about 450,000, are Christian.



Japan Foreign Ministry

CHILDREN with hoods of straw matting trudge to school on winter day in northern Japan

Nippon Sei Ko Kwai

THE Holy Catholic Church in Japan is a self-governing branch of the Anglican Communion. Missionaries from the United States, Canada, and Great Britain helped establish the Japanese Church and guided it until Japanese leadership was strong enough to carry on, even in the face of bitter opposition during the war years.

Membership The *Sei Ko Kwai* has about forty thousand members, with



THEOLOGICAL student. American missionaries work side by side with the Japanese clergy

three hundred clergy divided into ten dioceses under Japanese bishops. At the request of the Presiding Bishop, the Rt. Rev. Michael Yashiro, about forty-five Americans serve as co-workers with the Japanese church leaders. Every effort is being made to reach the unchurched in Japan, but there is a perennial need for trained Christian leaders. Central Theological Seminary, in Tokyo, and two training schools prepare consecrated men and women for work in the Church.

Churches With more than a third of its church buildings destroyed in World War II, leaders killed, and congregations scattered, the *Sei Ko*

continued on next page



INDEPENDENT *Sei Ko Kwai's* national headquarters is this modern building in Tokyo



RURAL areas have the fewest Christians. Ninety-five per cent belong to the intelligentsia.



PRESIDING BISHOP of the *Nippon Sei Ko Kwai* is the Rt. Rev. Michael H. Yashiro

Japan Today . . . . . continued

Kwai faced a long, difficult period of reconstruction. With the aid of BUILDERS FOR CHRIST large churches have been built in each of seven dioceses, new administrative headquarters were built in Tokyo, and extensive parochial programs were projected in urban areas. Today, with its churches restored, the *Sei Ko Kwai* is able to look ahead to a future full of hope.

Education The historic emphasis of Christianity in Japan has always been on education, for it is today's youth that will provide the Christian leaders and parents of the future. More than twenty thousand students, ranging from kindergarten through college, are enrolled in *Sei Ko Kwai* schools. St. Paul's University, Tokyo, was the first Christian institution to achieve university status in Japan. Consecrated laymen in places of leadership testify to the influence of St. Paul's. There is a need, however, for more Christian leadership in government schools. A Church student center has been opened at the government university in Hokkaido, and has proven effective in its Christian emphasis.



Kofod

FISH is mainstay of diet. Food for increasing population is real economic problem.



DEACON'S BRIDE wears traditional Japanese wedding dress in a western setting

The Ministry of Healing St. Luke's Hospital, Tokyo, called the most modern hospital in the Orient, was only returned to the *Sei Ko Kwai* by the United States government at the end of 1956, after a decade as an army hospital. All during World War II and the post-war period, the doctors and nurses carried on their work in makeshift quarters. St. Luke's School of Nursing continued, too, and, by its exacting standards it has elevated nursing from a menial task to a respected profession for young women. It was through St. Luke's Hospital, too, that social services for the needy were begun by the *Sei Ko Kwai*. A number of out-patient clinics in various parts of Japan, leprosaria, a tubercular sanatorium, and St. Barnabas' Hospital, Osaka, specializing in work with women and children, all demonstrate effectively the ministry of healing of the Church guided by



COAL MINING village. Industrial evangelism is important dimension of church work.

God who loves and cares for men.

Rural Work Although fifty per cent of the Japanese are farmers, only two per cent of the Japanese Christians are farmers. Much more is demanded of the *Sei Ko Kwai* in rural areas and fishing villages, where Christ's message has not yet been heard. Two agricultural projects, one of them under the guidance of the Brotherhood of St. Andrew, have been established, integrating Christian community life with improved farming techniques.

Urban Work In Japan's great cities, where poverty and congestion cause serious social problems, the *Sei Ko Kwai* pioneered in social services, milk stations, well-baby clinics, child care courses, and instruction in handicrafts helping to demonstrate Christianity in action. It is in the cities that new opportunities are to be found for teaching Bible classes in factories. Family evangelism, where Christians invite their neighbors to join informal discussions about the Christian faith, opens doors to the *Sei Ko Kwai*.



PLAYTIME at one of the numerous church schools for the very young throughout Japan

America and Japan

CHRISTIANITY in Japan has too long been regarded as an alien ideology, and this foreign religion recently has been equated with the occupying army of the United States, which did not, unfortunately, always practice what it preached. The great strength of the *Nippon Sei Ko Kwai* lies in the fact that it is an independent, autonomous Church, freed from national barriers and developing in a way that is at once catholic and uniquely Japanese. The Church in America has three things to offer the *Sei Ko Kwai*:



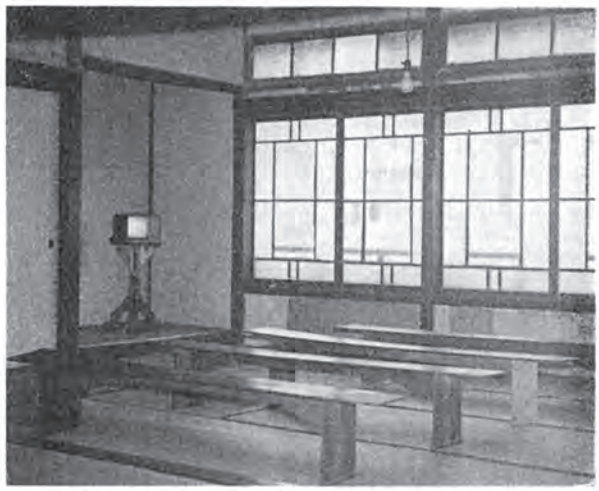
LAND of artistic and technical skill must import raw materials for expanding industry

PERSONNEL Missionaries are needed to share the task of presenting the Christian message to Japan.

FINANCIAL AID The Church needs money to meet this world's problems in a land where poverty and natural disasters are commonplace.

PRAYER Constant and devout prayers on behalf of the Church are

continued on page 29



BENCHES in this simple church are used for prayer books. The congregation sits on floor.



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Japan Today

continued from page 15

needed—gifts that can be freely given for the strengthening of the *Sei Ko Kwai* and for the advancement of God's Kingdom.

Centennial

ON December 7, 1857, the first worship service from The Book of Common Prayer was read in Japan, and in 1859 the first Episcopal missionaries arrived in this country. In speaking of the extensive centennial plans of the *Sei Ko Kwai,* Bishop Yashiro said:

"Our centennial movement must begin with self-examination and true sorrow and repentance for what we have left undone. If there is no repentance our centenary movement will consist merely of building projects and memorial halls on one side and meaningless jubilation on the other. I am sure that the missionary bishops who were our predecessors will not be happy to have halls built in their memory if we neglect the great task of bringing the souls of our countrymen to our Lord, which was the main purpose of their sacrifice and labor in this land."

In all Humility

THE need for the message of Christ is greater in Japan today than ever before, and the eyes of Asia are focussed on Japan for guidance and leadership. In numbers the *Sei Ko Kwai* is pitifully small, but it has survived the most cataclysmic trials, both physical and moral, and now can look ahead with hope and quiet confidence to the future. The Church in Japan today is built on faith and love, and characterized by the humility and determination that lead ever closer to the realization of the Will of God.

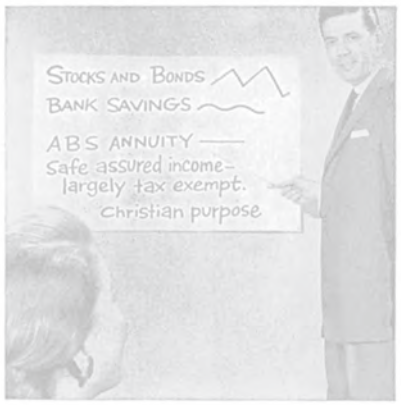
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65　1958 年 2 月号　今の日本の姿。12-15, 29 頁。

訳出　14 頁左下。

東京の立教大学は、日本で初めて大学の地位を得たキリスト教機関である（注1)。聖別された信徒の指導者たちが、立教の影響力を証明している。とはいえ、国公立の大学にも、キリスト教徒の指導者をもっと増やさなければならない。北海道にある国立大学でこのほど、教会の学生会館がオープンし、キリスト教精神のアピールという点で一役買っている。

注記：(13 頁の写真解説の訳文)

・神学生。米国宣教師が日本人の聖職と連携して活動する〔右上〕。

・東京にある独立組織である日本聖公会本部のモダンな建物〔右中〕。

・日本聖公会総裁主教〔主教会議長〕のミカエル八代斌助師〔右下〕。

(注 1) 大学令による大学として認可されたキリスト教大学は、同志社大学（1920 年）のほうが立教大学（1922 年）より早い。



Miami Beach's newest grand hotel, the Deauville, housed both Houses

Highlights of

DESPITE torrential rains which quite flooded many streets in Miami Beach, Florida, a great company of God's people gathered on Sunday evening, October 5, in the brand new Exhibition Hall for the Opening Service of the 59th General Convention of the Episcopal Church. From the first triumphant chord of the Processional to the wandering notes of the improvised Postlude, there was sturdy evidence that this company of God's people, representative of the Episcopal Church throughout the world, were in Miami Beach to witness to their allegiance to Almighty God and His Son, our Saviour Jesus Christ through the General Convention and the Triennial Meeting of the Women of the Church.

The witness of the Episcopal Church, as some one recently said, must be "authoritative but not authoritarian." Naturally, then, the address at the Opening Service is by the Presiding Bishop. And he, remembering that the General Con-



Presiding Bishop and Mrs. Sherrill head receiving line followed by the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Japanese Church; the Most Rev. Angus C. MacInnes, Archbishop in Jerusalem, and Mrs. MacInnes; the Rev. and Mrs. T. O. Wedel; and Mrs. William H. Hannah, Presiding Officer of the Triennial Meeting

General Convention

By William E. Leidt

vention is the supreme legislature of the Church, indicated the major concerns before this Convention. He outlined, briefly, three:

THE PROPOSALS in regard to the Church of South India.

THE REPORT of the Commission on the Organization and the Structure of the General Convention.

THE PROGRAM AND BUDGET for the next triennium and the problem of capital needs of the Church.

"An important and recurring topic," continued Bishop Sherrill, "pertinent to program and budget is the character and texture of our Church organization and life. Are we a loose federation of dioceses and districts or are we a national Church? The decision that we are a national Church was made in the formation of the first General Convention and has been constantly reaffirmed, notably in the Conventions of 1919, 1922, and 1925. Of one thing I am certain after a long experience. Only together can we meet the changing conditions of our time. . . .

"This summer as you know, I have been attending sessions of the Lambeth Conference and of the Central Committee of the World Council of Churches. I have been interested to compare these with our own Convention. Functions of course are different, for our General Convention must make definite decisions for the coming triennium. In the space of twelve days there are many essential household duties to perform. Yet when that has been admitted, it is true of Lambeth and of the World Council especially, that there is apparently a deeper concern for the many world problems which confront all mankind. The matters of world peace, of the use of nuclear power, of racial tension, of the family, to mention only a few, must engage our attention as a Christian Church, for they concern the welfare of men, women, boys and girls who are the Children of God.

"Associations of manufacturers, labor unions, veterans' groups, welfare organizations express their views. I make no claim that the members of the Christian Church are endowed with special gifts of worldly wisdom. But I do not hesitate to say that true Christians view all life in the light of the eternal truths of the Gospel. The question for us has not to do with popular appeal, with contemporary compromise, but with the Will of God in so far as we can know it. No one claims that resolutions of the General Convention are generally necessary for salvation, but many people are confused and they have a right to look to their Church for guidance. Let us live in no ivory tower of irrelevance, but with the help of God try to face realistically the problems of our day from the point of view of eternity.

"It is of the essense of our faith to stress the Church, with its long tradition of thought and practice . . . . But I am inclined to believe that, without lessening in any way the significance of the Church, we must stress an equally vital and even more primary aspect of the Gospel, namely the personal confrontation of the individual with the Living Christ. . . . At the best the Church is the fellowship of those who in some way have been with Jesus. Here is the basis of evangelism . . . . We are called as Christians, bishops, other clergy, and laity alike, first of all to preach Christ. . . . There is a world largely pagan to be won to Christ.

continued on next page



Smiling Sherrills step from train, receive Miami's greeting



Presiding Bishop-elect Lichtenberger lingers in thought



House of Deputies President Wedel waxes wistful



Photos by Gin Briggs
Archbishop in Jerusalem in moment of mild bemusement



MODEL of nuclear reactor to be given to St. Paul's University, Tokyo, is inspected by St. Paul's President Matsushita and the Rev. William G. Pollard, clerical deputy and atomic scientist.

This can only be undertaken as we are spiritually on fire with a conviction born of companionship with our Lord.

"The Church is not ours but Christ's. In our work of revision of canons, in the consideration of budgets and programs, in the choice of leadership, especially in our common worship, let us never forget Him. . . ."

The offering at the Opening Service, designated for work in the Church's youngest missionary district, Central America, amounted to nearly $6,000. It will be used to help meet a great need for a new church on the East Coast of Nicaragua at Tasbapauni. The old St. Mary's Church there literally fell to the ground just before the Convention.

The formal opening address was but the first of many utterances by Bishop Sherrill during this Convention, his last as Presiding Bishop. On each occasion, whether the dinner on ecumenical relations, as chairman of Joint Sessions, or as the peripatetic diner going from department to department dinner, he shared unsparingly of his mature wisdom sharpened by his inimitable wit.

And then there came the day, October 14, the anniversary of Bishop Sherrill's consecration as a bishop, when this company of God's people gathered together again in the great Miami Beach Exhibition Hall to honor Bishop and Mrs. Sherrill at dinner.

Although more than two thousand men and women sat down to dinner this was truly a family event. At the speakers table with Bishop and Mrs. Sherrill were their daughter and three sons and their wives. The others at the head table included close friends and associates, in many ways a family group, and the company of God's people throughout the hall comprised the Family of the Church gathered together to honor their Chief Pastor.

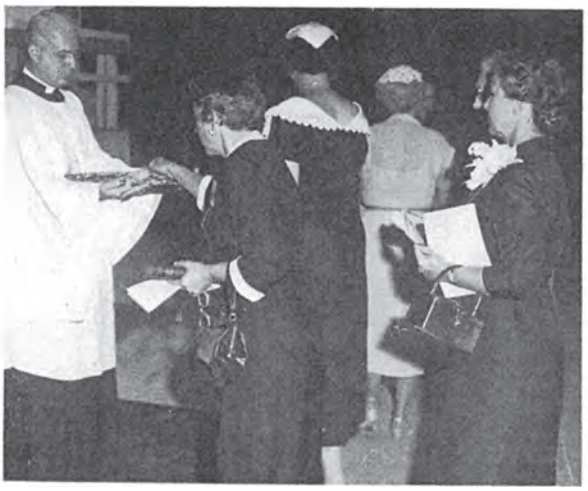
Symbols of Affection

Short addresses by representatives of all phases of the Church's life from a filmed greeting by the Archbishop of Canterbury to messages in song and story were the framework for presenting the more tangible evidences of the love and affection in which the entire Church holds Bishop and Mrs. Sherrill. "Symbols of Affection" Bishop Hobson of Southern Ohio called them and they included:

A book of letters from all the members of the House of Bishops and leaders in the community—national and international, presented by The Seabury Press.

