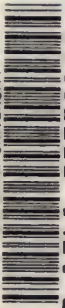
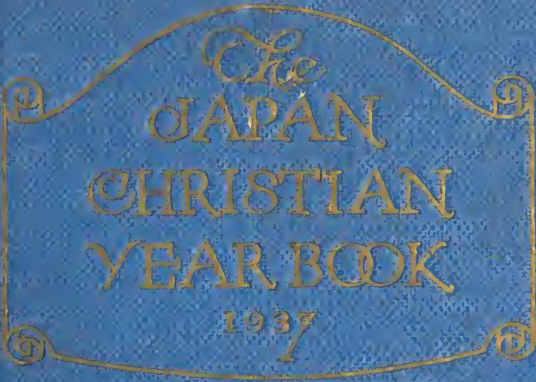


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# THE JAPAN CHRISTIAN YEAR-BOOK

Issued by  
**THE FELLOWSHIP OF  
CHRISTIAN MISSIONARIES IN JAPAN**  
in cooperation with  
**THE NATIONAL CHRISTIAN COUNCIL**

*Editor*

**Thoburn T. Brumbaugh**

*Associate Editor*

**Akira Ebisawa**

*Editorial Committee*

L. S. Albright	C. P. Garman	Michio Kozaki
T. T. Brumbaugh	Arthur Jorgensen	Takuo Matsumoto
Mrs. E. S. Cobb	Willis Lamott	M. S. Murao
Akira Ebisawa	Kunio Kodaira	N. Tokita

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# THE JAPAN CHRISTIAN YEAR-BOOK 1937

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is a continuation of  
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being also the Thirty-fifth Issue of  
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**in Japan and Formosa**

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## FOREWORD

This thirty-fifth issue of The Japan Christian Year Book is the first such volume to be published under the auspices of *The Fellowship of Christian Missionaries in Japan*, in cooperation with the National Christian Council and the publication department of The Christian Literature Society. The dissolving of the Federation of Christian Missions last year, with the transfer of its administrative functions to the National Christian Council, and the creation of a loose Fellowship of Christian Missionaries as the only foreign missionary body representing in any sense the many missions now working in Japan, quite naturally had repercussions of influence even in the publication of such a volume as this Year Book. The result of our labors this year must therefore be regarded not as a perfect product of new types of cooperation but as an experiment for future guidance toward excellence.

If the 1937 Year Book may be regarded as a valuable and important contribution in the English language to the world's knowledge of Japan and of Christian influence in this empire, it is due largely to the cooperative spirit that has existed within the editorial committee and on the part of all who have been asked to have a share in the volume. For the book's shortcomings the editor takes full responsibility and, since he will be out of the country by the time it is ready for circulation, he urges for the sake of the future that readers will give freely of their reactions and

suggestions to the officers of the Fellowship of Christian Missionaries or to Secretary Ebisawa of the National Christian Council.

We are especially happy over the increasing cooperation and exchange of material with the National Christian Council's *Nenkan* (Year Book). While it is not considered advisable in the interests of foreign readers to duplicate in English any large portion of the contents of the Japanese *Nenkan*, yet there are large areas of possible cooperation and coordination which our committee has this year somewhat explored, and we look forward to even closer harmony in future between these two organs of information concerning the Christian movement in Japan.

We take this opportunity to thank all who have had a share in the planning, preparing and publishing of this volume. They have done so in the anticipation that it may contribute to a better understanding of Japan throughout the world and to the advancement of the Christian cause in its truest and widest aspects. And that it may be so is our prayer.

The Editor.



## WHO'S WHO AMONG OUR CONTRIBUTORS

*Mr. Ichirosuke Aihara*, a commissioner in the Religions bureau of the Department of Education of the Japanese Imperial government, is especially concerned with the study of foreign religions and their contacts with Japan.

*Mr. Suyeyuki Akamatsu* is Secretary-General of the International Association of Japan, formerly known as the League of National Association.

*Rev. William Axling, D.D.*, is a missionary of the American Baptist Foreign Missionary Society and Honorary-Secretary of the National Christian Council of Japan.

*Rev. G. E. Bott*, a member of the United Church of Canada Mission, is identified largely with the Social Work department of the Japan Methodist Church.

*Mr. G. Burnham Braithwaite*, formerly a member of the Friends' Mission in Japan, is now identified solely with the Japan Book and Tract Society with which the Braithwaite name has long been associated.

*Rev. T. T. Brumbaugh*, a missionary of the Methodist Episcopal Church, is engaged in Student Evangelism in Tokyo and is Director of the Wesley Foundation in Japan.

*Miss Charlotte B. DeForest, L.H.D.*, is president of Kobe College for Women in Nishinomiya, and a missionary of the Congregational Church.

*Rev. Darley Downs*, a missionary of the Congregational American Board, is Director of the School of Japanese Language and Culture in Tokyo.

- Rev. Akira Ebisawa* is Executive Secretary of the National Christian Council of Japan and of other evangelical movements allied therewith. He is a clergyman of the Kumiai (Congregational) Church.
- Rev. Toyohiko Kagawa, D.D.*, the well known evangelist, social reformer and prophet of Japan. is a clergyman of the Nihon Kirisuto (Presbyterian) Kyokai.
- Rev. Michio Kozaki* is pastor of the Reinanzaka Congregational Church in Tokyo and Chairman of the General Affairs commission of the National Christian Council of Japan.
- Rev. Hidenobu Kuwada* is Professor of Systematic Theology and Ethics in the Nippon Shin-Gakko (Presbyterian Theological Seminary) in Tokyo.
- Rev. C. W. Iglehart, D.D., Ph. D.*, is a missionary of the Methodist Episcopal Mission, and a District Superintendent of the Japan Methodist Church.
- Rev. David F. Marshall* is a member of the English Presbyterian Mission in Formosa.
- Mr. Kiyoshi Miki* is a philosopher and essayist of liberal inclinations and wide influence in Japan.
- Rev. J. Kenneth Morris*, a missionary of the Protestant Episcopal Church, is engaged in evangelistic and social work in Kyoto.
- Rev. A. Oltmans, D. D.*, is a retired member of the Reformed Church in America Mission and has long been identified with the National Mission to Lepers. He has been Necrologist of the missionary Federation for several years.
- Rev. H. V. E. Stegeman, D.D.*, a missionary of the Reformed Church of America, is principal of the Fer-

ris Girls' Seminary in Yokohama. With him is associated *Mr. Morikichi Takumi* and together they have again this year prepared the directory of Christian Educational institutions for the Japan Christian Year Book.

*Rev. Paul Yoshigoro Taguchi*, as Director of the Catholic Press Center of Japan with offices in Tokyo, is an author and publisher of Catholic literature.

*Dr. M.B. Thresher* is a teacher in the Yokohama College of Commerce and a graduate in economics of the University of London.

*Rev. William Woodard*, a missionary of the American Board of Commissioners, is secretary for Religious Education in the headquarters of the Kumiai (Congregational) Church, in Osaka.

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JAPAN TO-DAY

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# PART I

## JAPAN TO-DAY

### Chapter I

#### A SOCIAL AND POLITICAL SURVEY—1936

*The Editor*

#### The "Crisis" year

From the outbreak of the "Manchurian incident" in 1931 Japan and the Japanese people began to talk about the years of "crisis" through which this country must pass, coming to a climax in the year 1936. Looking back now, who can but say they have been, indeed, years of crisis! Yet who would have the courage to suggest that the end of 1936 marked the peak of Japan's difficulties! It may be accepted that the divide between 1936 and 1937 brought to logical and climactic actualization the results anticipated following Japan's precipitate action on the Asiatic mainland, her dramatic withdrawal from the League of Nations and her deliberate abrogation of the Washington treaties. Yet, at the same time, it must be observed that the turn of the year has but increased the conviction in the land that Japan is yet facing the greatest test and trial of her modern history, and that perhaps, as suggest-

ed by the Honorable Yukio Ozaki, veteran parliamentarian in a recent Diet interpellation, "the crisis is not so much of foreign imposition as of internal genesis."<sup>1</sup>

Having said this much by way of introducing this section of the 1937 Christian Year Book given to a survey of Japan's life and activity during 1936—social, political, economic, international, intellectual and religious—it behoves the editor to leave to those whose papers follow, all discussion of these problems except a delineation of the most significant social and political events of the year under review. From such incidents and a little interpretation thereof it will be perhaps the easier for the reader to turn with comprehending eye to the trends of thought and action treated in sequence hereafter.

### **Politico-economic factors**

At the very close of 1935 Japanese newspapers were agitated by a discussion of the feasibility of international recognition of the equality of all nations with respect to the colonial markets of the world. Comment at that time had been precipitated by an address by Mr. Francis B. Sayre, American assistant secretary of State, but it had been earlier stimulated by similar suggestions emanating from Colonel House of the United States and Sir Samuel Hoare of Great Britain. The relevancy of this discussion to Japan's immediate situation may be found in the announcement of the government's bureau of statistics that the population of Japan proper had again increased by over a

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1. Cf. Vernacular newspapers, February 17, 18, 1937, and Japan Advertiser, February 18, page 1.

million in 1935 in an all time record of 14.85 per 1000, and that there were 69,254,148 people in this area less than that of California and with a tillable acreage less than the size of the single American state of West Virginia. It is but natural therefore that Japan should regard with favor every suggestion looking to the internationalization of the world's resources and markets. And it was but another blow to what remains of Japanese international idealism when the Council of the League of Nations voted in January to postpone indefinitely this country's request for economic equality in all of the League's mandated regions. Yet hope springs eternal and there was another flurry of excitement in October when Great Britain presented a resolution to the economic committee of the League Assembly that all nations be granted equal access to certain raw materials. Japan expressed herself willing to participate in an international commission to study these problems and also in another world economic conference if one were called.

Yet, though Japan is confronted by the most distressing of economic problems, not all aspects of the national economy during 1936 were discouraging. The South Manchurian Railway was at the beginning of the year announcing a five year expansion program on all its lines, including the old Chinese railways in Manchuria and the North Manchurian system recently taken over from the Soviets. In fact, a profit of 50 million Yen was announced on the S.M.R. for the previous year. The Mitsui Trust interests announced an average profit of 11.5% in the 1,260 joint stock companies in their embrace for the first six months

of 1936, and the government reported that the nation's unemployed were considerably reduced. The Finance minister expressed it as his judgment that though the new budget would require a 62 million Yen increase for military purposes, he felt this could be provided by increased revenues and without additional taxes or greater deficit loan issues. Baron Goh, President of the national Chamber of Commerce also expressed it as his judgment that Japan could and must balance its budget and that with the peak of military expenses passed (sic), Japan could begin fundamental revision of its national financial policies.<sup>1</sup> The Okada coalition cabinet, though not strong in statesmanship, seemed at the year-end to be weathering the storms of politics fairly well and on January 21st, taking up the challenge thrown down by the disgruntled Seiyukai party, dissolved the Diet and called for a general election on the issues at stake, the government at the same time doing all in its power to assure comparative freedom from the usual election corruption.

### General elections

The election fireworks were perhaps not so spectacular as in some periods of Japan's parliamentary history, but what the older Seiyukai and Minseito parties lacked in enthusiasm was more than provided by the Social Mass and No-property groups. When the ballots were counted it was found that more proletarians had been elected to the Diet than ever before in history,—twenty in

1. Cf. Contemporary Japan, March 1936, Vol. IV, No. 4, p. 630.

all, in addition to the liberals of the older parties and the independents—while intensely nationalistic candidates had been defeated. The Seiyukai party in particular was repudiated by ballots and it was felt that this was also a blow to the extreme militarist and nationalist forces of the nation, not so much because the Seiyukai was of such a definite color as because its strength had come traditionally from the rural districts where the army draws the great bulk of its recruits and young officers, and it was in regions where nationalistic candidates were most vigorously asking the support of ex-service men that the vote was strongest for a new order. It seems clear that even in the strongholds of militarism there was little popular disposition to support nationalistic chauvinism. The proletarian parties were especially hilarious over the results of the elections, and one vernacular newspaper went so far as to publish the names of a possible first Japanese Labor cabinet which might at a not distant date find itself in power.<sup>1</sup>

### **The February 26th incident**

But popular gratification turned to disillusionment, grief and despair when within a week following the elections military rebellion stalked the streets of Tokyo and fascism seemed nearer to power than ever before. The essential facts of the insurrection are now widely known and need no detailed repetition here. Suffice it to say that sizeable fraction of the Japanese army, notably

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1. Cf. Japan Advertiser, February 22, 1936.

the younger officers, have long been dissatisfied with the policies of the cabinets in power and the government as a whole, particularly in that the politicians of the day are alleged to be too subservient to and corrupted by the small group of powerful financiers and barons of international trade who have kept Japan's government bureaucratic even though wearing the habiliments of democracy. Reform of all these aspects of Japan's economic and political life had been promised by every cabinet and government since the Manchurian incident which, these restless spirits felt, was in itself merely the first great manifestation of the need and inevitability of reform. Moreover, not only did the bureaucrats not reform; they actually tightened the purse strings of the nation to prevent the realization of Japan's imperial destiny through expansion on land and sea. "To eliminate those perpetrating destruction of the national polity"<sup>1</sup> therefore became the announced purpose of the young nationalists, and the time chosen for the coup d'état calculated to bring political power into the insurgents' hands was the early morning of February 26th following a particularly stormy session of the trial of Lieutenant-Colonel Aizawa for murdering Lieutenant-General Nagata on patriotic grounds.

Though all facts were not fully known for some days, the bloody harvest of the brief rebellion took the lives of Japan's beloved Finance Minister Korekiyo Takahashi, of the Lord Keeper of

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1. See Manifesto of insurgents as published in vernacular newspaper of February 26, 27, 28; also announcement from headquarters of martial law on February 27; and Contemporary Japan, June, Vol. V, No. 1, pp. 133-4.



the Privy Seal Admiral Viscount Saito, of General Watanabe who was Inspector General of Military Education, and of several others of stations not so exalted in the nation's life. It required proclamation of martial law, a state of siege declared upon the redoubts of the rebels and an august Imperial command for surrender to bring the insurrection under control and to restore calm to the excited capital. Sad the fate of those young officers who commanded the uprising—some committed suicide, some were later executed and some banished to life imprisonment. The 1400 common soldiers who participated were for the most part soon released from custody as having been innocent in obediently following their superiors' orders. Too high praise cannot be given for the quick, systematic and humanitarian way in which the rebellion was suppressed and for the self-restraint of the Japanese populace in such an emergency. Despite the ruthless tactics which had initiated the attempted coup, no retaliatory bloodshed was countenanced by those administering military law. Tokyo was restored to quiet and order with the least possible inconvenience to residents and to commerce in the streets.

### **Reactionary aftermath**

Yet the incident did something to Japan and the Japanese spirit from which recovery is not so prompt. Regardless of the responsibility, and the eventual elimination of the most extreme elements involved for perpetrating the insurrection, the inevitable aftermath of it all was a strengthening of the military and to a lesser degree perhaps of

the naval forces of the empire in the counsels of national politics. The new cabinet was headed by Koki Hirota, a man of character and tested stability of judgment in international affairs. Yet the strong man of the cabinet was obviously War Minister General Terauchi with all the support of the military party at his back, and the reform measures initiated to bring Japanese thought and life into conformity with the new national policy were clearly of nationalistic and even of fascist ideology. Though insisting that its reform would be gradual in order not to disturb Japan's economic structure and international prestige, the developments thereafter and until the end of the year in almost every field of activity were in the direction of governmental regimentation and control.

As early as March 24th a committee had been established within the Communications ministry to "coordinate information for publication" about the government's activities. On March 31st it was announced that a single national news agency had been perfected with government approval, the last recalcitrant private association having "consented" to join. On April 9th it was reported that a similar monopoly on news had been established in Manchukuo. This was not all done without opposition by the more liberal newspapers and news agencies, to be sure; for at Hiroshima in May the Japan Press Association urged caution and defense of the principles of a free press. Also voices were frequently raised in the Diet demanding a continuation of the constitutional rights of freedom of speech. Nevertheless, by June 15th the government was able to announce the enforcement of a bill against seditious

literature of a "mysterious" nature, though no intention was claimed to make it apply to ordinary news organs. On August 18th the chief secretary of the cabinet reported that from that time forth only qualified officials could give out information for publication about governmental affairs, though also denying any purpose of muzzling the press.

### **Measures for controlling national life**

Supporting the government in all such measures has stood not only the military defense services but that mass of public opinion represented by an increasing number of patriotic societies and their combined strength in federations agitating for the promotion of "Japanism" in opposition to communism, democracy and liberalism. The imperial ordinance in September bringing the Ex-service Men's Association directly under the management of the War and Navy ministers consolidated a further block of public opinion in favor of vigorous social and political control. The gendarmerie chiefs of the nation, assembled in Tokyo in May, were told by the Procurator General that there must be no toleration of thoughts or actions in the realm of patriotism that ignore the prestige and laws of Japan. While this might be interpreted to apply to extreme rightists as well as leftist radicals, it was not long thereafter until reports began to come in of new round-ups of communists in Tokyo, in Seoul (Keijo) and in Manchukuo. Not until January 11th of this year was the ban lifted on "news of the arrest of 350 persons in all parts of Japan during the preceding sum-

mer in an investigation of the Farming Youth Order (No-son Seinen-sha) which it was alleged was planning an armed revolt in Nagano prefecture preparatory to similar disorders in other parts of the country with a view to creation of anarchist communes."<sup>1</sup> Koreans suspected as independence agitators also found themselves subject to ever more rigid surveillance and punishment when apprehended.

Nor was thought-control the only evidence of sterner national policies enforced by the new regime. Controlled economics for state purposes was also clearly one of the new principles of the Hirota-government. Newspapers and the political forums were full of the plans for export and import control, rice-control, fuel control, the control of basic industries, especially of the automobile industry which is as yet semi-foreign in management, and for the nationalization of the electric industry throughout the empire.

### **Popular opposition encountered**

In pushing such measures in all phases of Japanese life, however, the government soon found itself opposed by a rising tide of public disapproval; not exactly a coherent opposition, to be sure, since each group feeling itself oppressed levelled attack only at the policy particularly offensive to it while at the same time being perhaps as vocal as any in support of strong national policies so far as others were concerned. Rice dealers, a very sizeable

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1. Cf. Contemporary Japan, published by Foreign Policy Association of Japan, March 1937, Vol. V, No. 4, page 696.

body in Japan, attacked the rice-control law. Automobile interests flayed the rising costs of machines and especially of gasoline. Chambers of commerce vilified the electric control bill. There had already been a merger of the all-Japan Federation of Labor with the General Federation of Labor Union to form a united front of 100,000 laborers who had prejudices against government control of too much of the nation's livelihood. And soon thereafter the National Farmers' Union set up a united front against fascism in all forms including many of the government's policies. Finally the political parties began assailing everything they found it to their advantage to attack in the supposedly national-coalition government's program of reforms.

Meanwhile Finance Minister Baba was having his difficulties in satisfying everybody. New nation-wide policies of economic and social control required larger budgets for all departments of government, yet first claim upon all revenues was demanded by the defense services whose requirements threatened at one time to consume 62% of the entire 1937 budget. This was finally whittled down to 47% but even then it equalled approximately the total of actual revenues expected, leaving the rest of the government expenses to be raised by deficit bonds on an already heavily burdened market, a sure way to further inflation which in turn, Japan's economic experts insisted, meant disaster.

Something had to be done. Accordingly bond interest rates were reduced; so were bank interest and interest on postal savings. Taxes had to be raised,—on income taxes an increase of 40% was

proposed — to produce the increased revenues required. But about that time both manufacturers and laborers began to discover that their expenses were greater than their receipts; bankruptcies threw up a warning, and labor disputes increased. Other undesirable results followed quickly: the stock market reacted unfavorably, currency values began to slip, prices of commodities to advance. The government thus became the target of criticism from all sides, and the military forces as well for their alleged interference in political affairs in spite of the Imperial Rescript of the Meiji era against military men in active service meddling in politics. Questions began to be asked as to why the army must have a two billion Yen six-year replacement plan on top of all the other replacements they have recently been making; and the navy a two billion Yen five-year program. Must the small and comparatively poor Japanese nation be prepared at one and the same time to fight single-handed both the world's greatest military power and also the world's greatest navy? Is not this more than Japan's economic structure can possibly endure? And were not those determining Japan's national policies ignoring the welfare of the nation's farmers and laborers, as well as that of the industrial and commercial interests. The Finance minister did not help matters by announcing in October that he considered Japan to be under semi-wartime conditions and that preparations should be made accordingly.<sup>1</sup>

1. Cf. Vernacular newspapers and English Japan Times and Advertiser, October 1, 2, 1936.

### Foreign policies also under fire

Meanwhile the Japanese-German anti-Comintern Pact had come as a great surprise to the Japanese people and as something over which they could express no enthusiasm. Naziism with its intolerance and especially with its race prejudice is appreciated in Japan little more than is communism, and the idea of Japan joining forces for purely defensive purposes with erstwhile foes still at heart prejudiced against Orientals seemed beneath the dignity of a great Asiatic power. It was also felt to be an unnecessary affront to the democratic nations of the world with which Japan still wishes to remain on good terms. Criticism of the Pact in public and in parliamentary speech, as well as in the newspapers, brought the authorities that made it into further disrepute and prepared the way for the government's downfall early in 1937.

The weakest spot in the Hirota cabinet's armor, however, was its record in Sino-Japanese relations which, in spite of the free hand given the advocates of a strong Japanese policy in Asia, failed utterly to show any improvement during 1936. In fact, through the year-end capture and incarceration of Generalissimo Chiang Kai Shek by his lieutenant, Marshal Chang Hseuh Liang, Japan for the first time came to realize what deep-seated anti-Japanese spirit in China was doing to make harmonious relations between these two countries impossible. The closing days of 1936 saw an almost unanimous demand in all the organs of Japanese public opinion for a New Deal in Chinese-Japanese affairs; and while these were by no means all boldly calling for a softening of

Japan's attitude in all aspects of its Asiatic policy, they did say by implication at least much the same as the Social Mass party said in a recent pronouncement:—"The present is a good opportunity for the government to liquidate the policy under which it has committed blunder after blunder in its relations with China, and to assist in building it into a nation based on the unity of the Chinese race. Japan as the leader of the Far East must promote friendship with China in the economic, political and cultural fields."<sup>1</sup>

### **Proletarians and liberals again speak out**

The Social Mass party, following its surprising gains in the Diet at the February (1936) elections, has been a vigorous proponent of advanced social legislation and an equally vigorous opponent of what it regards as anti-social action. When the army in August ordered all workers in arsenals and other military establishments to sever relations with the trade unions, none could have been more outspoken against such abuse of human rights than this proletarian group. Mr. Kanji Kato of the No-Property party also stood up to protest in the Lower House of the Diet against the cutting of wages by the munitions plants which, he said, are gaining large profits due to War office orders. Taking a pious phrase from the strong-policy advocates, Kato asked if this were calculated to "stabilize national livelihood."<sup>2</sup>

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1. Cf. Nippon Domei news report in Japan Advertiser, December 16, 1936.

2. Contemporary Japan (Foreign Affairs Association of Japan), —September 1936, Vol. V., No. 2, page 311.



While in the sense of being regimented and controlled by governmental policies the Japanese empire seemed at the close of 1936 more nationalistic than ever before and while this impression might be further borne out by the advent of an even more military centered cabinet early in February of 1937 as this is being written, there were during 1936, on the other hand, distinct signs of increasing self-expression on the part of the Japanese masses with respect to affairs both abroad and at home. The Tokyo Nichi Nichi Shimbun under date of December 30th had the following to say concerning the tendency toward the control-politics of the hour: "Official control has been carried almost to the supreme limit in Japan. It would be a grave mistake to conclude that it has the support of the nation. Until three years ago, Socialism and Communism were regarded with fear as having sufficient power to endanger the basis of national structure, and such fear drove the government to apply strong pressure which has now extinguished the existence of both doctrines. (Sic) Destruction of the leftists, however, also destroyed liberals of every description in Japan at the same time, and now the source of danger has come to be felt from the rightists who are in power. It is a critical misfortune for Japan that sufficient patriots are lacking to rise against the misrule of ever-tightening control. While liberalism is creative and vital and is the "motor," so to speak, government control performs the functions of a system of brakes. Japan is almost a motionless motor with brakes tightly applied".

## Parliamentarianism not buried in new Diet building

Concerning the tendency to link Japan's destinies with those of the fascist orders in other lands the Asahi Shimbun of Tokyo said on November 20th:— "A fascist bloc cannot be a permanent force, because the countries in it are not there because they believe in Fascism." The more democratic states, remarked this paper, "have something more solid to stand upon than their rightist brethren." A further confirmation of the definite swing of public opinion toward socialization, and away from oligarchy of whatever kind, may be seen in the outcome of the Tokyo prefectural assembly elections of last June (1936) in which the Social Mass party secured the unprecedented total of twenty-two seats. Similar gains were made by the moderate proletarians and even by more radical groups as well as liberals in almost all local elections of the year.

Prior to the convening of the 69th annual session of the Imperial Diet in December it was gloomily prophesied by some that this might be the last Diet session under the customary constitutional status of parliamentarianism in Japan. To avoid such a collapse of representative government the older political parties had been doing everything in their power since the adjournment of the preceding session, and in this they were greatly aided by the dignity with which the younger and more plebian parties conducted themselves. Taking into account the popular response to the stand taken in the first session in the new Diet building by the representatives who

challenged the government on both domestic and foreign policies, thereby securing the downfall of both cabinet and its policies, and also considering the very conciliatory attitude of the cabinet which succeeded it, one can with some assurance now prophesy that representative and parliamentary government is not dead yet in Japan and that the new Diet building will long serve as a forum of public opinion and a bicameral hall of national legislation.

### **Natural disasters and relief measures.**

This survey began with a reference to Japan's crowded population striving to secure a livelihood from very limited area and resources. This great economic and social problem is ever aggravated by a series of natural disasters each year that makes life more precarious. The year 1936 was no exception: catastrophe struck in many districts. In the early Spring the Imperial Agricultural association reported that the damage done by heavy snow and exceptional cold in 19 prefectures would amount to one hundred million Yen. This could only mean that this, added to the already near famine conditions prevailing in the northeastern part of Japan, would make the plight of the farmers there intolerable. Rural distress continued to be one of the major problems of the new cabinet and various measures for relief were proposed. For immediate relief the Emperor contributed two hundred thousand Yen early in the year to social welfare organizations, and other large funds were solicited and administered. The Mitsui Foundation embarked upon a

plan of importing thousands of sheep from Australia to be loaned to the poverty stricken farmers, it being believed that sheep raising will prove an effective auxiliary to dirt farming in these unfortunate areas.

The rural problem in Japan is critical and must be approached fundamentally if genuine improvement is to be expected. Farm debts in August 1935 were said to approximate four billion Yen, on one third of which interest of more than 10% was being paid.<sup>1</sup> Early in the life of the Hirota cabinet bills were pushed through the Diet establishing rehabilitation bureaus and a district bank for rural and industrial guilds in the stricken Tohoku (Northeastern) district. Prefectural authorities were assured that the government is planning to revise the system of land tenancy and a bill was soon thereafter proposed to provide a fund of sixty million Yen to aid tenant farmers to purchase land on a 25 year repayment program. This bill has not yet become a law but no government can ignore rural conditions, and some far reaching relief measure will undoubtedly soon be effected. Increased rice and silk prices, together with advanced prices in all other commodities, due in large measure to the armament industry boom, are temporarily helping the farmers in many districts, but Japan's northern agrarians will need government aid for many seasons to come. One measure for relief which military authorities approve and sponsor is emigration to Manchukuo, it being the plan of the Kwan-

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1. Bulletin of Department of Agriculture and Forestry, Cf. Contemporary Japan, December 1936, Vol. V, No. 3, page 502.

tung army staff there to settle one million Japanese families in 20 years in "the New Earth" (as Manchuria is called in the recent film production by that name). Little immediate relief, however, is to be observed or anticipated from this method.

The Japanese are also migrating in some numbers to Korea but the frightful typhoons and floods which periodically sweep the peninsula discourage all but the bravest in such pioneering. The storm of last August wiped out 1500 lives in southern Korea and destroyed millions of Yen in homes and other property. Relief measures were quickly organized, the Japanese Christian churches for the first time in the writer's knowledge taking offerings for Korean sufferers. Relief is also being carried on by the Manchukuo-Korea Development company which makes it possible for Koreans to migrate to Manchukuo. This, however, only results in turning the vacated land in Korea over to Japanese exploiters and the problem becomes even more complex.

### **Industrial disasters and public health**

Other great disasters of the year were the mine crash in the Tadakuma coal mine in Fukuoka prefecture, Kyushu, in April in which 54 men were killed, and the double catastrophe in Akita-prefecture in November and December where an industrial dam collapsed and wiped out the village of Osaruzawa with a loss of almost three hundred lives. Responsibility for this disaster fell heavily upon the Mitsubishi interests who were charged with being negligent with respect to security of the people dependent upon such industry for live-

lihood. The contribution of one million Yen to indemnify those who lost loved ones and homes was not popularly considered a sufficient acknowledgment of responsibility. Nationalists and socialists alike are making good use of the incident in their efforts to unhorse capitalism in Japan.

Indeed, the whole problem of the relation between industrialism and public welfare and health is very much in the minds of the Japanese people. The nation is distressed at conditions constantly being disclosed with respect to health. At frequent intervals it has been announced that the army and navy find they cannot get the same number of healthy recruits as formerly from the draft of youth annually examined. Serious increase in tubercular diseases has also been noted. An alarming number of insane and mental cases were reported by the Tokyo health officials during the year. In June the Society for the Advancement of Science appropriated ¥300,000 to study the social and economic causes of deterioration in the nation's health. The public is anxiously awaiting the findings of this research.

### **Moral standards also jeopardized**

In public morals one might be justified in assuming there was a slight sag during 1936. Principals and teachers of many schools have been detected in loose moral conduct and the Department of Education has inaugurated stern measures of caution and punishment to deal with the problem. Chief among the cases of corruption in public office was that of former Railway minister Ogawa who was sentenced to prison and fined for brib-

ery. Though this violation of trust did not occur within the year under scrutiny here, the trial thereof claimed wide attention and brought to open discussion other instances of corruption involving government officials, some of the most flagrant having to do with construction of public works. The army too found its escutcheon blemished by the court-martialing of a Lieutenant-General for bribery.

In the realm of religion Japan's moral sense was badly shocked on several occasions during the year. In March it was announced that the founder and high officials of the Omoto-kyo (Great Foundation-Faith) cult of sectarian Shinto had been apprehended in grave violation of the peace preservation law and indicted on charges of lese majeste. Headquarters and all temples of the sect throughout the nation were completely dismantled and congregations disbanded by the authorities, so serious were the indictments. Again, in September another of the newer Shinto sects, Hito no Michi (The Way of Man) fell into the clutches of the law and ugly rumors of sexuality on the part of leaders were rampant while the cult of more than a million adherents was being investigated. Other sects were investigated and some fines were administered for evading the property and tax laws of the nation.

### **Developments in education and suffrage**

In the educational field the chief of recent developments is the movement to expand Japan's period of compulsory elementary education from six to eight years. There are many reasons back

of this proposal so strongly advocated by the Education minister in 1936 but not promulgated; perhaps the chief factor is the desire to remove a larger proportion of the youth of the land for a longer period from vocational competition. This, if realized as one of the much talked of reforms of recent governments, will bring Japan's educational system more into conformity with those of American and other Western lands.

With respect to popular suffrage it may be reported that four bills were offered to the Lower House calling for the granting of civic rights to women. None of these proved acceptable to the government, however, though the Home ministry promised that the enfranchisement of women would be fairly considered when changes in the local administrative system had been effected. The Privy Council, although approving ratification of the treaty on compensation of laborers for illness contracted in service adopted at the 18th International Labor conference, were unable to approve three other such conventions, one of which called for regulating employment of women at night. Women as yet have little legal status in Japan, but they are increasingly demonstrating their fitness for complete enfranchisement, particularly in local administrative circles where education, public decency, sanitation and similar social questions are involved.

### **Internal aspects of international relations**

Of international relations only the internal aspects of certain problems under consideration in Japan need be mentioned here. The arrest of



a number of Japanese employees of the Soviet embassy in Tokyo on suspicion of having disclosed military secrets created some excitement in the vernacular newspapers, as did also the exclusion of Dr. J. Spencer Kennard, well-known American missionary of the Baptist denomination, on his return from furlough, on the grounds that the police were convinced of his communist proclivities. The confiscation of a foreigner's short wave radio receiving set for which he had gotten no permit also received newspaper publicity, and so also did the detention of nationals of various lands on charges of taking photographs in fortified zones. The liquidation of perpetual property leases granted to foreigners in the days of foreign concessions was engaging the attention of the authorities in Kobe, Yokohama and Nagasaki throughout the year.