A painting of a Haitian girl by Sister Margaret Rafael, presented to Mrs. Sherrill by the Missionary District of Haiti.

A gold necklace for Mrs. Sherrill together with the means to provide



CERTIFICATES representing ingathering of United Thank Offering from every diocese and missionary district are placed in alms basin



UTO PRESENTATION and Corporate Communion of Church's women drew 8,000 people

General Convention Highlights . . . . . continued

a new kitchen or anything else she may want for their home in Boxford, Mass.

A $45,000 check for the Presiding Bishop.

An anonymous gift of $100,000 in honor of Bishop Sherrill for the West Lobby of the new Interchurch Center under construction in New York. A suitable inscription in the lobby will commemorate Bishop Sherrill's work with interchurch organizations, as well as his term as Presiding Bishop of the Episcopal Church.

Other gifts, previously announced included a power mower from the laymen of the Church, and an architect's drawing of a new dormitory being erected at Hobart College, Geneva, N.Y., to be named the Henry Knox Sherrill Hall in recognition of the Presiding Bishop's work in behalf of Christian higher education during his twelve years as head of the Church.

Election of Bishop Lichtenberger

A few days before this dinner, on Saturday, October 11, at All Souls' Church, the House of Bishops convened for a corporate Communion and election of Bishop Sherrill's successor. A committee of the General Convention had nominated three bishops for this post and in an executive session of the House of Bishops six other names had been added to the list of nominees. The service for election began promptly at seven-thirty. Two hours later the new Presiding Bishop, the Rt. Rev. Arthur C. Lichtenberger (FORTH, November, page 8) was escorted into the House of Deputies where his selection was confirmed by acclamation.

United Thank Offering

Meeting concurrently with the General Convention is the Triennial Meeting of the Women of the Church. An important moment in the Triennial is the Corporate Communion and Presentation of the United Thank Offering of the Women of the Church. Some eight thousand women participated in this service on Friday morning, October 10, in the Exhibition Hall when the Presiding Bishop assisted by the missionary bishops celebrated the Holy Eucharist. The same evening at the Overseas Mass Meeting, the total of this triennial offering was announced: $3,869,985.38. The expenditure of this vast sum is in accordance with a budget adopted by the Triennial Meeting. For details of the budget, please turn to page 20.

Program and Budget

A freshman deputy, of which there were many in the House of Deputies at the 59th Convention reminded his brethren early in the sessions that the main business of the Convention was legislation. A little later, a veteran deputy of some eight or ten Conventions enlarged upon this remark by saying that the most important legislation before this Convention, or any Convention of this Church, is the determination of the Program under which it shall go forward during the ensuing three years. That this legislation may be undertaken with the greatest possible knowledge the Convention provides three opportunities before the program and budget comes before the Houses for action:

The Joint Committee on Program and Budget comprising six bishops, six presbyters, and twelve laymen, spends long hours—at this Convention 142 hours—both before and during the Convention studying the proposals of the National Council and conducting hearings on the needs and opportunities confronting the Church.

The Joint Sessions, at this Convention three in number lasting upwards of six hours, during which each National Council Department reports on its stewardship during the past three years and presents the opportunities its sees in the days ahead.

Unofficial activities—the National Council Exhibit, the Mass Meetings —Home, Overseas, and Ecumenical Relations—and the Special Dinners. All these events enable the Church's leadership, bishops at home and abroad, special visitors, members of National Council, to present in intimate detail and with authoritative

continued on next page



ARMORED TRUCK bears away UTO to bank under eyes of both police and National Council officers. 1958 total topped 1955 by $660,000.



TRICKY device explains UTO revolving fund. As church is built, money bag empties.



DOMESTIC missionary bishops lead mass meeting. Similar meetings discussed overseas missions, ecumenical relations.



HAITI'S missionary bishop on dry run. Boat is gift of women and children of Dallas.

General Convention Highlights . . . continued

knowledge the story of their work. These are educational projects of great significance and give great vitality to Christian work which a budget translates into cold monetary values.

In presenting the report of the Joint Committee on Program and Budget, its chairman, the Rt. Rev. Thomas Wright, Bishop of East Carolina, said, "We have sought to prepare a Program which will recognize the necessity of lifting our sights and will challenge the whole Church to greater corporate effort realistically." The budget, which was approved and adopted by the House of Bishops and the House of Clerical and Lay Deputies, provides for an expenditure of $8,060,300 in 1959, $8,996,400 in 1960, and $9,819,800 in 1961.

Included in these budgets for the years 1960 and 1961 is provision for Capital Needs in the amounts of $500,000 and $1,000,000 respectively.

The Committee in its report discussed the proposed National Church magazine and said:

"We have carefully considered the proposal of the National Council that the Episcopal Church establish a national magazine, and we agree that such a publication could be a force in making deeper Christians and better informed and more loyal and active Churchmen.

"This venture must be launched only in such a way that it will be a completely successful, Church-wide every-family publication. This requires further study and intensive testing.

"Therefore, we propose that the Presiding Bishop appoint a board of Church members, skilled in the communications field, to direct the work of a new Unit of Magazine Study. With the present assets of FORTH and the new appropriations recommended (1959, $31,000; 1960, $46,800; 1961, $54,800), we believe it will be possible to develop a new, attractive, and readable magazine with wide appeal to test its readership, and to develop sound methods of reaching every family in the Church. Then we shall have the essential data to show the kind of magazine needed and the means whereby to achieve it.



MASSED CHOIRS sang at Opening Service under direction of the Rev. Ralph A. Harris of St. Philip's Church, Coral Gables. Organist for service was Harold M. Franz of Trinity Church, Miami.

Two New Dioceses

Besides adopting a "progressive and realistic" General Church Budget, this Convention gave impetus to the Church's advance both at home and overseas. It granted the petitions of two domestic missionary districts, North Texas and Arizona, to become dioceses, and the House of Bishops elected two overseas bishops. The Rev. Benito Cabanban, elected Suffragan Bishop of the Philippines, was born and educated in the Missionary District he serves. Elected Missionary Bishop of Central



FRESHMEN deputies receive pre-Convention briefing from House President and Secretary



HOUSE of Deputies consists of four members in each order from each diocese, one from each missionary district.

Brazil, the Rev. Edmund Knox Sherrill, second son of the Presiding Bishop who has served Holy Trinity Church, Sao Paulo since 1954, succeeds to the vacancy in the episcopate created by the resignation of the Rt. Rev. Louis C. Melcher. Biographies of these two new overseas bishops and studies of the advances made by the two new dioceses and all the remaining domestic missionary districts will be published in future editions of FORTH.

Nuclear Reactor for Japan

When this coming year, 1959, the Church in Japan observes the centenary of its founding, the reality of the continuing friendship and concern of the American Church will find tangible expression in a gift of a nuclear reactor to St. Paul's University, Tokyo, authorized by this Convention. The gift was hailed by Bishop Kennedy of Honolulu as evidence that atomic power, once used to destroy in Japan, now "can be used to create."

The Presiding Bishop of the Church in Japan, the Most Rev. Michael H. Yashiro, was one of the distinguished visitors to Convention. The president of St. Paul's University, M. Matshushita and his wife were also present. Here, too, mention should be made of other distinguished overseas guests:

The Most Rev. Angus C. MacInnes, Archbishop in Jerusalem and Metropolitan; the Rt. Rev. Thaddeus F. Zielinski, Ordinary of the Buffalo Dioceses, Polish National Catholic Church of America; and the Rt. Rev. Ian Shevill, Bishop of Queensland.

Throughout the Convention there were many evidences, both official and unofficial of the genuine concern of Episcopalians for the furtherance of the Church's Mission throughout the world. There was a luncheon, for example, for overseas nationals attending Convention as official delegates. Another luncheon given by the New York delegation to the Triennial Meeting honored the delegates from the Carribbean districts. This Convention added Central America and the Dominician Republic to those jurisdictions included in Province II.

Bishop Voegeli of Haiti accepted during Convention a twenty-foot fiber-glass motor boat presented by the Diocese of Dallas, a gift of the children of Dallas through their 1958 Lenten Offering and the women, through their Haiti Sharing Basket Offering. The boat will be used by Bishop Voegeli and his clergy in ministering to the Islands of La Gonave fifteen miles from the mainland where there are seven churches and four schools.

In many ways, Bishop Sherrill's address at the Opening Service might be considered an outline of the action taken at this Convention. After long and spirited debate in the House of Deputies, the recommendations concerning the Church of South India presented by the Joint

continued on page 24



MRS. LICHTENBERGER sights husband in TV news camera prior to filmed interview of Presiding Bishop-elect by the Rev. Dana Kennedy, Executive Secretary of the Radio-TV Division *(right)*

World Council of Churches

continued from page 17

Orthodox Churches and Countries. Most of his work in inter-church aid involves the countries of Egypt, Ethiopia, Greece, Yugoslavia, and the Near East, and some scattered refugees in Europe. Recently Mr. Maxwell returned from Ethiopia where he discovered an urgent need for medical assistance. Although accurate statistics are impossible to obtain in that part of the world, there appear to be about one hundred doctors in an area containing between eighteen and nineteen million people. Seventy out of these hundred doctors are in one major city. This means that there is approximately one doctor to every six hundred thousand people in most of Ethiopia. Money for a medical center is one of the priority items on the budget for Mr. Maxwell's Department.

These are only a few samples of the tremendous amount of concrete works done by the World Council of Churches as it seeks to serve the member Churches in serving the Lord. The World Council came into existence "because Christians know and believe that the Church of Christ is one and that this unity must be demonstrated in word and deed to the world." This does not mean that the World Council wants or expects to be the basis for reunion, for it is not a super Church and does not seek to become a centralized administrative body running its member Churches. It seeks only to serve them in serving our Lord and helps corporate action between them to become a reality.

This may mean medical, educational, or financial help between Churches or it may, on the other hand, mean the gathering of youth, teachers, or clergy at conferences where they may grow in understanding of one another. In a very real sense the World Council of Churches is basically a means of communication bringing member Churches which acknowledge Jesus Christ as their Lord and Master, into a closer fellowship with each other.



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Convention Highlights

continued from page 13

Commission on Ecumenical Relations were adopted with but minor changes. The resolutions define the condition under which a bishop or other clergy of the CSI, when temporarily within an Episcopal Church jurisdiction, may officiate and grants permission to bishops and other clergy of the Episcopal Church visiting CSI territory to accept the hospitality of that Church for celebrating the Holy Communion within it.

Communicants of CSI when temporarily within the jurisdiction of the Episcopal Church are permitted to receive the Holy Communion in our churches while Episcopalians visiting the CSI may accept the sacramental ministrations of that Church.

Another matter receiving careful attention in the House of Deputies was the structure and organization of the General Convention. Various recommendations of the Joint Commission to insure "better housekeeping" in the conduct of the Convention's business were approved, and some were put immediately into effect. It was also recommended to diocesan conventions (councils, or convocations) that deputies be elected a year earlier. A major proposal, which was defeated, recommended a reapportionment of the representation in the House of Deputies.

Bishop Sherrill, again in his opening address, reminded the Convention that today "many people are confused and they have a right to look to the Church for spiritual guidance." It was in this spirit that many committees worked long and thoughtfully on resolutions concerning "the problems of our day" and brought them before the Convention where they were debated realistically, often from the "point of view of eternity."

Space does not permit even a brief summary of even the more importtan of these resolutions. Mere mention must suffice—race relations, responsibility for the aging, the Christian obligation to obey the law of the land, capital punishment, apartheid in South Africa, and many more relating to national or international affairs.

One of the important tasks of Convention is to elect certain leaders for



ROLL OF HONOR has been placed in American Memorial Chapel at St. Paul's, London, which was dedicated November 26 by the Archbishop of Canterbury in the presence of Queen Elizabeth II and Vice President Nixon

coming years. It elected as Treasurer of General Convention, Richard P. Kent, Jr., and as Treasurer of National Council, Lindley M. Franklin, Jr.; and twelve National Council members: The Rt. Rev. Stephen F. Bayne, Bishop of Washington; the Rt. Rev. Thomas H. Wright, Bishop of North Carolina; the Ven. David R. Thornberry of Cincinnati, Ohio; the Rev. Donald H. Wattley, New Orleans, La.; Harrison Garrett, Baltimore, Md.; Franklin B. Miles, Elkhart, Ind.; Richard G. Stone, Raleigh, N. C.; Howard T. Tellepsen, Houston, Texas; Ernest W. Greene, Washington, D. C.; Leila Anderson, New York City; Mrs. Clifford Cowin, Oberlin, Ohio; Mrs. William H. Hannah, Riverhead, N. Y.; and Mrs. Theodore Wedel, Washington, D. C.

The Triennial Meeting elected as members at large of the General Division of Women's Work eight women: Mrs. Winfred Douglas, Colorado; Mrs. Robert H. Durham, Michigan; Mrs. John H. Foster, West Texas; Mrs. Edward A. Heffner, Salina (Kansas); Mrs. Orin F. Judd, Newark; Mrs. Ernest E. Rucker, Southewestern Virginia; Mrs. Harold Sorg, California; and Mrs. Everette Hall, South Carolina.

The Convention accepted the invitation of the three dioceses in Michigan to hold the 1961 meeting in Detroit. Interim meetings of the House of Bishops in 1959 and 1960 will be held in Albany, N.Y., and Dallas, Texas, respectively.

Churchmen in the News

continued from page 21

she is to be confirmed this year at Indian Hills, and can't afford to miss instructions. Future confirmands, probably at Washington churches with or without Harriett's support, are Potter, Jr., eleven, and David, seven. Their mother is the former Mary Ann Bertles, a pre-nuptials researcher for *Life* magazine. All the family activities are superintended by a dog named Bingo and " an undetermined number of cats."

●

ANOTHER October, high-echelon Presidential appointee who has knelt under a bishop's *Defend, Oh, Lord, this thy Child. . .* is Major General Wilton Persons, U.S.A. (ret.), White House chief of staff succeeding Sherman Adams. Known respectively to Washingtonians, family, and friends as "Jerry," "Burt," and "Slick," General Persons is an ex-engineer who was Generalized during World War II, has specialized in ticklish liaison jobs for his Commander-in-Chief. He is one of a quartet of distinguished brothers, all Churchmen: Seth Gordon Persons, governor of Alabama in the volcanic years between 1951 and 1954; the late Jo Robert Persons, one of the nation's top insurance men when he died in 1946; and the Rev. Frank Stanford Persons II, ex-missionary to miners, moonshiners, and orange pickers in Pennsylvania, Virginia and Florida, now retired to the family's native Alabama.