The enforcement of the trade protection law as regards Australian wool, flour, rice, and other materials became something of a domestic as well as an international problem, especially when certain of these commodities became scarce and expensive in the local markets. It was not without significance that Manchukuo also promptly put into enforcement a prohibition of Australian products coinciding with Japan's action in this regard. There was great relief in all circles when the difficulties with Australia had yielded to diplomatic adjustment. Considerable economic inconvenience was also felt in Japan as a result of the American Pacific coast longshoreman's strike, the more or less dead-locked Japan-Soviet Fisheries dispute, the shipping war with the Dutch East Indies (now settled), the disrupted Japanese-

Egyptian trade conference, and the difficulties arising occasionally in Japanese-American commercial intercourse. Economic missions from Brazil, Belgium, Hopei-China, and the United States of America have helped to improve conditions for trade and other intercourse, however, and on the whole the social aspects of Japan's economic life at the year-end seemed quite normal.

The withdrawal of Japan from the London Naval conference in January of 1936 had an undoubtedly disturbing effect upon Japan's nerves, especially as it was acknowledged that the abrogation of the Washington naval treaty would bring about a naval race in which Japan was ill prepared to compete on terms of equality. The future does not augur well for Japan in such respects.

But fortunately for the national temper the Japanese are motivated not alone by the logic of events but by the free spirit of life as well. For most Japanese the Olympic Games in Berlin were of greater interest and importance than either disarmament conference or naval race. And when word came that Kitei Son and Shoryu Nan had won first and third places in the marathon race, both breaking the old Olympic record therein, followed by news of Japan's sensational victories in swimming, Japanese spirit reached new heights of exuberance and hope. The assurance that Tokyo had been granted the venue of the 1940 Games was the occasion for prolonged celebration and for the beginning of feverish preparation in which the learning of English conversation by department store clerks and prospective student guides is no small factor. Even His Majesty the Emperor, as indicated in an audience granted on June sec-

ond to Count Soyeshima of the International Olympic committee, takes unfeigned interest in the prospect of the Games, and all Japan feels the empire's future in international affairs is a little brighter and safer than had they been awarded to Finland.

### Outstanding books on Japan

There remains only a word concerning the books on Japan that have appeared during 1936 and are accessible to Westerners. The history of "Japan's Foreign Relations, 1542-1936" by R. H. Akagi (Tokyo—Hokuseido, publishers) is probably the most extensive and inclusive study available in this field, though not without bias or thesis. In the field of politics there is a book by Guenther Stein, "Far East in Ferment," (London—Methuen, publishers) which for the amateur is perhaps the best thing on the state and background of Japan's recent political life. On foreign policy there are two books of significance which ought to be read together as a check each against the other: "Militarism and Foreign Policy in Japan" by E. E. Causton (London—Allen and Unwin, publishers) and "War and Diplomacy in the Japanese Empire" by Tatsuji Takeuchi (London—Allen, publishers). "The Basis of Japan's Foreign Policy" by A. E. Hindmarsh (Harvard University Press) and "Japan's Place in the Modern World" by E. H. Pickering (London—Harrap, publishers) are also well recommended.

In the realm of economics the brief "Commercial History of Japan" by A. F. Thomas and S. Koyama (Tokyo—Yuhodo, publishers) and "The

Industry and Trade of Japan" by S. Uyehara (London—King, publishers) are of value.

Art is well treated in an "Illustrated History of Japanese Art" by H. Minamoto (Kyoto—Hoshino, publishers). In fiction, Mr. Bradford Smith, a former educational missionary here, has written not only a fascinating novel but an excellent and trustworthy delineation of Japanese life under the title "To the Mountain" (New York—Macmillan, publishers).

No outstanding book of the year can be pointed to as dealing particularly with Japan's religions or religious life. Perhaps we can do no better than call attention to two books in English by Toyohiko Kagawa which breathe the spirit of Japan as interpreted through Kagawa's Buddhist heritage and dynamic Christian faith:—"Brotherhood Economics," an interpretation of the Cooperative philosophy and technique (New York—Harper & Brothers, publishers) and "The Thorn in the Flesh"—God's message to those in trouble (London—S. C. M. Press).

With respect to the outposts of Japan's imperial domain and of Christian influence therein no finer book can be recommended than the life of the veteran missionary, Thomas Barclay, D.D., published by Kyo Bun Kwan under the title "Barclay of Formosa."

To read these books or even to sample them is to see Japan in perspective as one of the really mighty forces in the world's life today and as even a greater determinant of the world's future. Christianity has within the past year received further recognition as one of the three acknowledged religions of Japan. The influence of the

Christian religion on the life of Japan—social, political, economic, international, and even religious—is, as has often been cited, far out of proportion to the ratio of Christians or churches to the population. Yet Christianity cannot be said to have indigenized itself in Japanese soil; hence the foregoing is a survey of what is, rather than what might or shall be in the social and political life of the Japanese empire.



## Chapter II

# AN ECONOMIC SURVEY OF THE YEAR

*M. B. Thresher*

### **Progress of recent years maintained**

The available economic statistics are sufficiently full to show that the economic progress which has characterised Japan in recent years was well maintained in 1936. Indices of production show an appreciable rise,<sup>1</sup> particularly in the category of producers' goods. Foreign trade continued its upward movement, while bank clearings and volume of goods traffic on the railways show that larger payments were made and more goods moved than in the previous year.

Such data need to be related to population fluctuations before we can judge the real situation. Moreover, they relate only to volume of trade, not to its profitability. A better view of the position may be obtained by a consideration of what different economic classes were able to earn and what they were able to save. Here we are somewhat hampered by the incompleteness of the available figures, but the indications are that industrial profits rose, or at least did not decline, and that new capital was forthcoming on a sufficient scale. Apart from the fact that employment was better, industrial wage-earners did not appear to reap

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1 E.g. "Oriental Economist" index of volume of industrial production:—

Jan.-Dec. 1935: 192.

do. 1936: 212.

any benefit from increased industrial activity, for stationary wages coincided with a small though perceptible rise in the cost of living. On the other hand, the agrarian population did appreciably better, though still far from well. The figures of Postal Savings—¥3,350 million, at the end of 1936, an increase of ¥230 million, or 7%, on the corresponding figure for 1935—show that the poorer sections of the community were able to add to their reserves per head during the course of the year, the probability being that the farming population was responsible for the greater part of the increase. On the whole, therefore, it appears that Japan's economic structure was able in 1936 to bear the strain of the country's increasing population and to give it a standard of living no lower and perhaps somewhat higher on the average than before.

### **Some agricultural advance noted**

For many years past agriculture has been the gloomy reverse of the medal of which industry was the brilliant obverse, and commentators on Japan's economic situation have stressed the strong contrast between the advance of industry and the stagnation of agriculture. In 1936 the contrast became a trifle less pronounced, owing fortunately not to industrial decline but to agricultural advance.

The production of rice was over 67 million koku<sup>1</sup>, a gain of almost 10 million koku on 1935 and of about 8 million koku on the average of the

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1. 1 koku=4.96 bushels.



previous five years. Increased production did not involve a lower unit return, for the average price was ¥30.69 per koku,<sup>1</sup> compared with ¥29.90 in the previous year. The price of raw silk did not maintain the high level of the latter part of 1935, but the average price per picul<sup>2</sup> for 1936 was ¥767, a gain over the year before of ¥50. The quantity of cocoons sold amounted to 83 million kwan,<sup>3</sup> yielding ¥386 million, gains of respectively 1% and 10% over 1935.

The rise in food prices, especially noticeable with regard to cereals, where the wholesale index rose from 168 in 1935 to 191 in 1936, indicates that the agricultural community received better prices for its other crops also. Since the main item of agricultural costs, namely fertilizers, was kept stable under government control, and since such rise in the cost of living as occurred was caused entirely by a rise in the price of foodstuffs, which is calculated to affect the rural population less than the urban, it is pretty clear that in 1936 the farmers gained relatively to the rest of the community.

### Heavy industries active

When we turn to manufacture, the outstanding feature is the continued and accelerated activity in the heavy industries. There was a pronounced rise in the production of steel goods, a comparison of the first ten months of 1936 with the corresponding period of 1935 showing a rise in the quantity index of production from 200 to 237. It

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1. Koku=4.96 bushels. 2. Picul=132.27 lbs. 3. Kwan=8.27 lbs.

is of interest to note that in 1936 Japan manufactured over three times the quantity of steel goods that she produced ten years before. The increase in the production of pig iron was only slight, but there was a rise of some 10% in the amount of coal won. The production of metals rose generally. So also did their prices, the rise in the price of steel being spectacular, causing apprehension as to possible repercussions on the budget estimates. The armament demand was similarly reflected in the prosperity of the chemical industry.

### **Foreign trade increase reduced but impressive**

Though the increase in foreign trade over that of the previous year was less than in 1935, it was nevertheless substantial. The following table shows the position:—

(In Million Yen)

	1935	1936	Increase
Imports	2618	2928	310
Exports	2603	2798	195
Imports Excess	15	180	115

The result of 1936 trading is more satisfactory than appears at first glance, for ¥136 million out of the import increase are accounted for by raw cotton, a reflection of the rising price of that commodity, especially towards the end of the year. It is legitimate to suppose that, since competitors of Japan are similarly affected, this rise in the cost of raw material will be compensated by an increase in the value of the exported manufactured goods. Taken in conjunction with the Yokohama

Specie Bank's estimate of an excess of receipts over payments on invisible account amounting to ¥120 million, the general result is even more satisfactory, for, if the Bank's estimate is reasonably correct, excess payments would be merely of the order of ¥10 million.

The increase in exports is spread over a large number of commodities, rayon goods being the most prominent with an increase of 16% in value and 24% in quantity. Cotton textiles failed to maintain the record level of 1935, though not by much. The quantity was only 0.4% less but the value declined by 2%. As some slight set-off there was an increase both in the value and the amount of cotton yarn exported. These are the figures:—

	1935	1936	Inc. or Dec.
Cotton textiles (¥1000) . . . . .	496,097	483,591	Dec: 12,506
—do— (Mill. sq. yds.) . . . . .	2,716	2,700	" 16
Cotton Yarn (¥1000) . . . . .	35,873	38,345	Inc: 2,472
—do— (Bales)	96,020	110,824	" 14,804

In view of the restrictive measures in operation abroad and the virtual suspension of exports to Australia for several months, the result may be deemed satisfactory. The other important single item in Japan's list of exports, namely raw silk, decreased in quantity by nearly 9%, but prices were better and the value increased by 1½%. Among the less important items it is interesting to note that machinery and iron exports showed a sizeable increase, while imports of them declined, a state of affairs which the armament policy would hardly have led us to expect.

The outstanding feature of commercial relations was the dispute with Australia, which put a

stop to normal economic intercourse for seven months. Before the end of the year a settlement was announced, involving a substantial reduction in the exports from Japan to Australia of cotton and rayon goods and a restriction of Japanese imports of Australian wool. No solution was found to the difficulties which had arisen in the previous year with Egypt and the negotiations with India in connection with the expiration of the Simla-Delhi agreement in the spring of this year were still going on at the end of 1936.

### **“Terms of trade” vis-a-vis Japan**

A good deal of attention has recently been attracted by the idea that the “terms of trade” are steadily turning against Japan,<sup>1</sup> or, in other words, that the Japanese are being obliged to put forth an ever-increasing amount of effort in order to obtain a given result from their foreign trade. To some extent this is a phenomenon found at the present time in all countries in which manufactured articles form the bulk of the exports, and it is not a surprising one in view of the low prices which raw material producers had to accept in the years of deepest depression. It is contended, however, that Japan is suffering disproportionately from this tendency. The idea is, indeed, a plausible one, but there are so many factors involved—advance in technique, exchange movements and elasticity of demand and supply for different classes of goods, for example—of

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<sup>1</sup> See e.g. “Report on Econ. & Comm. Condns. in Japan, June, 1936” (Sansom), pp. 73-79, and “The ‘Real Income’ from Export Trade” by Guenther Stein, in “Oriental Economist,” Jan. 1937.

which it is impossible to trace the effects quantitatively, that attempts at statistical demonstration of the trend must be treated with caution.

### **Japan's trade position not favorable**

There is in fact no need for any elaborate computations regarding the "terms of trade" to demonstrate the weaknesses of Japan's foreign trade position. A sufficient proof is given by the depreciation of the exchange by 40% relatively to sterling and the difficulty experienced in 1936 in maintaining the rate even at that level. The stringent control over exchange transactions which was instituted in January of the current year (1937) was no doubt occasioned directly by the rush of imports caused by the desire to import as much as possible before the imposition of the new tariffs projected by the Hirota government. But it had become evident even before this that there was a continuous pressure which was making the Yokohama Specie Bank's task of holding the yen at 1s 2d increasingly burdensome.

There has been no relaxation of the tendency for international trade to be organised on a system of bilateral trade agreements, in the making of which Japan is seldom in a strong bargaining position. The Australian negotiations of 1936 are an example of this. The principal raw material producing countries are also exporters of foodstuffs, of which England buys the bulk and Japan a negligible quantity. Moreover, Japanese imports of raw materials are to a large extent for re-export as manufactured articles, and any curtailment of Japanese purchases of raw materials

is likely to be compensated, at least in part, by increased purchases by Japan's competitors. At the same time there are certain materials which Japan can only obtain abroad and which are demanded in increasing quantities for the carrying out of national policies which are held to be essential. There is hardly any margin of "non-essential" imports which would permit much adjustment of the position on the import side. The carrying out of Japan's policies, therefore, is dependent in the last analysis on her ability to find foreign purchasers for her goods and, in the circumstances, this necessity must exercise a downward pressure on export prices and the exchange rate. The pressure has been substantially counteracted by the activity of the Japanese in extending their range of goods and their geographical sphere of activities, a process which was successfully continued in 1936 but which evidently has limits.

### **Can export prices be raised?**

The discussion of the "terms of trade" has its importance in connection with the recurrent proposal that there should be an organised attempt under government direction to raise the prices of Japanese exports of manufactures all round, with the double object of making business more profitable for the Japanese and blunting the edge of foreign opposition to Japanese competition. The idea is attractive, but it is in the highest degree questionable whether such a course of artificial price-raising would be either practicable or advantageous. Quite incalculable problems of the

elasticity both of demand and costs arise, and Japan is, moreover, in no case in the position of a monopoly seller. It is true that there is a good deal of price control already in existence and a likelihood of there being more, but the question is one of degree, which business men can be left to look after themselves. Where a quota exists there is, however, a stronger case for examination by the government of the possibilities of raising prices, though almost certainly the extent to which it could be carried out is very limited.

### **Change in financial policy**

During the course of the year the financial policy of the Government underwent a drastic change, and the economic prospect was distinctly less reassuring in December than in January. The control of the national finances passed from Mr. Takahashi, who had the confidence of business circles, a program of bond-reduction and avoidance of increased taxation for as long as possible, and also, it appeared at the time, the ability to carry that program out, to Dr. Baba, who failed to give the impression of having the financial situation well in hand and who offered the nation for the new year severe increase of taxation, still more bonds and a tightening of trade control. An atmosphere of gloom was created which the optimistic pronouncements of some bank chairmen and financial editors, and the pleasing dictum of Dr. Baba that the budgetary situation "speaks eloquently of the fact that Japan's wealth has recently shown a rapid development" failed to dissipate. Since the end of the year a new Finance

Minister has been installed, possessing the confidence of the business world to a higher degree, and Dr. Baba's budget proposals have been modified. Dr. Baba proposed a total expenditure of ¥3,041 million, of which the army and navy estimates accounted for ¥1,411 million or 46.4%. Mr. Yuki has reduced the total expenditure by ¥272 million, of which ¥150 million represent the shelving of Dr. Baba's plan for the reform of the local taxation system and cannot be considered a genuine saving. Military estimates have been reduced by ¥46 million to ¥1,365 million, which is an increase on the previous year of ¥304 million, so that military expenditure now accounts for a little under 50% of the budget. Dr. Baba proposed to issue ¥806 million of deficit bonds. Mr. Yuki has not declared his intentions in this respect at the time of writing, but, as he does not intend to raise so much as Dr. Baba proposed to do from increased taxation, he will probably issue an amount of bonds around the same figure. The position is, therefore, that the country is faced in the current year with an increase of government expenditure amounting to ¥457 million or 20%, which is to be met by increased taxation and probably by increased bond issues.

### **Effect of deficit bond issues**

The question of bond issues for budget balancing has received an amount of attention out of proportion to its intrinsic importance. The notion appears to prevail that a nation can defer meeting its national expenditure and hand on the whole or



part of the burden to posterity by means of internal loans. The reality, is, however, that everything which is constructed now must be built by present effort and from present resources. The choice between bonds and additional taxes to balance the budget affects directly only the distribution of the burden between different sections of the community. It is perhaps worth nothing incidentally that, where internal loans have been resorted to on an extensive scale for financing unproductive expenditure, some artificial readjustment has inevitably followed, either by total or partial cancellation by means of inflation, by forcible conversion or by semi-confiscatory taxation.

The issuance of bonds for the purpose of meeting public expenditure may, however, be a means, whether consciously employed or not, of bringing about an increase in the quantity of the means of payment, more especially where the bond issues get into the hands of banks rather than into the hands of the general public. In the circumstances, the question will certainly be asked whether the financial authorities are not bringing about a situation which is likely to get beyond their control or to bring in its train a severe depression. The sudden rise of prices at the end of 1936 and the beginning of 1937 caused apprehensions as to whether something of the sort was not happening. The banking position, however, shows as yet few signs of excessive issues either of currency or credit, whilst the close economic control exercised by the Government diminishes the risk of the situation getting out of hand.

## **Unproductive expenditure and national livelihood**

In 1936 it became quite definite that the large budgets of recent years could no longer be regarded even by the most optimistic as being of a temporary character. There is no sign of any substantial reduction within the next few years and reason rather to fear increases. Increased government expenditure, of course, is not necessarily harmful to the national economy. It may, on the contrary, be of a character to assist it, or it may be merely of a redistributive character, such as is represented by expenditure on social services. Japan's growing population, of course, makes an increase of national expenditure inevitable. Where, however, the increase comes almost entirely in connection with expenditure on the fighting services, there is no doubt that, whatever spiritual satisfaction it may afford, it must finally act to diminish the total of material welfare. How easily can Japan bear the strain of having such a considerable additional part of its resources transferred to what, for want of a better term, may be called uneconomic ends? Few elements in the situation as it developed in 1936 give grounds for optimism. The downward pressure on export prices and the exchange has already been discussed. There is no reason to suppose that any substantial return from investments in Manchukuo will give any aid within the next few years. On the other hand there are indications of a revival in world prosperity which may give considerable assistance to Japan in meeting her economic difficulties. When everything has been taken into

consideration, however, there remains a strong probability that the increased proportion of the national resources which is to be devoted to armaments, combined with the continued deflection of capital to objects politically desired rather than economically desirable will render unavoidable a falling away from the level of economic welfare attained in 1936 and make the much talked of "stabilisation of the national livelihood" impossible of achievement.



Chapter III

**JAPAN'S FOREIGN RELATIONS  
DURING 1936.**

*Sukeyuki Akamatsu*

Note:—The writer of the following review of Japan's international relations for the past year has sought only to record events, with little or no comment. It is recognized that in each international issue there are two sides. As is frequently pointed out in this record, the events are here given as they have appeared to the Japanese. Analysis and criticism would call for another method of treatment.

Japan's foreign relations in 1936 were anything but smooth. Her Foreign Ministers had a hard time in guiding the boat of diplomacy through the troubled waters.

Two important negotiations, one in Nanking for the adjustment of Sino-Japanese relations and the other in Moscow for the revision of the Fishery Treaty, unfortunately ended in failure. They seemed at the point of success, but at the last moment were prevented from reaching happy ends by events which had nothing to do with the negotiations in question.

The Japanese Government was successful in concluding the Anti-Comintern Agreement with Germany, but this success was marred by other considerations.

**“Conciliatory Diplomacy”**

Mr. Koki Hirota, when he assumed the portfolio of Foreign Affairs in September 1933, announced a “Conciliatory Diplomacy” and after

successfully conducting the Manchukuo-Soviet transactions for the sale of the North Manchurian Railway, directed his efforts toward the adjustment of Sino-Japanese Relations, which had been left dislocated, though not severed, since the Manchurian Incident.

As a gesture of good will toward the Chinese Government, Mr. Hirota proposed to elevate the Japanese Legation in China to the rank of an Embassy. This proposal was gladly accepted by the Chinese Government and the step was followed by other Powers, to the great joy and gratitude of the Chinese National Government. When, in the Summer of 1935, Japan and China elevated their legations to embassies people thought the adjustment of Sino-Japanese relations was near. But immediately following the establishment of the embassies, the North-China questions arose and the Hopei-Chahar Political Council and the East Hopei Anti-Communist Autonomous Government came into existence.

### **North China and Sino-Japanese relations**

The North China questions have interrupted the move for the adjustment of Sino-Japanese relations. But Mr. Hirota, undaunted by the untimely happenings in North China, continued his efforts, though with seemingly less hearty cooperation on the part of the Chinese Government.

In October, 1935, Mr. Hirota, with the approval of the Cabinet, announced the "three basic principles" of the Japanese Government for the adjustment of Sino-Japanese relations, which according to his explanation in the Imperial Diet on January 21, 1936, may be summarized as follows:

(1) Collaboration between Japan and China by the cessation on the part of China of boycotts and all other anti-Japanese acts, and of her habitual policy of playing off a third power against this country.

(2) Regularization of relations between Japan, Manchukuo and China, including the recognition of Manchukuo by China.

(3) Prevention of the spread of communistic influence in China.

The Foreign Minister concluded his explanation of these principles by adding that China has accepted Japan's new policy in principle and that it has offered to open negotiations for a rapprochement along these lines. The Nanking Government, however, repudiated the statement of Mr. Hirota that the Chinese Government had accepted in principle the three-point program of the Japanese Government.

The change in the attitude of the Chinese Government toward the adjustment of Sino-Japanese relations was caused, it was believed, by the resignation, due to the attempted assassination, of Mr. Wang Ching-wei as President of the Executive Yuan and Minister of Foreign Affairs of the Chinese National Government.

### **Attempts at settlement checkmated by Communists**

Following the February 26 Incident Mr. Koki Hirota was made Premier, succeeding Admiral Keisuke Okada, and Mr. Hachiro Arita was appointed Foreign Minister in the Hirota Cabinet. Mr. Arita, following Mr. Hirota not only in his post but also in his policies, tried to open negoti-

ations for the adjustment of Sino-Japanese relations on the basis of Hirota's "three basic principles". By this time, however, the situation in China had changed greatly and new issues were to the front.

It may be recalled that at the Seventh Congress of the Comintern in July 1935, a resolution was adopted urging Chinese Communists to join forces with all the anti-Japanese elements in China, regardless of party or faction, in order to fight against Japanese Imperialism. In accordance with this resolution, the Chinese Communist Party has since directed its energy toward the formation of an "Anti-Japanese People's Front" in China.

### **Anti-Japanese movement**

In the resolution adopted by the Chinese Communist Party on December 25, 1935, there is a passage which may be translated as follows:

"An all inclusive 'Anti-Japanese People's Front' is the only effective means by which victory may surely be won in the fight against Japanese imperialism and its servants in China. Our duty is to unite all available anti-Japanese elements in this country. We must, by all means, make every Chinese join the anti-Japanese People's Front, by making those who have physical strength contribute their strength, those who have money contribute their money, those who have rifles contribute their rifles, and those who have knowledge contribute their knowledge."

The Anti-Japanese movement of Chinese students in Peiping, started in December 1935, was the first to be directed by the Communist leaders. It was organized according to the plan of that



Party. Student organizations soon spread to Shanghai, Nanking, Canton and other parts of China, culminating on May 31, 1936 in the organization of a national federation, with headquarters in Shanghai. All other anti-Japanese groups in China, some 60 in number, were organized into a national federation on June 1st of the same year, resulting inevitably in increased violence in the Anti-Japanese movement. These circumstances naturally made more difficult the relation between the two countries and prevented Japan's Foreign Minister from making friendly gestures towards China.

The smuggling question in North China then came to the front. Though smuggling is not unusual in China and even though the so-called "official smuggling" was being carried on by the Canton Government on a very large scale, 'smuggling' in North China aroused a sensation in China because Japan was allegedly involved in it. This was noised abroad and became for China a grave international question inasmuch as, if left unsettled, it might eventually ruin China's financial structure.

China blamed Japan for countenancing the smuggling, but Japan held that the suppression of smuggling is the business of the Government in the territory of which smuggling takes place. The Japanese Government held also that the real cause of the smuggling was the Chinese tariff, which was absurdly high for certain Japanese commodities.

### **Deplorable incidents**

The anti-Japanese movement in China reached

its zenith in the Autumn of 1936 when violence of many kinds was committed against Japanese life and property. Chinese friends of Japan were also victims of assassination and other forms of violence.

Deplorable incidents, of which the Cheng-tu, the Pakhoi, the Shanghai and the Hankow incidents were the worst, occurred in succession, and the tense feeling which had already existed between the two nations was intensified to the utmost. Mr. Shigeru Kawagoe, new Japanese Ambassador to China, who had been waiting for sometime for a chance to open the much talked-of negotiations for the adjustment of Sino-Japanese relations, could no longer stand against public opinion in Japan which was demanding that effective measures be immediately taken by the Foreign Office. Some vigorous elements in the Japanese nation were indeed advocating the chastisement of China's unlawful actions by going to war.

### **Negotiations extended but futile**

The Sino-Japanese negotiations between Mr. Shigeru Kawagoe, Japanese Ambassador to China, and Chang Chun, Foreign Minister of the Chinese Government, were formally opened on September 15 and continued until they were abruptly ended on December 3. During this period Mr. Kawagoe met Mr. Chang eight times and Mr. Yokichiro Suma talked with Mr. Chang or Mr. Kao Tsung-wu, Director of the Asiatic Department of the Chinese Foreign Office, more than twenty times.

The Japanese Foreign Office entered the nego-

tiations with thorough preparedness and great expectations. At the beginning of the negotiations Mr. Hachiro Arita, Japanese Foreign Minister, issued a statement, declaring that he intended to solve by these negotiations not only the recent Chengtu and other incidents, but also such fundamental questions, as those of North China, the joint defense against Communism, and the suppression of the anti-Japanese agitations in China.

The Japanese public followed the negotiations with keen interest. Success or failure of the parleys, the Japanese public thought would test the ability of Mr. Arita as well as that of Mr. Kawagoe.

### **China's year-end troubles wreck parleys**

For some time the negotiations made progress, slowly but smoothly and satisfactorily to the Japanese side. When, however, the East Suiyuan trouble broke out in the beginning of November, the negotiations came to a stand-still. The Suiyuan trouble was a Chinese internal issue with which the Japanese Government had nothing to do, but the Chinese people suspected that Japan or the Japanese military was supporting the Suiyuan rebellion, and the anti-Japanese feeling again rose throughout China, so that the Chinese authorities could no longer continue the negotiations, being anxious lest the Government or the negotiators should be attacked by Chinese public opinion or possibly by an angered mob. The Chinese representatives, moreover, threatened to repudiate all agreements already reached in their conversations with the Japanese representatives.

Although towards the end of the year, agreements were reached between the Japanese Ambassador and the Chinese Minister for the settlement of the Cheng-tu and the Pakhoi Incidents, the main objective of the negotiations, from the viewpoint of the Japanese Government, namely the adjustment of Sino-Japanese relations, including questions concerning North China and joint defense against Communism, has not been realized, to the great disappointment of the Japanese Government and people. It was indeed unfortunate for both parties to the negotiations that the East Suiyuan issue occurred at such a moment.

### **Japan-Soviet relations not good**

Relations with the Soviet Union in the early months of the year under review were far from satisfactory. The uncomfortable frequency with which incidents were occurring on the Soviet-Manchukuo frontier kept the Japanese Foreign Office busy with protests to and from the Moscow Government. After the latter part of March following the formal signing of the Mutual Assistance Pact between Moscow and Ulambator, attacks by Outer Mongolian troops on Japanese and Manchukuo guards on Outer Mongolian borders became more positive and larger in scale. The largest frontier clash occurred between a Japanese-Manchukuo detachment and an Outer Mongolian column, on March 31 near Tawlan, south west of Lake Buir. In this fighting the Outer Mongolian forces included 12 bombing planes, 13 armored cars, 300 troopers and a motorized artillery unit. Later, however, with the progress of

the negotiations then pending between Tokyo and Moscow, the number of border incidents decreased, much to the relief of the Japanese public.

### **Three negotiations proceeding at once . .**

There were three important negotiations going on between the two Governments at the beginning of the year under review, viz: negotiations for establishing border commissions, negotiations for a new Fisheries Treaty and negotiations regarding oil questions in Northern Saghalien.

Because of the frequency with which disputes arose on the Manchukuo-Soviet border, the Japanese Government proposed to the Soviet Union in 1935, the establishment of two commissions, one for the settlement of disputes and another for the delimitation of the frontier. At first the Soviet agreed to the establishment of the former commission but rejected the latter proposal, holding that the frontier lines are already defined by treaties between Russia and China. Japan, on the other hand, insisted that the real cause of border incidents was the ambiguity of the border lines. The demarcation of the frontier was of primary importance, for the fundamental settlement of border disputes. The Soviet finally yielded and the negotiations had made considerable progress when they found another stumbling block. The deadlock came over the question of proportionate representation on the commissions. The Japanese Government's stand was that the three concerned, Japan, Manchoukuo and the Soviet Union, should each be regarded as separate units, being equally represented on the commis-

sions, while the Soviet Union held that the Soviet Union should be regarded as one unit and Japan and Manchukuo together as another. The negotiations on this question have since made no further progress.

The oil negotiations, to which Japan attached great importance because of the scarcity of oil resources in Japan, have been satisfactorily concluded. The old agreement under which Japan could prospect for petroleum in North Saghalien was to expire at the end of 1936. By the new agreement the term has been extended for five more years.

### **Fisheries dispute has long history**

The negotiations for the revision of the Fisheries Treaty, which was to expire on May 27, 1936, were according to the stipulations of the Treaty, started a year before the date of expiration. After difficult and prolonged negotiations a new agreement was reached on October 2, 1936. The report of the settlement of the fisheries questions gave the Japanese public a general expectation that relations between Japan and the Soviet Union would brighten.

The Japanese rights for fisheries in Russian waters originated in the Portsmouth Treaty of 1905, which ended the Russo-Japanese War. The rights, therefore, are closely connected with the national sentiment of Japan. To Japanese minds the rights are something incomparably more precious than the monetary interests involved. During the first ten years after the Portsmouth Treaty, fisheries in these waters were a Japanese monopoly, but by unfair means, as Japan would

say, combined with protracted negotiations, the Soviet Union succeeded in gaining or practically confiscating, little by little, the fishery grounds developed by the Japanese.

### **Japan deprived of rights essential to livelihood**

By 1931 the number of fishery grounds operated by Japanese and Russians became nearly equal, namely 309 for Japanese and 301 for Russians. In 1935, the Soviet Union led Japan by 402 to 395. Moreover the fishery grounds operated by the Soviet Union were generally better than those operated by Japanese, the latter having been steadily forced to yield the better ones to Russians and to retreat to newly opened and unprofitable grounds.

The weapons used by the Soviet Union for winning in the fishery competition were the public tender system and the exchange rate of the ruble against the yen. The public tender system, which at first Japan innocently though reluctantly accepted, thinking it fair to both Russians and Japanese fishermen for the payment of rentals for fishery grounds, proved later a deadly weapon pointed at the dearly won Japanese fishery rights.

Fishery being a state-owned industry in the Soviet Union, a public tender in this industry turned out to be a most unfair system, for the Soviet Union would bid as high as it wished, if it wanted to secure a particular fishery ground. It has nothing to pay, or if it pays it pays to its own pockets. Thus Japanese fishermen were allowed to make successful bids only for the fishery

grounds which the Soviet Union did not wish to operate. In 1932, however, 282 fishery grounds were stabilized in Japanese hands by the so-called Hirota-Karakhan Agreement which was to expire at the end of 1936.

Japanese fishermen, on the other hand, have to pay rentals on fishery grounds in rubles. So long as the Chōsen Bank was allowed to operate its branch in Vladivostok, Japanese fishermen could buy rubles at the bank at market rates. At the end of 1930, however, the branch office of the Chōsen Bank, the last Japanese Bank in the Soviet territory, was compelled by the Soviet authorities to close. Since that time the ruble exchange rate has become a knotty question. Japanese fishermen were compelled to buy rubles at an absurdly high exchange rate, arbitrarily fixed by the Soviet Government. The rate, however, was later fixed by an agreement between the governments of Tokyo and Moscow at 32½ sen per ruble. This is considered by Japanese fishermen as a painfully high rate.

The negotiations for the revision of the Fisheries Treaty were, therefore, naturally centered on the stabilization of the 395 fishery grounds then being operated by Japanese interests and on the ruble exchange rate. As to the stabilization period, Japan insisted on twelve years, while the Soviet Union held out for three years. Subsequently a compromise was effected at eight years, the number of the fishery grounds to be stabilized in Japanese hands being reduced to 326.

On the other disputed point, the Soviet Union at first insisted on an increase in the value of the ruble against the yen, but eventually withdrew



the demand and acquiesced in the Japanese proposal to fix it at 32½ sen.

### **Agreement reached but repudiated by Russia**

The Japanese authorities concerned had entered the negotiations with their backs to the wall, so to speak, for the Japanese national sentiment would no longer allow the Government to retreat in the negotiations from the position then occupied by Japanese interests. A new agreement was reached in October 2nd, to be signed on December 20. The Japanese public, not entirely satisfied with the new agreement, was being told by the Government to be contented with the concessions so far obtained.

When the Soviet got wind of the negotiation of the Japanese-German Agreement against the Comintern, a sudden change came in its attitude. The Soviet refused to sign the new Fishery Convention, despite its ratification here by the Privy Council. The Japanese Government tried hard to make the Soviet Union sign the new Fishery Convention, but finding it difficult to persuade the Soviet, Mr. Mamoru Shigemitsu, Japanese Ambassador to the Soviet, hurried to arrange for a protocol extending the old convention for one year. Happily he succeeded in this arrangement. It was, however, unfortunate for the Japanese Government that, due to issues remote from the question concerned, it failed at the last moment to revise the much heralded Fisheries Treaty.

### **Japanese-German anti-Comintern Pact**

For Japan, the most important diplomatic

event of the year under review was the "Japanese-German Anti-Communist International Agreement," signed in Berlin on Nov. 25, 1936, between Viscount Kintomo Mushakoji, Japanese Ambassador, and Colonel Joachim von Ribbentrop, the Reich Ambassador to London. The agreement is a short document of three articles, together with an even shorter "Supplementary Protocol". An unofficial translation of Article I, which constitutes the main body of the agreement, is as follows:

"The High Contracting States agree that they will mutually keep each other informed concerning the activities of the Communist International, will confer upon the necessary measures of defence, and will carry out such measures in close cooperation."

It will be seen from the foregoing that the agreement is intended for common defence against the activities of the Comintern. But the world seemed at first to believe that the agreement was virtually an armed alliance against the Soviet Union. This false impression was largely due to the Soviet Union's propaganda, which according to the Japanese view, deliberately intended to mislead world opinion, with the ulterior motive of camouflaging the France-Soviet Mutual Defense Pact, a treaty open to criticism as an armed alliance against Germany.

Even Mr. Anthony Eden, British Foreign Minister, was apparently under the false impression created by the Soviet when in commenting on the Japanese-German Agreement he declared in the House of Commons, that he was against an arrangement which tends to divide the world into

two camps based on ideologies. It is true that Article II of the arrangement invites other countries to join the agreement, but it has nothing to do with Naziism or Fascism.

Thus, justly or unjustly, the Soviet Union, on account of the Japanese-German Anti-Comintern Agreement refused, as mentioned before, to sign the new Fisheries Convention. Foreign opinions regarding the agreement were generally adverse, while Japanese public opinion was not unreserved in its support, being largely influenced by home politics.

It was unfortunate, once again, for the Hirota Government that almost the sole achievement in the diplomatic field in the year under review was used on the one hand by the Soviet Union as an excuse for refusing to sign the new Fisheries Conventions, and on the other, by Japanese political parties as an issue in home politics.)

### **Relations with Great Britain—Trade war with Australia**

A few words may be added in regard to Anglo-Japanese relations. Foreign Minister Arita's speech before the last Diet left no doubt about the Government's intentions toward Great Britain. Mr. Shigeru Yoshida, the new Ambassador to London, left for his post entrusted with the task of forming closer Anglo-Japanese ties. There were indications that Britain was in a mood to respond to Japan's gestures of friendship, but then the Sino-Japanese situation went from bad to worse, following the Chengtu incident, and Britain's attitude toward Japan was affected ad-

versely. The prospects for increased Anglo-Japanese amity were further shadowed by the conclusion of the Japanese-German agreement against the Comintern, which British opinion interpreted as a sign of Japanese conversion to Fascism.

Throughout the year also Japan waged a trade war with Australia. The Imperial Ordinance invoking the Trade Protection Law against Australia, in retaliation for its increase in the duties on cotton and rayon textiles, was promulgated on June 25, 1936. The Imperial Ordinance provided, among other things, that for a period of one year from the date of enforcement of the Imperial Ordinance, wheat, flour, raw wool, waste wool and old wool should not be imported into Japan from Australia, except with the permission of the Minister of State in charge.

Thus for the second time a trade war was declared by Japan by invoking this law. It was imposed against Canada in July, 1935, and proved effective. Soon after it went into force the Canadian Government modified its stand and the application of the Law was withdrawn towards the end of that year. The Law again proved effective in the case of Australia and the trade war was brought to an end on December 26, 1936, by an exchange of notes in Canberra between Sir Henry S. Gullett, Australian Minister for Trade and Treaty Affairs, and Mr. Kuramatsu Murai, Japanese Consul-General in Sydney. Australia on the one hand agreed to permit the importation in the next year and a half of 76,875,000 square yards of Japanese cotton piece goods and the same amount of rayon piece goods. Japan, on the other

hand, agreed to permit the importation of not less than 800,000 bales of Australian wool in the same period. Concluding a statement on the result of the negotiations which brought the trade war to an end, the Tokyo Foreign Office spokesman said, "The bonds of friendship between Japan and Australia undoubtedly will be drawn still closer by the successful conclusion of the trade parley, which fact will in turn also favorably affect the general trade relations between Japan and the British Empire."

### **Japan-American relations normal**

Between Japan and the United States no conspicuous negotiations took place during last year. No news is good news. A lack of diplomatic events testifies that the relations between the two countries were cordial. There were, however, some discussions or negotiations on trade questions between the two Governments as well as between representatives of various industries in the two countries.

One of the outstanding features in American-Japanese Commerce is the fact that an exchange between Japanese silk and American raw cotton constitutes the main body of the trade. Japan exports to the United States ¥300,000,000 worth of silk a year and imports from that country \$400,000,000 worth of raw cotton. It was reassuring that no trade disputes arose concerning silk or cotton. Another important fact in the trade between the two countries is that the trade balance is in favor of the United States. Until 1931 the balance was in favor of Japan, but since 1932 it has

turned the other way. In 1936 Japan's exports to the United States amounted to ¥500,000,000, while imports from that country amounted to ¥800,000,000. It will be seen that Japan is a good customer of the United States, a fact not always realized by the American public.

In recent years, trade discussions between Japan and the United States have been centered on Japan's miscellaneous goods exported to the United States. Whenever the import of certain miscellaneous goods from Japan reached a certain amount, the American Government would take measures to stop the importation either by raising the tariff or by an application of emergency acts (the so called A.A.A. and more recently the Soil Conservation Act). The reason for resorting to such measures, as explained by the American Government, was the fear that the low price of these Japanese goods might disturb the American market. In several cases, however, as with cotton rugs, canned tuna fish, electric bulbs and brushes, gentlemen's agreements were reached between the two Governments by which Japanese exporters either voluntarily restricted the amount of exportation or raised the market prices, thus obviating the American Government's resort to the measures referred to above.

The more important of last year's trade negotiations between Japan and the United States were those concerning the quota limitation on Japanese cotton piece goods for shipment to the United States. The negotiations were started in Washington early last year between representatives of the two Governments, but in May 1936 they came to a deadlock and the American Gov-

ernment raised the tariff on Japanese cotton piece goods by 42 per cent. This act of the American Government was received by the Japanese public with considerable grievance, for the raw materials from which these piece goods are manufactured are none but American products. Yet the Japanese cotton piece goods continued to flow over the high tariff into the United States. Negotiations were later resumed, not between Governments but between representatives of the textile industries of the two countries. An American Cotton Textile Mission led by Mr. Claudius T. Murchison came to Japan and conferred with representatives of the Japanese cotton textile industry. They found no difficulty in reaching an agreement by which Japan would limit her shipment of cotton piece goods to the United States in 1937 and 1938 to a maximum of 255 million square yards. The agreement was signed in Osaka on January 22, 1937, between Mr. Claudius T. Murchison, for the American cotton textile industry, and Otokichi Shoji, for Japanese cotton spinners.

The friendly spirit which prevailed throughout the Osaka Textile Conference augured that any trade disputes which may possibly arise in the future between the two countries will be settled in the same amicable spirit.





## Chapter IV

# THE THOUGHT LIFE OF THE EMPIRE

*Kiyoshi Miki*

### 1. The Problem of the Spirit of Japan

The most significant event of the year 1936 was the so-called February 26th Incident in Tokyo in which a group of soldiers and officers in active service attacked ministers of state and some of the highest officials of the Empire. Fortunately the rebellion was promptly put under control. However, the incident had important consequences not only in politics but also in trends of thought. The movement known as Nippon Seishin or the Spirit of Japan, which was in progress before the incident, was now quickened, and the demand for the clarification of national polity was enormously strengthened. Indeed, the Hirota Cabinet, which was formed immediately after the incident, set forth this clarification of national polity as its first political endeavor, a plan of action that will probably be followed by its successors. The government is now, through its various agencies, promoting movements on behalf of Nippon Seishin. In the universities and higher schools lectures on Japanese culture are being given by speakers officially recognized by the Ministry of Education. New courses in the science of national polity (Kokutaigaku) are to be offered in the Tokyo and Kyoto Imperial Universities. It is probably unnecessary to point out that the government's action in furthering this 'Japan

Spirit Movement' naturally assumes the rôle of thought control. Radical thought is under strict control, while even the expression of liberal opinions is censored. This tendency has been further strengthened by the signing of the agreement between Japan and Germany at Berlin on November 25, 1936.

### Is it Fascistic?

The relation between Nippon Seishin (Japanese spirit) or Nippon Shugi (Japanese principle) and Fascism has frequently been debated. Left wingers, as well as certain liberals, while acknowledging that this spirit or principle has special qualities which may be said to spring from characteristics that are peculiar to Japanese social conditions, nevertheless criticise it on the ground that it is at bottom the same as fascism. Right wingers and the military maintain vigorously that Nippon Shugi (Japanese principle) is not fascism but rather a unique idea (shiso) in the world. Outside of a few thinkers and writers like Momozo Kurata, author of the famous novel, "The Priest and his Disciples", there are very few who maintain openly that Nippon Shugi is fascism. On the other hand there are those, of whom Mr. Chikao Fujizawa of the Education Department's bureau of research into Japan's spirit and culture is a good example, who argue that while totalitarianism is merely an abstract and theoretical concept in foreign countries, in Japan it has been concretely realized through a unique and ancient national polity. Furthermore, Japan is the state through which totalitarianism can be most perfectly expressed today. Over against these

there are others like the famous liberal journalist, Mr. Nyozeikan Hasegawa, who claim that a study of the history of the Japanese race makes it clear that fascism is absolutely unsuitable to this country. He holds that because of their traditional practicality and activism the Japanese people tend to spurn extremes and to choose the middle way, and that fascistic autocracy is therefore contrary to the racial characteristics of the people and wholly unfit to flourish in this country.

A notable phenomenon of recent times is the increasing reflection upon the Japanese race and tradition among various groups such as those in control of the government's thought policy, conservatives with fascistic tendencies, and even liberals who stand against fascism. This factor of race was a leading motive in the so-called "conversion" (tenko) or change of mind on the part of those who were earnest advocates of Marxism in the days when that philosophy was current in this country. There can be no doubt that this demand for reconsideration of Japanese race has emerged under the influence of nationalism which is one of the current tendencies of the modern world. On the other hand it is equally clear that there are internal reasons for the course of development that has been followed by Japanese culture. Since the Meiji Era Japan has been so pre-occupied with the importation of Western civilization that she has had no time to reflect on her own cultural traditions. This emphasis upon reconsideration of race and tradition is therefore natural and can be viewed as an effort to restore proper balance after the period of over-emphasis upon Westernism.

### Obscure origins

It is of course not easy to decide what is the essence of that which we describe as the spirit of Japan. It is clear that one cannot think of Japanese culture aside from the cultural influences that have come from India, China, and the West. The question therefor persists, what is Japanese culture? Even though one cannot doubt that Japanese culture is unique, the problem of its universal value and meaning still remains. Furthermore, even though one accepts the importance of a return to Japan's traditions, since it cannot be admitted that the various traditions deserve equal respect, the problem arises as to where the true Japanese tradition is to be sought. Just what the classical period of Japanese history is, has never been determined. It may be said that what remains as a tradition in the life of the Japanese people today is the culture of the Tokugawa Era. However, according to some people, especially literary men, the culture of the Tokugawa period should rightly be discarded. Others argue that we must seek our cultural lineage in the age in which the Manyōshū (poems) were written and the Hōryūji (temple) of Nara was built. In the light of these differences of opinion, where is the classical tradition of Japanese culture to which we should return? When viewed apart from political considerations, it is in these various forms that the problem of Nippon Seishin confronts us.

### 2. The Problem of Humanism

Although it is said that there is a tendency for liberalism to decline politically, there are still

liberals in Japan today. It is probably correct to say that a large majority of the intelligentsia are liberals. Furthermore, although the Marxism which was current a few years ago has lost its power and pure Marxians have become very scarce, the influence of communist thought remains in various ways. There were even those who felt that a popular front movement should have been started in Japan this year under the influence of the popular fronts in France and Spain. This movement was advocated by radical liberals who had been immersed in the principles of Marxism, but it had practically no influence and soon died away because of government suppression and its lack of adaptibility to the social and political mood of present-day Japan.

A lively interest in the problems of humanism was the most notable phenomenon among the intelligentsia during 1936. In the case of a few, this humanism was viewed as identical with the ideology of the popular front, but generally it was believed to have a more inclusive meaning. Humanism was discussed as primarily a cultural rather than a political problem. This sort of liberal movement can properly be described as cultural liberalism; on the contrary, lack of definite opinions on political problems is one of the characteristics of this cultural liberalism or humanism. Herein lies its weakness. Its advocates maintain that it springs from the thinking of Andre Gide, Romain Rolland, and Maxim Gorki, and that it is therefore different from the renaissance humanism which is associated with the beginning of modern European history. But speaking generally their interpretations are vague and indefinite, a fact

that may well be viewed as a reflection of the spiritual atmosphere of Japan's intelligentsia today.

### **Reasons for Japan's Humanistic tendencies**

There are various reasons why humanism has become a problem in Japan today. In the first place although Japan won its position as a modern state through the Meiji Restoration, and has made good its capitalistic expansion and directed its course along the path of liberalism, nevertheless feudal conditions continue to exist today far beyond what is usually imagined. These numerous survivals of feudalism are due to the fact that the thought and culture of the people cannot keep pace with the swiftness of social progress. In the conquest of these survivals, humanism has meaning for Japan today just as it did for renaissance Europe. And while its modern protagonists claim that the humanism of today in Japan is fundamentally different from its European antecedent, the fact remains that a close study of ideological contents reveals many similarities in the two movements.

In the second place, Oriental thought has on the whole the characteristic described as naturalism. This naturalism is different from the naturalism which is revealed historically as a school of art and philosophy in the West. In the Orient it is rather subjective and is therefore essentially different from the objectively and scientifically interpreted nature of the West. As compared with oriental naturalism, western thought seems to include something which can be characterized as humanism. Therefore when the Japanese intel-

ligentsia, who up to the present have received their training principally in the art, science and philosophy of the West, turn their attention to their own cultural tradition and there discover the naturalism peculiar to that tradition, the upshot is that the humanism which is characteristic of general western culture becomes at once a problem in relation to this newly discovered naturalism. The result is that reconsideration of humanism will probably be required. Some people have started a new study and appreciation of humanism as a means of self-defense against the fascistic tendencies of the Nippon Seishin movement in present-day Japan.

In the third place it is thought that criticism and consideration of the Marxism that has such a strong influence upon the Japanese intelligentsia during the past few years, have led them naturally to humanism. Some feel that the Marxian subordination of all culture to politics is injurious to culture, and that the progress of culture demands its complete liberation from politics. Others maintain that Marxism is conditioned by and dependent upon class considerations and is wanting in recognition of individual freedom. From these various points of view, the advocates of humanism are of course opposed to fascism also. There are others again who feel that since Marxism leans too much to the objective point of view it fails to consider adequately subjective problems, and therefore cannot solve satisfactorily the problem of morality.

### **Humanism and Youth**

From what has been said it will be evident that

the humanism of Japan today contains a variety of complex elements. Some opposition to the movement has also appeared. Religion and metaphysics hold that since humanism is man-centered, it fails in adequate recognition of the things that transcend man. And from the point of view of the Marxist it is argued that since humanism has no object but the liberation of humanity it can logically take but one form, namely, proletarian humanism. And this, in other words, is Marxism. However, in spite of opposing arguments and differing interpretations, the fact remains that to the young and liberal intelligentsia of Japan today, who have cut themselves off from political activity and grown skeptical of or indifferent to politics, the word humanism has come with extraordinary fascination. Perhaps those who feel the spiritual uneasiness that has sprung from present-day social insecurity, are persuaded that their hope of spiritual recovery lies in humanism.

During the year, therefore, many of the problems related to humanism have been discussed. Advocates of the Japan Spirit (Nippon Seishin) point to the weaknesses of western scientific and materialistic civilization, and criticise the preponderant intellectualism of education in Japan. On the other hand, in advocating moral education, it is maintained that the rational and scientific spirit are most urgently needed in contemporary Japan and that the intellectual elements constitute a foundation which can by no means be neglected. It must also be noted that many natural scientists have taken part in the defense of these rational principles in education. On the other hand there is the strong demand that the



naturalist scientists should also have concern with and adequate knowledge of the various social problems. The vigorous discussion of moral problems, especially the problem of love and marriage, is symptomatic of the spiritual condition of the young intelligentsia. It is generally agreed that this group, being without any steadfast guiding principle of life, are now very much perturbed. This explains the reason for the popularity of topics dealing with youth in contemporary journalism.

### 3. The Problem of Philosophy

In conclusion let me say a word about the present condition of philosophy, with special reference to the universities. During recent years the foreign philosophy that has been most widely discussed is the *existenz philosophie* of Martin Heidegger, Karl Jaspers and others. In this connection the philosophies of Kierkegaard and Nietzsche have again come up for study as has also that of Bergson. The philosophies of these men seem to contain something that appeals to the restless spirit of the intelligentsia.

#### An original Japanese school of thought

In more strictly Japanese philosophy the so-called Kyoto school of philosophy, founded by Kitaro Nishida, emeritus professor in the Kyoto Imperial University, and carried on by his successor, Hajime Tanabe, and other disciples, has maintained a dominant position during recent years. This is the only philosophic point of view

in Japan that forms a definite school. The influence of Nishida is not confined to the lecture platform but extends to a very wide circle. And his activity still continues as evidenced by the recent publication of his studies in the philosophical problems of history (*rekishi tetsugakuteki mondai*). In spite of the fact that Nishida's philosophy is difficult to understand, it holds the interest of people with peculiar fascination. Since the introduction of western philosophy into this country, he is acknowledged to be the first to build up a school of philosophy with an original point of view. It is possible that his work may stand as an important contribution to the future development of philosophy in this country.

It is generally agreed among critics that Nishida was also the first to fuse eastern thought and western philosophy. This he did by his own characteristic method. His system, in a word, is oriental negation, or nihilism, (*Toyotekina "mu"*); that is to say he develops persistently and in the most realistic terms the idea of absolute being (*zettaiteki jitsuzai*). It should also be added that he is responsible for introducing the ideas of personality and history which are generally lacking in oriental naturalism. He criticises the dialectic of Hegel, and has built up his own dialectic which is called "discontinuous continuity" (*"hi-renzoku no renzoku"*). Among philosophers in Japan today, beginning with the followers of Nishida, and more especially among the younger generation of thinkers, the problems of greatest interest are those related to historical and social philosophy. Their logic and method are almost exclusively the dialectical. The dialectical meth-

od rules the whole field of thought, from the Hegelian dialectic and the Marxian materialistic dialectic on through to the theological dialectic. Indeed, it has become the pass-word in the philosophy of contemporary Japan.



## Chapter V

### RECENT RELIGIOUS MOVEMENTS IN JAPAN

*Ichirosuke Aihara*

The fear of the Japanese nation that the year 1936 would be the climax of the series of crises which have been befalling their country since the Manchurian Incident of 1931 was amply justified by the February 26th Incident. And incidentally that now famous event revealed the phantom that had been driving the nation mad. Count Terauchi, newly appointed Minister of War, then took measures to wipe out the extreme elements in the Army which had been causing the trouble. As a consequence the nationalistic Shintoists' movement for establishing one State Religion seems now to have been effectually suppressed and antagonism against imported religion, such as Christianity and long established Buddhism, has somewhat abated.

It is natural for the masses to take refuge in the heart of religion in such a peaceless age. The reform movements in Japan of recent years are but fruitage of these critical times. More than two hundred new religious sects have come to the attention of the authorities within the past few years. Among these mushroom cults that have attracted the masses largely are some that are attempts at reforming already well known religious faiths, and others that seem entirely new. The former are usually considered parts of the original faiths and organizations from which they

came; whereas the latter are independent and not officially registered with the government, therefore possessing no legal rights. Tenrikyo (Heavenly Reason Faith), Konkokyo (Golden Light order), Shinri Undo (Truth Movement), and Hito-no-Michi (Way of Man), belong to the former group of sects having historic connections: Omotokyo (Great Foundation Faith), Kokuchu Kai (National Pillar Society), Ittoen (One Lantern Garden), Buddhist Salvation Army, and Seichono-Ie (House of Growth) are typical of the latter independent group. Many of them have already gone out of existence either by natural death or by self-destruction, while others have been suppressed or dissolved by the authorities, as in the case of Omotokyo which was disbanded by official order in 1935.

If one seeks to discover why the masses have been so attracted by these new cults instead of continuing with the already established religions, I believe the following will be found the chief reasons: Firstly, the use of modern methods such as radio and journalism by the new religious leaders and reformers; secondly, the simplicity and freshness of their teachings; thirdly, the new forms of organization accompanied by disciplinary deeds which adherents can easily perform. Moreover, most of their followers are from the lower intelligentsia and middle classes of people whose changeable minds and religiously untrained souls make them susceptible to movements of momentous success and equally rapid collapse.

#### **“Shinri-Undo” (Truth Movement)**

This movement was inaugurated by Entai

Tomomatsu, Jodo priest of the Ammin Temple in Tokyo, also lecturer at Keio and Taisho universities, who gave a series of lectures over radio station JOAK early in 1934. His radio speeches proved immediately popular and the printed copies of the series were sold by hundreds of thousands. Others joined him in radio speeches and publications, and they began to publish an official magazine called "Shinri" or Truth. Tomomatsu's book "The Future of Temple Economics", written several years previously, following his return from studying abroad and containing theories in many respects akin to Socialism also enjoyed a phenomenal sale. His movement, at first, appeared to promulgate such ideas. But as soon as these leftish tendencies began to be suspected and to lose their popularity, Tomomatsu made a radical revision of his thinking. For instance, he first advocated the repudiation of the Western Pure Land doctrine, the heart of Jodo Buddhism, which so disturbed the Jodo authorities that they finally threatened to excommunicate him from their sect. At this time most outsiders were in sympathy with him and expected of his radicalism a great future. But even his colleagues lost their faith in him when he recanted his theory before the Jodo authorities in 1935. He admitted publicly that his negation of the Western Pure Land had been a mistake. This act was inevitably taken as cowardly by many of his former friends, and he was disgraced within his own group as a traitor. Thus the movement itself came to a sudden standstill.

### **Hito-no-Michi Kyo (The Way of Man Cult)**

No other sect has ever shown such a sudden rise and fall as "Hito-no-Michi." It started in a little church of the Fuso sect, one of the thirteen religious sects of Shinto, in 1924. Within a decade it grew into more than four hundred branch organizations embracing nearly four hundred thousand adherents. The headquarters in Kosaka has, besides the main administrative building valued at 700,000 yen, educational units such as a kindergarten, a primary school and a high school. Most of its followers are salaried men and commercial people, but there are also rather an amazing number of notable citizens among them. The believers assemble early in the morning at their meeting places for devotion. In Tokyo alone there were at one time twelve branches, and five hundred to one thousand adherents were to be seen daily in any of these meeting places. At such devotions they usually have testimonies similar to those heard at Christian Gospel meetings, and then the Litany of "Hito-no-Michi" is sung. Afterwards, in the communal spirit of the sect, a common meal is served, a sort of Love Feast. Those in suffering are met by the ministers in a separate chamber and given instruction.

The organization of the sect is highly systematic and yet simple enough to be easily understood by those wishing to join. An initial fee of two or three yen is charged in exchange for a membership card, a book of doctrines and an offering box. According to the amount of offerings put into this box one is promoted from inquirer to associate member, volunteer worker, and so on



perhaps to the post of a branch director. Throughout the country there are local federations, and all are bound together by a national federation. Within each branch the adherents are organized into Ladies' organization, Young men's section, Adolescents' group, and Children's clubs, Branch directors have been required to send their children to headquarters for religious education.

The founder of "Hito-no-Michi", Tokuharu Miki, was born of a poor family in Matsuyama, sent as a boy to a near-by temple of the Obaku branch of Zen Buddhism, and at 32 years of age became the head of the temple. Later, however, he joined the Tokko Institute of the "Mitake" sect of Shinto, whose leader left Miki nineteen articles of his doctrines. Hence the Hito-no-Michi sect calls Tokko Kaneta its "Kakuri-Oya" or Departed Founder.

The doctrines consist of four parts: Part one concerning the Imperial Rescript on Education; Part two, Creedal Constitution in three sections; Part three, Fundamental Law; Part four, Practical Precepts. According to their doctrines all unhappiness and miseries are but the results of living in discord with the spirit of the Imperial Rescript; all sufferings are divine manifestations of disfavor and therefore may be overcome only by obeying the sacred ordinances given through the ministers. Such ordinances are often plain instructions on sex hygiene and the like. Because of its nationalistic spirit it attracted a great number of leading educators of the country. One of the outstanding features of the sect, however, is the institution of confession. Indulgences, called "Ofurikae" may be secured in exchange for an

offering. This somewhat resembles the conception of Bosatsu who takes upon himself the ills of the world in Mahayana Buddhism, and is akin to the idea of redemption current in the Roman Catholic Church in the middle ages. Strangely for a religion and yet obviously, because it is a humanistic sect, "Hito-no Michi" does not advocate the doctrine of prayer as a means of communication between man and the divine.

Images of the Founder made of nickel have been widely circulated, at one time as many as 180,000 at a cost of 540,000 yen and it is explained that in national emergency these may be collected by division leaders and used for ammunition; so extreme is the cult's aggressive spirit. Yet it is also sincerely devoted to public service and a discipline of kindness and service is enjoined upon all believers.

The growth of this sect was so dramatic that for a long time the leading journals of the country gave it much publicity and support. But once fate turned against it, they made the most of the situation in incrimination and ridicule. Thus when Founder Miki's immoral private life was uncovered in September, 1936 by the local police authorities, the whole organization had to go through the investigation of the officials and the public read all details in the papers. As a result, all chapters of "Hito-no-Michi" were ordered disbanded in Manchukuo, and even in Japan proper many have been closed. Attendance at the remaining centers immediately decreased and the future of the cult is not promising.

## **The Movement for Clarifying National Polity and the Suppression of Quasi-religious Cults**

The movement for clarifying national polity which has been flourishing along with the rise of the Japan Spirit in recent years began to reflect its influence in religious circles from the end of 1935 after the Omotokyo cult was suppressed.

### **Omoto-kyo (Great Foundation Faith)**

Omoto-kyo has a long history and its headquarters in Ayube were brought under police surveillance as early as February 1921. But after the Manchurian Incident it combined with the Beni-Manju-Kwai (Red Swastika Society) and the Jinrui-Aizen-sha (Human Charity order) and built headquarters in Tamba Kameoka, separate from the original center. Wanisaburo Deguchi became head of the reformed and enlarged cult and its activities and influence expanded so rapidly that soon 400,000 believers were reported in all parts of Japan. The aggressive nature of the cult became apparent in the reports that Omotokyo preachers and followers were joining the Japan-Manchukuo military expedition in Jehol for the promotion of their purposes. Eventually also they joined forces with the right wing political movement at home and organized a fascist order called the Showa Shinsei Kwai (Divine Righteousness Society).

It was in 1934 when young enthusiasts tried to enter the political world in uniforms resembling those of the Nazi in Germany that the cult aroused the suspicion of the police and of the public

morals division of the Home office. After examination of some 300 pamphlets and published articles in circulation it was clear that the purpose of the movement was definitely against the national polity of Japan and founder Deguchi, along with other leaders, was arrested and committed to prison. The national headquarters and all branches of Omotokyo were then systematically razed by government edict and the order so far as possible suppressed.

With the liquidation of Omotokyo it was made clear that any religion advocating doctrines contrary to Japan's national polity, whether one of the established faiths or a newly developed cult, would be suppressed. Standards by which a religion may be judged false were declared to include the following: (1) lese majeste or opposition to national polity; (2) disturbance to public order by the introduction of harmful superstitions; (3) interference with public health and medical science; (4) exacting offerings from believers; (5) immorality. Omotokyo was the greatest of offenders in these respects, and above all was declared guilty of lese majeste.

### **Amatsu-kyo (Heavenly Faith)**

Another such sect was Amatsu-kyo, started in Isohara of Ibaraki prefecture, the leader being one O. Takenouchi. This cult exerted especially strong influence on the upper classes and many notable persons including high military officers were discovered to be members. Moreover as in the cult's literature of the divine era, laws purporting to have come from Moses were included,

some Christians and even pastors were deceived. It was found that an office of Amatsukyo at Hamamatsu was registered as a stock-holding company, and on the strength of this it was claimed that the cult had government recognition as a religion. This activity was nothing more nor less than a money making scheme, selling preachers' licenses, rituals, prayers and charms.

It was also about this time that a former chief lady in waiting to the Empress and head of the National Women's Society, together with two or three other upper-class women, were arrested for lese majeste in relation to religious practices.

At the height of its strength the "national polity clarification movement" began to attack the literature of the established religions as unpatriotic. They even went so far as to criticize the scriptures of the Nichiren sect, one of the most nationalistic of established Buddhism in Japan. Also Eclectic Buddhism, which in coalescence with Shinto has a history of more than a thousand years in the land, came in for abuse. Pure Shintoists said that if Buddhism which is "a heathen and foreign religion" had not polluted the original current of Japan's national culture, the Japan Spirit would today be more pure and powerful.

One characteristic common to most of the religious cults recently so popular in this country, as in the cases of Tenrikyo, Konkokyo and Hito-no-Michi, is the element of faith healing. This is usually regarded as the miraculous power of the religion, although Hito-no-Michi, being a humanistic cult, has a more scientific explanation of it. In the latter instance doctors with recognized degrees pretended to explain the cult's healing pow-

er in scientific terms and the harm done among the credulous was the greater.

### **Seicho-no-Ie (House of Growth)**

Seicho-no-Ie, another of the new healing faiths, put its emphasis, however, on the power of the spiritual over the material. All disease is the result of wrong spirit, there being no genuine disease; so, if one reads books on this true doctrine, all disease immediately disappears, including unemployment, poverty, examination worries for students, and even shortsightedness.

The Founder of Seicho-no-Ie, Goshin Taniguchi, was for many years a free lance in religion, having drunk from the fountains of Christianity, Buddhism, Omotokyo and Nishida Tenko's Ittoen. Many characteristics of these faiths are seen to have found a place in his new doctrine. In discipline for members, way of sitting, breathing, gestures with the hands, chants, prayers, and in particular, in doctrinal emphasis on body, tongue and will, the resemblance to certain of the established sects of Buddhism is clear. In other respects Seicho-no-Ie resembles Christian Science, and it may be explained that whereas in the West this movement was called Christian Science because it sprang from Christian history and culture, in Japan it is Seicho-no-Ie because erected on Shinto and Buddhist foundations.

The popularity of Seicho-no-Ie may be judged by the mass meetings held in Tokyo in June 1935. A lecture meeting was scheduled for the Soldiers' Hall in Kudan on June 3rd. The auditorium was so crowded and so many were turned away that

an over-flow meeting was held on the succeeding night, and again the hall was full.

Eventually Seicho-no-Ie also fell foul of the government's rules on religious movements, for its publicity was adjudged an infringement of medical provisions for public health. Publication of its healing propaganda through the newspapers was therefore forbidden. Already, moreover, due to the cult's extremely rapid expansion, internal dis-sension had appeared and the resignation of some of its leaders have left it moribund.

As previously stated, most of these new sects and pseudo-religions, whether through suppression or natural demise, are quite short-lived. Yet even after disbanding as religious organizations, some of them have continued sub-rosa as political or thought movements, and they keep the public in a state of mental instability, not knowing what is true.

### **Buddhist attempts at rapprochement**

After the February 26th Incident, Buddhists were stimulated to make closer contacts with the military forces in the interests of national stability. As one result there has come into existence the Mei-wa Kai (Illustrious Peace Society), whose membership is made up chiefly of influential persons and scholars of the Buddhist faith. At the first meeting held in Soldiers' Hall, Tokyo, Major General Koiso, of the Bureau of Military Affairs, was the chief speaker. The purpose of the Society is declared to be to promote a spiritual undergirding for national defense. Those who are entrusted with the use of physical force for the preservation

of the nation must have spiritual motivation. Accordingly, by seeking to evangelize those who hold high positions in modern Japan these patriotic Buddhists wish to exert a large influence in the politics, diplomacy, economics, and education of the empire. It is felt that such Buddhist accommodation to Shinto political ideology may bring a change in the attitude of the Pure Shintoists who have been so intolerant of all but their own doctrines.