● On a year's leave of absence as President of Voorhees School and Junior College, Denmark, S.C., Dr. JOHN F. POTTS has been appointed Assistant Secretary in the National Council's Division of Domestic Missions and Church Expansion and an Assistant Director of the American Church Institute for Negroes.

● The Rt. Rev. LESSLIE NEWBIGIN, chairman of the International Missionary Council, will become the Council's first full-time General Secretary on July 1, 1959. Bishop of Madura, he played a prominent part in the inauguration of the Church of South India.

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訳出　13 頁左中。

日本に原子炉を寄贈

来たる 1959 年、日本聖公会は、日本での宣教 100 周年を迎えます。そして、米国聖公会は、その日本聖公会との絶え間なき友情、親愛の情を示す有形の証として、今回の総会で承認された原子炉を、東京の立教大学に寄贈します。今回の寄贈品をホノルルのケネディー主教は、原子力の優れた力を示すものとして大変お喜びになり、かつて日本を破壊するのに使われた技術が、今度は「創造のために使用できる」と称賛しておられます。

日本聖公会の総裁主教〔主教会議長〕ミカエル八代斌助師もまた、今回の米国聖公会総会には特別に招かれていました。立教大学総長の松下〔正寿〕ご夫妻も総会に出席されました。そのほか、国外からの主だった出席者の名を、ここに挙げておきます。

―略―

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MARCH 1959

episcopal church

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Apostle to Japan: Bishop Williams



The Rt. Rev.
John McKim
North Tokyo, 1893-1936



The Rt. Rev.
Sidney Catlin Partridge
Kyoto, 1900-1911

FIRST CENTURY IN JAPAN

By Charles E. Perry

THE story of the Anglican work in Japan begins in 1859 with the advent in Nagasaki of two Episcopal clergymen, the Rev. John Liggins and the Rev. Channing Moore Williams, the first two Protestant missionaries in the country. Liggins returned to America early in the following year on account of poor health, but Williams spent half a century in Japan, becoming "Bishop of China having jurisdiction in Japan" in 1866, and then, after relinquishing his China duties, "Bishop of Edo" (Tokyo) in 1874.

And a bold adventure it must have been for the twenty-nine-year-old Virginian to settle down in a city whose busy intersections displayed prominent notices warning that belief in Christianity was a capital offense for Japanese citizens and promising substantial rewards for the detection of adherents of the "evil sect". Some three hundred years earlier Roman Catholic missionaries had come to work in Japan, primarily in the southern island of Kyushu; but after nearly a century of fruitful labor they had provoked an internecine conflict that finally resulted in the banning of all foreign missionaries, the proscription of the Christian faith in the Empire, and the closure of the country to practically all outside contacts.

Although Williams arrived in the year following the Townsend Harris Treaty of 1858, whereby the nation was again opened to foreign intercourse after two centuries of seclusion, the edicts against Christianity were still in force, and they were to remain in force until 1873. In 1868 some farmers who had remained secretly true to their Roman Catholic faith and who after the reopening of their country began to worship publicly



The Rt. Rev.
Henry St. George Tucker
Kyoto, 1912-1923



The Rt. Rev.
Shirley Hall Nichols
Kyoto, 1926-1940



The Rt. Rev.
Norman S. Binstead
Tohoku, 1928-1940



The Rt. Rev.
Charles S. Reifsnider
North Tokyo, 1935-1940

• MR. PERRY *is Professor of History at St. Paul's University, Tokyo, and editor of* Japan Missions.

in the mistaken belief that all had been forgiven were promptly uprooted wholesale from their homes in Kyushu and were either jailed or dispersed throughout the Empire to be watched by local officials; and as late as 1871 a missionary's language teacher in Nagasaki was imprisoned and died awaiting trial, his offense being the possession of a Japanese translation of part of the New Testament.

Discouraging as the prospect must have been, for he was constantly under police surveillance, Williams set to work learning Japanese and gathering about him small groups of young men whom he instructed in the faith. But progress was slow: his first baptism was not until 1866 and his first confirmations, four in number, were not until 1870—all of them accomplished in semi-secrecy.

This slowness was largely of the Bishop's own choosing. Other missionaries had made earlier and more numerous converts, for even as early as the sixties a number of upper-class Japanese young men were willing enough to brave the anti-Christian laws to make contact with missionaries in order to study English or to learn about the West. And some of them were not averse to accepting baptism if it was demanded as the price of this instruction. Bishop Williams never countenanced such practices; nor did he, as did some mis-

continued on next page



The Ten Dioceses of the Nippon Seikokai

Total membership: about 45,000
Communicants: about 30,000
Parishes, chapels and preaching stations: 355
Japanese workers: about 350, including bishops, priests, deacons, catechists, Bible women, full-time workers
Foreign workers: 82



PRESIDING BISHOP, the Rt. Rev. Michael H. Yashiro, in procession at St. Paul's University



CHURCHES in Kyushu and South Tokyo *(below)* show range between Western and Japanese styles





Japanese Consulate, New

HOUSING problem is headache. Apartments effect changes in way of life.

First Century in Japan . . . . continued

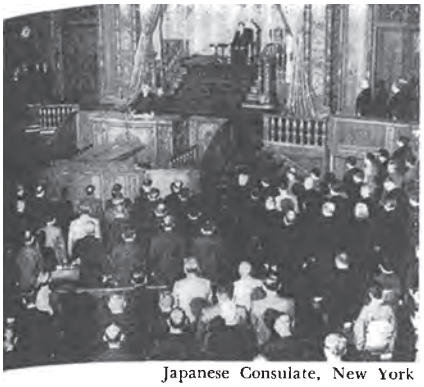
sionaries, ever aspire to the role of mentor in things Western to the Japanese officials of the seventies and eighties, gaining thereby quasi-official protection for his mission. The Bishop was not unaware of the educational and social implications of the Gospel—but he constantly kept his sights on an other-worldly target, the spiritual regeneration of Japan.

So sparing of words that he often gave the impression of inarticulation, in his personal habits frugal almost to the point of penury, so attached to his work that he returned only twice—once on business, once because of health—to his homeland in his fifty years of service, humble and self-effacing to the extent that he served his last years as a parish priest, Bishop Williams drew the blueprints for today's Japanese Church and its institutions by the persuasiveness of his saintly, kindly, self-denying personality. During the half century since his death, most missionaries have come to remember him vaguely as merely one of the pioneers in Japan, but to Japanese Churchmen his memory, now well embellished by myth and legend, is still green; and it is not unusual when decisions become difficult in synod meetings for some of the clergy to stop a moment and ask, "What would Bishop Williams have done?"

Resigning his episcopal authority in 1889 when he realized that younger men were required to carry on the work he had initiated, the Bishop spent the next two decades as a parish priest in the Osaka-Kyoto area. In 1908 poor health compelled him to return to the United States, and two years later he died in Richmond, Va. On his gravestone, erected by his Japanese friends, in Japanese calligraphy is written *During his fifty years in Japan he taught Christ's ways, not his own.*

British-American Co-operation

AMERICANS can feel justly proud that they were the first in the Japan field, but they never possessed any monopoly of the work. The English Church Missionary Society, in 1869, and the Society for the Propagation of the Gospel, in 1873, joined forces with the Americans. In 1888 the Canadians started their work, and, since World War II, the Australians have participated. Nor have missionaries been confined only to the regular



Japanese Consulate, New York

HOUSE OF COUNCILORS (Japanese senate) opening is attended by Emperor



Japanese Consulate, New York

WING is added to department store. Prior to 1953 manufacture of consumer goods predominated industry. Today heavy industry is increasing. *Below*, an oil plant.

appointees of mission boards. Independent missionaries, people who raise their own budgets, have carried on a number of noteworthy projects. The various religious orders, too, have shared in the work: the Cowley Fathers, the Community of the Transfiguration, and the Community of the Epiphany. And inspired by these American and English Communities, two independent orders of Japanese sisters have developed: the Community of Nazareth and the Community of the Divine Charity.

The First Synod, 1887

In the early decades, with more than one Mother Church working in Japan, questions of jurisdiction, liturgy and Churchmanship began to arise; and it soon became evident that if a single Church were to evolve in Japan without some of the vexations of the older Churches, it would be necessary to secure a certain amount of nation-wide uniformity. So a conference of American and English workers was held in 1878 at which time a common Prayer Book for all Japan was adopted. And nine years later, in 1887, the first General Synod was held at Osaka, a gathering which laid the foundations of the present day Japanese Church: a Constitution and Canons, similar in the main to those of the American Church, were adopted; a National Executive Council with the same powers as those of the National Council in the United States was set up; the name *Nippon Seikokai,* The Holy Catholic Church of Japan, was chosen; and, looking to the future, a Japanese missionary society was inaugurated, a society which, after a slow start, by 1934 was doing a successful work in Formosa, Saghalin, Korea, and Manchuria, all financial support being found in Japan.

Creation of Dioceses

Although Japan had both American and English bishops as early as 1883, they were more bishops-at-large than actual territorial diocesans; and it was not until 1894 that the *Nippon Seikokai* created its first real dioceses, six in number at that time but ultimately totaling ten. These, of course, were missionary dioceses, supported almost entirely by funds from abroad and administered by American, English, and Canadian

continued on next page



Japanese Consulate, New York

CHURCH is weakest among factory workers and farmers. Half Japan's population lives on farms.



Japanese Consulate, New York

First Century in Japan continued



CHILDREN of St. Michael's, Kamakura, social science class visit seine fishermen. Japanese depend on sea for much food, for land is scarce.



SEIKOKAI'S National Council is housed in this building. Autonomous Church was founded in 1887 from British and American foundations.



CHAPEL at Central Theological School, Tokyo, which trains Japanese clergy. American clergy serve under jurisdiction of Japanese bishops.

bishops. But from early times missionaires had envisioned an independent, autonomous Church, once the problems of economic self-support and the creation of a well-trained corps of Japanese clergy had been solved.

In 1923 part of this dream came true. Two dioceses, Tokyo and Osaka, announced their intentions to be self-supporting and proceeded to elect the first two Japanese bishops. And although the Great Kanto Earthquake of that year made a shambles of practically all his parish and institutional buildings before the bishop-elect of Tokyo was consecrated, he and his opposite number in Osaka never faltered in their determination to make ecclesiastical autonomy a reality.

The War and Independence

THE nearly two decades of independent experience gained by Osaka and Tokyo were to offer a lesson in self-reliance to the entire Church in the early 'forties when the threat of war compelled the return home of practically all missionaries and the cutting off of all financial help from abroad. After Pearl Harbor the Japanese Church was cast entirely on its own resources.

The war years were hard ones: all Christians were viewed as suspect by a nationalistic, militaristic dictatorship that never hesitated to requisition Church property and Church personnel to carry out its war aims; apostasy by the weaker brethren became common: the *Nippon Seikokai* was under strong pressure to join a government-sponsored union of Christian sects, and refusal to do so by about two-thirds of the parishes and clergy often meant persecution (two Japanese bishops died as a result of their confinement in prison); about a third of the church buildings were destroyed or gravely damaged by allied bombing and their congregations scattered; endowments for pensions and institutions, carefully built up over the previous half century, melted away in a matter of months.

Tested by real fire, the independent *Seikokai* had to make a fresh start in 1945. Financial help, and in generous amount, was forthcoming from America, England

and Canada; but the Japanese did not merely sit back and wait for assistance to arrive: Churchmen straggled back from places of refuge in the country to clear up the rubble of their churches and to come together in congregations once more. Services were being regularly held at Holy Trinity, Tokyo, within weeks of the end of the war, roofless though the building was. By 1951 the Church had recovered its pre-war numbers, most of the churches had been restored, largely by foreign gifts, and the *Seikokai* was in a position to forge ahead.

Foreign churches have been happy to help in this forward move, but since the war financial and personnel assistance from abroad has been of the type that would not violate Japanese ecclesiastical autonomy. Money



COMPETITION is so stiff that only one out of twelve applicants passes St. Paul's University entrance exams. Large crowd awaits results.



ST. MARGARET'S Junior College is one of twenty-seven church schools from grade-school through graduate level, instructing 20,000 students



Japanese Consulate, New York

ST. LUKE'S, which has been called the most modern hospital in Orient, was returned to *Seikokai* in 1956 after decade as U.S. Army Hospital

from the United States is sent to the Japan National Council which disburses it in Japan among the ten dioceses. The American Church maintains an office in Tokyo headed by a senior priest, the Rev. Kenneth E. Heim, whose prime functions are to transfer funds to the Japanese Church, to act as liaison officer between the Japanese and American Churches, and to serve as pastor, spiritual guide, and mentor to several dozen American missionaries in Japan.

Role of Missionaries

OBJECTIONS have been raised to the use of the term 'missionary'—it smacks too much of pre-war days when Japan was a mission field, not only financially dependent upon the bounty of Westerners but actually administered by foreigners; and the term also seems to imply that the Japanese clergy are not missionaries. Although today in Japan foreign workers are still called missionaries, yet everyone knows that they are in a new position: now a missionary is invited to share with his fellow Japanese workers in the program of the Church and he is responsible, ecclesiastically, to a Japanese bishop.

Without exception Japanese bishops have expressed a desire to welcome missionaries to their dioceses; and, if asked why, a Japanese bishop is more than likely to reply somewhat vaguely, "We like to have them because they provide us with a sense of fellowship with the rest of the world-wide Anglican Communion." The implication seems to be that the missionary is valued simply for his very presence in the country—and this seems to be the fact, for the Japanese do think of the missionary as a reminder of the catholicity of the Church and they do appear to have a sincere desire to practice a companionate ministry with the foreigners.

Of course the missionary is an asset for other reasons. An experienced missionary, with one foot in the new Church and the other in an older Church, is in a fine position for liaison: he is able to carry to the new Church the accumulated experience of the old. A zeal-

continued on page 26

First Century in Japan

continued from page 13

ous missionary—not merely an impetuous one—has less inhibitions about starting a new work or employing new techniques than the majority of his Japanese colleagues who may be, by their native heritage, psychologically hesitant to venture along a new path. And missionaries with special technical talents are ever needed in the church institutions.

Institutions are Witnesses

SINCE the time of Bishop Williams, Church institutions—medical, educational, and social—have played a key role in evangelization, for theirs is a type of preaching that even the most violently anti-Christian of Japanese can appreciate. The Japanese Church has four hospitals, two of them dealing primarily with tuberculosis; some twenty-seven schools ranging from the primary up through the university graduate level, employing about fifteen hundred teachers to instruct approximately twenty thousand boys and girls; nearly one hundred parish-integrated kindergartens with about fifteen thousand youngsters; five orphanages; and several social welfare settlements and rural centers, the largest among them being KEEP at Kiyosato.

St. Paul's (Rikkyo) University is the largest of the Church institutions—indeed, with its ten thousand students and four hundred teachers, it is probably the largest Episcopal establishment in the entire Anglican Communion. Started by Bishop Williams in 1874 with five students, St. Paul's has always realized that the most effective Christian witness a school can make is by high standards of scholarship. Christian and non-Christian alike are welcome at the University, but it is not easy to get in: only one out of twelve applicants in 1958 managed to pass the entrance exams and matriculate!