Yet it cannot be denied that religious Shinto is constantly strengthening its position in accord with the nationalistic trend of the times. On February 11th of last year, the anniversary of the first Emperor's Coronation, a national religious Shinto conference was held in Tokyo. This conference passed a resolution calling for the establishment of a Religions control bureau in the government. In May 1936, a national convention of Shinto priests in Tokyo passed the same resolution, and in addition discussed the social significance of the Jinja (national shrines). A motion was introduced to the effect that Shinto believers should be required to belong to these shrines as do members of a church. This, if realized, would make Shinto shrines definitely sectarian and very powerful, and would precipitate a serious problem in the religious and political life of the nation.

### **“Back to the Founders!”**

In all established sects, both Shinto and Buddhist, there seems a definite tendency toward veneration of their founders. Tenrikyo, the strongest of the thirteen sects of religious Shinto, though embarrassed somewhat by the arrest of



certain of its leaders for alleged tax evasion, nevertheless recently celebrated the fiftieth anniversary of the death of its founder. More than a million believers gathered at the Tambaichi headquarters near Nara to honor the memory of that remarkable woman, Mrs. Miki Nakayama.

In Buddhist circles, the Nichiren, Shingon, Tendai, and Jishu sects, although frequently having internal disorders, likewise hark back to the spirits of their patron saints in vigorous effort to hold their flocks together. Strong historic emphasis is also observed in the Sodo, Jodo and Tendai sects, the latter having on May 11, 1936 celebrated the 1100th anniversary of its founder's death.

Religious training through discipline seems also a trend of the times. This can be seen in Tendai, Shingon and Zen Buddhism especially. The last named has been holding Zazen (Dhyana) retreats in many of its city temples recently.

In general it may be said that attacks throughout the year upon quasi-religious orders have also had an ill effect on religious interests as a whole. Yet the completion by Dr. Shinryo Mochizuki of his encyclopedia of Buddhism, after thirty years of scholarly effort, is in many respects the event of the greatest religious significance in this generation. A balanced impression of 1936 would seem to show that the extremely aggressive and semi-political religious movements which once seemed to be sweeping Japan were by the end of the year beginning to decline and that superstitious mushroom-cults which sprang up and grew so phenomenally were also dying, due either to government pressure or to internal disorders.



PART II

THE CHRISTIAN CHURCH

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## PART II

# THE CHRISTIAN CHURCH

### Chapter VI

## CATHOLICS IN JAPAN

*Paul Yoshigoro Taguchi*

### I. Benevolence of the Imperial Family and Government

We Catholics of Japan look up with deepest reverence and gratitude to our Imperial Family, not only because we are true citizens of our country but also because of the many tokens of benevolence bestowed upon our charitable undertakings. Annually our leper asylums receive such gifts. Frequently the Empress Dowager sends a messenger with gifts to the asylums of Koyama and of Kumamoto. Last autumn at the imperial maneuvers in Hokkaido, Sister Onesima was received in audience by His Majesty the Emperor. Among those specially honoured by His Majesty were also Bishop Kinold of Sapporo and Sister van Dijk of the Tenshien hospital.

In a similar way the best of relations exist between our central and local governments on the one side and the Catholic Church on the other. Each diocese is sure to be helped in its charitable establishments by subsidies from the government.

Even to undertakings along cultural lines such help does not fail; thus Father Calvo received a subsidy for the publication of his Spanish-Japanese dictionary.

Last year the following establishments received money grants from the Ministry of the Imperial Household through the local authorities:—the sisters of the Aishikai of Okayama, the dispensary of Sapporo, the hospital of Hiroshima village near Sapporo, St. Paul's dispensary of Hakodate, and the Babies' Home of Wakami near Nagasaki. In the same manner the Ministry of the Interior distributed contributions to the following Catholic charitable establishments:—Leper Asylum of Koyama (Fr. Iwashita in charge), St. Paul's Dispensary in Hakodate; the old people's home of the Seito Hospital, Tokyo; the Jochi Catholic Settlement, Tokyo; the Babies' Home in Niigata; an orphanage at Kumamoto; the Nazareth Home at Kagoshima; and the Tenshien of Kagoshima. Also on many other occasions our government has shown great appreciation.

### **Catholicism and the State**

On May 26th, 1936, the Holy See issued an official instruction to the Apostolic Delegate in Japan concerning the sacred duty of Catholics toward their country. In order that the staunch loyalty of Japanese Catholics toward their country might not be questioned, the Holy See, after having discerned the purely patriotic aspect of the ceremonies at the National Jinja (shrines), according to the various declarations to this effect made by the authorities, confirmed the judgment

of the Catholic Bishops here which permitted students to participate in these ceremonies. This judgment was not merely extended to include all Catholics but it also explicitly stated that Catholics must by no means be inferior to other citizens in their expression of filial reverence to the Imperial Family and in their manifestations of patriotic sentiments. The Instruction also enjoins all Catholics to participate in and to perform the ceremonies which today, because of circumstances of place, of persons and of common estimation, do not retain their religious significance, and which occur at various times in the social life of the Japanese people, as for example at funerals and the like.

### **Present situation of the Catholic Church in Japan**

The Catholic Church in Japan had to pass through rough times before she reached her present state of quiet growth. The Meiji Restoration in 1868 made it again possible for foreign missionaries to enter the country, if only as chaplains to their respective national communities. So Mgr. Petitjean of the Foreign Missions of Paris, whom the Propaganda of Rome had appointed Bishop of Japan, built a church for foreigners at Nagasaki.

One day at the beginning of the Meiji Restoration some women of near-by Urakami entered the church, looked at the statue of Our Lady and then at the priest. After a while, casting off all fear, they asked the latter three questions: One about the devotion to Our Lady, the second about his celibacy, and the third about his allegiance to

the Holy Father in Rome . . . The priest having answered to their satisfaction, they declared that they were of the same heart.

This was the justly celebrated event of the discovery of the old Christians who had lived through a persecution of some 250 years. The statue of Our Lady is still shown in the same church on the hill at Nagasaki. The church itself has been declared a national treasure of Japan.

Soon the news spread and about 3000 people of Urakami came openly forward as Christians. Tens of thousands followed. But the signboards on the highways still proclaimed the profession of Christianity a capital crime. So persecution flared up once more around the city of Nagasaki. Hundreds of Christian families were deported to different cities on the main island. Many died in exile. Happily in 1873 the laws against the Christian religion were repealed and the signboards pulled down. The last of those glorious confessors died only last year (1936).

After religious liberty had been granted, the whole country was divided into two missionary districts (1876), and in 1891 Pope Leo XIII erected the Ecclesiastical Hierarchy in Japan, the four dioceses of Tokyo, Osaka, Nagasaki, and Hakodate. At present the organization of the Church is as follows: The archdiocese of Tokyo with four suffragan dioceses of Osaka, Sendai, Fukuoka, and Nagasaki. In addition there are the following Apostolic Prefectures: Sapporo, Niigata, Nagoya, Hiroshima, Miyazaki, Kagoshima, and Shikoku, to which may be added Formosa and the South Sea Islands.



### Statistics for Japan

The Church statistics for Japan proper of October 1936 are as follows:—

Catholics .....	108,934
Ordinaries .....	12
Japanese Priests .....	95
Foreign Priests .....	283
Japanese religious (monks) .....	112
Foreign religious (monks) .....	110
Japanese Sisters .....	441
Foreign Sisters .....	471
Students of Theology .....	120
Small seminarians .....	274
Parishes .....	234
Dependent posts .....	154
University .....	1; Students 506
Middle schools .....	7; " 8,447
Girls' middle schools .....	27; " 33,453
Work schools (boys) .....	7; ' 245
" " (girls) .....	17; " 1,908
Primary schools (boys) .....	3; " 1,555
" " (girls) .....	5; " 6,324
Sunday schools .....	20; " 6,968
Orphanages .....	24; Orphans 788
Old people's homes 7;	Residents 121
Hospitals and Sanitaria 16;	Beds 481; Sick 2,693
Leper asylums .....	3; Patients 232
Printing offices .....	5
Weekly paper .....	1
Periodical .....	1
Monthly magazines .....	15
Annual publications .....	72

## The Catholic Church in Korea

Korea came in contact with the Catholic Church in a very dramatic way: in 1592 the Taiko Hideyoshi Toyotomi sent a powerful army across the straits to subjugate the country. One of the ablest generals was Augustine Konishi and with him were many Christian *Daimyos* and knights. Their banners carried the cross and Father Cespedes accompanied them as their military chaplain. Some of the captive Koreans sent to Japan became Christians. Among the beatified Japanese martyrs there are nine Koreans. Naturally, however, this kind of propaganda did not result in any lasting effect.

The second contact of Korea with the Church is different from all records of other countries in that no missionary brought the gospel to that land, but Korean students sent to Peking for their studies found the precious pearl and took it home. Later on in the 18th century some students in Korea while pursuing philosophical studies came across some Catholic books which had come into the country from Peking and by their own study came to a full conviction of the Truth. Eventually one of them became a Catholic.

In 1831 the Propaganda entrusted the country to the Foreign Missions of Paris. In 1860 a persecution broke out, but shortly thereafter, together with the Japanese, the Christians of Korea received religious freedom. At present there are four diocese: Keijo, Taiku, Gensan, and Heijo. But in the near future there will be a new division, and in due time Korean bishops will govern their respective diocese.

### Statistics for Korea

Today's statistics are as follows:—

Catholics .....	166,035
Ordinaries .....	6
Korean priests .....	102
Foreign priests .....	139
Korean religious (monks) .....	6
Foreign religious ( " ) .....	42
Korean sisters .....	227
Foreign sisters .....	68
Theological students .....	69
Small seminarians .....	211
Churches .....	155
Dependent posts .....	1,517
Higher girls' schools .....	1; Students 730
Work schools (girls) .....	3; " 343
Primary schools ... 163;	Pupils (boys) 11,574
	(girls) 10,535
Kindergartens ..... 11;	Children ..... 672
Sunday schools ..... 9;	" ..... 913
Baby homes ..... 8;	Babies ..... 520
Hospitals & Sanitaria 3;	Beds 53; Sick 380
Printing plants .....	3
Monthly magazines .....	17
Other publications .....	8

Thus the number of Catholics in the whole empire of Japan is 274,968. To represent these Catholics about 60 Japanese went to take part in the Eucharistic Congress of Manila in the Philippine Islands early in 1937.

### Catholic missionaries in Japan

At present from nearly every country of the

world missionaries and religious (monks) have come to Japan to preach the gospel: from France, Germany, Spain, Belgium, Canada, Ireland, the United States, England, Italy, Austria, Switzerland, Poland, New Zealand, Australia. But nowadays, more than ever before, the aim of the Church is to raise a clergy of the respective country, the foreign missionary's duty being to prepare a self-supporting church. This ideal has been realized in the diocese of Nagasaki, where Bishop Hayasaka governs as the first Japanese bishop. In 1936 the Apostolic Prefecture of Kagoshima saw Msgr. Yamaguchi installed as the first Japanese Prefect.

### **Christianity in the Far East**

As visitors from all countries flock to and from the Eucharistic Congress in the Far East (as this is being written—February 1937) it will be appropriate to say a few words about the state of the Catholic Church in these countries. Of the twelve apostles, St. Thomas is said to have reached the farthest point East, viz. India. In the 7th century the Nestorians pushed as far as China, and in the 14th century the Franciscans entered that country as the first Catholics.

In 1549 on the day of the Assumption of Our Lady, Francis Xavier landed at Kagoshima in Japan, and from that day dates the history of Christianity in our country. During fifty years the teaching of Christ made wonderful progress, especially among the warrior class. But already in 1587 the first edict against Christianity was promulgated by Hideyoshi Toyotomi. In 1597 the first

martyrs (the so-called 26 Japanese martyrs) were crucified at Nagasaki. After a period of comparative quiet, persecution broke out again in the beginning of the 17th century, and lasted until the Shimabara revolt in 1638, a revolt more against local tyranny than because of religious reasons.

After 1638 Christianity was considered dead. Nevertheless missionaries tried to enter the country, but they were sent to Yedo, the Tokyo of today, and kept in prison till their death. At least six met with this fate. Meanwhile,—e.g. in 1658, 1660, 1676, 1683, 1714, and 1830—Christians were found out and put to death.

It was following 1865 when the famous Ura-kami discovery of thousands of Christians took place that Christianity entered our country for a second time, and that full religious freedom was granted. But Catholics were handicapped by the old suspicion of the feudal times, by the old religious traditions and by the many Protestant sects.

### **Japan and Catholicism**

In spite of the aforesaid obstacles, however, it is surprising what a profound relationship there exists between our Japanese mentality and Catholic ideals. Both lay the greatest possible stress upon nature, the law of nature; both are averse to unlimited liberalism and modern individualism. Both regard Communism as against human nature. We Japanese Catholics are convinced that in following the teaching of the Church we shall be the best of citizens. It is a consolation for us, and it fills our hearts with pride and gratitude to remember what, on the occasion of His visit to the

Vatican when still Crown Prince, His Majesty the Emperor said to Pope Benedict XI:—

“The Catholic Church fosters the spirit of sacrifice and devotion, of fidelity and patriotism. I know that in Our Empire of Japan Catholics are numerous. It fills me with satisfaction that along with fulfilling their religious duties they endeavor to promote the progress of the State.”

Lately, too, the relations between Japan and the Vatican have been of a most friendly nature. Prince Takamatsu saw the present Holy Father in 1930. Also our affairs in the newly formed Empire of Manchukuo were arranged most satisfactorily. As against the Comintern the case needs no emphasis or explanation.

Officially Japan has not yet an accredited envoy at the Vatican, but since 1919 there resides in Tokyo an Apostolic Delegate. The first of these was Archbishop Fumasoni-Biondi, now Cardinal-Prefect of the Propaganda; the second Archbishop Giardini, now Archbishop of Ancona in Italy; the third Archbishop Mooney, now Archbishop-bishop of Rochester, U.S.A.; and our present Apostolic Delegate is the Most Reverend Paul Marella, Archbishop of Doclea.

## Chapter VII

### THE PROTESTANT CHURCH—A SURVEY

*William Axling*

The history of Protestantism in Japan spans a period of seventy-eight years. The first Protestant church, the Kaigan Presbyterian church of Yokohama, was organized in 1859. In the same year an Episcopal church was established at Nagasaki. A Baptist church at Yokohama followed in 1860, a Congregational church at Kobe in 1869 and a Methodist church at Yokohama in 1872. By 1895 the major Protestant denominations of the West had gained a foothold on Japanese soil.

Seventy-eight years is a long time in the life of an individual. In the history of a movement it is but a brief mile. Yet during that time these Protestant churches have multiplied until today they have built a net-work clear across the Japanese Empire.

#### The range of occupation

A survey of the 47 provinces and geographical divisions of Japan proper reveals the following degree of Protestant occupation:

#### Protestant occupation of the Provinces

Provinces	Churches	Members	Population	P.c. of Ch'ns to Pop'n.
Tokyo Fu .....	357	38,541	6,369,919	0.605
Kanagawa .....	89	8,020	1,840,005	0.435

Saitama .....	46	1,466	1,528,854	0.095
Chiba .....	53	1,945	1,546,394	0.125
Ibaragi .....	42	1,612	1,548,991	0.104
Tochigi .....	29	1,197	1,195,057	0.100
Gumma .....	46	3,138	1,242,453	0.252
Fukushima .....	54	2,773	1,581,563	0.175
Miyagi .....	57	6,141	1,234,801	0.497
Iwate .....	22	1,174	1,046,111	0.112
Aomori .....	26	1,875	967,129	0.193
Yamagata .....	34	1,583	1,116,822	0.141
Akita .....	38	1,125	1,037,744	0.108
Shizuoka .....	81	3,603	1,939,860	0.185
Aichi .....	69	4,412	2,862,701	0.154
Yamanashi .....	37	2,200	646,727	0.340
Nagano .....	71	3,916	1,714,000	0.228
Gifu .....	19	676	1,225,799	0.055
Niigata .....	31	1,505	1,995,777	0.075
Toyama .....	15	494	798,890	0.061
Ishikawa .....	15	968	768,416	0.125
Fukui .....	20	789	646,659	0.122
Kyoto Fu .....	77	9,514	1,702,508	0.558
Osaka Fu .....	136	16,376	4,297,174	0.381
Hyogo .....	143	10,887	2,923,249	0.372
Nara .....	15	653	620,471	0.105
Mie .....	23	1,570	1,174,595	0.133
Shiga .....	35	1,387	711,436	0.194
Wakayama .....	26	1,922	864,087	0.222
Tottori .....	15	767	490,461	0.156
Shimane .....	16	659	747,119	0.088
Okayama .....	53	4,030	1,332,647	0.302
Hiroshima .....	54	2,929	1,804,916	0.162
Yamaguchi .....	29	2,100	1,190,542	0.177
Tokushima .....	18	1,096	728,748	0.150
Kagawa .....	18	874	748,656	0.103
Ehime .....	53	4,056	1,164,898	0.348



Kochi .....	13	3,037	714,980	0.424
Fukuoka .....	93	6,398	2,755,804	0.232
Saga .....	11	418	686,117	0.060
Nagasaki .....	26	1,573	1,296,883	0.121
Kumamoto .....	28	3,005	1,387,054	0.216
Oita .....	24	1,188	980,458	0.121
Miyazaki .....	23	1,527	824,431	0.185
Kagoshima .....	28	1,183	1,591,466	0.074
Okinawa .....	21	1,207	592,494	0.203
Hokkaido .....	106	9,207	3,068,282	0.300

A glance at this chart indicates that Tokyo Fu, notwithstanding its large population, heads the list in the ratio of Protestant Christians to the number of its people. Kyoto Fu is a close second. Next comes Miyagi Prefecture; one wonders how much of this is due to the long years of intensive work on the part of the Evangelical and Reformed Mission and the Nippon Kirisuto Kyokwai (Presbyterian) in that area. Kanagawa Prefecture, where the Protestant movement started, stands fourth. Kochi Prefecture ranks fifth, due doubtless to the prestige and aggressive work of the historic Nihon Kirisuto Kyokwai of Kochi city.

The Provinces of Gifu, Saga, Toyama, Kagoshima, Niigata, Shimane and Saitama, in the order named, stand at the foot of the list. Hokkaido in spite of its isolation, holds a rather remarkable place. How much does Dr. Clark's influence and the influence of that magnificent group of Japanese Christian leaders who followed him at Sapporo account for this?

The chart as a whole confronts Protestantism with a terrific challenge of its unfinished task. Where the highest percentage is six tenths of one

per cent and only one population area reaches even that figure, where seven provinces drop below one tenth of one per cent and where twenty-three provinces have a bare one tenth of one per cent plus of Christians to the population it must be acknowledged that from the standpoint of the number of its churches and its membership, Protestantism has as yet only taken possession of the fringes of Japan's territory.

### Urban occupation

Japan has 127 cities. A study of the Empire's 25 principal cities indicates that these cities have a relatively heavy share of the Protestant Christian occupation. The following chart however contains some surprises.

### Protestant occupation of the Cities

Cities	Churches	Members	Population	P.c. of Ch'ns to Pop'n
Tokyo .....	330	38,025	5,875,667	0.647
Osaka .....	102	14,041	2,989,874	0.469
Nagoya .....	37	3,496	1,082,816	0.322
Kyoto .....	54	8,731	1,080,593	0.807
Kobe .....	58	7,359	912,179	0.806
Yokohama .....	36	5,592	704,290	0.793
Hiroshima .....	18	1,355	310,118	0.436
Fukuoka .....	15	2,220	291,158	0.762
Kure .....	9	684	231,334	0.295
Sendai .....	18	4,371	219,545	1.990
Nagasaki .....	11	988	211,702	0.466
Yawata .....	8	542	208,629	0.259
Hakodate .....	9	1,049	207,480	0.505
Shizuoka .....	11	1,124	200,737	0.559

Sapporo .....	9	2,986	196,541	1.519
Kumamoto .....	10	2,485	187,382	1.320
Yokosuka .....	4	387	182,871	0.206
Kagoshima .....	9	880	181,736	0.484
Wakayama .....	6	846	179,732	0.470
Saseho .....	6	420	173,283	0.242
Okayama .....	11	1,482	166,145	0.891
Kanazawa .....	9	871	163,733	0.531
Kawasaki .....	8	313	154,748	0.202
Otaru .....	7	968	153,587	0.630
Hamamatsu .....	9	580	147,243	0.393

Tokyo is often held up as an example of over-occupation and yet among the cities it falls behind Sendai, Sapporo, Kumamoto, Okayama, Kyoto, Kobe, Yokohama and Fukuoka in the ratio of the number of Christians to the population. Even Otaru to the far north is not much below Tokyo.

Sendai has more Christians to its population than any of these 25 cities. Sapporo comes second, Kumamoto third and Okayama fourth. Kyoto and Kobe tie for fifth place.

The fortified zones of Yokosuka, Kure, Saseho and Yawata have an exceedingly low ratio of Christians. Yokosuka and Kawasaki have the lowest percentage of Christians of any of these 25 cities.

Of Japan's total population of 69,254,184 people, 16,413,103 live in these 25 cities. Of these 16,413,103 people 101,795 are members of Protestant churches. The total Protestant membership in Japan is 204,588. In other words, these 25 cities have less than one fourth of the nation's population but almost half of her Protestant Christians within their borders. That leaves 102,-

793 Protestant Christians to be scattered among the other 102 cities and the 30,000,000 rural people. This makes the Protestant Christian occupation of these areas an exceedingly thin red line.

### **Rural occupation**

Christianity in Japan is essentially an urban movement. Only in recent years has the church become rural-minded and recognized its responsibility to evangelize the rural people. It is rather difficult to get at the exact facts regarding the rural occupation. Much depends on what is meant by a rural church. Many of the denominations seem to define a rural church as one outside of the urban areas and include in this category their small town churches and chapels.

If we accept that classification there are approximately 1000 rural churches and chapels in Japan. However, this is entirely misleading because the great bulk of these are small town churches and have little or no contact with the folk in the fields.

It is rather significant that the Holiness church, one of the youngest Protestant churches in Japan and an entirely indigenous institution, though recently divided by schism into two distinct groups, reports 209 such rural churches. The Presbyterians report 182 and the Congregationalists 205.

There are 9,600 rural villages in Japan with a population of 30,000,000. In only 30 of these rural villages is there a Protestant Christian church. To this number however must be added another 99 churches located in small towns whose membership is largely composed of farmers. The Nippon

Seikokai (Anglican) reports 42 rural churches and chapels. The Japan Methodist church, the second largest denomination in Japan, can only report 15 distinctively rural village churches. These figures fairly accurately picture the unoccupied condition of the rural area. There are of course a large number of small town churches where there is a sprinkling of rural folk in the membership.

One factor that throws a ray of light upon this dark picture is the rise and rather phenomenal growth of the Peasant Gospel School Movement. This movement sprang from the brain and heart of Dr. T. Kagawa. Through a sort of laboratory experiment which he carried out in connection with one of his social work enterprises he developed a technique. Both the idea and his technique captured the imagination of rural-minded Christian leaders in every denomination with the result that during the last ten years over 100 such schools have been conducted annually in different rural sections of Japan.

In these Peasant Gospel Schools 15 to 25 young men, actual or potential village leaders, are chosen from as many villages and for a period of five days to a week are given intensive training in Bible study, history of the Christian church, group activity, home making, village betterment and better farming. In many cases these young men go back to their respective villages and start something or apply what they have learned to projects already in hand.

Often such a school is conducted for village girls. At other times a group of girls attend the young men's schools as visitors. During the dura-

tion of such Gospel Schools the evenings are devoted to lectures for the farmers in and near the communities in which the schools are held. These lectures are very largely attended and are a fine piece of extension work.

Through this Peasant Gospel School movement the Protestant churches are bringing the impact of Christian truth and Christian personalities to bear upon present and future leaders in a great many villages. This movement is a God-send to many a rural youth and to many a rural village, but it can scarcely be called full Christian occupation of these areas.

### **The Protestant Church and Youth**

It is problematical whether at the present time there is a spontaneous youth movement within the Protestant church in Japan. Youth here as in every land is so immersed in social, economic, political, and national problems that religion has been relegated to the sidelines of their thinking and interests.

The Protestant church and its auxiliary organizations are however pressing a program for youth. Practically all of the regularly organized 1865 churches have young people's organizations. Many of the 1123 chapels and preaching places also have organized young people's activity.

### **The Young Men's and Young Women's Christian Associations**

These two auxiliaries of the churches have a nation-wide program of activities for youth. The

Y.M.C.A. has 11 city associations with a total membership of 9669. It also has local associations in 160 Middle Schools, High Schools, Colleges and Universities with a membership of 4,780, giving a total membership of 14,449.

The Y.W.C.A. has 6 city associations and 37 associations in Girls' High Schools and Colleges. Its total membership runs over 10,000.

### **Work for Students**

In addition to the Y.M.C.A. and Y.W.C.A. there are Christian agencies majoring in work for students. Four such agencies in Tokyo report that they contact a total of 1,721 students a year. The figures for all Japan are not available but they would be impressive.

The Salvation Army has 457 young people's units, with a membership of 15,756. It reports a total attendance of 830,128 at its meetings for children and young people in 1935. It also has 329 Boys Scouts and 5,349 in its children's organizations.

### **Christian schools**

The Christian schools do not come within the scope of this survey, but this sketch of the Protestant churches and youth would not be complete if they are left out of the picture.

There are 500 young people in training in the 11 Theological Schools of the nine major denominations. The 51 Christian Boys' Middle and Girls' High Schools have a total enrollment of 28,941. 29 Christian Special Schools, Colleges and Uni-

versities have a student body numbering 10,026. Thus through its schools the Protestant church is intensively moulding the thought-patterns and ideals of 39,467 makers of Japan's tomorrow.

### Sunday Schools

Through its far-flung Sunday School movement the church is in a large way building for the future. The following chart indicates the sweep of this movement.

#### The Sunday School movement

Denomination	S. S.	Teachers	Pupils
Methodist .....	549	2,309	42,087
Presbyterian .....	494	2,520	35,142
Seikokai (Anglican) ..	380	1,110	23,447
Congregational .....	271	1,755	22,073
Holiness Church .....	237	613	5,592
Baptist .....	89	534	6,555
Lutheran .....	67	270	3,595
Seventh Day Adventist	48	140	1,173
Evangelical .....	45	216	2,744
Free Methodist .....	40	164	2,114
Nazarene .....	39	112	1,561
United Brethren .....	35	156	2,575
Christian .....	31	104	1,565
Protestant Methodist	26	118	1,659
Finland Lutheran .....	19	32	752
German Evangelical ....	17	52	756
Friends .....	15	41	1,090
Universalist .....	2	11	98
Salvation Army .....	—	—	10,703
Others .....	195	386	8,920
Totals .....	2,599	10,643	174,201



## **Kindergartens**

Another creative arm of the churches are the 572 Kindergartens which are being carried on under church or Christian auspices. These have a total enrollment of approximately 25,000 children in the most plastic period of their lives.

### **A Nation-wide impact**

Statistics tell us that there are 1865 Protestant churches in Japan. That however does not tell even half the story. In addition there are 1,123 chapels and preaching places. The Salvation Army reports 405 corps. Add to this the 204 Young Men's and Young Women's Christian Associations, the 81 Christian schools, the 2,599 Sunday Schools, the 572 Christian Kindergartens, the 127 Christian Social Welfare projects and you have a net-work of Christian institutional impacts that touch every phase of the nation's life.

The total membership of these Christian institutions, plus the enrollment in these educational enterprises gives the Protestant churches a constituency of over 500,000. This does not include unconnected members of Christian families nor the tens of thousands of people contacted through the 127 Christian Social Welfare projects. These two factors certainly bring another 100,000 people into intimate relations with the Protestant churches.

Then there is an outer circle composed of parents who regularly attend special meetings and Christmas exercises held under the auspices of Sunday Schools and Kindergartens and parents who attend special functions and the graduation exercises of the Christian schools. Include also in

this outer circle those who frequent the special evangelistic meetings of the churches and you bring at least another 400,000 people within the contact of the Protestant churches. The Salvation Army alone reports 126,724 people in attendance at its street meetings in 1935. It is thus safe to say that the Protestant churches contact a round million of the nation's 70 million people.

### **The Church's economic awakening**

Even as late as 1900 the Christian church in Japan was fed out of a golden bottle consistently refilled from the resources of the parent church in the West. In that year the then existing 426 Japanese churches contributed only ¥107,459 toward their own support. In 1905 the 529 churches contributed ¥181,996.

Between 1905 and 1910 the educational campaign for self-support began to take effect and the 586 churches raised ¥300,367. In 1916 they pushed it up to ¥397,589.

The economic depression which began to play havoc with the finances of the Western churches in the early 1920's proved a blessing in disguise for the churches in Japan. As compared with 1916 the giving of 1,243 Japanese churches leaped a round million and totaled ¥1,394,742 in 1921. In 1926, 1920 churches contributed ¥1,776,615.

By 1930 they shoved their giving up over another million mark and 1,845 churches raised a total of ¥2,326,155. Then came a lull and in 1935 1,865 churches did little more than hold their own economically and raised ¥2,372,441. The jump however of the giving of the Japanese churches

from ¥107,459 in 1900 to ¥2,372,441 in 1935 shows that indigenous Christianity in Japan has been on the march since the opening of the Twentieth Century.

It should be noted that the figures given above refer only to regularly organized churches. Churches and preaching places wholly supported by foreign funds are obviously not included.

### Difficult days

In the preceding section we saw that from 1930 on there has been a slowing down in the economic advance of the Protestant churches. This slowing down process is evident in other phases of the church's life. From 1926 to 1930 there was an increase of 24,316 in Sunday School attendance. From 1930 to 1935 however there was not only no increase but an actual falling off of 1,108 pupils. Moreover, the 17,791 baptisms in 1930 had shrunk to 8,452 baptisms in 1935.

The past five years have been in some respects the most difficult years that Japanese Christianity has experienced. Christians no less than non-Christian nationals have striven to understand the problems which the nation has been and is facing. Christian leaders have not forgotten that they are Japanese subjects and have striven to be true patriots.

For Shinto and Buddhism it has been relatively clear sailing. They have no vital working relationship with religious people of other lands. Their teachings are not international in their emphasis and influence. Their systems are essentially national in their outlook and characteristics, and fit

easily into the nationalistic mood and mould.

Moreover, these faiths have not failed to avail themselves of the tremendous up-surge of the nationalistic spirit which has characterized these years. By playing-up national issues they have captured the attention of the people and leaped into unprecedented political and popular favor.

Christians, though sincere patriots, have been more discriminating in their thinking and less easily moved by mass psychology. While the Shintoists and Buddhists were thinking and speaking in national terms only, the international idealism which characterizes Christ's teachings has compelled the Christians to think and speak both nationally and internationally.

There has been no out-and-out persecution of Christians. But their failure to march with the masses has raised a question in the minds of many. Inquirers have been deterred from entering into relations with the Christian Church. Over-zealous public school teachers have made remarks in their classes unfavorable to Christianity. This has resulted in a terrific slump in Sunday School attendance clear across the Empire.

Keenly sensing this critical and questioning attitude on the part of their fellow-nationals, there has been a temptation for the Christians to side-track militant evangelism, take shelter within the Church where the atmosphere has been more congenial and wait for the mood to pass.

Reports from different parts of the Empire indicate however that the tide is turning and Christian work is again on the up-grade. Certainly there never was a time in Japan when her thoughtful leaders and educators stressed the

need of religion and religious education as they are doing at the present time. This sense of urgency has accelerated the tempo of the Protestant churches. On every hand Christian leaders are declaring that the church must again be in a militant mood and press an aggressive program of evangelism. In answer to this new note the Nationwide United Evangelistic Movement was launched and without exception the individual denominations are putting on special evangelistic campaigns. There are better days ahead.

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## THE ORTHODOX COMMUNION IN JAPAN

**Editor's Note:**—It had been hoped to present in this volume also an article on the strength and strategy of the Greek Orthodox Church in Japan. Failing in this we can only, for the sake of a fuller record of the Christian forces in Japan, reproduce a statement from the book of Dr. William Paton "Christianity in the Eastern Conflicts" as follows:—"The Orthodox Metropolitan, Sergius, puts his community's number at forty thousand, of whom, he added to me with characteristic candor, he would count perhaps twenty-two thousand as the effective number."



## Chapter VIII

# THE CHURCH IN JAPANESE SOCIETY\*

*William Woodard*

This article is an attempt to present in factual or statistical form the position of the Protestant church in Japanese society. The question faced is: to what extent is the church indigenous? There is very little said about how far the church has come or how far it has yet to go. The primary point is: where is it now?

It should be noted at the outset that the church as an institution is numerically insignificant. Furthermore, there is no Church, only denominations and churches. These are in various stages of development and adjustment. Statistical unreliability needs hardly to be mentioned; it may be assumed. Imagination and carelessness are twin demons that hound the path of one who seeks to discover scientific accuracy in church reports. Differing usages for the same categories practically defy satisfactory classification. About all that can be said is that in many cases errors cancel out each other, and, in spite of discrepancies, trends can be noted and the general situation can be grasped.

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\* This article is the substance of a paper read before the Federation of Christian Missions in July 1936. It was prepared before all the 1935 statistics were available. Consequently most of the figures are for 1934. But there has been so little progress during the past two years, that even the most recent statistics would not materially affect the matter here-in discussed.

Not all facts require statistical demonstration or verification. But there is always a danger that such will be mere statement of opinion rather than facts. The writer is aware of this difficulty and must plead guilty to making statements of seeming facts which are hardly more than opinions. In some cases the limitations of space make it impossible to give all the material in hand, and in other cases the conditions in Japan make the unwisdom of careful investigation obvious.

### **The State of the Church**

The Protestant church in Japan consists of twenty-six denominations affiliated with the National Christian Council and a large number of individuals and groups which are seeking to introduce Christianity to the people. The twenty-six denominations have something over two thousand churches with over two hundred thousand names upon the rolls. Neither the churches nor the membership are distributed evenly throughout the country and city areas. A large proportion of the churches—perhaps 70% or more—is concentrated in the cities and large towns. About 30% are in the two districts centering in Tokyo and Osaka. For the most part their resident membership is small. Nearly one-third have twenty or less and about two-thirds have fifty or under. The classes reached are for the most part “upper-middle.” Women slightly outnumber men.

### **Leadership**

There are 1689 ordained ministers (men 1468.



women 221) and 946 evangelists (men 536, women 410) or a total of 2635 Japanese workers who are giving, for the most part, full time to the work of the churches. Educated in the stereotyped public school system few of them, even after graduate study abroad, reflect a mind-set which differs materially from that of their instructors. The foreign nature of the content of their instruction does not greatly modify the methodology of the past.

### Membership

Reference has already been made to the total membership of the churches, but since it is accuracy rather than comfort that is desired the figures must be scrutinized in order to determine more closely the approximate numerical strength. In Japan proper the membership totals about 186,000. Some denominations neither give letters of transfer nor clear the rolls, but five dropped a total of 2907 in 1934. Two of the three groups have cleared off 15,699 in the past ten years. Thus it will be seen that the figures are not entirely fantastic. A careful study of eight denominations leads to the following generalization. Out of every hundred members on the roll eighteen are of unknown residence, 46 are non-resident, 54 are active. The resident membership is about 100,000 and the active about 78,000. The total figures can be seen in the table on page 123.

Approximately 80% of the members belong to churches in cities and towns, which have an average membership of about 137 per church as compared with 94 for the entire country. 19 cities

with about 15% of the entire population of the country have 63% of the membership. Tokyo and Osaka alone account for over 50,000 members.

### **Attendance at Morning Worship**

The strength of a church can be measured by certain expressions of loyalty. A group of investigators a few years ago reported the percentage attendance for some 455 churches as 25% of the membership. Generalizing from the study of eight denominations it would seem that about 39,000 are present on an average Sunday morning. This is 38% of the resident, 49% of the active, or 21% of the total membership. Between sixty and sixty-five thousand of the 186,000 might be called attending members.

Considering the matter in terms of the local congregations it will be seen that with two-thirds of the churches having fifty or less resident members the attendance in many is very small. In perhaps half the churches the attendance ranges from ten to twenty-five or thirty on an average day. A study of the small town churches revealed that in 80% the average attendance was under twenty.

### **Financial support of the Churches**

Financial Support is also a test of loyalty. The churches raised a total of over two million yen (¥2,187,374) for their work during 1934. The per capital giving for active members was around thirty yen. The figure is perhaps too high, but when it is recalled that many young people are unable to contribute anything and that many

adults do not, it will be seen that there is a substantial body of earnest members who have the church on their hearts and are willing to support it.

### Denominations and Churches

Denominations affiliated with the N.C.C. ....	26
Churches in Empire, Manchuria and China	2,167
Churches in Japan Proper .....	2,017

### Membership

Total for Empire .....	200,325
In Japan Proper* .....	186,000—100%
Non-resident membership .....	77,500— 46%
Address unknown .....	33,500— 18%
Address known .....	50,200— 28%
Resident membership .....	100,500— 54%
Active membership .....	78,100— 42%

\* Estimates are based on careful study of eight denominations.

### Leadership

	Men	women	Total
Ordained .....	1,468	221	1,689
Unordained .....	536	410	946
	<hr/>	<hr/>	<hr/>
	2,004	631	2,635
Total in Japan Proper .....			2,557
Total missionary personnel .....			938

### Worship service attendance

Sunday morning attendance average.....	
(Eight denominations) .....	31,518
Estimated Sunday morning attendance average for all churches .....	39,000
Percentage of resident membership .....	37%
Percentage of active membership .....	49%
Percentage of total membership .....	21%

### Financial support

2,167 churches raised in Japan .....	¥2,187,374.00
Per capita contribution per active member....	31.00

### Size of churches

Average membership .....	94
Average resident membership .....	40-50

	Nihon Kirisuto*	Kumiai
Resident Membership 20 or under—	134—32%	43—23%
Resident membership 50 or under—	294—70%	113—60%

\* Genju baisansha—those receiving communion.

### Location

Churches in cities and towns .....	70%
Percentage (including Catholics) in 19 large cities.	35%

### Classes reached\*

Business people, students, clerks, government and professional .....	65%
Farmers and laboring .....	16%
Others .....	19%
Men .....	47%
Women .....	53%

\* Fact Finders, p. 154.

Such is the state of the church in so far as figures can reveal it. There have been attempts to set certain figures as the minimum for assuring the continuance of the church as an indigenous institution. No attempt is here made to discuss that problem. Five tests of indiginity are proposed and briefly treated. The very important point of initiative is too intricate to be discussed in the space allowed, but the writer believes that any study would most assuredly reveal that the initiative in eighty percent of the Christian church today is being taken by the Japanese.

## SOME TESTS OF INDIGENITY

### 1. Propagation

Is the church self-propagating? The answer is in the affirmative, but to what extent it is impossible to state. Even though the actual number added by the nine hundred and more foreign missionaries and the many mission schools may not be large relatively, it is nevertheless an important factor in the situation. From 1924 to 1934 the number of churches increased about 45%; self-supporting churches increased from 367 to 930 or about 150%.

Approximately 15,000 people are baptized each year. In 1934, a low record year, there was an average of five new members for each Japanese worker. But even with this average the net gain in ten years was only about 37,000 members. Were all the credit given to the churches the figure is hardly an impressive one. At the moment, however, the growth is sufficient to demonstrate that in this era of crisis the church is holding its own.

### II. Administration—a. Ecclesiastical

Is the church self-governing? Every church seems to have a degree of autonomy, so a distinction must be drawn between complete and partial autonomy. There are over seven hundred churches, including more than half the total membership, which for all practical purposes are completely self-governing. This group includes: all Holiness and Kumiai churches, the self-supporting and home-mission churches of the Nihon Kirisuto and

Methodist denominations, the churches in the three dioceses of the Seikokai having Japanese bishops and some twenty to forty churches of other denominations having a policy of local autonomy.

There are no foreign missionaries officially connected with the Holiness denominations, so no question of autonomy arises. In the Kumiai Church the foreign missionary has the same standing as any Japanese but that does not give him a vote in General Council nor in any other governing body. No foreign missionary sits in a representative capacity at any group where the affairs of the denomination itself are concerned. These two seem to represent complete autonomy. One has no missionaries affiliated with it, the other has.

From these two positions the denominations differ only in degree and that often imperceptibly. Missionaries *per se* usually have a vote in the national meetings. In some cases sections of a denomination are under a joint committee or mission. One mission board has placed its evangelistic work including missionary personnel and work funds completely in the hands of the church it created. At the opposite extreme is the missionary who is appointed by the mother church as head of the church in Japan, or the mission which says that it administers the work it supports. In actual practice some groups are ahead of their theory. In other cases practice lags behind. There are usually historical reasons for the present arrangements and no one method of devolution seems to have unquestioned superiority. The problem of autonomy is most difficult to approach where the mission or missionary is so much a part

of the church itself that no actual distinction can be drawn. The possibility of distinguishing between real and nominal power appears very doubtful.

The ability of the Christians for self-government is hardly open to question. Probably only two things impede the achievement of complete autonomy;—ecclesiastical polity and finance. In the question of finance, the problem seems to be to conserve results, aid without embarrassing or pauperizing, and leave a way open for further missionary cooperation. For all intents and purposes the large majority of the churches are self-governing except as concerns finances, and even there real progress is evident.

### b. Financial

In 1934 twenty-two missions disbursed more than ¥920,000.00 for evangelistic work, including church aid. (This does not include the expense of maintaining the missionary personnel.) The center of control in administering this sum is as follows:

#### Center of control of Evangelistic funds

Japanese only .....	¥ 59,034.00	— 6.5%
Missionary only .....	41,585.00	— 4.5%
Joint Committee .....	662,196.00	—72.9%
Uncertain .....	157,276.00	—17.1%
Total .....	¥920,091.00	—100.0%

Evangelistic funds may be divided in general into two parts: grants-in-aid to denominations and appropriations for the work of the missionary which is done directly or supervised. In some

cases, however, distinction is difficult, if not impossible. From the above table it can be seen that we are in the era of joint committees, not only for purely denominational enterprises but for the missionary's own work as well. The foreign money administered solely by Japanese is relatively small but that which the missionary only administers is still less.

### Control, Distribution and Disbursement of Funds

Control	Mission Grants-in-Aid	Missionaries' Work
Japanese .....	\$ 52,034.00	¥ 7,000.00
Missionary .....	21,194.00	20,391.00
Joint Committee .....	447,165.00	215,031.00
	¥520,393.00	¥242,422.00
Percentage .....	68%	32%

### Joint Committee Funds

Disbursement		
By Japanese .....	¥238,702.00	¥ 20,000.00
By Missionary .....	208,463.00	195,031.00
	¥447,165.00	¥215,031.00

### All Funds

By Japanese .....	¥334,000.00— 44%
By Missionary .....	428,815.00— 56%
Total .....	\$762,815.00—100%
Designation & disbursement uncertain .....	157,276.00
Grand total .....	¥920,091.00

It can be seen from the above table that while



68% of the money goes as a grant-in-aid to the churches only 44% is disbursed by Japanese treasurers. This gives the missionary treasurers and others considerable discretionary powers. Answers from inquiries indicate that for about one third the total grant-in-aid the final decision is with the missionary.

In this matter of handling funds probably it is more important to note trends than the actual condition at the moment. The joint committee method of control and administration has been gaining in popularity and there is an increasing tendency to place the disbursement of funds in the hands of the Japanese treasurers.

### III. Finance

Is the church self-supporting? Obviously it is not. The question then must be: To what extent is it? The North American Missionary Conference 1934 year book reported that \$1,625,438.00 was spent by the affiliated societies for work in Japan. When the sums coming from other parts of the world or sent directly here are considered the total can not be far from \$2,000,000 or perhaps six and a half million yen. This, however, covers maintenance of the foreign personnel as well as educational, social and philanthropic work. In view of the figure reported in the preceding section it may be assumed that about one million yen is being spent on the church and evangelism by the missionary societies of Europe and America. Japanese Christians on their part contributed ¥2,200,000.00 for the support of the work.

Comparing the amounts raised in Japan with

that received from abroad it appears that for every yen of foreign funds appropriated for general evangelistic work Japanese raised ¥2.00, and for every yen of subsidy for churches ¥2.60.

It has been concluded after a study of eleven denominations that approximately 130,000 members belong to 967 self-supporting churches. Thus the 42% of the churches that are self-supporting have approximately 64% of the membership. (The discrepancy between this estimate and the number of members in self-governing churches may be explained by the fact that a church that is itself self-supporting may be part of a system that is only partially autonomous.) In this group, which also includes nearly all the seven hundred self-governing churches, lies the main strength of the Protestant church.

Perhaps the main difficulty is in the fact that the churches are now organized on the basis of an expanded program financed from foreign funds and thus are only about fifty or sixty percent self-supporting. This work of extension could be reduced without seriously endangering the life of the movement. This is not recommended, but it must be recognized that failure to achieve self-support is due very largely, not to lack of ability to support itself but to inability to catch up with the ever expanding foreign supported program. Complete self-support is not regarded as the *sine qua non* of indigency. There is undoubtedly a point at which subsidizing tends to compromise the indigenous character of the church, but this cannot be discussed here.

#### IV. Nurture

A fourth test of indigenity is the ability to nurture the membership and leadership in the production of its own scholarship, faith and experience.

1. **The Bible.** Is the Christian church able and disposed to translate, transmit, revise, produce, distribute and preserve the Bible in the language of the people? Is the Bible as a whole indigenous to the church?

While much of the New Testament is still neglected, nevertheless it is the accepted scripture of the church. This is not true of the Old Testament, concerning which there is slight knowledge and less interest. Although greatly needed, there is practically no demand for a revision or new translation of the Old Testament.

Regarding indigenous scholarship, the Greek presents no difficulties, but it is an open question whether there is sufficient Hebrew scholarship to carry on translation without foreign assistance. And while there is real literary ability within church circles it is very doubtful whether the scholars who have sufficient knowledge of the biblical languages also have a mastery of Japanese which would enable them to produce a translation of high merit as literature.

A new translation of the New Testament is not needed but the question must be faced as to whether the church could support a committee of scholars over a period of years if a translation of the entire Bible were called for. Certainly if the committee were set up it would seriously dislocate the curriculum of the theological seminaries and

it is highly improbable that the churches alone could produce the amount of money needed, though they might secure gifts for this purpose from within and without the Christian groups.

While recognizing the excellent quality of the present translation there are many who feel that it is not yet in a language close to the lives of the people.

**2. Literature.** A leadership and constituency nourished on literature that is largely the product of foreign scholarship, faith, and experience will tend to live in a thought world alien to the masses. The volumes on the shelves of Japanese pastors' libraries bear testimony to the fact that western scholars and authors in the original language or in translation are still the predominant influence. A few men of genius have sprung up who have produced works of intrinsic worth which bear the marks of original thinking. Some of these have gone into many editions indicating a reading public far broader than the Christian circle. But for the most part, the prodigious production of literature, which characterizes the church, has revealed much re-hashing of western writers and more mediocre attempts at originality.

The day of indiscriminate acceptance of western leadership in philosophy, theology, and biblical criticism is fast disappearing. Scholarship which stands in its own right is appearing. But it will be a long time before even the fundamental source materials of the church are available in complete sets and in a language that has real literary merit. Perhaps an equal amount of time will be required before there will be a body of

literature upon which the laity and clergy can be nourished which does not have the stamp of foreignism on all its pages.

3. **Music.** Worship is central in any church and an integral part of worship is liturgy and music. An indigenous church should have a hymn book the tunes and words of which offer a natural avenue of expression for the believer.

The Japanese church now has a hymnal of which it may well be proud. Foreigners have had much to do with productions in the past but the burden of the work for this present volume was on Japanese shoulders. We have this practical evidence that there is a group of talented Japanese musicians capable of editing and publishing a very fine modern hymnal which immediately commended itself to the entire church. The church has moved away from dependence upon western talent and leadership, as well as from dependence upon the literal rendering of western poetry. Throughout the book there is evidence of the Japanese touch. There are 21 new original hymns and 24 new original hymn tunes in the present hymn book. And while this may seem small it does not appear so small when we realize that this hymnal is the product of nineteen centuries of Christian hymnody and that selections are taken from many different countries.

The poetic form is indigenous, but the tunes are almost entirely western. However, western music both classical and vulgar, sacred and secular, is fast becoming indigenous. The traditional Japanese music is so closely associated with Shinto ritual and forms of entertainment uncongenial to

Christian worship that it is not likely to be used in the near future, if ever.

**4. Religious Education.** The Sunday school, perhaps even more than the churches, is a replica of its western counter-part. Some original studies have been made by out-standing leaders but for the most part the western pattern has been followed. A large number of pastors have had special training in western schools but few have been able to devote themselves exclusively to this field here in Japan. Consequently little significant practical experimental work of scientific value has yet been done.

**5. Theological Education.** The problem of educating the leadership of the church has been given special consideration by the special commission on education. Here I can only refer to the fact that while most of the teaching is being done by Japanese the system, the courses, and the support are still largely western. The following table gathered from material in "Christian Education in Japan" is suggestive.

Amount received from Foreign sources for each ¥100 raised in Japan:

GENERAL EXPENSES	
Board appropriations .....	¥12,785.00
Special gifts .....	2,438.00
ENDOWMENT	
Board appropriations .....	¥ 65.70
Special gifts .....	343.10

## V. Expression

The fifth test for indiginity is that of express-

ion. An indigenous church will find means of expressing itself which are natural and effective.

1. **Preaching.** A thorough study of this problem was out of the question. As a result of interviews and informal conversations the following may be suggested as having some basis in fact.

There is practically no direct preaching about the social situation or the practical problems of the people in present day Japan. There is considerable preaching of Christian doctrines. There is much preaching that aims at the cultivation of personal religion and piety. There is very little preaching that reflects a thorough appreciation of the historical and cultural background of the Japanese people or uses an ideology that is familiar to the average audience. There is considerable lack of knowledge of modern sciences which reveals itself in the preachers' references to such subjects. The appeal to evangelize is common but there is little preaching on world-wide Christianity or what is known as "missionary preaching."

2. **The Church and Society.** While a great deal of social reform work and social service is being done by Christians, the churches do very little. There is little integration of the church into community life. Furthermore, geographical location and the supporting constituency are only vaguely related.

3. **The Membership and Society.** How deeply is the membership rooted in society? How fully do they participate in the social life of the community as Christians? Are they active in cultural, educational, professional, political, social and patriotic movements? It can readily be seen that

questions concerning this problem might easily arouse curiosity and even suspicion, embarrassing to pastors. Interviews, however, lead to the following tentative conclusions.

In general, Christians do not respond to much of the current propaganda. To the degree that they participate in the life of the church the members tend to lose interest in much of the social life which formerly appealed. And to the extent that a Christian becomes interested in current social movements he tends to lose interest in the church. In case of mass organizations dues are paid to those in which every one is expected to participate, and where attendance is required they appear, but activity in general ends there. Pastors do not encourage active participation in many organizations because the weak Christian cannot stand the temptations and compromising situations in which he is often placed. There are outstanding men, usually of some years and experience, who participate effectively and whose reputation is that of being Christian. There is much participation on the part of the women in the *Tomo no Kai* which is very congenial for those who are also members of the church.

**4. National Christian Council.** It is doubtful whether this can be considered as yet truly indigenous. It was made to accord with a western pattern. Non-indigenous organizations still have considerable representation but the leadership and initiative is almost completely Japanese. Finances too are more and more coming from the Christian community itself. Of the 1935 budget not more than 25% came from foreign sources.



There is a stirring within, which demands a completely Japanese church organization.

A point of significance for our study is that such an organization does keep the Christian movement in touch with the world situation and as long as Japanese participation in the world movement is whole-hearted we have this tangible evidence that the movement is not becoming so indigenous that it ceases to be universal.

#### 5. **The National Sunday School Association.**

Here again we have an organization following an essentially western pattern. Foreign support, however, is negligible. While relatively weak, it has considerable vitality and will undoubtedly survive the present slump. No foreigner is officially connected with it.

6. **The Bible Societies.** When the church gains in strength and becomes thoroughly indigenous it will take over the work of these societies. The transfer of this responsibility to the Japanese church will be a major consummation of the missionary enterprise. Up to the present the Bible has been published under the authority of two or three foreign societies. It is a small but important step when all the work will be conducted under one name, Nippon Seisho Kyokai. This step will probably have been taken before this article is printed. While a number of Japanese have acted as advisors for the societies the control is with the parent societies or their agents. Japanese financial support is utterly insignificant.

Differing from publishers of the hymn book which can be sold at a profit, the Bible societies conceive of themselves as strictly missionary in

purpose, and distribution is as essential a part of their mission as publication. This distribution work is probably no more expensive than other forms of work. Approximately 75% of the distribution is by colporteurs who cover the country in an effort to place the scriptures in the hands of people in every hamlet and country-side. The cost in 1934 was approximately ¥30,000. It is doubtful whether the church would continue to do this.

7. **Art.** An indigenous church will develop the artistic side of its life. Painting, sculpture, architecture, poetry, literature, music and drama will express the overflow of the spirit. Only the beginnings have appeared but these are full of promise for the future.

8. **Missionary Zeal.** The Japanese church has been peculiarly lacking in interest in the progress of Christianity in other lands. Of late there has been some effort put forth in the South Sea Islands, and more recently in Manchuria for the Manchurians. One futile attempt was made to develop work among the Koreans. But for the most part interest has been limited to the promotion of Christian work among their own people over-seas. There is little interest in the condition of other nationalities within their own borders.

### **Is the Church indigenous?**

To a great extent it is. With fuller cooperation on the part of all it could be more so. Progress at all points can not be made simultaneously. Rather than draw conclusions it has been the purpose of the article to state the facts as clearly as they can be determined and leave the answer to the judgment of the reader.

# PART III

## CHRISTIANITY AT LARGE

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# PART III

## CHRISTIANTY AT LARGE

### Chapter IX

## THE MOVEMENT FOR CHURCH UNION IN JAPAN

*Charles Wheeler Iglehart*

The movement for church union had a definite beginning in 1925. Of course there have been impulses toward union before this. Indeed the very first Protestant church formed in Japan, in 1872, expressly described itself as belonging to no one denomination; and at a meeting of missionaries held in the same year it was declared that no denominations should be introduced into Japanese Christianity. Yet when an attempt was made three years later to unite the then existing churches of the Kwantō and Kwansai regions into one organic body it was found impossible. So these early declarations must be rated as scarcely more than pious wishes which failed of realization from the start.

The elder statesmen of the Christian movement, too, often bewail the fact that in 1883 when overtures toward union were made between the Nihon Kirisuto Kyokwai and the Kumi-Ai Kyokwai the movement did not eventuate successfully, and it

is more than hinted that it was the missionaries who then forced the young stream of Christian church life into divided channels when its natural course might have been in one strong single river-bed. Subsequent experiences in movements for union of going concerns, whether churches or schools, however, lead to scepticism as to whether any natural causes could have resulted in a single, unified Christian church in Japan in the early decades. The Protestant Christian church was being transplanted from abroad branch by branch; seed was not planted to come up as it would, but seedlings were being set out one by one by different gardeners, of different seeds and with different traditions of soil, feeding and care. It would have been naive to expect from this historical process to evolve a single Protestant church.

Within the separate traditions of Luther, of Calvin, of Wesley and of the Church of England, however, there did take place union movements, so that in each case one church now represents the tradition in the Japanese Christian circle. Beyond this there has been no union.

### **First suggestions**

The new urge to organic union came, strangely enough, not from some indigenous source in Japan, but as a reflection of the successful accomplishment of union in the Canadian churches. The delegates at the summer meeting of the Conference of Federated Missions in 1925 when reporting on the birth of the United Church of Canada aroused such enthusiasm among the members of the con-

ference that a resolution was unanimously passed urging the National Christian Council to take steps looking toward hastening similar action in Japan. This was at once taken up by the Council, and the same year a committee to study the subject was set up. As the Council, however, was naturally cautious about going ahead of its constituent denomination-members, no organization or activity was undertaken until 1928 by which time most of the major denominations had at least informally designated representatives to serve on the common committee. Work then began in earnest. The committee comprised twenty-two members, and was representative of twelve denominations. Speaking broadly they composed virtually the entire Protestant movement with the exception of the Sei-Ko-Kwai (Anglican-Episcopal) and the Holiness Kyokwai.\* The subcommittee of five represented the Congregational, the Baptist, the Presbyterian-Reformed, the Disciples and the Methodist churches. This committee met frequently during the year, and by June 1929 was able to present a plan which received the hearty and unanimous support of all the 22 members of the joint committee. In many ways this was the most creative period in the whole movement. At any rate the basis of union then proposed is the only one which has gained the assent of all the bodies represented in conference, and as such must be considered as of fundamental significance both for a study of the past and for a forecast of the future as well. We therefore give it in full.

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\* The Lutheran church, though represented in the original committee, later withdrew from the negotiations.

## The Plan of 1929

The Basis of Union of a United Japanese Christian Church.

1. *Name.*

This church shall be called the Nippon Kyodo Kirisuto Kyokwai (Japan United Christian Church).

2. *Creed.*

We believe in God the Father Almighty,  
And in Jesus Christ His Only Son, our Lord.  
We believe in the Holy Ghost,  
The Holy Catholic Church,  
The Forgiveness of Sins,  
And the Life Everlasting.

3. *Church Government.*

The church shall in principle be self-governing.  
The governing functions shall be executed by constitutional representatives.

It may not be amiss to stop for a moment and view this the first concrete proposal for union ever put before the Protestant churches in Japan. As to name, it was conceded that the best name of all would have been the Nippon Kirisuto Kyokwai (Japan Christian Church). Since, however, this is the name of one of the churches party to the proposed union it was thought best to adopt a still more comprehensive name and one that would preserve the tradition of a union between existing churches. The creedal statement follows the phraseology of the Apostles creed, but does not mention it, and selects from it only certain portions. It makes the Tri-une God its foundation, and adds a simple pledge of faith in the Christian church, in redemption, and in eternal life after death. Church government is to be



completely flexible within the framework of constitutional authority in legislative assembly, congregational, presbyterial or episcopal as it may develop.

The more one ponders the work of this first committee embodied in its first report and plan, the more one admires its statesmanship, its restraint and its warm, Christian tolerance of view. Knowing the passionate convictions of Lutherans and Friends, of Disciples and Baptists, of Presbyterians and those of the Reformed groups, as well as the other denominations we think it little less than a miracle that mature and responsible leaders of all those communions could so generously unite on a common basis of faith and church organization. It was a sound instinct for unity that led them to keep the basis simple and free from controversial areas. Each felt the platform large enough and strong enough to support all, while leaving each free to add his own church's individual emphasis and to bring in his own personal experience as the total structure progressed. The laymen now having organized into a Society for the Promotion of Church Union, the plan for union was given general publicity through this channel.

### **The modified Plan of 1930**

Although the plan of 1929 was endorsed by Methodists and others who stem from Episcopal branches of the church it did on the whole represent the tradition of the "free churches", and in its preparation the Seikokwai was not represented. This did not indicate any lack of interest in that church in the cause of union among the

churches of Christendom. Quite the contrary. In no other church is there perhaps so profound a conviction as to the necessity of union, or "re-union." The Anglican-Episcopal church, as Bishop Matsui has recently said, considers itself under Divine commission to serve as a bridge between the Catholic and Protestant communions. It maintains a permanent commission to study and promote re-union, and issues periodical literature on the subject. It was, therefore, quite natural that liason should be established between this commission and the committee of 22. During the year 1929-1930 many conferences were held, and earnest efforts were made to find a bridge-way which would adequately carry both Catholic and Protestant traffic. The result was disappointing.

A modified basis of union emerged with five new principles added to the original one. The name was to be The Japan Catholic Christian Church, the Apostles and Nicene creeds were named as the basis of belief, the two sacraments were stipulated, the Bible was stated as essential to salvation and in the section on church government the words "establishing an historical administration based on constitutional government" were added. In the case of the section on the Bible unanimous support of the original committee was forthcoming. But regarding the other four points, and especially the last one which notwithstanding its enigmatical wording really meant the "historic episcopate", no agreement at all could be reached. So the best that could be done was to present the basis of union as modified, with all four new points on which there was failure of approval by the committee of 22 printed in parentheses. In

this form the plan was sent tentatively to the Christian community, and around this basis of differing judgments the movement circled for four years, making no progress toward actualization.

### **The developments in 1934**

After a number of conferences of the two committees, all of them carried on with the greatest degree of Christian fellowship and frank recognition of differences of conviction, it was decided to devote special periods of study to this theme at the annual meeting of the National Christian Council in 1934. This was done. In reporting to the meeting the original committee stated that it was clear that without the provision for the episcopacy as a pre-condition to union negotiations there was no hope of participation on the part of the Seikokwai, and that reluctantly it was going ahead with something like the original plan of union, leaving out this principle, and also eliminating any reference to the historic creeds. The sacraments and the name "Catholic" however were to remain in the new basis of union. Otherwise it was the simple plan of 1929. After thorough discussion it was decided to call a national conference of Christian workers for the following autumn and to give this matter a central place on the agenda.

### **The Conference of 1935 and after**

In this conference as well as in the discussions of the previous annual meeting of the Council the same elements were clearly apparent. Two diver-

gent convictions regarding the church underlay all surface opinions. Although possibly 75% of the entire Protestant church in Japan was represented by the original committee and would have assented to that plan, yet the hope continued that some *medium via* might still be found by which all the churches related to the National Christian Council might go along together to organic union. (The Holiness churches do not belong to the Council.) So again the problem was pushed ahead and a new commission set up for study and for the drawing up of a joint plan of action.

The new commission consisted of twenty-one members who upon organization coopted four more and added three missionary observers. It took its work with added seriousness because now for the first time the denominations felt themselves structurally represented by their members upon it. Four sub-committees were set up and they met often to study their respective fields, of promotion, creedal statement, church government, and finance.

At the annual meeting of the Council in November 1936 an interim report of probable tendencies was made. It was very tentative, and no action by the Council was asked, but from it one can get a pretty clear idea of the present trends. As it is of importance we give the outline of the report.

1. The commission thinks that the united church in its organization does not necessarily require the realization of organic union. We believe that it is necessary to adopt a system of government which will respect the autonomy of the various com-

munions.

2. We believe that it is advisable to adopt the creed in the proposed basis of union (of 1935), but incorporating the Apostles' Creed.
3. We believe that headquarters should be set up in the center of the Empire, and that steps should be taken to coordinate and unify the business offices of the various denominations. The expense of this procedure should be borne by the Commission on Church Union. (A budget of ¥1,500 was adopted, for promotional purposes).
4. We believe that all evangelistic campaigns within the various denominations should be planned cooperatively through this headquarters..
5. We feel the need of a plan for facilitating the transfer of members from one church membership to another, among the various communions.

This represents the latest development to date in the movement toward church union. Even the most cursory glance at this last report of trends shows that what is now contemplated is not church union in any real sense. The first section of the report clearly abandons that hope for the present. And that probably is inevitable since in the basis of union presented in 1935 and still tentatively held, the preconditions of the Seikokwai representatives regarding the episcopacy have not been met. What is not clear is whether even a genuine church federation is intended. Hitherto that has been no more acceptable to those of the Anglican tradition than church union on the free

church basis. All that one can be sure of is that a central church business office is proposed, through which it is hoped denominational policies will channel. Will they, on a platform so lacking in delegated powers or common agreement as to authority?

### **Is Union feasible?**

Rising and falling hopes over a period of twelve years have come to a rest pretty near the equilibrium of inaction, through the quite Christian and commendable desire to balance even widely differing views in the hope of a total united Protestantism. It is but natural that one should indulge in conjectures as to whether the original plan could have been fulfilled if it had been kept in its simplicity and definitely confined to those of the denominations which heartily believed in it, leaving as a future next step the blending of this united church with those of a different tradition. This is far from being an academic question, for if twelve denominations enrolling three-fourths of all Protestant members in Japan could have once been moved so spontaneously toward corporate union it may well happen again. What are the pros and cons?

### **Favorable factors**

In favor of union there is first of all common sense. The denominations now under consideration have so much in common that their differentia are almost negligible. In worship, in hymnody, in sermon emphasis, in working beliefs, in Chris-

tian experience, and in church program they are all brothers in a single family. Even church government, though differing in theory is in practice that of conference, committees and individual executives. These churches are one in fact.

The next consideration is one of economy. Of course this includes financial areas, but still more important are those of personnel. There are not enough first class leaders to go around, nor second class nor even third class ones. Also, the present local churches are too small for full efficiency of program or proper differentiation of functions in relation to their own members or to service to the community. Of actual duplication there is a good deal, and this ought to be corrected.

Perhaps the most urgent need for massing our Christian forces comes from the steady encroachments of the state upon the freedom of thought and action of persons with absolute religious convictions. In some of our modern states the church has already been snuffed out. In others it is fighting for its life. Nowhere does it enjoy the wide range of freedom of a generation ago. What the morrow will bring no one can predict. But we know that the struggle ahead of us is a grim one. Only through structural unity can sufficient strength be gained for an outcome favorable to the life of the Christian church.

### **Forces opposing Union**

As to the deterrents to union, they are legion. When one thinks of all the timidity, the unconscious self-interest, the apathy and the spiritual

self-satisfaction that makes all of us so dread change one is tempted to disheartenment. When proposals for change are made these impulses cease to be quiescent, but with strong defensive tactics they swing us into action looking to the protection of our own. And in no area of interest is the self-deception worse than when one is struggling and planning for the preservation of one's beloved church. The very reasons for union become the formidable forces resisting it.

Each church has its own headquarters, with general officers, and a national overlay of organization and policy for its work. This is where grievous duplication exists, and where bulwarks of denominational construction protect the duplication. Each denomination has its ministry, both of men and women. They depend on their church work for their livelihood. Not one of them would consciously oppose unification of work for selfish reasons, but what is to become of the surplus of personnel on a new, efficient basis of reduction in numbers of paid workers?

The local churches are too small,—though as Bishop Akazawa often plead, we cannot say that there are too many of them—but they like their cozy walls and small numbers. At least the fact that almost every church outside of a few in the great cities stops its growth before it reaches one hundred would seem to indicate a natural propensity to the small, family church. Also there is a natural protective sense that hovers over every one of these local units of church life, planted, nurtured, prayed over and struggled for during the past years. Who wants to see even



one of them disappear?