Although offering courses in all the usual academic disciplines, St. Paul's has traditionally emphasized Christian studies and is proud of the fact that more than ninety per cent of the *Seikokai* clergy are Rikkyo alumni. No religion courses are required of students, neither is chapel attendance compulsory; yet so active is the chapel program with its four daily services and so busy are the chaplains and lay faculty members leading and advising various social, athletic, and religious groups on the campus (there are sixteen chapters of the Brotherhood of St. Andrew, to say nothing of various 'Y' groups and other guilds), that everyone of the students hears something, fragmentary though it may be, of the Christian message several times a week.

Does this method work? Something under fifteen per cent of the typical freshman class at St. Paul's is Christian; four years later the typical senior class will be forty-five per cent Christian. For several years the chapel at St. Paul's has baptised more young people than all the other parishes of Tokyo diocese combined.

The Future

THE majority of the forty-five thousand members of the Anglican Church in Japan come from the middle and professional classes, for it was among these groups that the Church first got its start back in the nineteenth century when it was considered stylish by some upper-class people to be Christian; and the institutions, notably the educational, have traditionally focused attention on this social stratum.

The Church, however, is noticeably weak among the farmers and fishermen, still the backbone of the nation, and among the huge industrial labor groups. During the forthcoming century the Christian message must be directed toward these more humble folks if a truly indigenous nationwide Church is to be established. And to reach these people, especially the farmer or the fisherman who is inevitably a member of a tight family group, new techniques of evangelism must be employed: the individual approach which has been used toward the middle class and professional people will have to give way to a family-oriented approach, a method already showing some success in the rural areas of Mid-Japan Diocese. Also, a

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greater emphasis on lay evangelism—a technique the bishop of industrialized Osaka has often urged—will have to characterize the approach to farm and factory workers.

The Japanese Church faces its second century full of optimism. During its first century it has survived persecution, earthquake and war to emerge in a state of excellent health. And the Church is remarkably free of some of the ills that have beset some of the older mother communions: the *Nippon Seikokai* is a well-united, tightly-knit organization with a healthy unanimity of purpose. Differences of opinion have, of course, arisen, but any division that has emerged has usually concerned such questions as the appropriate techniques for attaining a united aim—this cleavage, further, seems to be chiefly along the lines of age. The cautious, often wait-and-see approach of the older pre-war clergy to innovations in methods of evangelism has led to their being accused of 'standpatism' by their younger post-war colleagues who insist that the older outlook is no longer effective if the Church is to produce a Christianity that will be as modern as Japan herself.

Differences of opinion between oldsters and youngsters are evident in nearly any large Church gathering; but a happy combination of mutual Christian forbearance, the ingrained Japanese respect of youth for experienced age, and patient, wise leadership on the part of Japan's Presiding Bishop, the Most Rev. Michael H. Yashiro, have worked and will continue to work to keep the eyes of both young and old on the same eternal goal set by Bishop Williams a century ago—the winning of Japan for Christ.

Italy Declares St. Paul's A National Monument

ST. PAUL'S American Church, Rome, Italy, has been declared an Italian National Monument because of the beauty of its mosaics, which the government has ordered it to clean and reset. The cycle of dramatic mosaics was created by Sir Edward Burne-Jones, noted Pre-Raphaelite English painter, who was commissioned for the work in 1873.

Pan Anglican Tours To Make Pilgrimage

PAN-ANGLICAN-TOURS in association with Church Illustrated and Interchurch Travel has been inaugurated to provide as many facilities as possible for Anglicans to meet Anglicans. Overseas visitors to Britain in 1959 will be given the opportunity to join other Anglicans in pilgrimages to holy places in the British Isles. 1959 tours are also scheduled for the Holy Land, Greece and Italy. Parties will be arranged upon request to meet the individual requirements of visitors from America. For information write: Pan-Anglican-Tours, Fulham Palace, London SW 6, England.

•

THE one-hundredth anniversary of the arrival of the Church's first missionary in North Dakota will be celebrated at opening of the annual convocation of the Missionary District of North Dakota in May. The convocation's opening speaker will be the Rt. Rev. Arthur Lichtenberger, Presiding Bishop.

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67　1959 年 3 月号　日本での宣教 100 年。著：チャールズ・E・ペリー。8-13, 26-27 頁。
訳出　26 頁上段。

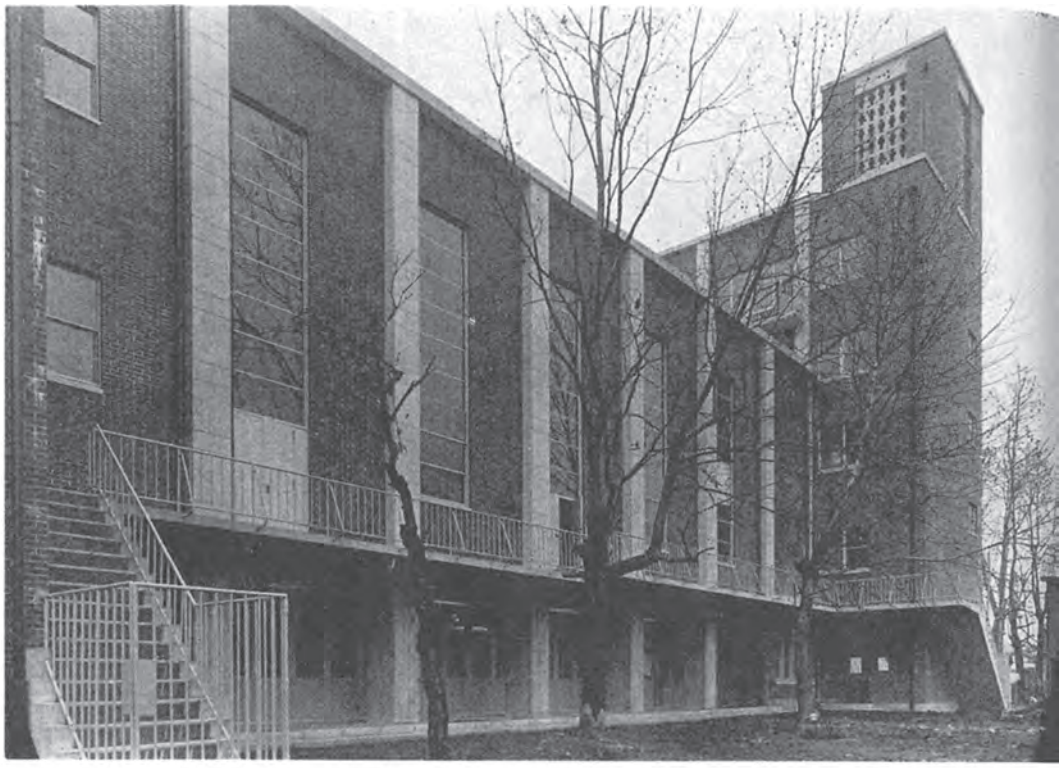
聖公会組織の実力

ウィリアムズ主教の時代から、聖公会の各機関は、かなり頑固な反キリスト教の日本人でも認めざるを得ないような形で道を説き、医療、教育、社会の各方面で、福音伝道の重要な役割を果たしてきました。日本聖公会は、結核を主に扱う 2 つの病院を含めて 4 つの病院を有し、小学校から大学院レベルまで含めて 27 の学校を傘下に収めています。教員の数は約 1,500 人で、20,000 人近い子女を教え、教会付属の幼稚園も 100 近く擁して、約 15,000 人の幼児童の教育にあたっています。また、5 つの孤児院のほか、複数の社会福祉施設や地域センターもあり、清里のキープ協会は、そのなかで最大規模を誇っています。

立教大学はもちろん、聖公会の組織のなかで最大の機関であり、10,000 人の学生と 400 人の教員を抱えて、アングリカン・コミュニオン〔全世界の聖公会〕全体でも、おそらく最大級の米国聖公会の施設となっています。ウィリアムズ主教が 1874 年に 5 人の学生とともに創設した立教学校は、つねにキリスト教施設として学校にできる最大の貢献は質の高い教育を提供することだと認識していました。立教大学は、キリスト教徒であろうと、キリスト教徒でなかろうと平等に受け入れていますが、入学は容易ではなく、1958 年の入学試験に合格して入学資格を与えられたのは志願者の 12 人に 1 人のみでした。

立教大学では、通常の大学教育科目すべてに加えて、昔から神学教育に力を入れており、日本聖公会の聖職の 90 パーセント以上が立教の出身者であることに誇りを持っています。学生に宗教科目の必修は課せられておらず、礼拝行事への出席も義務づけられていないにもかかわらず、礼拝は 1 日に 4 回、活発に行われており、キャンパス内ではチャプレンや信徒の教員たちが忙しく社会、体育、宗教の各活動グループを率いて助言を与えています（さまざまな‘Y’グループや他のギルドは言うまでもなく、日本聖徒アンデレ同胞会には 16 の支部があります)。したがって学生は必ず、たとえ断片的にでも、1 週間のうちに何度となくキリスト教の教えを耳にすることになります。

では、この方法でうまくいっているのでしょうか？　立教大学では、入学時、キリスト教徒の割合は通常で新入生の 15 パーセント以下です。けれども 4 年後、典型的な 4 年生のクラスでは 45 パーセントがキリスト教徒になっています。立教大学の礼拝堂では、ここ何年にもわたって、東京にある他の教会すべてを合わせた数より、多くの若者に洗礼を施しています。



Tucker Hall, St. Paul's University, Tokyo, where many centennial observances will take place

Seikokai Centennial Schedule

MARCH 25

St. Paul's University, Tokyo. Commencement. Conferring of honorary degree of Doctor of Laws upon Francis B. Sayre

APRIL 5

The Rt. Rev. Arthur Lichtenberger arrives in Japan

APRIL 6

Conferring of honorary degree of Doctor of Humanities upon Mrs. Arthur M. Sherman. St. Paul's University Chapel

APRIL 7

1:30 The Centenary Ceremony. *Tokyo Athletic Center.* Great Procession
Address by the Rt. Rev. Arthur Lichtenberger
Greetings from distinguished guests

5:30 Reception and dinner for representatives and distinguished guests at *Chinzan-so*

7:00 Open lecture meeting with introductory addresses by the Archbishop of Canterbury, the American Presiding Bishop, and the representative of the Primate of All Canada, followed by a lecture by the Rt. Rev. Peter S. Yanagihara, Bishop of Osaka

APRIL 8

9:00 The Centenary Service. *Celebrant,* the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Seikokai.* Sermon by the Archbishop of Canterbury

12:00 Memorial photograph, luncheon with introduction of and greetings from representatives of the worldwide Anglican Communion

2:00 Address by Bishop Yashiro as President of the House of Bishops, *Nippon Seikokai*
Evening Prayer, the Rev. Keitaro Nishimura, Chairman of the National Council of the *Nippon Seikokai* and Chairman of the Centenary Committee, Officiant

7:00 Panel discussion at Tucker Hall, St. Paul's University. Subject: Looking Ahead to the Next Hundred Years

APRIL 9

9:00 Proceedings of the twenty-sixth General Convention in Tucker Hall. Conferring of honorary degrees upon Bishop Lichtenberger and the Archbishop of Canterbury

7:00 Centenary Festival at Tucker Hall

68　1959 年 4 月号　日本聖公会 100 周年スケジュール。22 頁。

訳出　22 頁〔全文〕。

3 月 25 日

東京、立教大学　卒業式　フランシス・B・セイヤーに名誉法学博士学位授与

4 月 5 日

〔米国聖公会総裁主教〕アーサー・リヒテンバーガー、日本到着

4 月 6 日

アーサー・M・シャーマン夫人（注 1）に名誉人文学博士学位授与　立教大学チャペルにて

4 月 7 日

1 時 30 分　100 周年記念式　東京都体育館にて（注 2）
大プロセッション
説教　アーサー・リヒテンバーガー主教
来賓祝辞（注 3）

5 時 30 分　椿山荘にて、代表団と来賓のためのレセプションと夕食会

7 時 00 分　公開講演（注 4）　挨拶はカンタベリー大主教（注 5）、アメリカ聖公会総裁主教、カナダ聖公会首座主教代表（注 6）、その後、大阪教区主教ペテロ柳原貞次郎師の講演（注 7）

4 月 8 日

9 時 00 分　100 周年記念礼拝（注 8）　聖餐式司式・日本聖公会総裁主教〔主教会議長〕ミカエル八代斌助　説教はカンタベリー大主教

12 時 00 分　記念撮影　世界のアングリカン・コミュニオン代表団の紹介と祝辞（注 9）に引き続き、昼食会

2 時 00 分　日本聖公会主教会議長として、八代主教の記念講演（注 10）
晩祷　日本聖公会教務院長・100 周年記念大会委員長・西村敬太郎師による司式

7 時 00 分　立教大学タッカーホールにてパネルディスカッション（注 11）
主題：来るべき 100 年に備えて

4 月 9 日

9 時 00 分　タッカーホールにて第 26 回日本聖公会総会　リヒテンバーガー主教とカンタベリー大主教に名誉学位授与

7 時 00 分　タッカーホールにて 100 周年記念祭（注 12）

注記：（写真解説の訳文）

・東京、立教大学のタッカーホール。ここで数々の百周年儀式が執り行われる。

（注 1）米国聖公会女性伝道補助会会長ミセス・マーガレット・シャーマン。

（注 2）会衆 7,000 人、プロセッション参加聖職 350 人、信徒 100 人（『日本聖公会宣教百

年記念大会記録 1959 年 4 月 7 日～9 日』日本聖公会教務院、1960 年 4 月 1 日発行)。

(注 3) 日本聖公会主教会議長八代斌助主教。文部大臣橋本竜伍。東京都知事安井誠一郎(代理)。日本ハリストス正教会代表鵜沢徳寿司祭。日本キリスト教協議会議長武藤健。カナダ大使ウィリアム・F・ブル。ニュージーランド大使ジョン・S・リード。

(注 4) 日本室内交響楽団と KAY 合唱団によるヘンデルのメサイアが会場に流れた。

(注 5) ジェフリー・フランシス・フィッシャー。

(注 6) イボール・A・ノリス。

(注 7) 公開講演「人生問題の解決点」(柳原貞次郎)。これに続き立教大学総長松下正寿による公開講演「キリスト教徒の反省」が行われた。

(注 8) 約 4,000 人の信徒が陪餐に参列した。

(注 9) オーストラリア聖公会代表レジノルド・C・ヘイルス大主教。カナダ聖公会代表ノリス大主教。米国聖公会女性伝道補助会会長エリザベス・シャーマン。沖縄聖公会代表鬼本照男司祭。フィリピン聖公会代表(代理)ヘレン・ボイル。元北関東教区宣教師ネリー・マキム。ロサンゼルス日本人聖公会山崎操司祭。元新生療養所 R・K・スターツ医師。元立教学院・聖路加病院宣教師アーネスティン・ガーディナー。元京都教区宣教師 L・E・ディクソン。続いて海外からの祝電が披露された。ケープタウン主教ルース。アルゼンチン聖公会。