The foreign relationships, too, act as a conservative force to resist union. In a recent article in *Christendom* Dr. White states that nowhere in any of the major mission fields do the missionaries intend that true indiginity shall take place among the younger churches. That is a grave statement, and it is unsupported by figures. But in the sense that missionaries connected with churches by the very fact of their moral or financial support are strengthening their separate life, the general observation may be considered true. The same may be said of the mission boards. Some of them gave verbal assent to the recommendations of recent commissions urging amalgamation of duplicating organizations and institutions on the foreign field, but their denominational machinery goes on largely as before. No doubt the board executives recognize the desirability of change but cannot move the imponderables of denominational loyalty at the home base, and fear to undermine the foundations of their own missionary promotion and program.

### **Encouraging elements**

But nevertheless, while all this is true, there are still some very significant signs of encouragement. Not once during all the years of committee meetings and conferences have we known of a single moment of bitterness, nor of acrimonious words that need to be forgotten. Indeed, the innumerable meetings and discussions have served to create new friendships and new bases for Christian fellowship. All of this is more fundamental

than mere intellectual agreement.

Most important of all is the steady campaign of friendly agitation carried on since 1928 by the laymen and some ministers of the various denominations. In their Society for the Promotion of Church Union they have maintained a nucleus of activity and education which will yet bring results. During 1936 monthly services of common worship and instruction were held, some of them very largely attended and attracting considerable attention from the public. These are still being continued. During this current year of 1937 sectional meetings are being held in different parts of the Empire with the definite purpose of stirring up the lay members of all the churches in the interests of Church Union.

Without attempting any prediction we still venture to hope that the day is not far distant when among many of the Protestant churches the impulse to union which showed itself so generously in 1929 will again take form, and that the next time it will go on to fruition.

## Chapter X

# TRENDS IN CHRISTIAN EDUCATION

*Charlotte B. DeForest*

### **Consolidation marks fourth stage of school history**

Reviewing the trends shown in the history of Christian schools in Japan, we may roughly classify the past in four characteristic periods. The first period, from 1871 to the end of the last century, was the period of freedom, in which mission and other Christian schools were a law unto themselves, formulated their own courses and taught as they liked, or as they could with their limitations of men and means. Next, up to the middle of the World War, came a period of standardization. The increase of government schools, and the standards and privileges of such schools in their national settings, put the Christian schools at a disadvantage in the public eye for reasons both fancied and real; so that the large majority of the Christian schools began to fall in line with government prerequisites for privilege. The Great War introduced a boom period for education of all sorts, and for many Christian schools' this boom meant an era of expansion, a lengthening of cords—new courses, new classes, new equipment; for some even new campuses, for many at least new buildings. And then there followed a period of consolidation when the boom passed, a settling down and a strengthening of

stakes, with shrinkage perhaps, but with clarification of aims and more concentration on the objective.

This process of consolidation, as well as the previous one of expansion, is doubtless continuing in some of our schools today. But to get within generalizations and to learn in detail the trends at this time, a chatty questionnaire was sent in January to eighty-seven Protestant Christian educational institutions of secondary or higher grade, to which fifty-six replies were received. Since trends are to be discovered through changes, the aim of the questions was to bring out what changes, if any, had taken place in the past three years or were being contemplated for realization in the next three years. These changes were classified as administrative, economic, or educational. Full liberty was given to omit questions whose answer was uncertain or involved statistical research; hence the information from the responding schools is by no means complete. Interpretations were not asked for, hence the deductions from facts given are the responsibility of the writer alone. And the data for these deductions are not always limited to the three years of the questionnaire.

### **Means of replacing falling subsidies from abroad.**

To treat first of economic trends, practically every school that receives a subsidy from America reports a shrinkage from that source. Some have raised tuition charges, but the number reporting such raise is only eight, with seven

others planning more or less definitely to make a raise. Another expedient is to increase enrollment. Only three standardized secondary schools report difficulty in securing pupils, and two of these are in places far away from the two chief centers of Japan's population. The majority of the secondary schools have enough applicants to have to reject some, often a considerable number; this is especially true of those in the large cities. The natural result is that both financial and social pressure lead to application for government permission to increase the authorized number of students. Fifteen schools report such increases; the lowest limit mentioned is six hundred, the highest twelve hundred. Evidently the trend is toward larger secondary schools.

Of higher schools, however, the situation is different. The only ones that report having raised their authorized limit of student number are the Kwanto and Kwansai commercial colleges. The general policy of the national Department of Education not to encourage too much expansion in higher institutions for fear of creating more applicants for white-collar jobs than society could absorb, has worked against an increase. Two institutions report having been permitted to increase one or more sections of their higher departments by subtracting from the authorized number in less popular sections. But except in commerce, economics, and law departments, it would appear that most Christian higher schools have a scarcity of applicants, so that it is seldom if ever necessary to reject a really qualified candidate. Especially has higher education for women shown in the last five or six years a tendency to decline in num-

bers. This, however, is by no means peculiar to Christian schools. It is a nation-wide phenomenon.

### **Endowment campaigns**

Some schools have taken both the above methods of increasing income. But the most common method is to raise an endowment fund. Some thirty-five are reported as raising or planning to raise such a fund; most of these are working especially in Japan for that end, though a number say both in Japan and abroad, and one says largely abroad. Naturally it is mainly the older institutions with established constituencies that are working most in Japan, and several of them, notably Aoyama Gakuin (aim ¥500,000), Doshisha University (aim ¥2,000,000) and Kobe College (aim ¥500,000), have met with a considerable degree of success in their project, which, as it happens, was planned by each as a five-year campaign. The graduates are naturally the backbone of these movements. And it is plain that the successful schools have been able to keep alumni contacts of deeper significance than money-getting. In a number of cases the suggestion and effort to raise endowment have started with the graduates and not the school itself.

Twenty-seven schools report that they are employing more of their own graduates on their faculty and clerical staff. A trend of this sort, whether or not influenced by economic considerations, speaks well for the output of the schools. It also augurs well for the maintenance of school tradition and spirit, and generally for the strength-

ening of the Christian atmosphere. Among those that so report are three high institutions for men and the three highest Christian institutions for women.

### **Scholarship aid for students decreasing**

As to the economic condition of the students themselves, probably statistics would show that a much smaller proportion than formerly are now receiving financial aid from their schools. Ten schools report that applicants for aid have increased, whereas twenty-seven say not. Only seven schools—mostly higher ones—report that their scholarship funds have increased. Means for students to work their way through school have decreased. A number of schools still continue to remit or reduce tuition charges to pastors' children. In general the deduction is that it must be harder for a poor boy or girl to get an education in a Christian school than it used to be.

### **Scale of teachers' salaries and pensions**

No investigation was made of teachers' salaries as such. It is, however, a well-known fact that Christian schools generally fall below the government salary scale. The fact that thirty-six of the Christian schools report that their faculties are in general younger than before has probably an important economic reason. A considerable number of the schools now have retirement rules and pension systems, so it is possible to reduce the number of older teachers; while on the other hand, financial stringency has made it necessary

to take on low-salaried teachers when employing new ones. But that is, of course, only one side of the story. The young people are doubtless bringing in new methods and new energy. And speaking of pension systems, it is interesting to note that eight schools say they have changed their pension systems or are considering changing them, some stating plainly that they found their system financially unworkable. A fair number of Christian schools have joined the national Private-Secondary Schools Pension Association, with or without a pension system of their own.

### **Changes in conformity to trends in Japan**

The discussion of economic trends has thus naturally led us to that of administrative trends. Incorporation as a foundation (*zaidan hojin*) has become common. While three report having incorporated before 1900, and twelve between 1900 and 1924, at least twenty-one have done so since that date, and several plan to do so. Systematization of office work has accompanied these changes and an improvement of office force has been a natural result in many cases; in some this process is still going on. As to heads, nine institutions that have changed put in younger ones, as might be expected. Five have changed their principals from foreign women to Japanese men. For the sake of woman's progress, one may regret that not one girls' school is reported as having taken a woman for its new head.

An even more striking acceleration than that in the matter of incorporation has been in regard to acquiring the Imperial Portraits. Less than a dozen



schools report having acquired them before 1934; while twenty-seven schools since that time have either done so or are making preparations to do so.

Many other government privileges, applied for by administrators, have been reported. The only special privilege recorded as having been given up is that of primary school teachers' sewing license, relinquished by Hirosaki Girls' School in connection with dropping a one-year graduate course. Primary school teachers' license privileges have been acquired by Kinjo; secondary school ones by Kinjo and Kwanto, and by Rikkyo University; and higher school ones by Rikkyo and Kwansei Gakuin Universities. The development of the University department in Kwansei Gakuin, which graduates its first class this March, is one of the outstanding items of the last three years. This makes four Christian universities in Japan.

### **Interdenominational realignment**

A trend toward interdenominational cooperation is making itself felt in the field of theological schools especially. The merger of the three Presbyterian seminaries—Meiji, Tohoku, and Nippon Shin Gakko—has been effected; and the plan for cooperation of Kwanto (Baptist) with Aoyama (Methodist) in the plant of the latter goes into effect this April. In the Kwansai, four schools for training Christian women workers (Baptist, Congregationalist, Episcopalian, Methodist) have tried in vain through conferences extending over several years to find a practicable plan for cooperation in the academic part of their

work. In the meantime the Baptist one at Jusō, Osaka, has been closed out. Some of the rest are still hoping that the way for cooperation will open. Of other types of schools, two Presbyterian boys' schools united when Higashiyama left Nagasaki and joined Meiji Gakuin in Tokyo. If not cooperation, at least a step away from competition has been taken by two girls' schools in Sendai that until recently have run along parallel lines. Miyagi (Presbyterian) has secured recognition as of five-year high school grade, Shokei (Baptist) recognition as of four-year high school grade; the latter has given up a music department, which Miyagi has, and has established two courses that Miyagi has not, namely, commercial and kindergarten training.

### **New emphasis on primary education**

No investigation of kindergartens had been made for the purposes of this paper. But the fact of a former mission kindergarten being taken over by the alumnae of Doshisha Girls' School, and of the similar adoption of a kindergarten by the alumnae of Shinnome in Matsuyama, suggests an interesting line of consolidation; while the Iai kindergarten (Hakodate) becoming independent represents motion in the other direction. The kindergarten and the primary school recently opened on the Aoyama campus are under a separate organization and illustrate another kind of administrative step. Against this gain of a primary school, place the loss of the two being closed out in Hakodate and Hiroshima after long existence as part of the Methodist girls' schools in

those cities. Yet there is doubtless in the minds of Christian educators a new desire to promote primary education under Christian auspices.

This leads to the next trends to be considered, namely, educational, under five heads: health education, progressive education, and social, vocational, and religious education.

### **Health education developing**

The trend for improvement of health education is plain. The rise of the public health department in St. Luke's Training School for Nurses, and the starting in Surugadai Girls' School (YWCA., Tokyo) of a training course for physical education directors, are two main items of encouragement. Several schools have availed themselves of school nurses, there is a beginning in corrective gymnastics, an improvement of gymnastic and athletic equipment, some attention to nutrition in lunches or drinks obtainable at school, and a considerable (probably nearly universal) observance by posters, lectures, etc., of health weeks or special days publicly appointed; as well as regular appointments for group or mass gymnastics or hikes. From the replies, there is much more attention in girls' schools than in boys' to the teaching of health subjects, outside of the more rigorous muscular drill in the latter. Tsuda College has a graduate in America studying health education, to join its staff later. Surugadai has one subject relating to health in every course and organizes its students to join in its health program. The Woman's Christian College has a splendid program including both theoretical and

practical education in posture, nutrition, and hygienic living. Heian has its weak girls spend a month in summer with a teacher in a health spot. Two men's schools report interesting items: Doshisha College of Commerce weighs every month and has a weekly office period of the school physician for health consultation; the Lutheran Theological Seminary has X-ray examinations for entrance applicants, and for students when thought advisable. No school reports a summer camp of its own, but the camp movement affords a valuable adjunct to school training for health as well as for social adjustments.

### **“Progressive education” yet in experimental stage**

In the line of “progressive” or experimental types of education, the mass of Christian schools has done little. There are some schools of special type, like the San-iku in Chiba for boys and the Omi Brotherhood Girls' School, that combine large manual labor requirements with classroom teaching. There is Mrs. Hani's Jiyu Gakuen (Christian in spirit though not formally aligned with the Christian schools) where there is practice on a large scale of “learning by doing.” But although in the majority of schools the curriculum and its application have little elasticity for adaptation to individual differences in pupils' capacities and interests, there are a number of institutions that have provided for possible variations within the curriculum itself, and many have provided elective or extra-curricular studies. Aoyama Middle School (boys) and Wilmina (girls)

arrange their upper classes according to the objective of the pupil after graduation. Miyagi arranges its singing classes not according to school years but according to ability. One school divides its ordinary classes into sections according to ability, while another has given up that method on account of the inferiority and superiority complexes to which it seems to give rise. Two girls' schools make English alternative with home science studies at the upper end of the course; while another that formerly did so has, for the reason given above, changed to having from the beginning two courses, one of which has more English and less sewing, the other the reverse. Heian has tried out and found satisfactory the method of having all the regular class work done in the morning in 40-minute periods and of using afternoon time for supervised study, the students arranging their work schedule and having it approved.

English teaching methods throughout Japan have been greatly stimulated by Professor Harold Palmer's work under the auspices of the Department of Education; and naturally the Christian schools have profited by the new life he brought into English teaching by the oral phonetic method. One school has a Japanese and a foreign teacher together in many of its beginners' English lessons in order to carry out this method with accuracy of ear-training and with pupils' understanding. Tsuda divides its classes of fifty in two for English drill work. Kwanto has high English classes in small seminar groups. The reduction of English teaching in some of the government schools has emphasized the opportunity of Chris-

tian schools to excel in this branch. After Yamaguchi Ken took English out of the requirements for its girls' schools, Baiko (Shimonoseki) had an increase of entrance applications because of parents that did not wish their daughters deprived of English opportunities.

### **Training for life in Society**

The self-activity that is so emphasized in modern education is in Christian schools in Japan largely brought out in extra-curricular student activities in connection with religious or cultural organizations. Through these the students learn how to conduct meetings, construct programs, and carry out cooperative projects such as sales, plays, social work. The interest in social work receives special impetus in centers where social work can be visited and shared in, as is often done about Christmas time. In younger schools much of the social contact must be sporadic; but systematic work is found both in them and in higher schools. Shizuoka Eiwa reports girls helping in a weekly program for children in a poor district and hopes that later pupils may be able to sponsor a clinic for those children. Some from Miyagi help in a night school, some from Kwassui in a social settlement near by. Kwansei Gakuin has a social settlement in Osaka, Gyomeikan, which affords practice for students. (On the other hand, Kwanto Gakuin reports having given up its settlement.) Meiji Gakuin has practice work in connection with its social welfare department. Heian girls in child-training courses have weekly practice in a Kyoto city institute for child care. Kobe

College classes in social welfare and applied Christianity make term trips to illustrative work in the Hanshin district. Rikkyo University has increased its electives in social subjects, and its students get practical experience in Morinaga's candy store, or in department stores at the year-end. The government's introduction of a course in citizenship in the secondary schools of the nation gives an excellent chance for stimulating social interest. The trend that way seems plain. One school for training Christian workers rejects the question about social work as "not pertinent" to a theological seminary; the others answer it, and most of them have social courses and some social work in their training.

### **Vocational courses increasing**

The popular desire in Japan today for vocational training has been met sometimes by the increases of electives, sometimes by the establishment of new departments. Meiji Gakuin's higher commercial night school is the chief example of the latter. (See also Shokei's new courses above.) One marked trend in girls' schools is shown by the establishment in at least six of them of courses one or two years in length stressing homemaking subjects; these courses to be taken after graduation from the high school. These short courses have sprung up to meet the popular demand since the decline of woman's higher education in public favor. Another trend, this time for both boys and girls, is to offer extra-curricular electives of a vocational nature: typewriting and the use of the abacus for computation are most

commonly mentioned, suggesting a preparation for office or business work. Other courses offered are law, Japanese penmanship, commerce, handicrafts, and chicken-raising. More girls, at least, seem to be looking forward nowadays toward putting their secondary school education into use at once in self-supporting ways.

That college graduates, too, often need to be able to do other things than teaching is illustrated by the plan under consideration in Tsuda College to introduce three hours of commercial branches as electives in its regular English course. Kobe College has started a short lecture institute on librarianship, with the hope that later a full course may be established to meet the expanding needs of libraries for professional workers. Aoyama Gakuin mentions journalism and principles of law among its new elective courses; and some schools, mainly secondary ones, mention some form of agriculture as elective. Miss Michi Kawai's school, Keisen, has an agricultural requirement in every year.

### **Religion central in Christian schools**

In religious education no change reported is strong enough to make a trend. The schools that used to require chapel attendance and Bible classes still do so, and those that did not require them continue to keep them optional, with one exception: Surugadai has changed to required attendance at chapel. Kwanto has lessened its chapel requirement to once a week. The Woman's Christian College expresses the desire to change from required chapel to optional, but says the question has not arisen. The general opinion as



far as is expressed in the answers to the questionnaire is that the religious education given in the schools is no less welcome to the students than it was a few years ago. To some it seems that the serious national and international events of the times are making both teachers and students more deeply conscious of their responsibility. There has been in some a new study of the traditional spirit of Japan and a new appreciation of the noble elements in it that are akin to the spirit of Christ and are of universal applicability.

The Christian schools of Japan have a sense of mission, and that mission is character-building on the model of Christ. The last question to mention was: "Apart from religious education how is your school different from a corresponding government school?" For disadvantages, one college said its men were not as strong physically as those of government colleges; another college said it had too few full-time teachers, and that it failed to make adequate salary increases. A summary of the answers on good points includes the following: As for teachers, there are more foreigners and more Christians on the staff; this gives a warm friendly international atmosphere; there is a spiritual harmony in the faculty, and no barrier between them and the students; the teachers give time to students and their individual aptitudes; protection is given instead of punishment; the effort is to develop the whole personality of the student. As for students, they take responsibility for school life; they are cheerful and not given to worry; they have a spirit of social service and feel international friendliness; they are taught to feel the importance of the individual and hence they

develop initiative and self-respect. As for graduates, they excel in their practical knowledge of English; they are more international in their thinking than government school graduates; they are more warm-hearted; they have a strong sense of responsibility.

On the whole this survey of some trends in Christian schools in Japan shows changes and progress; and a faithfulness to the spiritual ideals of their founders.

## CHAPTER XI

### THE HOUSING PROBLEM IN JAPAN

*Paper read by T. Kenneth Morris\**

There is no problem having a more fundamental relation to community life and morals than that of Housing, and especially the housing of the middle and lower classes. In Japan where the density of population and the number of cities of more than 50,000 is so great, overcrowding in industrial centers is a problem of major importance, having a direct bearing on public health, poverty and crime.

Although Housing is directly related to these problems it would be going too far to say that it is responsible for them or that in providing adequate housing these problems would be solved. They are much more intricate than that and extend their tentacles into many more phases of the social and economic order. But we do believe that no remedy along other lines will prove successful in solving these three problems of public health, poverty and crime unless the housing problem is also solved.

#### **Housing and disease, poverty, crime**

Crowded areas are not necessarily detrimental to public health as is shown by health statistics of

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\* This paper was presented by the Committee on Social and Economic Problems of the Federation of Christian Missions in Japan, at the 1936 annual meeting in Karuizawa: The Rev. J. Kenneth Morris, Chairman, Miss Alice Cary, Rev. E. M. Clark, Ph.D., Rev. S. H. Hilburn, Ph.D., Miss Mildred Anne Paine.

large cities like New York and London, where the density of population is very great but public health is good. However, we do find on the contrary that the public health of our cities is in constant jeopardy from the menace of disease breaking out in the crowded slum areas. Here disease is always more prevalent and the mortality rate higher than in other sections of the city where adequate housing, proper drainage and other sanitary conditions have been provided, although the density of population may exceed that in the slum areas.

One glance at any slum area reveals an alarming state of poverty. In Tokyo it was found that 80% of the people in the slum areas were dependent on private or public relief. The slums invite poverty because of low rents, and make no demands on respectability, thus not only permitting but encouraging a low standard of living. The bad condition of the houses necessitates low rents and they in turn entice the poor. However, to merely improve the houses and increase the rents will not solve the problem for the poor will then be driven to other localities, which we may be sure will spring up to supply the need; the solution lies in providing adequate houses at rents the poor can afford to pay, and thereby induce them to live in them. Poverty breeds poverty. And in the slum areas, poverty is actually propagated, for there is no incentive to seek a higher standard of living. Dirt, lack of sunshine, unsanitary conditions, and the constant fear of disease, to say nothing of the total lack of respectability, rob the people of all hope of anything better.

Lack of respectability, and no incentive to seek a better life, together with ignorance and poverty,

combine to produce the criminal. When a crime is committed the police immediately search the slum areas for the criminal. Better housing or even the total abolition of slum areas will not cause the criminal class to disappear, but it will be a strong contributing factor. A study of crime shows that most criminals have had bad home environment. In houses where several persons must occupy the same room nerves are frayed, quarrels arise and general unhappiness exists; children and adults have no privacy and the influence of one bad person quickly affects all. Better housing directly affects the home and wherever put into effect has resulted in happier homes. Whatever improves the home proportionately reduces the criminal class.

### **The House shortage problem in Japan**

The constant and rapid increase in Japan's population has produced an acute house shortage problem among the middle and lower classes. The years 1918 and 1919 saw the greatest industrial boom on record, brought on by the Great War and resulting in a large and rapid influx of people into the cities. The scarcity of dwellings soon became evident. This scarcity was magnified by the fact that house-owners, because of the rise in wages and the prices of building materials, held off building new houses. Rents went up enormously.<sup>1</sup>

In April, 1921, the Government, acting on the report of the Society for the Investigation of Social Work, passed the Act of Public Utility Housing Societies, which was put into effect from July

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1. Social Work in Japan, p. 45.

Published by the Bureau of Social Affairs, Home Office, 1934.

of the same year. These Societies are juridical persons possessing special privileges regarding taxation, acquisition of land, etc. Loans are made from a revolving fund to the societies by the Finance Department through the prefectural offices wherever the societies exist.

### **Government begins building program**

In 1920 a survey by the Home Office revealed a shortage of 122,719 houses in Japan proper.<sup>1</sup> If we compare these figures with the total number of houses in Kyoto City, in 1934,—namely 147,917,—we get some idea of the magnitude of the problem. The Government fully recognizes this problem, however, and especially its relation to public health, and has enacted legislation whereby the National Government aids financially, by lending money at low interest, to municipalities and Housing Societies. With this encouragement of the Government municipalities initiated building programs which resulted in erecting, between 1919 and 1933, 66,000 small dwellings at a cost of ¥111,889,940.<sup>2</sup> The interest rate was as low as 3.2% in 1932. The Housing Societies have been especially active in erecting frame and ferro-concrete apartment houses in Tokyo and Yokohama. From 1932 to 1935 Public Welfare organizations (Keieidantai and Keieikosho) erected 33,500 houses at a cost of ¥43,420,000, while from 1933 to 1935 Housing Societies spent ¥69,931,736 for houses,<sup>2</sup> (number erected not given), and the number of Societies operating during this period increased to 2,740 with a total

1. Nippon Toshi-nenkan, Vol. IV, p. 479.

2. Ibid, p. 480.

membership of 30,703. The Government loaned money to them at 6 rin less than the usual market rate. However, this building activity really did not effect a decrease in the shortage of houses, because during the same period the population increased by several millions and a large number of houses were destroyed by fire, earthquake and deterioration, so that at present the shortage is still very great.

### Slum areas

One of the many housing problems is the abolition of slum areas and the proper improvement of those districts so as to make them healthful and wholesome for the people living there as well as for the community as a whole.

The first step taken by the Government to solve the slum problem was to improve and reconstruct the quarters in cities where there was congestion of poorly built houses.<sup>1</sup>

In 1925 the Department of Home Affairs made a survey of all cities of more than 50,000 population. The survey shows that there were 217 slum districts with more than 100 families in each, occupying a total of 2,009,081 tsubo of land. The total number of families in this area was 72,612 and the number of persons 309,085.

The land level was generally low, quarters damp, streets narrow, houses small and compact, lacking proper light and ventilation; from the standpoint of hygiene, morals and the maintenance of order conditions were deplorable.

The Society for the Investigation of Social Work

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1. Social Work in Japan, p. 49.

(Shakwai Jigyo Chosa Kwai) initiated in 1925 legislation to eliminate these slum areas; the police were given authority to take action in extreme cases; municipal authorities were urged to attack the problem as opportunity arose and to encourage proper building.<sup>1</sup>

### **Housing Legislation relative to Slum areas**

Under date of March 30, 1927, the Imperial Diet, recognizing the bad conditions in slum areas and the consequent danger to public health and morals, passed the Slum Clearance Act, (Furyochiku Kairyō Ho,) to correct bad housing. The main provisions of the act are: Local authorities are commanded to take necessary steps to correct bad housing; adequate drainage and water supply shall be provided; houses shall be improved or rebuilt in the same locality, but by special permission may be built elsewhere; the number of houses in any area shall be sufficient to care for the number of people living in the area before the improvements are made, but under special conditions may be reduced; the Government will assist by giving up to one half the total cost, but any public contributions must be deducted; owners may be forced to repair or rebuild houses or to remove elsewhere, in which case they are to be protected against loss by aid from the building fund: repairs and reconstruction by owners are to be made under the supervision of the local authorities.

The act has several weaknesses. The most disappointing one being that any municipality desiring it may claim exemption. Moreover, the act has

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1. Nippon Toshi-nenkan, Vol. IV, p. 481.



no teeth in it, nothing by which it can be enforced. Nothing is said as to what should constitute adequate housing. At present the building laws and those governing renting and oversight of workingmen's houses leave much to be desired. To be sure, permission to build a residence depends on conformity to regulations about light, air and structural needs. For example: the area of the building must not exceed six-tenths of the site; window area must be more than one-tenth the area of the room; the upper edge of window must be 5.7 feet from the floor; ceiling must be over 7 feet high; toilets must be well lighted and ventilated; there must be adequate drainage, the floor must be 1.5 feet above the ground. Also if the house is to be used for machinery, such as hand looms, the size and frequency of the uprights and the foundations must conform to regulations. This is especially true of the second floor. But if the house is already built, almost any interior changes may be made, with no interference from the authorities. Also there are no limits put on the number that may be crowded into one room or one house, that being left entirely to the house owner or renter. Until a law governing these matters is passed, there is little hope that the terrible, crowded conditions in the cities can be done away with.

### **Funds not keeping pace with city growth**

Because of the lack of funds many cities have been unable to proceed in accordance with the Slum Clearance Act even with the Government aid. However, the Government has concentrated on the six large cities, Tokyo, Kyoto, Osaka, Yokohama,

Kobe and Nagoya together with the rural districts contiguous to them, with some success. In 1927 Tokyo, Osaka and Nagoya began their clearance work; in 1928 Yokohama; in 1930 Kobe followed. Up to 1934 the Government had aided the program by giving ¥3,334,820.<sup>1</sup> Legislation is still lacking for agricultural and fishing villages, and tenement inspection.<sup>2</sup>

### Osaka faces its problem

From a large, but factory free city at the close of the last century, Osaka grew at such an amazing pace that she could not handle nor supervise the kind of building that was going up with such rapidity. The acceleration given to the erection of industrial plants by the boom in the war and the subsequent army of workers that flocked into the city caused the formation of several slum districts, extreme in their overcrowded conditions.

By 1920 the officials knew of the terrible state, but were seemingly powerless to do anything about it. At just that time, Dr. Robert A. Woods, the well known settlement worker from The South End House of Boston, Massachusetts, came to Japan on a visit. Taking advantage of his experience and willingness to help in any possible way, they carried their problem to him. He spent days going from section to section, and for once officials were willing to show the worst, making no attempt to cover up anything. After a thorough study of the whole city, Dr. Woods startled his questioners with the remark that there was only one way to im-

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1. Nippon Toshi-nenkan, Vol. IV, p. 481.

2. Social Work in Japan, p. 51.

prove the present housing conditions and that would involve a drastic clearing out of all of the slum sections. He advised the removal of all the people to other parts of the city while their huts and barracks were either torn down or burned down. Then on the cleansed land, new and decent houses could be built. Also that the people should be kept scattered as far as possible, so that not so many degenerate and poverty stricken could congregate in one place again.

A large order, for there were at that time two especially bad districts needing attention. But nothing daunted, the city began to follow out the plan suggested and the program was carried out quickly and efficiently. That does not mean that there are no bad places left in Osaka to-day, but it does mean that these especially noisome slums no longer exist. When a city government has the strength and the vision to carry out such a program, in record time, there is hope that their far seeing plans for the improvement of other places needing attention will be carried out.

### **The Osaka Building Plan**

In 1927 Osaka made definite plans to complete the clearing out of the worst districts then left, and to build model tenement houses for the people. This plan called for completion in five years, but due to the very hard times only six percent has been accomplished to date. But the plans are not abandoned by any means, and the new date set for their final fulfilment is year after next.

In a nutshell this plan calls for the erection of temporary wooden tenements in which all the peo-

ple living in the affected area will be housed. After the old houses are torn down, new and wider roads (4 meters), sewerage, drainage, and sanitary improvements are to be made, and new reinforced concrete buildings of three stories erected. Already 874 houses have been put up, and are being used.

These new three-story tenement houses are divided into units as follows:

1. First floor for shops and some dwelling houses;
2. Second floor entirely small housekeeping units;
3. Third floor single rooms for single men;
4. Storerooms on the first floor to care for carts, etc.;
5. Common laundry rooms and drying yards;
6. Common work rooms for machine and home work.

Each housekeeping unit has its own kitchen with running water and gas; also private flush toilet.

The third floor with rooms for single men has one common kitchen with running water and gas, and one toilet room. The rents per month average as follows:

1. Shops	¥10.10	—	¥15.20
2. Homes	6.88	—	10.58
3. Rooms	4.23	—	4.85

These tenement houses were planned and built for the people who were the original dwellers in those districts and they have the first chance at rooms and vacancies. As it has worked out, however, they seem too grand to those people who, therefore, have drifted away to more congenial localities, and others in the city have gratefully

taken their places.

In 1921 a Housing Co-operative was formed in Osaka among renters for mutual protection and benefit, but this does not affect the "Card Class", who would not be included in such a movement.

### **Slum clearance in Kobe**

The slum clearance program in Kobe has been confined to the Shinkawa district well-known from Dr. Kagawa's settlement work. There are now in this district only 688 so-called slum houses, in which are living 734 families. The new houses are all more than 6 tsubo in area, and rents are from ¥5 to ¥7.70 per month. The program, when completed will include: public bath, settlement house (educational, medical and nursery), public pawnshop and play-ground. The total budget is ¥2,690,000; one half will be given by the National Government in accordance with the Housing Act and one half will be appropriated by Kobe City.

### **Post-earthquake Tokyo much improved**

Tokyo's slum conditions were greatly improved by the general building program effected following the Great Earthquake in 1923. An investigation made by the Bureau of Social Affairs of the Tokyo Municipal Office in 1935 and 1936 revealed the following conditions in what is known as Tokyo's New Area—that rebuilt after the Earthquake: 185 slum areas were found—20 or more unhealthy, dilapidated houses together in one location being considered a slum area. The average slum area was 390 tsubo and the average number of houses 37.7. There were 6,989 houses of which 1,571 were common tenements containing 6,185 households. 96%

of the buildings were one-story. Approximately half of the houses were one room. 98.3% were living one family to one house. 97.6% of the households were renting; the average rent was ¥6.46 per house or 93 sen per mat. There was an average of 4.1 persons to one room; the average income per household was ¥30.18 per month; per person ¥7.50. 80% of the persons in the slum areas are dependent on private and public relief. Most of these people have had a primary school education. The municipality and the *Do Jun Kwai* (the President is the Home Minister and the Vice President, the Director General of the Social Affairs Bureau) are carrying out a building program that, it is hoped, will efface these slum areas in a few years.

### **Kyoto has plan but lacks funds**

In Kyoto City lack of funds has prevented any action under the Slum Clearance Act. However, a few slum areas have been cleared up to some extent by widening and improving streets, thereby tearing down bad houses. Regulations require that streets be widened to 4 meters where possible, but 2.7 meters is also permissible. It is regrettable however that in recent years the situation has become worse in Kyoto rather than better. The City Social Bureau has a plan for following out the Slum Clearance Act, but for lack of funds can do nothing, and because the plans have not been approved by the City Council they cannot be made public.

### **Municipal Lodging Houses<sup>1</sup>**

Single workers usually put up at cheap inns

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1. Social Work in Japan, p. 51.

where accommodations are physically and morally detrimental. An important feature of the Housing program is to provide cheap but good lodging for this class of laborer. Some Municipalities have responded to this need by erecting public lodging houses and aiding private ones. The municipal houses generally contain libraries, amusement rooms, low-priced restaurants, baths, and some have employment bureaus and consultation services.

The first free lodging house was established in Fukagawa Ward, Tokyo, in 1901. Since then, similar lodging houses have been established in various localities, some of them being attached to employment exchanges. Where charges are made, they range from 5 to 30 sen a night.

15 of the government operated lodging houses in 6 large cities were supported by the Mitsui Family, but this fund was used up by the end of 1934. There were 5 such houses in Tokyo, 2 in Osaka, 1 in Kyoto, 2 in Yokohama, 2 in Kobe, 2 in Nagoya, and 1 in Yawata. The Mitsui Family has been asked to continue this aid, but if it does not, then the cities will be asked to carry on the work.