(注 10)「日本聖公会の百年を省みて」。

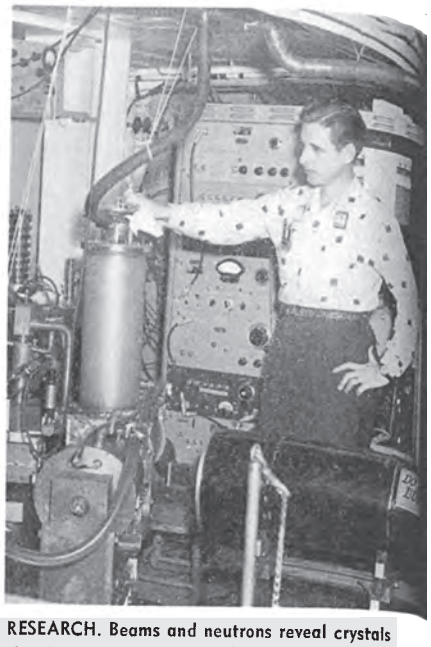
(注 11) パネル・ディスカッションの前に 2 つの発題講演が行われた。立教大学文学部長菅円吉「日本聖公会は世界の聖公会に対して如何に貢献できるか」。カナダ聖公会代表 C・H・パウルス「激動する社会に聖公会は如何にあるべきか」。パネル・メンバーは以下のとおり。片島義友(九州大学教授)、佐藤竹三(全国青年連盟会長)、野崎昭弘(全国学生 YMCA 委員長)、古木道夫(新町聖公会司祭)、和気清一(キリスト新聞編集長)、竹内元哉(BSA 理事)、柳田万里子(GFS 主事)、岩井祐彦(立教大学チャプレン)、堀江光児(日本聖公会教育局長・司会)。

(注 12) 参加者 1,000 人余り。出演信徒聖職 167 人。奉仕者 70 人。

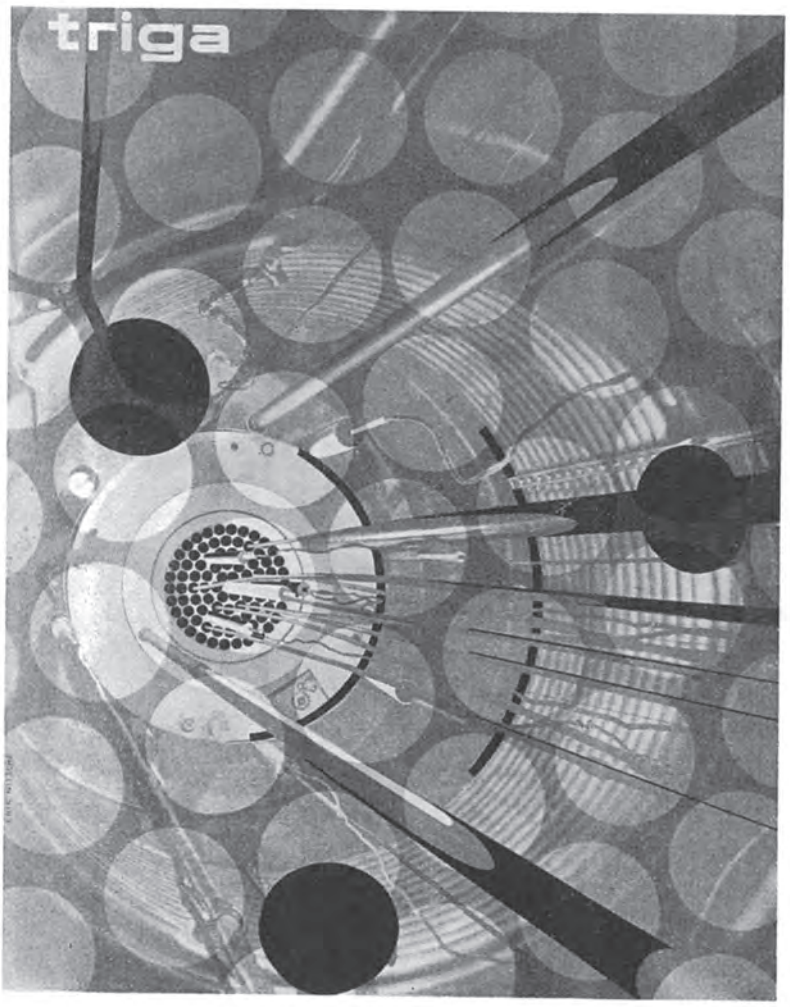
69 1959/5 A Gift for Japan, American Churchmen Will Provide a Nuclear Reactor for St. Paul's University, Tokyo, to Commemorate Centenary of the Church in Japan.

A Gift for Japan

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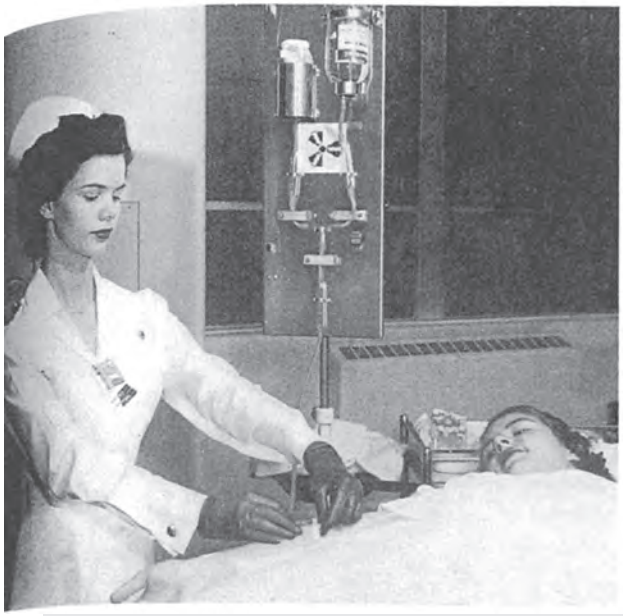


RESEARCH. Beams and neutrons reveal crystals structure, arrangement of atoms in solids.

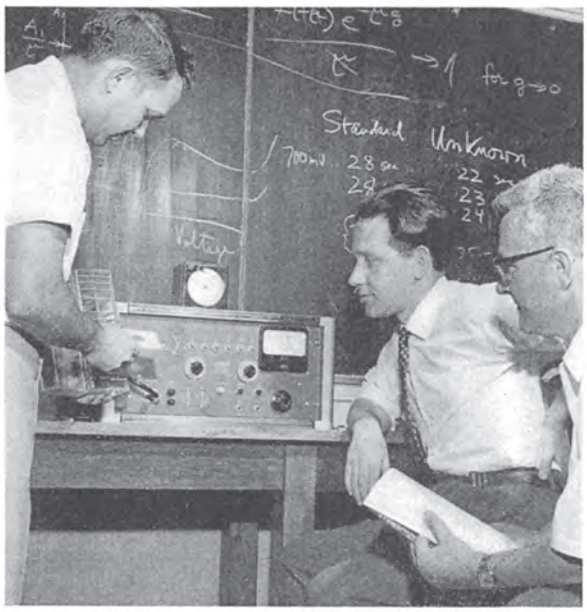


General Convention, while meeting in Miami Beach in 1958, authorized the gift of a nuclear research reactor to St. Paul's University in Tokyo, Japan, in the name of the whole Church in the United States for the Holy Catholic Church in Japan, *Nippon Seikokai,* on the occasion of its one hundredth anniversary. Through this gift, American Churchmen will have an opportunity to share the potential and realized blessings of atomic energy with a people who, in the past, have known little of its blessing but much of its curse. Through this gift Christians in Japan will be enabled to render a vitally important service to their countrymen. Christian and non-Christian alike, and a Christian university will be given a unique means to meet a pressing need of the whole nation which she serves. A special offering for this extraordinary missionary project will be taken in all parishes on Trinity Sunday, May 24.

The gift will include a TRIGA (for training, research, and isotope production reactor, General Atomic) reactor and the building in which



MEDICINE. Radioactive gold produced in the nuclear reactor is used in treatment of some forms of cancer.



EDUCATION. Nuclear technologists will be trained with new reactor at St. Paul's, the first at a private Japanese university.

to house it, as well as the offices, laboratories, and facilities for processing the radioisotopes produced by the reactor. Several pieces of scientific equipment needed for operation of the reactor will also be installed.

The TRIGA reactor is excellent for research purposes, and has extra safety devices to prevent accidental overheating, or exposure to dangerous rays. The student can safely observe the reactor while it is in full operation. This type of reactor fulfills the needs—education, research, and medicine—both of the university and of St. Luke's International Hospital. Radioisotopes produced in the reactor will be used to treat patients with cancer and thyroid disorders. This type of reactor is valueless for military purposes.

In the judgment of the Most Rev. Michael H. Yashiro, Presiding Bishop of Nippon Seikokai, no other single gift of comparable size could mean so much to Christianity in Japan.

Cost of the entire project will be a half million dollars, of which $140,000 has been pledged by a Japanese firm, the Fuji Electric Company. This amount was given to cover the cost of a subcontract for construction of the building, and for the purchase of equipment in Japan, and St. Paul's University has made arrangements to handle any costs in excess of the amount raised in the United States. Full responsibility for the project has been taken by the manufacturer, General Atomic, through a $360,000 contract with the Church.

U. S. Government officials have shown great interest and enthusiasm, and have given full support to the project. The State Department and the Atomic Energy Commission count it as an effective contribution to President Eisenhower's "Atoms for Peace" program.

The reactor, the third to operate in Japan and the first to be operated by a private university, will be used in a full training program in nuclear science and reactor technology. St. Paul's will be the first to train personnel for the vigorous, rapidly growing nuclear power industry that can be anticipated for Japan, one of the few spots in the world where nuclear power is already economical and urgently needed.

A varied research program, involving several University departments with excellent faculties, will benefit from the reactor. St. Paul's founded by the Rt. Rev. Channing Moore Williams, a pioneer bishop of Japan, has a student body of 7,500 and is an outstanding center for evangelism. Academically, it is a leader among Japanese universities.

The possibility of such a gift to St. Paul's was first brought to the attention of the Church at the 1955 General Convention in Honolulu when the Diocese of Washington asked that thought be given to the peaceful uses of atomic energy, and in particular to consider giving an atomic reactor to the Church in Japan.

The Joint Committee on the Peaceful Uses of Atomic Energy studied the proposal and officially offered it to the 1958 General Convention in Miami Beach. The Rev. William G. Pollard, Executive Director of the Institute of Nuclear

continued on page 32

Gift for Japan

continued from page 9

Studies at Oak Ridge, and vice-chairman of the committee, was on hand with a model reactor to demonstrate its operations and uses.

The committee appointed by the Presiding Bishop consists of bishops, clergy, and laymen, under the chairmanship of the Rt. Rev. Malcolm E. Peabody. Members of the committee include: the Rt. Rev. Oliver James Hart, the Rt. Rev. Horace W. B . Donegan, the Rt. Rev. J. Brooke Mosley, the Rev. G. Gardner Monks, the Rev. William G. Pollard, the Rev. Charles S. Martin, the Rev. James L. Duncan, General Kenneth Nichols, the Hon. Francis B. Sayre, Mr. Stuart Ullman, the Rev. Ernest A. deBordenave, and Mrs. Dallas Sherman.

Church in China

continued from page 31

in China was never independent of official control; Islam, save for short periods in two areas, has always been under State surveillance. But Buddhism and Islam became a part of the life of the people. Buddhism in particular has had a strategic role in molding the Chinese nation into what it is today. Possibly the submerging of the Christian Church in Chinese thought forms and cultural patterns is God's way of bringing forth the New Life in Chinese dress. It will not be according to our way, but it just might be God's way for China.

•

ONE million dollars in cash and pledges has been received for the new headquarters building of the World Council of Churches in Geneva, Switzerland, according to the Rt. Rev. Henry K. Sherrill, chairman for the building committee.

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69　1959 年 5 月号　日本への贈り物。日本での宣教 100 周年を祝して、米国聖公会より立教大学に原子炉を寄贈。8-9, 32 頁。

訳出　8～9、32 頁上〔全文〕。

1958 年にマイアミビーチで開催された〔米国聖公会〕総会で、東京の立教大学に研究用の原子炉を寄贈することが承認された。米国の全聖公会から、日本聖公会へ、宣教開始 100 周年を記念しての寄贈となる。この原子炉の寄贈を通じて米国聖公会は、原子力の可能性と既知の恩恵を、過去にはその利点をほとんど享受することなく、むしろその災いのみを受けた人々に届ける機会を得る。この原子炉の寄贈により日本聖公会は、日本国民に対してきわめて重要な奉仕を行うことができる。またキリスト教大学に、キリスト教徒であるか否かを問わず、国中の人の熱望を叶えるユニークな科学的手段が装備されることになる。この異例の伝道プロジェクトについては、三位一体の祝日である〔1959 年〕5 月 24 日に、全教会で特別献金が行われる。

今回の寄贈品には、小型の研究用原子炉 TRIGA（Training, Research, Isotope production reactor, General Atomic）とそれを収める建屋に加えて、オフィス、実験室、ならびに原子炉で生成された放射性同位元素の処理施設が含まれる。原子炉の運転に必要ないくつかの科学機器も、あわせて設置される。

TRIGA は、研究用の優れた原子炉で、偶発的な過熱事故や放射線への曝露の危険の少ない、非常に安全な装置である。学生は、原子炉稼働中でも、安心して炉心を観察できる。この種の原子炉は、教育、研究、医療目的のニーズを満たすもので、立教大学および聖路加国際病院双方のニーズに合致している。原子炉で生成された放射性同位元素を、癌や甲状腺疾患の患者の治療に用いる。この種の原子炉は、軍事目的に使用しても無価値である。

日本聖公会の総裁主教〔主教会議長〕ミカエル八代斌助師によると、同等規模の贈り物で、日本のキリスト教にとってこれ以上有意義な贈り物はないという。

今回の寄贈プロジェクトの全経費は 500,000 ドルになる見込みで、そのうちの 140,000 ドルは、すでに日本の企業、富士電機によって保証されている。これは、建屋建設の下請け契約と日本での機器購入に充当され、立教大学では、米国で集められた資金を超過した分の費用を賄う準備が整っている。聖公会との契約に基づき、General Atomic 社が 360,000 ドルにて設置工事の全責任を負う。

米国政府も今回のプロジェクトには多大な関心を示しており、全面的に支援してくれている。米国務省およびアメリカ原子力委員会はこれを、アイゼンハワー大統領の「平和のための原子力」プロジェクトへの効果的な貢献のひとつだと評価する。