### Lodging Houses<sup>1</sup>

(1932—Four prefectures & Tokyo)

Municipal or Prefectural	Private	Total	Inmates		Average per month
			April to Sept.	Oct. to March	
28	124	152	1,348,727	1,599,073	245,650

Kobe provides lodging houses for seamen. Individuals may stay for 30 sen a night and families for ¥1.50. There are 2 lodging houses for laborers

1. Nippon ToshI-nenkan, Vol. IV, p. 484.

accommodating 12,000 per month at 17 sen per night each. There are also 2 free lodging houses accommodating 4,500 lodgers per month. The city plans other houses for seamen and laborers, nurseries for their children, and lying-in hospitals for their wives.

### “Card” families<sup>1</sup>

“Card” families are those of workers for whom records are kept by the authorities. They do not all live in slum areas, though they are more apt to be found there. Card family statistics throw some further light on slum conditions.

#### Card families—Income under ¥45 per month

No. of families	Persons	Persons per family	Tatami per family	Tatami per Person	Rent	Average deposit	Causes of distress
Kyoto (1932) <sup>2</sup>							
8046	34835	4.3	8.31	1.84	¥6.43	¥4.61	unemployment sickness, large families and ded
Osaka		4.6	7.51	1.8			

Professions:—Kyoto, over 55% were factory workers, others were weavers, scavengers, etc.

If the statistics of card families are a fair indication of conditions among slum families then we may say that the average “tatami” space per family in the lower class in Kyoto is 8.31 mats compared with 17.8 mats per family in the middle class; and 1.84 mats per person compared with 4 per person among the middle class.

It is very encouraging to find that the municipal houses for the poor rent at a lower average rent

1. Referring to the cards on which their records are kept.

2. Kyoto Fu, Gakumu-bu Shakai-ka, Shogaku Seikatsu-sha ni kansuru Chosa.



than paid by card families. The average of the latter in Kyoto being ¥6.43 and of the municipal houses ¥5.91—¥6.05. The mats per house average 7.41—7.56. There are however, only 52 such houses in Kyoto with a house area of only 373 tsubo.

In Osaka we find that 80.52% of the "Card" families rent their houses and only .52% possess full ownership. 52.8% live in 2 rooms and 26.95% live in one room. For 74.4% of all the families there is one faucet for 21 houses; 72% have private toilets. Sanitation is good for 9.1%, fair for 43.1% and bad for 47.8%.

### Conclusion and recommendations

It is encouraging to note that the Japanese Government has a plan for solving the Housing Problem and is really ready to lend money for that purpose, and that some progress is being made with more or less success in five large cities—Tokyo, Osaka, Yokohama, Nagoya and Kobe; and that other smaller cities are also attempting to correct conditions in their localities. The most notable efforts seem to have been confined to providing houses for the middle class; not that we would disparage this, but it is also regrettable that more has not been done to clear out the slums. We regret that the available figures show an actual increase in slum houses and slum population in the beautiful city of Kyoto. Also, the amount expended by the Government in aiding the cities in their efforts to clear the slums amounted up to 1934, to only ¥3,334,820, an almost negligible amount compared to the great need. We question whether Government funds could be better spent in any field of social work, for as we have

pointed out, the Housing Problem touches directly, public health, poverty, and crime.

In this connection we wish to call attention to the deplorable housing conditions among the Koreans residing in Japan. No statistics are available, but any casual observer has seen the dilapidated, dirty group of shacks on the outskirts of our cities. We maintain that this is a major problem for these will breed disease, poverty and crime which in turn will place thousands of these people upon public support in the future. It is very short-sighted economy to overlook this condition. These localities are even worse than some of the so-called slums of the cities. Proper housing should be provided for these people or else they should not be allowed to migrate to Japan. These places not only constitute an ugly sore in the social life, but greatly affect the impression made on foreign visitors.

### **Christian responsibility**

The Christian community in Japan has a grave responsibility in regard to the whole housing question and especially with that part concerned with slums. We believe the home to be the basis of a stable society. A Christian society must have its roots in the home. But how can faith, virtue and vision develop in crowded, unhealthy, poverty-ridden homes? Let each one of us look at his own community and ask himself, What can our Christian group here do to bring action to clear away the slums in this city or town?

The Christian community should also inquire whether any Christians are responsible for owning slum houses in his own name, or through any organization with which he may be connected. The

Christian conscience must be made sensitive to the housing problem. Christians who own houses should see that they are such that they themselves would be glad to live in and such as will foster good morals, citizenship and respectability.

### **Christian Housing Society proposed**

Lest our report become only idle words we wish to propose the organization of a Christian Housing Society. It is our opinion that this Society should be composed of Japanese Christians and organized under the present laws relating to Housing Societies. This Society would acquire land and build houses for its own members and for the general public, with particular attention to relieving those who now, because of economic conditions, are forced to seek houses at low rents. This Society would include, also in its program the clearance of slum areas, and where possible, the provision of decent houses for the Korean people in Japan.

In considering what should constitute adequate housing we may begin with the average middle class house. This would mean that each house should have a minimum of 17.8 mats, or 4 mats per person.

Also, it is our earnest hope that this report on Housing in Japan will be made available to the Japanese pastors and churches; that church papers and editors will make use of this material; that Christian leaders, by inquiry and suggestions, will bring the Housing Problem to the attention of Prefecture and City officials and seek to cooperate with them in improving Housing conditions, and finally, that in Mission and Church social and economic plans and projects be so widened as to include the Housing Problem.



CHAPTER XII

RECENT DEVELOPMENTS IN RURAL  
COMMUNITIES

*Toyohiko Kagawa*

The now famous incident of February 26, 1936, was a most unusual occurrence in the political history of Japan. On that day the insurgent soldiers even went so far as to kill two former premiers and take possession of the police headquarters. Their plan was to establish a sort of Fascist regime but it was an utter failure. Nevertheless it revealed the fact that among the young army officers there was a strong sentiment against capitalism and this was clearly manifest to the people. Because of this a special session of the Diet in May 1936 passed with very little opposition, a law for the control of the price of rice, a bill which had previously met with failure. Although the government from 1918 up till that time had the enormous sum of ¥1,150,000,000 with which to prevent the fluctuation of the price of rice, it had been powerless. But the incident of February 26 quite changed the course of events and by the aforementioned rice-price control law, the price of rice in Japan was stabilized.

**Land tenure difficulties increasing**

Consequent to this, the value of land increased. Land owners who were renting to tenant farmers found that they were losing money by holding land and demanded the return of their property. The

result was increasing discontent and strife among tenant farmers. As is shown in the following table, the disputes among tenant farmers have almost doubled between the years 1929 and 1935.

	<i>No. of disputes</i>	<i>Percentage ratio</i>
1929 .....	2434 .....	100
1930 .....	2478 .....	102
1931 .....	3419 .....	140
1932 .....	3414 .....	140
1933 .....	4000 .....	164
1934 .....	5828 .....	239
1935 .....	5512 .....	226

Of these disputes, over 58% were the direct result of the land owners' demands for the return of their land. This clearly indicates the serious trend of the tenant farmers' problem. According to statistics for 1933, the cultivated area in Japan was only about 5,992,000 chobu (14,680,400 acres). To cultivate this land, there are 5,642,000 farmer families and their distress and poverty can easily be imagined. The Department of Agriculture discovered, in a survey in 1934, that the average debt of the small land-owning farmer is ¥976.95 or almost ¥1,000.00 per single farmer. Moreover, his average income is only ¥1,026.26. If you deduct his expenditures, you will find that his annual net income is but ¥572.53. It is obvious, therefore, that an individual family cannot prosper and the problem of raising and educating children is insurmountable. It must be remembered, too, that the above figures are for small land-owners but since 70% of the Japanese farmers are tenant farmers, the distress and poverty of the rural communities is much more acute than the above figures would indicate.

In 1936, however, due to the increase in the price of rice as well as silk cocoons, the farmers have seen the first ray of light in the dark depression which has been their lot since 1931. Nevertheless, due to the natural rapid increase in population the distress of the villages has not lessened as might be expected. This problem has been rendered more acute since emigration to Brazil has been limited and the planned emigration to Manchukuo has not reached expectations. Thus social confusion and economic distress continue to haunt the villages.

### **Development of the cooperatives in rural communities**

In direct ratio to the village situation of gloom and dismay, the growth of the cooperative movement is developing and spreading rapidly. One cannot understand the rural economics of Japan if one ignores the rapid development of the cooperative movement. The success of the recent Five Year Plan for expansion, inaugurated by the Central Cooperative Association, has exceeded their expectations. Prior to this, it was impossible to interest the people of such prefectures as Fukushima and Kumamoto but now we find cooperatives organized even there in very remote villages. In fact there are very few villages in the land without organized cooperatives. Recently the fishermen in fishing villages have organized cooperatives and they have been legally authorized. The government is now trying to organize the Fishing Boats' Insurance Cooperative for 370,000 vessels. As there are about 5000 shipwrecks every year, the government has been moved to this means of assistance. But the

most marked development and progress made in 1936 was when about 6000 Rural Cooperative Warehouses throughout Japan were empowered to execute the rice-price controlling law. Added to this is the fact that the medical cooperatives which are widely scattered throughout Japan, have challenged the government to action and they have determined to let the medical cooperatives handle the National Health Insurance Cooperatives which they are initiating. As about 80% of the poverty in Japan is caused by sickness, we rejoice to see this interest and measure of relief.

The recent status of Japanese cooperatives is evident in the following table:

	1933	1934	1935	1936
No. of Societies	14,651	14,816	15,028	15,108
No. of Members	5,239,000	5,511,000	5,825,000	5,976,000
Juridical Persons	4,776	9,221	16,180	19,580
(Included in upper figure)				
Share Capital	¥320,372,000	328,067,000	338,537,000	340,211,000
Paid Up				
Capital	¥243,856,000	250,776,000	259,713,000	262,712,000
Amount of				
Sales	¥296,570,000	356,599,000	396,771,000	206,036,000
Amount of				
Purchases	¥163,133,000	202,423,000	248,443,000	151,948,000
Loans				
Granted	¥1,019,233,000	1,045,749,000	1,041,708,000	1,057,028,000
Savings	¥1,160,564,000	1,259,905,000	1,372,795,000	1,428,258,000
Reserves	¥130,222,000	136,642,000	145,231,000	153,928,000

### Growth of Proletarian movement

Another noteworthy event was the great political upheaval in rural communities when the proletariat of the villages awakened to their opportunities and



privileges, began to really support the proletariat party. It is an amazing fact that now, at the time of writing, there are some 2000 proletariat representatives in village councils who are undertaking political reforms in their communities. Another significant trend, observed in 1936, is that the proletariat party were able to send five men from rural districts to the National Diet. Whereas in the preceding Diet, the proletariat party had only three representatives, their number today is 23 with the likelihood that this number will be greatly increased in ensuing elections. (Editor's note: 37 in April, 1937 election).

### **The permeation of Christianity in the villages**

A startling phenomenon of recent years has been the fear of city churches in the face of the Fascist wave, resulting in a marked decrease in church attendance and a seeming decline in influence. But on the contrary there has been evidenced in country districts a keen interest in Christianity—impelled, I believe, by the development of the Farmers' Gospel Schools. From every corner of the Empire come reports of the great increase of people, who, craving for Christian faith, have begun to read the Bible. If the Christian church will only adopt the method of the Farmers' Gospel School I am confident that Christ's good news can permeate the most conservative village.

I believe so thoroughly in the way of the Farmers' Gospel School that I myself am sponsoring eight located in widely separate localities, namely, Ebiotsu, Miyachi Gun, Hokkaido; Tatsusobe, Iwate

Ken; Aizu, Fukushima Ken; Musashino, Tokyo; Gotemba, Shizuoka Ken; Umami Mura, Nara Ken; Ebie, Shiga Ken; Kawaragi Mura, Hyogo Ken. The graduates of these schools, returning to their villages, have proved to be excellent leaders and teachers of Christ's gospel.

Seeing their devoted leadership and the hearty response of village people, I firmly believe and am persuaded that if we approach the people in this way—that is, through the practical application of Christ's teaching,—we can deeply entrench the seed of Christianity in the villages.

## CHAPTER XIII

### THE REVIVAL MOVEMENT IN FORMOSA

*David Marshall*

#### **Prayer and a Leader**

The word revival, has a very far reaching connotation and one hesitates to use it too easily, but after nine months of quickening in which the original impetus is sustained in both North and South, it seems justifiable. For a considerable time the church had been praying for revival. News began to drift across from China of the success attending the preaching of Dr. Sung. A few of our pastors went over and heard him and saw for themselves some of the results in Amoy. They felt that similar results might attend his services here, and bring in the revival for which so many were praying. The Synod of the Presbyterian Church of Formosa extended a very hearty welcome to him last New Year, but he was unable to come. At last however, in April and May, he was free to come. The church was stirred to hear this good news and the word was passed around everywhere. . . "Dr. Sung is coming."

Dr. Sung is a comparatively young man, a native of Southern China. His father is a minister of the Methodist Church. Early in youth Dr. Sung showed remarkable ability academically, and completed his studies in America, graduating in Arts at the top of a class of four hundred. Later he took his Ph. D. in Chemistry and his work was such that he was

offered a scholarship in Germany. During this period he had a vivid experience of the grace of God, which made a profound change in his outlook on life and future plans. Nine years ago he returned to China and, refusing all the attractive offers which were opened before him to teach in the Government universities, he went back to his home town and began preaching there. It was not long before his preaching attracted many hearers and since then he has been greatly used in many evangelistic tours throughout China and the South Seas.

### **A new and dramatic approach**

Dr. Sung's method of delivery and fervour struck a new note in Formosa. He used a highly dramatic style and held the audiences that came to hear him from first to last. There is no doubt that he possesses a magnetic personality and is master of crowd psychology, but this was not all. The transparent earnestness and sincerity of the man was probably his greatest strength. He used everything he had to bring people to a realization of what sin is and what God required. Addressed primarily to those who were nominal Christians or average Christians, his messages reached many who had never heard the Gospel at all.

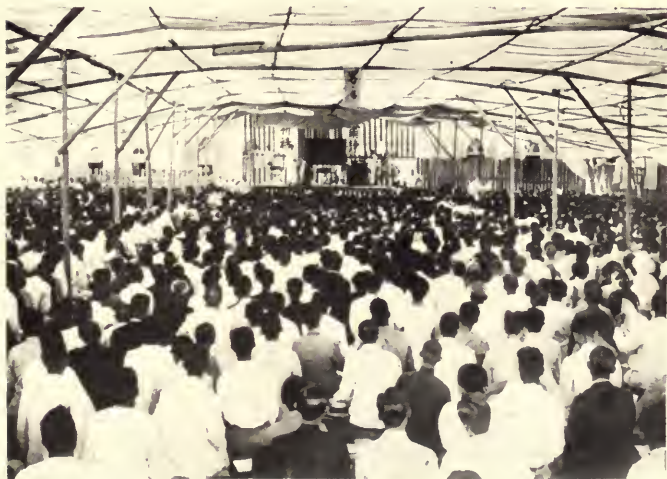
After a week in Taihoku, he proceeded to Taichu and then to Tainan, where his success was even more marked. Audiences of four thousand listened to him spellbound. Although speaking through an interpreter, yet so gifted were the two pastors that came over with him from Amoy that this proved an asset rather than a liability; for sometimes he used them as in dialogue, and in every case they



The Evangelist  
of China,  
Dr. Sung



## SCENES FROM FORMOSA'S REVIVAL



Tent meeting in Tainan, 3500 listening,  
Dr. Sung preaching.



Evangelistic bands formed during Revival



Twenty-five admissions in one church in Tainan as result of Revival.

put themselves so completely in tune with him that one was hardly conscious of interpretation.

### **A continuing cooperative effort**

His course of addresses led up through the various steps of the Christian life. He called for decisions. Then he called for restitutions. Then he insisted on witness. He appointed over two hundred and forty teams of three or more who pledged themselves to go out at least once a week witnessing. After nine months they are still doing it. It is having a very noticeable effect on all parts of church work. In the meetings in Tainan alone, 4600 people declared they were starting afresh on the new life and one often meets them carrying out their promise.

We have dealt with Dr. Sung's meetings at this length because he is the keystone of the new Movement. However there were many contributing factors. For example the church was united in prayer on this matter. Personal feuds were forgotten and people got together for the sake of the Kingdom of God. There was a strong band ready to carry on the work that had been started. Without this determination of course the Movement would have died down soon after he left for Amoy.

Of course the Revival is more marked in some quarters than in others. In some churches there is little improvement, in others their attendance is doubled. It is too soon to get the actual statistics of those brought into the church membership, and this would not tell the story if they were available, for many that he influenced were already in the church but had grown cold.

### Some examples of changes

Perhaps the city church in Tainan has been influenced as much if not more than any other, and a few instances may be of interest to indicate what is going on there. After the meetings were over, the pastor started a daily morning Bible Study from 6 A. M. to 7.30 A. M. This continued for three months, broken off during the summer, but he hopes to resume it very soon. About seventy continued this course to the end. This church alone had twenty-three teams of three or more that go out witnessing. For convenience the city was divided into seven parts and these teams arranged in seven groups to work in a certain area. Altogether 101 people go out from this church witnessing every Thursday. On another night they meet to witness to what happens and to pray for the work. There are 280 adult communicants in the church, 40 of whom entered this year since the meetings were held.

An interesting thing happened not long ago which shows the spirit that is working. One of the Formosan Doctors who is quite well off and has a hospital of his own, had a chronic case brought to him. He saw that there was little hope for the man. The man's wife told him how they had tried many doctors and many idols, without any results. She asked the doctor if he would pray, as she had heard he was a Christian. The doctor was a little troubled at this, for, though a nominal Christian, he seldom went to church. He however agreed to pray for the man. After he had prayed he felt still more uncomfortable. That night he had a dream. He dreamed that the police had come to arrest him. The policeman said



he had no license to practise his profession. He told him he was qualified, having graduated from a Medical School in Tokyo. The policeman would not believe him and went to call another one. He dreamed then that he ran to an inner room and took out a bracelet that had belonged to his mother. When he held this in his hand the police immediately left him. He awoke very much alarmed. For two or three days he worried about this dream. Finally he sent for the pastor. The pastor told him that the dream was a warning from God. When they spoke of the license to practise, they were not referring to his medical license which was above reproach, but to his Christian practice. He had not had the right to pray for this man; it was not a real prayer. He did not take his religion seriously, and so to pray in this manner was an act of presumption. His mothers' bracelet was of gold signifying faith, the faith that his Mother had and that he had had, but lost; and jade, signifying the victory that was possible if he returned to God. At first he was reluctant to accept this interpretation, but later when there was a meeting for witness he get up before the city congregation, told how God had warned him, and how he was determined to heed the warning. Then he knelt at the pulpit, asking the congregation to pray for him. Since then, it is scarcely a month ago, he has been out with the pastor giving witness to his new experience with God.

### **Team work among churches**

The teams have gone from bigger churches to the smaller ones giving them help and encouragement. For example a team went down to the Pescadores

where are several churches, the missionary project of the South Formosa Church. A new spirit was created, and this year the whole prospect of the work there has improved greatly. A small church on a rocky island a few miles off the coast has been stagnant for thirty years, but recently has experienced new life and sixteen new families have been interested. They are very anxious for a preacher. A new impetus has been given to the congregation at White River. Recently in an adjoining area that contains 16,000 people there is hope of starting up a new cause. While the team was there, a concubine of one of the wealthy men of the place was greatly impressed. She asked them to preach that gospel all over that area and gave 100 Yen towards spreading the tidings she had heard.

It would be a mistake of course to suppose that all the churches are moving ahead in this way, yet many are. One of the churches in the Southern Presbytery, at Heito, have preaching bands from this one charge whose total membership is 50. They have quite a number of new believers. There is a new spirit abroad. Not long ago the pastor of this church was praying before starting the morning service, when he became conscious of someone on the platform. He looked up and saw it was a woman who had been out of her mind, but for five weeks she had been coming to church and had appeared to have become quite normal again. He asked her what she wished to do. She said she wished to witness. He was a little alarmed lest perhaps her old trouble had come back so he asked her to wait until after the sermon. When he had preached he told the congregation that there was a sister who had been hearing the doctrine for five

weeks and wished to witness. He told them he did not know what she was going to say. He felt he should prepare them for anything. The woman got up, sang one or two choruses and then confessed to the whole congregation a sin that neither her parents nor her husband had suspected. She said it had worried her all through the years and had caused her madness. After this witness she seemed to get new power and has been a very earnest and happy Christian ever since, and has greatly interested her family in Christianity.

In conclusion, it has once more been demonstrated that the follow-up of evangelistic services determine whether the campaign will gradually fade out or whether it will be a new start in the history of the church. It is too early to judge, yet the indications are that the movement is one that will enrich and strengthen the church and mark a new milestone in the advance.



## Chapter XIV

# THEOLOGY AND THEOLOGICAL BOOKS IN CONTEMPORARY JAPAN

*Hidenobu Kuwada*

### **Past and present leaders**

What I refer to as theology in this connection is theology in a broad sense, including various thought-activities of the Christian faith as well as dogmatics proper. In this field we remember, apart from our foreign missionaries, not a few great predecessors of the national churches, such as M. Uemura, K. Uchimura (not a 'church man'), H. Kozaki, D. Ebina, M. Takagi, T. Tominaga, S. Sato, T. Takakura, and others. The backbone of Protestant Japan has really been supplied by these men; we, their successors, do not or rather cannot forget their contribution to our age.

But neither the thoughts nor the activities of any of these predecessors will be treated here. I shall deal only, in a very brief way, with recent theological phases in this country. The theological leaders of the present Japanese churches are, to my mind, not so great as those men in the pioneering period, and consequently the activities and influences of the former are not so strong and wide-spread as those of the latter. Yet one thing is perhaps to be noted in connection with the present leaders. There has been an advance in technical understanding and of scholarship in theological studies. Of course, this cannot be said about all lines of Christian study.

Possibly we cannot compete with western scholars, for instance, in the textual and source study of Biblical and historical subjects. But in recent years, I believe that notable progress has been made on the part of young Japanese scholars in the field of the technical theological understanding of the Christian faith.

### **Progress in study of sources**

We see this exemplified in various facts. Formerly, theology was studied mainly through English authors and their works, but in these days the viewpoint of the younger ministers has been greatly widened and changed through acquaintance with German writers and their works. I think this has developed a new and a strong stimulus toward theological learning in present-day Japan. Two men have been awarded the doctor's degree for their theses on theological subjects by Imperial Universities. And one young professor of Doshisha University received the doctor's degree for his thesis on Origin from Union Theological Seminary in New York. Moreover, recent theological works reveal quite a high level of scholarship and understanding, in support of my contention as outlined above.

But it is desirable, I consider, to describe briefly recent theological tendencies or movements in Japan, before dealing with theological works. Three tendencies or types of Christian faith and thought may be indicated;

#### **(1) Social Christianity**

This movement, which tries to apply the Christian principle of love and righteousness to the present

social and economic situation, appeared here some years ago along with the rise of Marxism, and was rather enthusiastically accepted among students. In connection with this development there were undoubtedly influences and stimuli of foreign origin, such as the "Social Gospel" of Walter Rauschenbusch and Harry F. Ward and the "Soziallehren" of Ernst Troeltsch, but at the same time some further development (adopting a Marxist element) was shown in this land. Prof. E. Kan of St. Paul's University, Prof. J. Nakajima of Kwansei Gakuin University, and others organized and led the Student Christian Movement (S.C.M.), which revealed quite different color and characteristics from the similar movement in other lands. In addition to the above-mentioned leaders, Prof. Imanaka of Kyushu Imperial University and Prof. Sakakiwara of Fukushima Higher Commercial School published various books along this line, the latter of these very recently translating Georg Wunsch's "Wirtschaftsethik". This movement, though still continuing, is now much weakened and has practically ceased its activity.

## (2) Pietistic and "Oxford Group" Movements

These are not so much thought movements as piety movements. Looking forward to the 200th anniversary next year of Wesley's conversion experience, the Methodist Church here is making efforts along various lines, some designed to develop Methodist or Pietistic theology over against the recent rise of Barthianism. The Oxford Group Movement, in spite of its interdenominational char-

acter, finds its followers and sympathisers here largely among Methodist people and their lineal ancestors, the Anglicans, and this no doubt because of its pietistic thought-tendency and practice. This movement is primarily not of a theological character, but is rather a method of Christian life and evangelism. A great many pamphlets have been published in connection with the "Groups." In passing, the thought and tendency of Dr. T. Kagawa seems to me to be along the line of both of these social and pietistic lines, although his social Christianity, insisting upon the spirit of love and the cooperative movement, somewhat differs from the above-mentioned types.

### (3) Barthian or Dialectical Theology

It is said that the influence of Karl Barth, apart from some special districts in Europe, is most seen in Japan. At any rate, a kind of theological revival has occurred here for several years past in connection with such names as Barth, Brunner, Gogarten, Bultmann and Thurneysen. A great many translated and written works concerning dialectical theology have been published and have sold very well. This theology, to roughly characterise it, differs from the old orthodoxy and fundamentalism of Machen in its views of Scripture and doctrine, the former emphasizing the living Word of God instead of static words and doctrines. It also differs from the ordinary evangelical theology of the previous age in the special emphasis and presentation of theological eschatology. This theology has raised quite a few opponents because of its clear and uncompromising message, but at the same time it has un-



doubtedly made an important contribution to the theological understanding and training of this land.

Professors Otsuka and Uoki of Doshisha University and Rev. Kumano of Nippon Theological Seminary are especially to be remembered as the introducers and writers of this theology. About the future of this teaching various opinions are given, both from opponents and supporters. Deriving from the Scripture and the spirit of the Reformation, there is, to my mind, certain abiding truth in this theology, and that element will last and live on in the future also, although the forms and expressions of it may still change in various ways.

### **Recent theological works**

Next I shall take up some important theological works published in these last two or three years, only mentioning a few of them here. (1) Among theological books connected with New Testament study, Prof. K. Sano of Kyushu Imperial University has written "Mysticism of the Apostle Paul." It is a religio-historical study of St. Paul's religion, including, as it seems to me, quite an influence from Deissmann's famous book on Paul (the author being the translator of the Japanese edition of Deissmann's "The Religion of Jesus and the Faith of Paul"). The author received his doctor's degree in literature from Tokyo Imperial University with the contents of this book as his thesis. Prof. S. Yamaya of Kyoto has also written a book on Paul, entitled "Theology of St. Paul", this being a work of historical and theological character, well and successfully written. "The Commentary on Romans"

by President Murata of Nippon Theological Seminary is worthy to be mentioned in this connection, this being especially strong in theological understanding of the Apostle, and in the same series there is an excellent "Commentary on I Corinthians" by Prof. T. Matsumoto of Aoyama Theological Seminary.

(2) Next I would like to point out Prof. S. Otsuka's "Introduction to Christian Ethics", a very elaborate treatise on theological ethics. As the result of long study on the subject, this work of the Doshisha professor reveals a high academic standard.

(3) But most of all I must call the reader's attention to the recent works of Rev. Y. Kumano, lecturer on Philosophy of Religion in the Nippon Theological Seminary. Perhaps the most notable theological figure in present-day Japan, he has recently published quite a few books successively. "Eschatology and Philosophy of History", "The Fundamental Problems of Christology" and "Present Day Theology" are specially worthy to be mentioned among these works. The author, receiving influence from foreign writers such as Barth, Brunner, Gogarten, Bultmann and Althaus, at the same time shows quite original thinking. He tries to build theology on what he calls "eschatology"—a kind of theological anthropology. These works certainly show a high level of theological thinking. Beside these, Dr. S. Hatano's little but excellent book "Philosophy of Religion" should be remembered.

One distinguishing mark of these theological works above mentioned is their evidence of advancement in scholarship and academic standards. As compared with that of our predecessors in the na-

tional churches at least, each one of them shows quite a high standard of theological understanding, and speaking from this point only, I imagine they might compete by and by with the works of theologians in other lands.



## Chapter XV

# JAPAN'S CHRISTIAN ACTIVITIES OVER-SEAS

*Michio Kozaki*

The Japanese churches are now seventy years old and there is a growing desire among the Christians to take part in the Christianization of the world and to share the responsibility of serving in new fields. At present there are three such organizations whose aim is to send out missionaries to help in Christian work abroad. These are far from ideal but they do constitute an encouraging feature of the life of Japanese Christianity. They are known as (1) the Nanyo Dendo Dan (South Sea Mission), (2) the Kaigai Dendo Kyokai (Over-Sea Mission Society), and the Manshu Dendo Kai (Manchurian Mission Society).

### **South Sea Mission**

The South Sea Mission was organized in 1919 when the civil government took the place of military rule over the South Sea Islands which were occupied and governed by the Japanese Navy following the outbreak of the Great War. The League of Nations entrusted Japan with the rule of the old German colonies on two conditions: first, the propagation of the same religion as before—that is, Christianity—among the natives; and second, the prohibition of alcoholic drinks among them.

On the matter of Christianity the government authorities consulted with Rev. Hiromichi Kozaki, a

well known veteran Christian, who after sending two pastors to the island to investigate the conditions there, decided to take upon himself the responsibility of continuing the Christian work in these islands. For this purpose he organized the Nanyo Dendo Dan and asked several of his friends to be associated with him. At present the governing board of the Mission consists of Rev. H. Kozaki as chairman, Rev. Seishiro Iwamura as secretary, Rev. Michio Kozaki, Rev. Kanosuke Nukaga, Rev. Tadayoshi Yamamoto, Rev. Tokuzo Hiraga, Mr. Rihai Kanno and Mr. Tsunejiro Matsuyama, M.P.

Among about 50,000 islanders 30,000 are Christians, mostly Protestants although there are some Catholics. The Nanyo Dendo Dan has four Japanese missionary families, two each stationed on the islands of Truck and Ponapei, and there are 70 churches with 70 native workers and members numbering about 8,000. The life of the islands is very simple and the Christians have a long history of faithful service. At present the Japanese South Sea government is helping the mission by giving annual subsidies and cooperating with its work. Also the members are giving generously for the support of the church and general work in the islands.

### **Over-Sea Mission Society**

The Kaigai Dendo Kyokai (Over-Sea Mission Society) was organized in 1931, by a small group of pastors and laymen. It was two years, however, before it actually began its work. It includes the leading ministers and lay people of all churches in its various positions and is perhaps today the best organized interdenominational society in Japan.

The President is Rev. Hiromichi Kozaki; vice-presidents are Bishop T. Kugimiya, Rev. T. Kawai and Rev. K. Suzuki. There are about thirty members of the board of directors and of these seven constitute an executive committee. The secretary is Rev. A. Ebisawa of the National Christian Council of Japan. The society is supported by two kinds of members, *ordinary* who contribute one yen a year and *supporting* members who give five or ten yen a year. The present number of members is 1,350 and the budget for the year 4,000 yen. The Society is now assisting Japanese ministers in South America and the Philippine Islands and also sending Christian literature for their work. Last year it gave monthly offerings to the Manchurian Mission Society for cooperation in its service.

### **Manchurian Mission Society**

The Manshu Dendo Kai (Manchurian Mission Society) was organized largely through the vision and spirit of General Hibiki, a famous retired veteran of the Russo-Japanese War and an earnest Christian. In April 1933 General Hibiki after consulting with his pastor, Rev. T. Miyoshi of the Fujimicho Presbyterian Church in Tokyo proposed to the executive committee of the Nihon Kirisuto Kyokai a mission for the Manchurians. This committee did not undertake the responsibility, but the work was started, first in Mukden and the first church was established in Mukden in September 1933. The next year Rev. Tamura of the Japanese Congregational church in Hawaii visited Japan and Manchuria and decided to help the work of General Hibiki. The Japanese Congregational churches in Hawaii are

now united to help this enterprise.

In the spring of 1935 General Hibiki and his co-workers decided to make this Manchurian Mission Society a super-denominational organization. At present four large churches—the Nihon Kirisuto, Nihon Kumiai, Nihon Methodist, and Holiness Kyokai—are officially cooperating with the Society and giving financial support. There are now altogether 20 workers in the field including assistants from these four bodies. The Society needs 1,000 yen a month for the work. This is raised by General Hibiki and others through their very earnest effort among Japanese Christians and sympathizers. The mission has already opened 12 preaching places in important centers in Manchuria, and the members number 788.

(Editor's Note:—See also Secretary Ebisawa's report pp. 237-8.)



## Chapter XVI

# FROM MISSIONS FEDERATION TO MISSIONARY FELLOWSHIP

*T. T. Brumbaugh*

Elsewhere in this volume (in the report of the Federation of Christian Missions—pp. 258-260) will be found the constitution of the newly established Fellowship of Christian Missionaries in Japan. In the 1936 Japan Christian Year Book there was published (likewise in the annual report of the Federation) a brief sketch of the history and evolution of federated missions and church cooperation in this country. This was explanatory of the proposed transfer of its remaining administrative functions to the National Christian Council and transition from a delegated Federation of Missions to a loose Fellowship of missionaries for mutual helpfulness and inspiration. This transfer and transition has now been effected and proper recognition should be made of it as another important step in missionary devolution for strengthening and cooperating further with the indigenous Christian movement in Japan. A little historic background of this development will perhaps aid in the comprehension of this move and its significance.