日本で 3 番目に稼働を始めるこの原子炉は、私立大学管轄のものとしては初めてのもので、原子力科学および原子炉技術全般の教育・訓練プログラムに使用される。立教は、期待を受け急速に成長する日本の原子力業界における、最初の教育・訓練機関となる。日本は、経済的観点から原子力が緊急に求められる、世界でも数少ない国の 1 つである。

優秀な教職員を擁する同大学の複数の学部で、同原子炉がさまざまな研究プログラムに活用される。日本の草分け的主教チャニング・ムーア・ウィリアムズ師が創設した立教は、7,500 人の学生が学ぶ、優れた福音の中心である。学業でも、同大学は日本のトップクラスに名を連ねている。

立教に対するこのような寄贈の可能性が、米国聖公会で初めて検討されたのは1955 年のこと。ホノルルで開催された米国聖公会総会でのことだった。このとき、ワシントン教区から、原子力の平和利用、特に日本聖公会に原子炉を寄贈する話の検討が要請された。

原子力の平和利用に関する協働委員会が提案書を検討し、1958 年に正式に、マイアミビーチで開催された米国聖公会総会に提案。オークリッジ原子力研究所所長であり同委員会の副委員長を務めるウィリアム・G・ポラード師は、手元に原子炉の模型を用意し、その運転および利用法をデモンストレーションした。

総裁主教指名の同委員会は、主教、聖職、信徒で構成されており、マルコム・E・ピーボディ主教が委員長を務める。委員会には、オリバー・ジェームズ・ハート主教、ホレス・W・B・ドネガン主教、J・ブルック・モーズリー主教、G・ガードナー・モンクス師、ウィリアム・G・ポラード師、チャールズ・S・マーティン師、ジェームズ・L・ダンカン師、ケネス・ニコルズ大将、フランシス・B・セイヤー判事、スチュアート・ウルマン氏、アーネスト・A・デボーデナーヴ師、ミセス・ダラス・シャーマンが名を連ねている。

注記：(写真解説の訳文)

・研究。中性子ビームにより、結晶構造、固体の原子配列を明らかに〔8 頁右〕。

・医療。原子炉で生成された放射性金は、ある種の癌の治療に利用される〔9 頁左〕。

・教育。立教大学の新しい原子炉で、日本の私立大学では初となる原子力技術の訓練を実施する予定〔9 頁右〕。

Nippon Seikokai and Foreign Guests Honor Arrival of Missionaries In Japan One Hundred Years Ago

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JAPAN CELEBRATES

By Charles E. Perry

WORSHIP and international fellowship keynoted the Japan Centennial Celebrations in Tokyo, April 7 to 9. Some sixty foreign representatives from eleven countries joined the Japanese in the festival, the largest Anglican delegations coming from the United States, England, Canada, and Australia—countries whose missionary societies have undertaken work in Japan. The Centenary was held to commemorate the start, in 1859, of mission work by the mother Churches. In 1987 the *Seikokai* will celebrate its hundreth anniversary.

The little band of missionaries who ventured into Japan a century ago were greeted with signs threatening death to Christians and sympathizers. Christians were favorite storybook villains; their faith was long associated with evil-doing in most parts of the country. But courage and perseverance led to the spread of the once-hated faith, and now half a million Japanese are Christians. The *Seikokai* has true cause for celebration.

Foreign prelates who were guests of the *Seikokai* were the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury; the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Church in the United States; the Most Rev. Regi-

continued on next page

• MR. PERRY *is Professor of History at St. Paul's University, Tokyo, and editor of* Japan Missions.



JAPANESE bishops in procession to opening of Centenary celebration. The Assistant Bishop of Tokyo *(left)* is followed by the Bishops of North Kanto, Kyoto and *(to his right)* Osaka, Tohoku, and the Presiding Bishop of the Church in the United States.



THE Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Seikokai*, walks in procession to opening session, followed by the Archbishop of Canterbury.



BETWEEN afternoon opening session and evening meeting, a garden party afforded Churchmen an opportunity to meet visiting Church dignitaries informally. Archbishop of Canterbury *(right)* proves himself a master of the art of eating with chopsticks. At buffet supper given by Brotherhood of St. Andrew and Japan Laymen's Association April 8, visiting bishops were presented with embroidered tippets.



ON April 9, St. Paul's University conferred honorary degrees of Doctor of Laws on Archbishop Fisher and Bishop Lichtenberger, shown at right receiving citation from St. Paul's President, Dr. Masatoshi Matsushita. That evening guests gathered at University's Tucker Hall for an entertainment staged by the ten dioceses of the *Nippon Seikokai*. American Churchmen plan to buy a nuclear reactor for research at St. Paul's.

nald C. Halse, Archbishop of Brisbane and Acting Primate of Aus**tralia; the Rt. Rev.** Francis Bloy, Los Angeles; the Rt. Rev. John C. S. Daly, Korea; the Rt. Rev. Harry S. Kennedy, Honolulu; the Rt. Rev. Reginald Mallett, Northern Indiana, and the Rt. Rev. Ivor A. Norris, Bishop of Brandon, representing the Primate of All Canada.

The festivities accompanying the Centenary overshadowed another important event taking place in Tokyo at the same time, the Japanese Church's twenty-sixth General Synod.

Usually, the triennial synod of the *Nippon Seikokai* creates almost as much stir—albeit a proportionately smaller one—as the American General Convention, but this year most foreign visitors never even realized that the Synod was meeting, and thus were deprived of a chance to see Japanese Churchmen in their routine working clothes. But work they did, though accomplishments appear at first glance to be slight.

An interesting proposal, none the less interesting because it was defeated, was made by the Committee on Evangelism to reduce the number of dioceses from ten to eight, and to designate three of the remaining dioceses as "mission dioceses." Despite the reasonableness, particularly the financial attractiveness, of this proposal, it was, after long debate, eliminated. Delegates felt that a reduction of dioceses would be a retrograde step, that the proposal, under the canons, had been brought forth by the improper committee, and that there was a sad lack of clarity in the term *mission diocese*.

The most significant action of the Synod was a positive one, the acceptance by the Church of the "new" Book of Common Prayer. The Synod of 1956 adopted this book for permissive and optional use throughout the Church, now it becomes *the* Prayer Book of the *Nippon Seikokai*.



THE three-day centenary celebration formally opened the afternoon of April 7 in Tokyo's Municipal Auditorium, hastily made as cathedral-like as possible. Day before it had been used to celebrate Buddha's birthday! Procession of 250 clergy and laity was witnessed by 4,500 people, the largest assemblage of Anglicans ever in Japan. After prayers and lessons by Japanese bishops, Bishop Lichtenberger preached. In his congregation was Prince Takamatsu, brother of the Emperor.



CHILDREN of campus missionaries watch start of academic procession, April 9. David and Elizabeth Perry and Leslie and Scott Lehman see *(left to right)* former Japanese Prime Minister Yoshida, Bishop Lichtenberger, Francis B. Sayre, chairman of the American Committee of the Friends of Rikkyo, and Paul Rusch, Friends founder, on way to Tucker Hall, St. Paul's University, for awarding of honorary degrees to Archbishop Fisher and Presiding Bishop. On March 25, Dr. Sayre had himself been recipient of honorary LLD. from St. Paul's.



ACADEMIC honors also went to Mrs. Arthur M. Sherman, Executive Director of National Council's General Division of Women's Work. At Evensong on April 16 in the University chapel she was awarded the degree of Doctor of Humanities. Mrs. Sherman and Mrs. Ellsworth Ferreira of GFS are shown at left being greeted by Japanese church women on their arrival at Tokyo airport.

日本聖公會の地図

70　1959年6月号　日本聖公会、海外からゲストを招いて、100年前に来日した宣教師たちの栄誉を称える。日本の式典。著：チャールズ・E・ペリー。7-9頁。訳出　7～9頁〔全文〕。

〔1959年〕4月7～9日にかけて東京で開催された宣教100周年の記念式典で、礼拝と、各国からかけつけたゲストのスピーチが行われました。祝典の記念行事には、11ヶ国から約60人の各組織代表者が来賓として出席しました。なかでも、これまで日本での伝道事業に参加した米国、英国、カナダ、オーストラリアのアングリカン・コミュニオン（全世界の聖公会）から最大規模の代表が駆けつけました。100周年の式典は、1859年に母教会によって開始された伝道活動を記念し称えるものです。日本聖公会自体は1987年に〔現地人教会組織〕創立100周年を迎えます。

100年前に、ごく小さなグループで日本にやってきた宣教師たちは、キリスト教徒およびその擁護者には死が待っていると脅かすような、冷ややかな態度に迎えられました。日本人に浸透した物語のなかで、キリスト教徒は好んで悪役にされました。キリスト教信仰は、国の大半の地域で、昔から悪しきものとされていました。しかし宣教師たちは、勇気と忍耐をもって、かつて憎悪の対象であった信仰を広め、現在では50万人もの日本人がキリスト教徒になっています。したがって、日本聖公会にはこの100周年の式典を祝う正当な理由があります。

日本聖公会に来賓として招かれた外国の高位聖職者には、カンタベリー大主教のジェフリー・フランシス・フィッシャー師、米国聖公会総裁主教のアーサー・リヒテンバーガー師、ブリスベン大主教でオーストラリア首座主教代行のレジナルド・C・ハルス師、ロサンゼルスのフランシス・ブロイ主教、韓国のジョン・C・S・デーリー主教、ホノルルのハリー・S・ケネディー主教、北インディアナのレジナルド・マレット主教、全カナダ首座主教でブランドン主教のイボール・A・ノリス師が名を連ねています。

100周年記念行事の一環として行われた祭典は大変華やかで、おかげでこの日、同じく東京で同時開催されていたもう1つの重要な行事、日本聖公会の第26回総会の影を薄くするほどでした。

通常、3年に1回開催される日本聖公会の総会は、規模こそ組織の規模に応じて小さいものの、米国聖公会の総会と同じくらい盛況です。ところが今年は、外国からの来賓は、総会が開催されていることすら知らず、日本の聖職者たちの普段の仕事着姿を見ることができませんでした。しかし、彼らの仕事の成果については、一見些細な進歩に見えることでも、しっかりと目に焼きつけることができました。

却下はされたものの、福音伝道委員会から1つ興味深い提案がなされました。それは、教区の数を10から8に減らし、残った教区のうちの3つを、「伝道教区」に指定してはどうかというものでした。この提案は、理にかなっており、特に財務面で魅力的でしたが、長時間の議論の末、却下されました。教区の数を減らすことは、後退のステップであり、問題の提案は、教会法規に則って提出されたものではありますが、不適切な委員会によって推進されてきたもので、「伝道教区」の定義

において明瞭性に欠ける、というのが代表団の意見でした。

総会での決議で最も重要なのは‘新しい’聖公会祈祷書採用の決定でしょう。1956年の総会で本祈祷書が採用された際は、その使用は任意とされ、採否の決定は各教会に任されていました。それが、今回正式に日本聖公会の祈祷書となったのです。

注記：（記事著者紹介の訳文）

・ペリー氏は東京の立教大学の歴史学教授兼『ジャパン・ミッションズ』の編集者〔7頁下〕。

（写真解説の訳文）

・100周年の記念大会のプロセッションで、式典のオープニングに臨む日本人主教たち。東京の〔K・L・A・ヴァイアル〕補佐主教（写真左）のあとに、北関東の主教、京都、（その右手に）大阪、東北の各主教、および米国聖公会の総裁主教が続く〔7頁〕。

・100周年大会でオープニング・セレモニーの行進に加わる日本聖公会総裁主教〔主教会議長〕のミカエル八代斌助師。そのあとに続くのはカンタベリー大主教〔8頁上〕。

・午後のオープニング・セッションと夜の会議の合間に催されたガーデンパーティー。日本の信徒たちと来訪している代表団が非公式に語らう場となった。カンタベリー大主教（右の写真）は箸使いがお上手。日本聖徒アンデレ同胞会と日本聖公会信徒協会が用意した、4月8日のビュッフェ形式の軽食会では、来訪した主教たちに刺繍入りのティペットが手渡された〔8頁中〕。

・〔1959年〕4月9日、立教大学は、フィッシャー大主教とリヒテンバーガー主教に名誉法学博士号を授与。右の写真は、立教大学総長の松下正寿博士から表彰を受けているところ。この日の夜、来賓は立教大学のタッカーホールに集まって、日本聖公会の10教区が用意したもてなしのステージを鑑賞。米国聖公会は立教大学に、研究用の原子炉の寄贈を計画している〔8頁下〕。

・3日間にわたる100周年記念大会は、4月7日午後、急造で大聖堂のように設えられた東京都体育館で正式に開幕。その前日には、ここのホールは仏陀の誕生日を祝う祭典に使用されていた！　250人の聖職と信徒から成るプロセッションを、4,500人の観衆に見守られ〔日本側の記録では、450人の聖職信徒のプロセッションと7,000人の会衆。記事№68（注2）参照〕、日本で開催された聖公会の行事では、最大規模の式典となった。日本人主教たちによる祈祷と日課朗読のあと、リヒテンバーガー主教が説教を行った。天皇の弟君である高松宮殿下が列席された〔9頁上〕。

・4月9日、立教大学の式典の開始を見守る、立教学院宣教師の子どもたち。フィッシャー大主教とリヒテンバーガー主教への名誉学位授与のため、立教大学のタッカーホールに向かう（写真左から）元日本国首相の吉田〔茂〕氏、リヒテンバーガー主教、在米立教校友会会長のフランシス・B・セイヤー氏、校友会創設者のポール・ラッシュ氏を、デイヴィッド＆エリザベス・ペリー、レスリー＆スコット・レーマンが見守る。3月25日、セイヤー博士自身、立教から名誉法学博士の称号を贈られている〔9頁中〕。

・立教は、米国聖公会全国協議会女性伝道補助会会長を務めるアーサー・M・シャーマン夫人も名誉表彰。4月16日〔4月6日の誤り。記事№68参照〕、大学の礼拝堂で行われ

た晩祷式で、シャーマン夫人には人文科学博士号が授与された。左の写真は、東京の空港に到着して、日本人信徒の女性に出迎えられるシャーマン夫人およびGFSのエルスワース・フェレイラ夫人〔9頁下〕。

MISSIONARY APPOINTMENTS continued



JAMES A. DATOR
Japan

A political scientist assigned to St. Paul's University, Tokyo, Mr. Dator holds a Ph.D. from The American University. He also has studied at Stetson, the University of Pennsylvania, and Virginia Theological Seminary, and done some teaching. He will study Japanese for at least a year before he and his wife and two children leave for Japan.

STEELE W. MARTIN
Southern Brazil

Brazil-bound to teach at the seminary in Porto Alegre, Mr. Steele brings academic experience as a tutor and fellow at his theological alma mater, General Theological Seminary and parochial experience for the past five years at St. Mary's, East Providence, R.I. A native of Chicago, he attended Northwestern. The Martins have one daughter.



ALBERT N. ROBERTS, JR.
Southern Brazil

The son of a missionary, Mr. Roberts grew up in the Land of the Southern Cross and is returning there with his Salvadorian-born wife and a year-old son to join the staff of the Renner School in Montenegro. Mr. Roberts is a 1958 graduate of Gannon College in Erie, Pa., and previously served with the Army in Germany.



IONE WILLIAMS HANGAR
Liberia

Mrs. Hangar is a widow with a married daughter and has had many years teaching experience with the Omaha Board of Education. She has a masters degree in education and guidance from Omaha University and will join the faculty at Cuttington College. During World War II Mrs. Hangar worked in a bomber plant and did U.S.O. work.



need yet ready to adapt to other opportunities as they appear."

Missionaries will continue to answer the call wherever it may be, and, as more young Churches reach self support, they in turn will seek expression through their own missionary tasks. Writes a former Overseas Department officer now serving in Mexico:

"The Church is a body of people, called into being for the express purpose of serving as a vehicle for the Holy Spirit in the continuation of his Mission, namely the unceasing offering to the world of its adoption and inheritance. It is, therefore, not an organization with clearly defined boundaries at any moment of time, but a vast movement in history, under the guidance of God and for the accomplishment of his purposes. The Church does not *have* a mission. The Church is itself the agency of God's mission. . . .

"While the method may be transient, the principle is permanent. We must not make the mistake of assuming that, because a particular phase of missionary work comes to an end, the principle behind it is likewise obsolete. The missionary principle is the essence of Christian faith. It will abide, and we must see that it finds an expression appropriate to the needs of the day."



MARILYN J. KEAN
Liberia

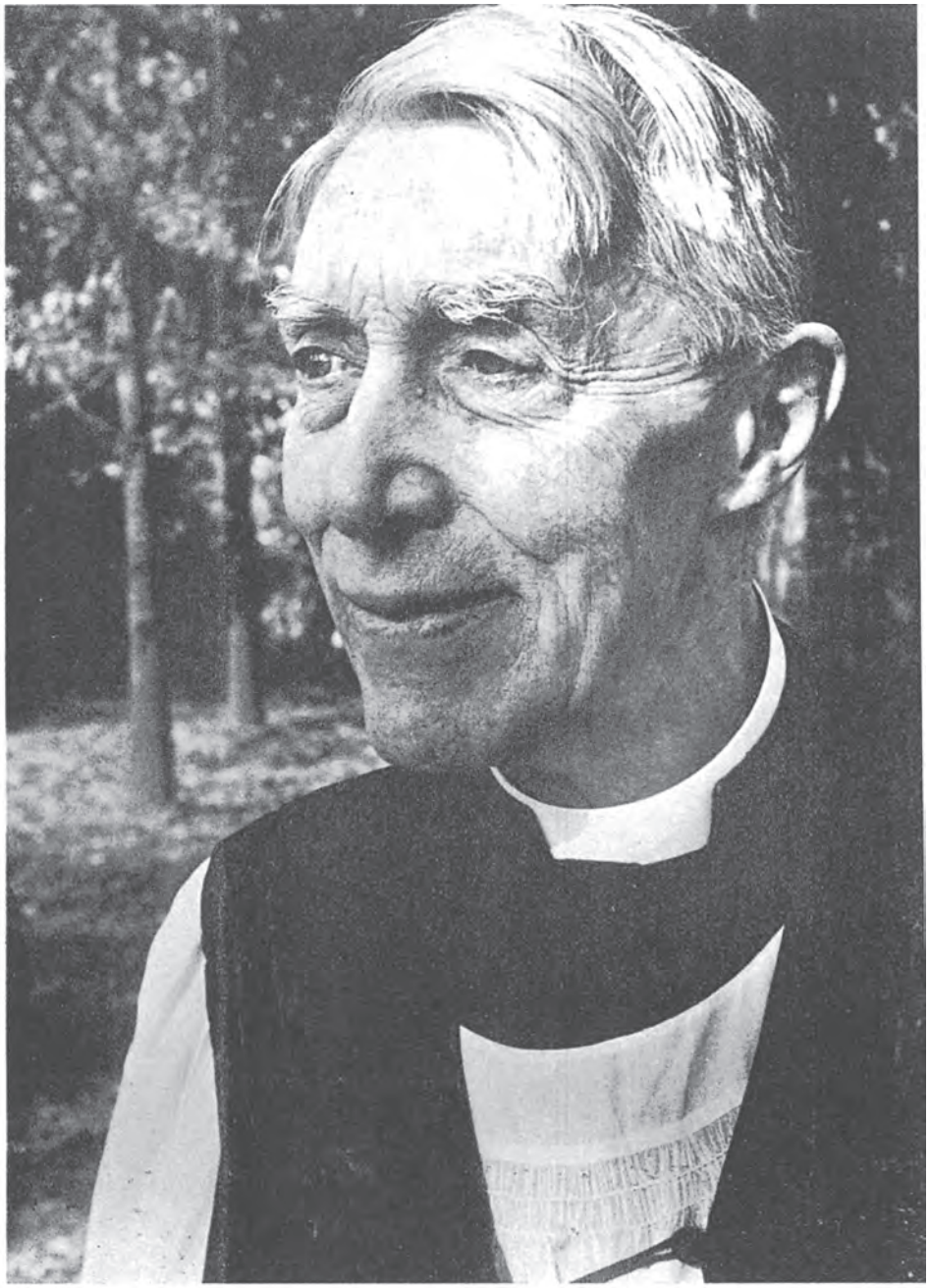
Miss Kean has been appointed to the Missionary District of Liberia with the expectation that she will be assigned to the House of Bethany at Cape Mount. The director of Christian education at Grace Church, Grand Rapids, Mich., since 1957, she studied at the University of Wyoming and St. Margaret's House.

71　1959 年 7-8 月号　新任宣教師。10 頁。

訳出　10 頁上。

ジェームズ・A・デイター

デイター氏は、アメリカン大学で博士号を取得した政治学者で、このほど東京の立教大学への赴任が決定。同氏はステットソン、ペンシルヴェニア大学、ヴァージニア神学校でも学び、教壇に立った経験もある。デイター氏は、最低 1 年、日本語を学んでから、夫人と 2 人のお子さんとともに日本に向かうことになる。



Henry St. George Tucker
1874–1959

One of the most recent photographs of Bishop Tucker was taken during the 1953 meeting of the Bishops at Williamsburg, Virginia

Henry St. George Tucker, Presiding Bishop of the Church from 1938 to 1946 died in Richmond, Va., on August 8. Of him, his successor as Presiding Bishop, the Rt. Rev. Henry K. Sherrill, has said: "Bishop Tucker was a great missionary, bishop, and Presiding Bishop, but above all he was a great Christian—wise, understanding, completely dedicated. His contribution to the life of the Church during critical times will be felt for many years to come." The funeral was at St. Stephen's Church, Richmond, conducted by the present Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, who also conducted a memorial service at National Council headquarters. Interment was at Virginia Theological Seminary cemetery in Alexandria.
(See FORTH, Nov. 1937.)

72　1959年9月号　ヘンリー・セント・ジョージ・タッカー。1874–1959年。23頁。
訳出　23頁〔全文〕。

ヴァージニア州ウィリアムズバーグで開催された1953年の〔米国聖公会〕主教会で撮影された、タッカー主教の最新の写真の1枚。

1938年から1946年まで米国聖公会の総裁主教を務められたヘンリー・セント・ジョージ・タッカー師が、〔1959年〕8月8日、ヴァージニア州リッチモンドでお亡くなりになられた。タッカー師については、後任の総裁主教ヘンリー・K・シェリル師が、次のように述べられている。「タッカー主教は偉大な宣教師であり、主教であって、総裁主教でした。しかし何より素晴らしいのは、師が立派なキリスト教徒であったということです。聡明で、包容力があって、どこまでも献身的でした。米国聖公会の大変な時期に、師が聖公会のために尽くされたことが、この先何年も息づいていくでしょう。」葬儀はリッチモンドの聖ステパノ教会で、現総裁主教であるアーサー・リヒテンバーガー師によって執り行われました。全国協議会本部でも、リヒテンバーガー師が葬送式を執り行いました。タッカー師のご遺体は、アレクサンドリアのヴァージニア神学校の墓地に埋葬されました（本誌1937年11月号に関連記事）。

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	1940	7	Japanese Summer.	6	6頁〔全文〕。
			日本の夏。		
2	1940	7	Enlarged Camp Program in Japan, War Fails to Halt Brotherhood Summer Plans.	23	23頁上段。
			日本で拡大するキャンプ・プログラム。戦争にもひるまぬ同胞会の夏の企画。		
3	1940	10	War Spectre Hovers Over Convention, English Aid and Japan Among Foremost Subjects.	13	13頁中央。
			米国聖公会総会に影を落とす戦争の脅威。英国ミッションへの支援と日本が最大の議題に。		
4	1940	10	Japanese Work Endangered, Convention to Hear of New Regulations.	16-17	16頁、17頁下段右。
			日本での活動が危機に。最新の規制強化を耳にする米国聖公会総会。		
5	1940	12	Bishop Nichols to Salina.	30	30頁上段右。
			ニコルズ主教、サライナへ。		
6	1941	1	American Bishops in Japan Resign, New Laws Require Native Leaders – Workers Withdraw.	13	13頁〔全文〕。
			在日米国人主教、辞任へ。新法により日本人指導者が必要に――宣教師が日本から引き上げ。		
7	1941	3	Left-over from Japan.	34	34頁上段右。
			日本での習慣。		
8	1941	4	Deep Regret Shown Americans Leave Japan, Realignment of Dioceses □pected at Synod This Month.	10-11	10～11頁〔全文〕。
			米国人宣教師たち、悲しみの撤退。今月開かれる日本聖公会総会で、教区再編の予定。		
9	1941	5	Changes in Japan, Dr. Toyama New Head of St. Paul's School.	28	28頁上段〔全文〕。
10	1941	5	American Institute in Japan Grows.	28	28頁下段〔全文〕。
			日本の状況変化。立教学院新総長　遠山博士。 日本におけるアメリカ研究所の発展。		
11	1941	7	Japanese Torisha, Former Village Teacher.	8	8頁〔全文〕。
			日本人統理者。村の学校教師からの転身。		
12	1941	8	Seventh Japanese Elected Bishop, Makoto Makita Election Under New Religious Laws.	17	17頁上段。
			7人目の日本人被選主教。新宗教団体法の下、蒔田誠師を選出。		
13	1941	8	Bishop Reifsnider Honored.	29	29頁上段右。
			ライフスナイダー主教が称号を受領。		
14	1941	9	Order Americans in Japan to Leave.	9	9頁中段右。
			日本にいる米国人に退去命令。		
15	1941	9	Elect Japanese Bishop.	28	28頁中段左。
			日本人主教の選出。		
16	1941	10	More Americans Leave Japan, International Situation Causes Evacuation.	28	28頁上段。
			さらに複数の米国人が離日へ。国際情勢の変化により撤退。		
17	1941	11	Farewell to Japan.	26-27	26～27頁〔全文〕。
			さようなら、日本。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
18	1941	12	American Work in Japan Continue After War, But Missionaries Then Will Be Und〔er juri〕sdiction of Japanese Bishops.	14-15	14～15 頁〔全文〕。
			米国聖公会、日本での活動は戦後も継続。しかし宣教師たちは日本人諸主教の管轄下に入るだろう。		
19	1942	4	British Mission Aid Nets Rich Returns.	15	15 頁〔全文〕。
			英国宣教師団への支援からは大きな見返り。		
20	1942	5	Interned Missionaries Safe and Well, But Workers in China, Japan, Philippines, Lack Money.	13	13 頁左上・中央・右下。
			抑留宣教師は無事で元気。しかし中国、日本、フィリピンのスタッフは経済的に困窮。		
21	1942	7	China Workers to Return, Government is Arranging Evacuation.	28	28 頁左・中央。
			中国のスタッフ、引き上げへ。政府間調整で引き上げを決行。		
22	1942	9	Repatriates Arrive Home-More Expected, Hankow Diocesan School is on Move Once More.	11	11 頁左・右下。
			海外からの引き上げ者、本国に到着―帰国者はさらに増える見込み。漢口の教区学校からの帰還。		
23	1942	10	Repatriates Forecast Setting of “Rising Sun”, Returned Missionaries Express Confidence Chinese W□riumph Over Japan.	8-9, 33	8 頁上、9 頁右上囲み、33 頁。
			帰国団、「日出ずる国」の敗北を予測。帰還した宣教師たちは日本に対する中国の勝利を確信。		
24	1942	10	Medical College Planned, By Tokyo’s St. Luke’s, St. Paul’s.	10	10頁左・中央・右上。
			医科大学の設立を計画。東京の聖路加国際病院と立教大学。		
25	1942	10	Gripsholm News.	23	23 頁左・中央。
			グリプスホルムだより。		
26	1943	1	West Coast Japanese Are Settled in Inland Centers, More Than 100,000 Now are Livin Special Relocation Camps.	22-23, 33	22～23 頁。
			西海岸の日本人、内陸部の収容所に移送。10 万人以上が現在、特別強制収容所に居住。		
27	1944	9	Veteran Japanese Dies.	34	34 頁左下。
			ベテラン日本人死去。		
28	1944	11	Under Our Reading Lamp.	28	28 頁。
			読書のランプの下で。		
29	1945	6	Japan Will Again Need Ambassadors of Christ, Now is The Time to Prepa□ Inevitable Opportunity Ahead, By the Rev. Kenneth A. Viall, S.S.J.E.	8-9, 31-32	8～9、31～32 頁。
			日本には再びキリストの大使が必要。今こそ必ず来るチャンスに備えるとき。著：ケネス・A・ヴァイアル師（聖ヨハネ修士会）。		
30	1945	9	The Unconditional Surrender of Nippon to Christ, By Major Frank L□□S, Chaplain, USA.	10-11	10～11 頁〔全文〕。
			日本、キリストの国に無条件降伏。著：フランク・L□□S・米軍少佐チャプレン。		
31	1945	10	CMS Names Americans.	37	37 頁上段。
			英国教会伝道協会、名誉副会長に米国人を指名。		
32	1945	12	Report from the Orient: I Japan, Christian Groups □□ Again in Japan.	8-9	8～9 頁〔全文〕。
			東方だより：I　日本。日本にキリスト教グループ再び。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
33	1946	3	Japanese Church Faces Crucial Opportunity.	10-11, 32-33	10～11、32頁。
			日本聖公会の前に大きなチャンス。		
34	1946	4	〔The Rt. Rev. Charles S. Reifsnieder.〕	29	29頁下段。
			〔無題〕。		
35	1946	7-8	Largest Christian Service Held in Tokyo.	28	28頁。
			東京で戦後最大規模の礼拝を実施。		
36	1946	9	St. Paul's New President.	35	35頁中央下・右。
			立教学院、新総長決定。		
37	1946	11	Nippon Seikokwai Acts for Today.	12-13	12～13頁〔写真の解説の訳文〕。
			日本聖公会の現在の活動。		
38	1947	3	Todomu Sugai Japan's New Presiding Bishop.	18	18頁〔全文〕。
			日本の新総裁主教〔主教会議長〕須貝止。		
39	1947	3	Japanese Reorganize Camp.	35	35頁右上。
			日本再建キャンプ。		
40	1947	5	Turning the Pages.	1-2	1～2頁。
			ページをめくって。		
41	1947	6	Wartime Confinement Fatal to Japanese Bishop.	27	27頁。
			日本人主教の戦時中の監禁による致命的な結果。		
42	1947	9	Tokuji Ogawa was First a Christian.	23, 40	23、40頁。
			最初のキリスト教徒小川徳治。		
43	1947	10	New Presiding Bishop Is Dynamic Leader in Japan.	38	38頁〔全文〕。
			日本の新総裁主教〔主教会議長〕は行動力溢れるリーダー。		
44	1947	10	St. Paul's Has Face Lifted.	39	39頁中。
			立教大学が改築に着手。		
45	1948	7-8	John Wilson Wood: Man of Rare Ability, By the Rt. Rev. Henry St. George Tucker, D.D.	7	7頁〔全文〕。
			ジョン・ウィルソン・ウッド：たぐい稀な能力の人。著：神学博士ヘンリー・セント・ジョージ・タッカー主教。		
46	1949	6	Amazing Spirit Animates St. Paul's, Tokyo, Japanese College Students are Exciting Opportunity for Church Today, By Robert Root.	10-11	10～11頁〔全文〕。
			立教大学を活気づける不屈の精神。今日の教会にとって素晴らしい機会を開いてくれる日本の大学生。著：ロバート・ルート。		
47	1949	12	Japanese Educator Given Degree by Kenyon College.	30	30頁。
			日本人教育者にケニヨン大学より学位を授与。		
48	1950	5	Fire Again Strikes Japan's Church.	14	14頁〔全文〕。
			日本の教会にまたもや火事の災難。		
49	1951	10	〔In Japan, Bishop Kennedy visited St. Paul's University.〕	6	6頁〔写真下の解説の訳文〕。
			〔無題〕。		
50	1952	2	I See the Church in a New Way, By the Rt. Rev. Richard S. M. Emrich.	11-15, 30-32	32頁下。
			教会の新しい方向性。著：リチャード・S・M・エムリッチ師。		
51	1953	7-8	〔Missionary Appointments.〕	6	6頁左下・中央上。
			〔新任宣教師〕。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
52	1953	12	Presiding Bishop Records Impressions of Far East.	9-12, 31-32	11 頁中央。
			総裁主教、極東に対する印象を語る。		
53	1954	2	This is Japan.	8-11	10 頁中央～11 頁中央・右上。
			日本の姿。		
54	1954	3	The Forces of God are on the March, Christianity Faces Matchless Opportunity in Japan.	19, 21-22, 28	21 頁中央。
			進行する神の力。キリスト教は日本で無比の機会に面している。		
55	1955	4	Your Church in the News.	6	6 頁〔写真上の解説の訳文〕。
			教会ニュース。		
56	1955	4	〔Academic procession, Presiding Bishop of the Sei Ko Kwai.〕	18	18 頁〔写真上・下の解説の訳文〕。
			〔無題〕。		
57	1955	4	Bishop Tucker Hall Dedicated in Tokyo, University Auditorium Made Possible Through Builders for Christ.	19	19 頁〔全文〕。
			東京にてタッカーホール落成。「キリストのための建築者」の貢献により大学の講堂が使用可能に。		
58	1955	9	Your Church in the News.	6	6 頁左・中央上。
			教会ニュース。		
59	1955	9	〔The New President of St. Paul's University, Tokyo.〕	28	28 頁下。
			〔無題〕。		
60	1955	10	Your Church in the News.	10-11	10 頁右下～11 頁左。
			教会ニュース。		
61	1956	1	Your Church in the News.	6	6 頁〔写真右上の解説の訳文〕。
			教会ニュース。		
62	1956	12	A Stronger Church in the Strategic Overseas Frontiers.	19	19 頁〔写真左上の解説の訳文〕。
			海外の戦略拠点で強化されてゆく教会。		
63	1957	9	Why Missions?	11, 28, 30-31	11 頁〔写真左下の解説の訳文〕。
			なぜ伝道か？		
64	1957	11	House of Bishops Elects Three Missionary Bishops.	10-11	11 頁中央下・右。
			3 人の伝道主教が〔米国聖公会〕主教会により選出。		
65	1958	2	Japan Today.	12-15, 29	14 頁左下。
			今の日本の姿。		
66	1958	12	Highlights of General Convention, By William E. Leidt.	8-13, 24-25	13 頁左中。
			米国聖公会総会だより。著：ウィリアム・E・ライト。		
67	1959	3	First Century in Japan, By Charles E. Perry.	8-13, 26-27	26 頁上段。
			日本での宣教 100 年。著：チャールズ・E・ペリー。		
68	1959	4	Seikokai Centennial Schedule.	22	22 頁〔全文〕。
			日本聖公会 100 周年スケジュール。		
69	1959	5	A Gift for Japan, American Churchmen Will Provide a Nuclear Reactor for St. Paul's University, Tokyo, to Commemorate Centenary of the Church in Japan.	8-9, 32	8～9、32 頁上〔全文〕。
			日本への贈り物。日本での宣教 100 周年を祝して、米国聖公会より立教大学に原子炉を寄贈。		

No.	刊行年	月	記事タイトル	該当頁	訳出箇所
70	1959	6	Nippon Seikokai and Foreign Guests Honor Arrival of Missionaries in Japan One Hundred Years Ago, Japan Celebrates, By Charles E. Perry.	7-9	7～9頁〔全文〕。
			日本聖公会、海外からゲストを招いて、100年前に来日した宣教師たちの栄誉を称える。日本の式典。著：チャールズ・E・ペリー。		
71	1959	7-8	Missionary Appointments.	10	10頁上。
			新任宣教師。		
72	1959	9	Henry St. George Tucker 1874-1959.	23	23頁〔全文〕。
			ヘンリー・セント・ジョージ・タッカー。1874-1959年。		

人名索引

カタカナ名（邦人は漢字名）	原文表記（アルファベット名）	掲載 No.
アイゼンハワー	Dwight David Eisenhower	69
アディソン	James Thayer Addison	31
アリソン	John M. Allison	57(注記)
アルバート	Miss Jeannette Albert	16
アレン	Mrs. Margaret MacRae Allen	23
ヴァイアル	Kenneth A. Viall	29, 40, 70(注記)
ウィリアムズ	Channing Moore Williams	4, 11, 17, 24, 67, 69
ウィリアムズ	Hallie Williams	17, 40
ウィルソン	John Leonard Wilson James L. Wilson	16(注記), 42 同一人物と思われる。
ウィルナー	Wilner	20
ウォーレン	Max Warren	31
ウォルシュ	Gordon Walsh	17
ウッド	Robert E. Wood	22
ウッド	John Wilson Wood	31, 45
ウルマン	Stuart Ullman	69
エムリッチ	Richard S. M. Emrich	50
エリオット	Mabel Elliott	17
大西涓介	Kensuke Onishi	35(注2)
小川徳治	Tokuji Ogawa	42, 57(注記)
オーバートン	Douglas Overton	10
カーサ	Thomas H. Kasa, Jr.	51, 51(注1)
ガーディナー	Arnestine Gardiner	17, 68(注9)
カツマヤ・ジュヘイ	Juhei Katsumaya	46
カンダ・タネ	Tane Kanda	9
北川台輔	Daisuke Kitagawa	26(注記)
ギルマン	A. A. Gilman	22
グリーン	Stephen W. Green	22
グルー	Joseph C. Grew	10, 13, 23, 28
グレン	Glenn	32
ケネディー	Harry S. Kennedy	30, 49, 49(注1), 66, 70
ケンプ	Robert A. Kemp	22, 23
コックス	Francis A. Cox	22
小林彦五郎	Hikogoro Kobayashi	27
佐々木順三	Junzo Sasaki	36, 37, 46(注記), 47, 54, 57(注記)
佐々木二郎	Jiro Sasaki	15, 17, 35
佐々木鎮次	Shinji Sasaki	6(注1), 11(注3), 17, 32, 35, 38, 41, 43, 43(注2)(注3)
ザビエル	Francis Xavier	4
ジェームズ・ナカムラ	James Nakamura	30
シェリル	Henry K. Sherrill	72
シップス	Miss Helen K. Shipps	9
シップマン	R. D. Shipman	22, 23
シモンズ	R. L. Simmons	16
シャーマン夫人	Mrs. Arthur M. Sherman	68, 68(注1), 70(注記)
シャーマン夫人	Mrs. Dallas Sherman	69

カタカナ名（邦人は漢字名）	原文表記（アルファベット名）	掲載 No.
ジャンセン	Berince Jansen	17
ジョイ	C. Turner Joy	49
ショー	Ronald Shaw	40
ジョーンズ	Frank Jones	17
ジョンソン	Miss Nina Johnson	22, 23
須貝止	Todomu Sugai	17, 35, 37(注1), 38, 43, 43(注2)
スカイルズ	Helen Skiles	17, 40
スクワイア	S. J. Squires	16(注記)
スパックマン	Harold C. Spackman	16, 17
スペンサー	Miss Gladys Spencer	16, 17
セイヤー	Francis B. Sayre	68, 69, 70(注記)
タッカー	Henry St. George Tucker	4, 6, 7, 9, 9(注1), 13, 19, 24, 31, 45, 57, 72
タッカー	Beverly D. Tucker	60
ダンカン	James L. Duncan	69
ディクソン	Elizabeth Dickson	17, 68(注9)
デイター	James A. Dator	71
ティング	Theodosius Stevens Tyng	11
デーリー	John C. S. Daly	70
デボーデナーヴ	Ernest A. deBordenave	69
トイスラー	Rudolph Bolling Teusler	8, 24, 28
ドネガン	Horace W. B. Donegan	69
遠山郁三	Ikuzo Toyama	9, 10, 13, 18, 21(注記), 24, 32
トムリン	Miss Olive Tomlin	22
名出保太郎	Yasutaro Naide	6, 6(注1), 11, 17, 18, 32
中村信蔵	Shinzo Nakamura	35(注3)
ナカムラ夫人	Mrs. Nakamura	30
ニコルズ	Shirley Hall Nichols	4, 5, 15, 17, 30
ニコルズ	Kenneth Nichols	69
西田弥吉	Yakichi Nishida	32(注6)
西村敬太郎	Keitaro Nishimura	36, 37, 68
ノリス	Ivor A. Norris	68(注6)(注9), 70
ハート	Oliver James Hart	69
バートレット	Bartlett	6
バーンサイド	Miss Ruth Burnside	16
ハウデン	Howden	6
橋本寛敏	Hirotoshi Hashimoto	24
ハルス	Reginald C. Halse	70
ハルワード	N. V. Halward	16(注記)
バンコム	W. P. Buncombe	25
ピーボディ	Malcolm E. Peabody	69
ヒギンズ	Charles A. Higgins	21, 22
ピッケンズ	Claude L. Pickens	22
ビラー夫人	Mrs. George Biller	6
ビンステッド	Norman Spencer Binsted	4, 4(注記), 16, 16(注記), 17, 20, 22
ファウラー	J. E. Fowler	17
フィッシャー	Geoffrey Francis Fisher	68(注5), 70, 70(注記)
フェアフィールド	Leslie L. Fairfield	22, 23

カタカナ名（邦人は漢字名）	原文表記（アルファベット名）	掲載 No.
フェレイラ	Elsworth Ferreira	70(注記)
フォアステル	Miss Ella Forerstel	16
フォースター	Arnest H. Forster	22
ブランスタッド	Karl Branstad	40
ブロイ	Francis Bloy	70
ヘイウッド	Miss Gertrude Heywood	27
ヘーズレット	Samuel Heaslett	12, 17, 25, 25(注1)
ペリー	Charles E. Perry	67, 70, 70(注記)
ペリー	David Perry	70(注記)
ペリー	Elizabeth Perry	70(注記)
ホブソン	Henry W. Hobson	31
ポラード	William G. Pollard	64, 64(注記), 69
ポンド	Miss Helen Pond	16, 17
マーティン	Charles S. Martin	69
前川真二郎	Shinjiro Maekawa	17, 35
蒔田誠	Makoto Makita	12, 17, 18, 35
マキム	John McKim	12, 17
マキム(次女)	Miss Nellie McKim	16, 17, 40, 68(注9)
マキム(長女)	Miss Bessie McKim	16
マクラケン	Mary McCracken	22, 23
マクラケン夫人	Mrs. Josiah S. McCracken	22, 23
マクレー	Cameron MacRae	22, 23
松井米太郎	Yonetaro Matsui	6(注1), 17, 18, 32
松下正寿	Masatoshi Matsushita	59, 61, 66, 68(注7), 70(注記)
マレット	Reginald Mallett	70
メイナード	Miss Ruth Meinhardt	16
メーザー	Samuel L. Mather	10
メットルトン	Miss Mary Mettleton	25
メリット	Richard Merritt	40
モース	Walter P. Morse	17, 22, 23
モーズリー	J. Brooke Mosley	69
モシャー	Gouverneur Mosher	17
元田作之進	Sakunoshin Motoda	11, 12, 17, 59
モンクス	G. Gardner Monks	69
八代斌助	Hinsuke Yashiro	6(注2), 17, 25, 35, 35(注1), 37, 43, 49, 56, 65(注記), 66, 68, 68(注3), 69, 70(注記)
柳原貞次郎	Teijiro Yanagihara	6(注1), 17, 68, 68(注7)
吉田茂	Shigeru Yoshida	70(注記)
ライト	William E. Leidt	66
ライフスナイダー	Charles Shriver Reifsnider	4, 4(注記), 8, 9, 10, 12, 13, 14, 16, 17, 18, 18(注記), 21, 24, 26, 26(注記), 27, 28, 34, 37
ライリー	Miss Louise Reiley	22
ラッシュ	Paul Rusch	1, 2, 16, 16(注記), 20, 21, 21(注記), 22, 23, 24, 24(注記), 39, 70(注記)
リー	Claude M. Lee	22
リー	Miss Mary Cornwall Leigh	25
リーベ	Elise W. Reibe	22, 23

カタカナ名（邦人は漢字名）	原文表記（アルファベット名）	掲載 No.
リギンズ	John Liggins	4
リッジウェイ	Matthew B. Ridgeway	49
リヒテンバーガー	Arthur Lichtenberger	68, 70, 70(注記), 72
ルート	Robert Root	46
レイド	Miss Helen Lade	16
レーマン	Leslie Lehman	70(注記)
レーマン	Scott Lehman	70(注記)
ロイド	Arthur Selden Lloyd	45
ワッツ	H. G. Watts	37

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