### **Long history of Missionary cooperation**

Convening annually in Karuizawa, the little mountain resort in the foothills of the volcano Asama where many missionary families spend their

summers, the Federation of Christian Missions has had a history of thirty five years of splendid achievement. The first Standing Committee of Cooperating Missions was set up in 1902 as an outgrowth of the third General Conference of Missionaries held in 1900 in Tokyo at which more than 400 foreign workers from all Japan were in attendance. Later the name "Conference of Federated Missions" was adopted, and a summer session of between 70 and 80 delegates representing about 30 cooperating missions has been held annually in Karuizawa for more than three decades.

Meanwhile the Japanese churches have been growing in numbers and in strength, and various experiments in cooperation have been undertaken. By 1923 the present National Christian Council of Japan had come into existence and the missionary body was ready to devolve upon that more representative institution composed of delegates from churches, missions and auxiliary groups, many of the administrative functions until then held in missionary hands. Under the new name "Federation of Christian Missions", however, the association of foreign workers persisted, and almost unavoidably continued to exercise authority and conduct business as representative of the constituent mission groups.

### **Missions seek integration with N.C.C.**

Realizing this to be an inconsistency and an anachronism, the Federation has for several years been contemplating methods of closer integration with the Japanese churches, and at the annual meeting in 1934 authorized during the ensuing year

“a study of the future status of the Federation with especial reference to the possible transfer of its remaining administrative activities to the National Christian Council.” The 1935 annual meeting then reviewed the data of this study and the recommendations growing therefrom, and went on record approving a complete change in the nature of Protestant missionary cooperation and fellowship in this country. As these changes could only be effected by constitutional amendment after a year of consideration by all concerned, the 1935 meeting unanimously recommended to the 1936 meeting the proposed changes, together with the adoption of an almost completely new constitution as an amendment to the old. It is this new constitution which, having been adopted at the 1936 Federation meeting in the form given in the report of that body found on pages 258-260 of this Year Book, now becomes the foundation of the Fellowship of Christian Missionaries in Japan, while the Federation of Christian Missions ceases to exist.

### **A loose Fellowship of Missionaries**

The name of the new association is in itself significant, in that it symbolizes that instead of being a delegated and federated body representing constituent Missions, as the Federation has been in the past, it is to be merely a loose fellowship of individual missionaries, though missions are still urged to cooperate by sending their members to the annual meetings. Simplicity and looseness of organization characterize the new constitution and it is intended that there shall be a minimum of officers necessary to set up each annual meeting and to carry on between such sessions.

### Devolution of Functions

It is now possible to report also that the contemplated transfer of administrative functions to the National Christian Council has also been effected, (See Secretary Ebisawa's report—page 224). In reconstructing the missionaries' association it was clear from the start that everyone desired to do away with standing committees, official representatives in boards and institutions, and other administrative functions which ought rather to devolve upon the indigenous Christian movement in Japan rather than being vested in a mission body. To realize the scope of this proposal, it is well to recall that for a long period of years the Federation has elected representatives to the Trusteeship of the Christian Literature Society, has appointed representative members on such governing bodies as those of the School of Japanese Language and Culture, the National Sunday School Association, the American School in Japan, etc. and has assisted directly in evangelistic work carried on among Koreans in Japan. All these elections and appointments have now been committed to the National Christian Council, or in some cases to the respective boards or associations. Almost every mission represented in the Federation is also represented in the National Christian Council, or may be, and it was felt that legitimate mission interests may better be thus considered in integral relation to the interests of the Japanese churches than from an exclusively missionary viewpoint.

The only administrative function of the Federation carried over into the new Fellowship, in addition to planning and conducting the annual meetings, is the

responsibility for editing and publishing the Japan Christian Quarterly and the Japan Christian Year Book, which being in English and largely for foreign consumption it was felt might properly continue to be a missionary contribution to the interpretation of Japanese life and the cause of Christ in the land to the outside world. Yet even these publications are joint enterprises, inasmuch as to their editorial boards Japanese members are appointed by the National Christian Council and actual publication and distribution are accomplished through the Christian Literature Society.

The new Fellowship which meets for its first annual session this summer in Karuizawa is, therefore, just what its founders planned, a loose organization of missionaries who by attending its sessions or otherwise expressing interest and paying the annual fee become its members. Doubtless a large part of the value of the Federation in recent years has been derived by those attending its annual meetings, at which during the program of two, three or four days excellent papers have been read and discussions heard upon the many phases of missionary activity in this and other lands. And this important factor in the lives of missionaries working away from the centers of their own culture the new Fellowship preserves.

### **Strengthening the Japanese Christian Movement**

The transfer of administrative functions to the National Christian Council was motivated by the desire of missions and missionaries to strengthen the Japanese Christian movement at its indigenous

centers; and it is significant that in Secretary Ebisawa's report of its activities for the year in this volume he says this move on the part of the missions "brings the missionary body definitely within the Council's constituency, . . . makes the Council the one all-inclusive clearing-house for the Christian movement in the empire, . . . (and) upon the Council places the responsibility and task of correlating the work of missions and missionaries so that they shall increasingly become an integral part of the indigenous Christian movement and be given a worthwhile sphere of action within the framework of the Japanese church."

The editors of the 1937 Japan Christian Year Book feel this to have been one of the most significant and auspicious moves toward Christian world fellowship of recent missionary history. Constant devolution of missionary functions without abatement of responsibility for and share in the task of world redemption is the Christ-like way of expanding the Realm of God in the modern world.

# PART IV

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# PART IV

## REPORTS

No. 1

### THE NATIONAL CHRISTIAN COUNCIL

*Akira Ebisawa*

(*Note*:—It is my privilege to bring the report of the N.C.C., editing the articles from January and February issues of our Bulletin by our Honorary Secretary, Dr. Axling, and from the articles in the March Number by myself.

I have the pleasure also to submit reports on the several activities centering around the Council office.)

#### **General Sketch**

The National Christian Council of Japan is comprised of twelve different denominational churches, eighteen missions and ten national Christian organizations. This is the organ which serves as the clearing house and speaks for the Christian movement in Japan to the general public and to the government, as well as promoting Christian fellowship with the similar organizations of other countries.

The Council has six standing committees which govern its activities. They are the General Affairs, Educational, Evangelistic, Social, Literature and Rural Evangelism commissions. All the activities included in this report have been carried on

through one or more of these commissions, or through specially appointed committees.

### **An Enlarged Constituency**

The reorganization of the Conference of Federated Missions which resulted in the turning over of all its executive functions to the National Christian Council brings the missionary body definitely within the Council's constituency. Moreover this action makes the Council the one all inclusive clearing house for the Christian movement in the Empire.

On the Council moreover it places the responsibility and task of correlating the work of missions and missionaries so that they shall increasingly become an integral part of the indigenous Christian movement and be given a worth-while sphere of action within the framework of the Japanese church.

### **An Enlarged Field**

The visit of General Secretary Ebisawa to Manchukuo in June resulted in the organization of a cooperative set-up of the Manchurian Christians and initiated closer relations between them and the Council. There are also prospects that as a result of his visit the Japanese Christian churches in Manchukuo will unite in forming an organization which will be related in some way to the Council.

Secretary Ebisawa went to Manchukuo at the invitation of the Manchurian Christians and the Missions connected with the Presbyterian church in that area and the initiative toward closer relation between them and the Christians in Japan was taken by them.

### **Preparation for the 1938 Conference**

Regarding the proposed International Missionary

Conference in Hangchow next year, the Council appointed a Committee of Fifteen on Preparation for the Conference. They have met several times and have organized with Dr. Y. Abe as Chairman and Rev. A. Ebisawa as Executive Secretary. They have set up seven groups for study and survey of the major points involved in the general theme "The Church". Our plan is to sum up the results obtained for publication in pamphlet form. They are now carefully taking steps to elect the delegates to the Hangchow Conference, that they may be people who really represent the Churches and at the same time are able to attend the study groups. With this world conference meeting in the very geographical center of the Far East it is peculiarly important that we clarify, for ourselves and for the conference, our distinguishing characteristics as Japanese Christians. We should try to find out what the leaders of the older churches expect from us and what have been our distinctive achievements and experiences in the midst of our old tradition and heritage,—in other words, what has been the influence of Christianity on the life of the nation and what has been the contribution of Oriental civilization to Christian life.

### **Regarding International Friendship**

The Council has had a splendid opportunity to extend its good wishes to the N.C.C. of the Philippine Islands, as our Honorary Secretary, Dr. Wm. Axling, was invited to their Annual Meeting. He also stopped at Shanghai on his way and had a talk with the Chinese leaders about the proposed exchange of fraternal delegates.

It is a genuine pleasure to receive a cordial invita-

tion from the China Council to a retreat of a few leaders of both Councils. The Executive meeting on February 18th heard the report of the invitation from Dr. Chen of the China Council, and unanimously voted to accept it and later it was arranged to send Dr. Y. Chiba, the Chairman of the Executive, Rev. M. Kozaki, Chairman of General Affairs, and a lady delegate, Miss M. Kawai, together with Rev. Akira Ebisawa, the General Secretary.

### **Dr. Axling in the Philippine Islands**

Honorary Secretary Axling was invited by the N.C.C. of the Philippine Islands to give a series of lectures at their Annual Meeting which served as another opportunity to bring a closer fellowship. He spoke seven times to the Japanese in Manila; to three Filipino mass meetings, to two American audiences, five times in the N.C.C. Conference, once to a students' mass meeting at the university, and gave one radio broadcast. He also visited a Japanese church in Davoa and a congregation in Bagio, representing our Over-seas Evangelistic Association.

### **Christian Literature**

The Commission on Christian Literature has promoted the establishment of a Central Christian Library. This project has been definitely launched. It is housed on the seventh floor of the beautiful Christian Literature Society building where it has attractive and commodious quarters.

In order to promote the publication of Christian literature the commission called a conference of the publishers of Christian books and publications. As a result of this conference these publishers formed an organization which would enable them to co-



While Japan celebrated the opening of her beautiful Diet building, the National Christian Council observed its fourteenth annual convention and honored six Christian workers for 50 years of consecrated service: (1) Naoe Yoshizawa; (Seikokwai-Anglican); (2) Yasujiro Nagata (Seikokwai); (3) Teruo Minagawa (Seikokwai); (4) Dr. A. Oltmans (Dutch Reformed-Nihon Kirisuto Kyokwai); (5) Ikuzo Tagawa (Seikokwai); (6) Chio Yamada (Baptist).



Upper: Annual Summer School of Christian Education Association in Gotemba.

Insert: Dr. Yoshimune Abe, President of Association.

Middle: 25th Annual Meeting of the Association at Tokyo Women's Christian College.

Lower: Kagawa speaking to 5000 at Osaka in Nation-wide Revival Movement.

operate more closely in the work of providing the nation with a greater variety and better type of Christian literature.

### **The Religious Organizations Bill**

The Bill for the Control of Religious Organizations which the government has planned to present to the Diet will be held over until the next session of Parliament. The Council set up a representative committee to study the proposed bill and press for the elimination or revision of unfavorable features. This committee made a careful study of the government's draft and submitted to the authorities a statement pointing out danger spots in the bill and suggested a series of revisions. The government's open-mindedness and good will is indicated by the fact that it invited the Chairman of the Council's Executive Committee to serve on its Commission for the Study and Revision of the Religious Organizations Control Bill. This has not only greatly facilitated the matter of getting a full hearing for the criticisms and suggestions of the Council's committee but in getting the Christian attitude and point of view fully understood by the authorities.

### **Rural Reconstruction**

The Council's Commission on Rural Evangelism has been active in two directions. Through Rural Secretary Kuribara it has promoted the holding of Peasant Gospel Schools and Conferences on Rural Reconstruction in different parts of the Empire. Secretary Kuribara has served on the faculties of thirteen Peasant Gospel Schools, lectured in six Theological Seminaries, given addresses in four government schools, spoken before seven Cooperative

Associations and visited and spoken in forty (mostly rural) churches.

This commission has also devoted itself to furthering the project of launching a Christian Rural Life Institute.

It has come to feel the need for an immediate beginning even on a small scale, and although we have not yet heard from the Rural Missions Cooperating Committee in America, a special committee has been appointed to confer with certain members of the Methodist Communion, concerning the use of already existing facilities in Yamanashi prefecture. Rev. D. Downs, the secretary of the Council who deals with matters concerning the former Federation of Missions, has sent a letter of explanation to the secretaries of the different Missions requesting their understanding and cooperation. It is earnestly hoped that this Institute may be established here in Japan to train rural workers and to experiment in the development of a Christian rural civilization.

### **Proposed Plan for Union Christian Research Institute**

The Commission on Christian Education in Japan has been studying for years, the problem of establishing a Union Christian University, under the scheme of a federated university coordinating the existing institutions. Now that the hope for its realization is fading away, the Japan Section tentatively adopted a plan for a Union Research Institute, drafted by Pres. Dr. Yuasa, and referred it to the American Section of the Commission for their consideration. The idea is to establish this institute in addition to the existing Christian universities for



thorough investigation of problems concerning Christianity in this land, and at the same time to train Christian leaders. The plan is yet in the stage of tentative proposals, but the following will give the general idea:

- (1) The Name: The name shall be the Union Christian Research Institute of Japan.
- (2) The Purpose: To serve as the Scholastic Center of the Christian Movement in Japan offering authoritative guiding principles; and to nourish the fundamental life of Christians in Japan by turning out young leaders equipped with knowledge and ability.
- (3) Activities:
  - (a) Various projects of scholastic research, and the promotion of learning.
  - (b) Publishing reports of the results of the research work.
  - (c) Training leaders and teaching students.
  - (d) Lectures and conferences.
  - (e) Other work needed to accomplish the purpose of the Institute.
- (4) Location: Tokyo or Kyoto.
- (5) Organization:
  - (a) A Board of Directors of six to discharge the functions of administration of the work and maintenance of the property—comprised of one representative each from the N.C. C., the Christian Education Association, and other Christian Schol-

- astic Societies, together with two members from the churches and the Head of the Institute.
- (b) In order to carry on the work, the head of the Institute, research leaders, investigators, and office secretaries should be appointed.
  - (c) There should be enrolled graduate students not to exceed 100 in number.
- (6) Research leaders.
- (a) Research leaders should be sincere Christians heartily sympathizing with the purpose of the Institute and persons possessed of the highest capacity for research, regardless of formal educational training, age or sex.
  - (b) The Head of the Institute shall be empowered to appoint or dismiss the research leaders in consultation with the Board of Directors. The term of office of the leaders should be such as to enable them to attain actual results in research, according to the purpose of the Institute.
- (7) Investigators and graduate students.
- (a) An investigator shall be one who helps in research work under the direction of the research leaders.
  - (b) A graduate student shall be one who is sent for further study by other Educational Institutions, by the churches and other organizations, or one who with the standing of a

university graduate is allowed to enter the Institute.

- (c) The appointment and dismissal of investigators and graduate students shall be committed to the Head of the Institute in consultation with the research leaders.

### **Social Welfare Activity**

The Council's Commission on Social Welfare has been furthering the campaign against licensed prostitution. It presented an appeal to the Department of Home Affairs and the Police authorities urging the early abolishment of this nefarious system. It also circularized on a nation-wide scale Christian institutions and Christians urging them to actively affiliate themselves with the Purity League in its drive against this system.

### **Revision of Social Creed**

The commission also devoted considerable time to the revision of the Council's Social Creed. In its revised form it sets up the following social changes as the Christian goal for our day:

Worshiping God as our father, fellowshiping with mankind as our brothers, making the Christianized social life our ideal, and through the actual realization of love and justice as revealed by Christ, we strive to be loyal and obedient citizens.

We repudiate all forms of materialistic education, all forms of materialistic thought, all forms of social reconstruction based on force and strive to further the progress of the Christian type of character education.

Moreover we pray that from our number there

may go forth many who in accordance with the principles and spirit of Christ shall give their lives to the solution of social problems.

We would make Christ's life a live reality in the total social structure. Inasmuch as the source of all things is from God and should revert to God, we believe that all earnings from them should be dedicated to God and made available and used for the prosperity and welfare of mankind.

Based on these ideals we advocate the following:

1. The freedom and equality of personal rights and equal opportunity for all peoples and races.
2. The sacredness of marriage and equal responsibility for chastity on the part of both men and women.
3. The betterment of the treatment accorded women educationally, socially, politically and industrially.
4. Respect for the personality of children and the prohibition of juvenile labor.
5. Encouraging the practice of making Sunday a public rest day. (With the expectation that wages will be paid)
6. The abolition of licensed prostitution.
7. An aggressive advocacy of temperance on a nationwide scale.
8. The enactment and enforcement of social legislation such as: a social insurance law, a national health conservation law, a minimum wage law, a law legalizing labor unions, a law protecting tenant-farmers, an old age pensions law, a housing improvement law, a law for the protection of mothers and children.
9. An ethical regulation of the economic life such

as: the encouragement of cooperatives, the extension and perfection of urban and rural social betterment facilities and an impartial system of taxation.

10. The implementation of the Paris Peace Pact. The maintenance of the International Court of Arbitration. The promotion of world peace.

## No. 2

### REPORTS OF ACTIVITIES ALLIED WITH THE NATIONAL CHRISTIAN COUNCIL

*Akira Ebisawa*

#### a. The Union Evangelistic Campaign

As the continuation of the Kingdom of God Movement, it was the keenly felt need of a nation-wide evangelism which led the All-Japan Christian Conference in 1935 to appoint a special commission to lay out the plan and carry on the campaign in the way they thought most suitable.

The commission requested the local committees here and there to sponsor union prayer meetings in the different centers and thus to organize a prayer-net throughout the country. The commission adopted two major principles as the policy for this movement. First, to limit the activities to areas which lie beyond the range of an individual denomination. Second, to make it a movement of real interdenominational cooperation securing active support of the evangelistic departments of the denominations and national organizations.

Most of the communions heartily responded to

this request for endorsement and financial support, and it was agreed that the business concerning the Movement should be conducted in the N.C.C. office. Thus this Movement has developed into an official cooperation in the true sense and this is an improvement over the former Kingdom of God Movement which was primarily organized in an un-official capacity.

The commission also decided to put emphasis on literary evangelism and to use the "Kingdom of God Weekly" as its official organ. Again, it was decided to adopt the policy of capitalizing the prevailing interest in religious education by holding special meetings for educators. During the year 1936, special meetings were held in Tokyo and Osaka in order to proclaim the Movement and calling the attention of the general public to the danger of atheistic education, as we were much alarmed by the bitter experience of the February 26th incident.

When Dr. T. Kagawa returned from his trip abroad, he was asked to make an evangelistic tour of Tokyo, Yokohama, Nagoya, Kyoto, Osaka, Kobe, Hiroshima and Sendai. This he did, speaking 35 times with audiences totalling 37,300.

It is expected that the Commission will continue the Movement until next year when we shall hold the All-Japan Conference to receive the report of the Hangchow World Conference. For the present year the Commission adopted two principles to arouse interest among the laity, i.e. to enlist the layman in Volunteer Evangelism and in Christian Stewardship.

The schedule for Dr. Kagawa to speak in about 150 places during the year has already been made and ten evangelistic teams are expected to visit as-

signed districts covering almost the whole country.

This movement will serve as an occasion to clear up the clouds of misunderstanding or misapprehension against Christianity which prevail among the general public in this highly nationalistic age, and help the Christians to take heart and press forward, relieved of un-necessary hesitation.

### **b. The Kingdom of God Weekly**

As one direct outcome of the Kingdom of God Movement the most efficient organ of the Movement has been developed into an interdenominational weekly paper with the largest circulation among the Christian periodicals in this land. Formerly it was published by our committee in cooperation with the Christian Literature Society as sales department; but in January 1936, the whole business was turned over to our committee, so that ever since it has been published in the office of the N.C.C. under the direction of the present writer. The paper has a reputation in quality unparalleled of its kind, and we are always hearing of the wonderful response it evokes from the remote country villages.

The price of the paper is so very low that no other can compete with it. We are trying very hard to keep its price low hoping that the paper may be widely used for evangelistic purpose, i.e. a young society in a church might use its ten copies every week for their evangelistic purpose, paying only nine yen a month. We can provide it for one sen a copy if one will subscribe for 100 copies or more in quantity. As we keep the price so cheap the financial side of the publication is naturally very difficult, but it is a cause for profound gratitude that we could close the year 1936's budget of 14,600 yen

without any deficit. As the organ of the Union Evangelistic Campaign, this weekly will follow up the meetings of the preaching teams during the year, to train the lay volunteers for personal evangelism and for Christian stewardship. The maintenance of this weekly will become more easy if the subscribers double in number, and we are very anxious to enlist the cooperation of all Christian workers in this country to utilize this most efficient paper for literary evangelism.

### **c. Religious Education Association and the Spiritual Awakening Movement**

Alongside of the work of the Union Evangelistic Movement and Kingdom of God Weekly, the Japan N.C.C. office has taken over those activities of the religious education movement among government educational institutions which are the natural outcome of the former Kingdom of God Movement. This is known as the "Spiritual Awakening" and is in its fourth year. During 1936 it has sent speakers to various institutions, to give religious lectures to the teachers and students at 123 meetings, the combined audiences amounting to 29,029.

It has also used the monthly magazine "Religious Education" for distribution among public secondary school teachers, in order to reach them and to give them a general idea about Christian education. The monthly, "Religious Education", is published by this Religious Education Association in cooperation with the Christian Education Association of Japan, the present writer being the editor-in-chief.

The Religious Education Association has a three-fold function, which is defined as follows:



1. "To inspire the educational forces with the religious ideal;
2. To inspire the religious forces with the educational ideal;
3. To keep before the public mind the ideal of religious education and the sense of its need and value."

This Movement is considered most keenly needed at this time. The Education Department of the Government issued a statement in October 1935, encouraging religious education in the public schools, and the general public has begun to feel the urgent need of religious training of the youth and children, being much alarmed by the results of the materialistic education of the last half century. We have taken advantage of this trend of thought and have tried to distribute our monthly magazine to the secondary schools, in cooperation with the "Spiritual Awakening Movement." We are hoping to find a way to distribute this monthly even to the primary schools and to non-Christian teachers in Christian schools as well. This is considered a vital need at present in order to reach these classes of people.

#### **d. The Over-Seas Evangelistic Association**

It has been long cherished in the minds of our Japanese Christian leaders that our churches should rise up to do some evangelistic work in the foreign field, as we owe so much to the foreign missionary enterprise of older churches. The Over-seas Evangelistic Association was organized some seven years ago with that lofty ideal in view. The primary purpose was to do evangelistic and social work among our Japanese residents in foreign lands, and then to extend the field even to other nationals.

The Association hitherto has been concerned much with evangelism among Japanese in the Philippine Islands and Brazil. It helped to establish a self-supporting church in Davao and helped in sending pastor, Rev. M. Nakajima, and his family to the Manila congregation. It established a close connection with the Japanese church in San Paulo. It sends out a certain number of copies of the Kingdom of God Weekly to all the groups above mentioned, as well as to the church in Singapore, to be used by them for literary evangelism.

During the last year it has helped the Manchukuo Evangelistic Association in cooperation with other leading denominations to maintain work among the nationals in Manchukuo. It has also helped the pastor of the Davao church, Rev. T. Okubo, in his evangelistic tour through Java and other South Sea islands. It also publishes a quarterly Bulletin as an organ to promote interest in this missionary work, and it plans to publish some pamphlets with the same thing in view. For example it has issued a pamphlet entitled "The story of Over-Seas Evangelism" by the present writer which contains the history of the wonderful work of the Moravian Missions.

All these activities, very small and insignificant as they may seem, are only the initial steps by our churches for developing missionary work in foreign lands. The Association is supported by over 1,200 members, the fee for membership being only one yen a year. Being so meagre in budget it has no paid secretary and the office business is taken over by the staff of the N. C. C. office.

### e. The Christian Endeavor Union of Japan

"For Christ and the Church" has been the motto of the most vital Christian life for some generations, and the Japan Union has served well as the central organ to promote the interest among young people in this country.

Now it seems each denomination has its own well established youth movement, but some tend to lose the definite guiding principles, remaining mere groups with vague ideals. The time has come, however, that the Christian youth of today should newly awake to that same enthusiasm which prevailed among the youth a half century ago when they dedicated themselves on the altar of humanity for "Christ and the Church."

The Japan Union of Christian Endeavor had to re-vitalize its own central organ before it could resume leadership in the youth movement. Dr. Poling, the president of the World's Union, visited this country early in 1936, and he saw so clearly the urgent need that he has been trying to render some definite service toward the Japan Union. He is now leading the young people in his own church to cooperate with us and the year 1937 will prove a new epoch in the work of the Christian Endeavor in Japan.

The central office of the Union has been moved to the N.C.C. Headquarters, and the administration will be taken up by the Board of Directors, the present writer as the chairman. We held a retreat of the officers at Kamakura on the memorial day of the founding of the Christian Endeavor Society, February 2, and laid out the plan of activities for the new year. The primary work for the Japan Union

is to link up all the local societies into one national organization for inspiration and cooperation.

There may be above one thousand young people's societies within the churches of the different denominations. They need definite guiding principles such as the Christian Endeavor embodies, whatever may be the names of their societies. We are now trying to promote the consciousness of their organic relation under common guiding principles. Several plans are being made with this end in view, and this year is expected to be a milestone of new activities for the Japan Union.

### No. 3

## MINUTES OF THE THIRTY-FIFTH ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN, 1936

*A. R. Stone, Secretary*

The thirty-fifth and final annual meeting of the Federation of Christian Mission in Japan convened at the Karuizawa auditorium on Thursday afternoon July 30th, 1936, and adjourned on Sunday noon August 2nd. Sixty-four delegates, representing twenty-eight constituent missions, responded to the roll call, sixty-six delegates' fees having been paid. The central theme of the Conference was "The Church in Japanese Society."

### THURSDAY, JULY THIRTIETH

The Chairman, the Rev. C. W. Iglehart, Ph.D., called the meeting to order at 2.00 p.m. He led a

brief devotional service reading from Ephesians I. The roll was then called by the Secretary and the names of alternate delegates were noted.

### **Welcome to Fraternal Delegates and Guests**

The Secretary announced that the Federation was to be honoured with the presence of the following fraternal delegates:—Rev. Akira Ebisawa, and Dr. Yugoro Chiba, of the National Christian Council of Japan; Rev. B. W. Billings, D.D., of the Federal Council of Protestant Evangelical Missions in Korea; and Mr. John S. Barr of the National Christian Council of China. The Secretary also announced that the following guests of the Conference were to be present during all or part of the sessions of the annual meeting:—Mr. Fumio Uekuri of the Christian Literature Society in Japan; Rev. Takeshi Muto of the Methodist Central Tabernacle in Tokyo; Mrs. Tsuneko Gauntlett of the headquarters of the Japan W.C.T.U. in Tokyo; Rev. H. V. E. Stegeman D.D., of Ferris Seminary, Yokohama; Rev. C. J. L. Bates, D.D., and Rev. H. W. Outerbridge, S.T.D., of Kwansai Gakuin University, Nishinomiya. The Chairman introduced the above fraternal delegates and guests, and they were accorded the privileges of the floor.

### **Business**

#### *Report of the Executive Committee.*

The Secretary, Rev. A. R. Stone, reported on the actions taken by the Executive Committee since the previous annual meeting. Other than carrying on the routine business of filling vacancies, etc., the main tasks of the Executive Committee had been to prepare this 1936 Conference programme, and

to carry on negotiations looking toward the possible disposition of the administrative functions of the Federation, pending final action on the proposed radical changes in constitution.

*Appointment of Sessional Committees.*

The following committees, recommended by the Executive Committee to serve during the 1936 annual meeting, were approved by the Federation:—

**BUSINESS COMMITTEE:**—W. K. Matthews, Paul F. Warner.

**COMMITTEE ON NOMINATIONS:**—P. S. Mayer, R. D. McCoy, Miss M. Staples, G. Binford, P. S. C. Powles, Miss M. E. Tracy, Miss Lois Curtice, G. W. Schroer, A. Jorgensen.

**RECORDING SECRETARIES:**—D. C. Buchanan, Miss Margaret Archibald.

**PUBLICITY:**—Darley Downs. A. R. Stone.

**MUSIC COMMITTEE:**—T. T. Brumbaugh, M. Tremaine, Mrs. L. G. S. Miller.

**RECEPTION:**—E. M. Clark, Mrs. G. Binford, Mrs. R. D. McCoy, Harry Cary, S. O. Thorlackson.

**WELCOMING FRATERNAL DELEGATES:**—E. M. Clark.

**RESOLUTIONS:**—Mrs. A. K. Reischauer, James Dickson.

**AUDITOR:**—John TerBorg.

**“An Integrated Church”**

Dr. C. W. Iglehart presided over the papers and discussion on Thursday afternoon. After introducing the general theme, “The Church in Japanese Society,” and pointing out the urgency and timeliness of discussion on this subject, Dr. Iglehart called for the papers under the sub-theme of “an Inte-

grated Church.”

The first paper by Rev. W. P. Woodard, entitled “An Analysis of the Present Christian Church in Relation to Society,” gave a statistical review of the growth and position of the present Protestant Church in Japan in an attempt to show the degree of integration to date. Churches were shown to be small in size, the average membership being less than 50 per church. It was estimated that about 70% of the churches and 80% of the membership are in the cities and large towns. The number of self-supporting churches has increased by some 150% in the last decade. About half of the membership belongs to entirely self-governing churches and congregations. The financial contributions amount to some ¥12.00 per nominal member per year, and about ¥31.00 per active member per year. The church was described as putting more emphasis on doctrine and piety than on social vision or missionary zeal.

The second paper of the afternoon was entitled “The Christian Message in Relation to Japanese Thought-Backgrounds,” and was given by Rev. Takeshi Muto. Mr. Muto laid the present renaissance of the “Japanese Spirit” to two causes: (1) The failure of capitalism and communism to solve Japan’s problems; and (2) The pressure of international affairs. He said that no single concrete definition could be found for the Japanese Spirit; that it is not something exclusive or self-sufficient, but rather, aggressively progressive, always ready to absorb from outside. He said that in view of such backgrounds, the Christian message for to-day is:— (1) To stress the one universal Father-God, thus fulfilling the best of ancient Shinto; (2) To teach

the Ideal of Universal Peace, fulfilling the ideals of the Family System; and (3) To present a message of Christ himself, through living creative personalities rather than by abstract doctrines.

A brief discussion after each of these papers brought out several points. It was felt that the Japanese Church is not aloof from social problems to a greater degree than the churches in Western Countries. It was pointed out that the use of the Old Testament should be of great value in Japan in showing how Christianity builds upon and fulfils the best in a national religion. Shinto makes soil and sentiment fertile for the idea of God as a person, but Confucianism is vague. People who have previously been good Buddhists or Shintoists make the best Christians.

### **Business Session**

The Chairman opened the Thursday evening session with a brief devotional service, reading from Ephesians II.

The report of the Treasurer of the Federation, Rev. John K. Linn, was received and approved. (This report is appended to these minutes.) Following the Treasurer's report, the reports of the boards and organizations on which the Federation is represented were heard as follows; and accepted:—The Japan Christian Quarterly (the editor, Rev. Willis C. Lamott); the Japan Christian Year Book (the editor, Dr. F. D. Gealy being absent, a written report from Mrs. H. D. Hannaford was read by the Secretary); the School of Japanese Language and Culture (Rev. Darley Downs); the Christian Literature Society of Japan (Mr. Fumio Uekuri); The The American School in Japan (Rev. T. D. Walser);



The Canadian Academy (Dr. D. C. Buchanan); the Committee on Work for Koreans in Japan (Dr. Iglehart gave a verbal report in the absence of all committee members.) Dr. Iglehart also read his report as fraternal delegate to the National Christian Council of Japan, and he reported for Rev. F. W. Heckelman, fraternal delegate to the Federal Council of Protestant Evangelical Missions in Korea.

Rev. Egon Hessel was given the opportunity, as a matter of privilege, to state the condition of the churches in Germany, and to ask for the prayers of the Federation for the Confessional Church of Germany.

#### FRIDAY, JULY THIRTY-FIRST.

The Friday morning service was opened by the Chairman at 9.00 a.m. In leading the introductory devotions, Dr. Iglehart again read from Ephesians, Paul's letter to the Ephesian church being very applicable to the theme of the Conference.

#### **"The Church and the Family System"**

The Chairman introduced Dr. H. V. E. Stegeman who presided over the morning's papers and discussions under the above sub-theme. After a few introductory remarks Dr. Stegeman called for the papers.

The first paper, by Dr. W. M. Vories, was entitled "Adjustment of the Church to Traditional Household Life." Dr. Vories' starting point was that Christianity cannot be adjusted to the life of any country, but rather that men's lives, individual and collective, must be adjusted to Jesús' way. He then pointed out many positive ways in which the church,

as a demonstration of living out Jesus' principles, might establish and use customs and ceremonies fitting into the psychology of traditional family life and worship.

Mrs. T. Gauntlett read the second paper, entitled, "The Church's Contribution to the Modern Home." The modern home, especially in the larger cities, exists under conditions creating new problems which the traditional family system is not fitted to meet. The greatest problems are those of young people and connected with marriage and preparation for marriage. The church is challenged to provide attractive social life in a good atmosphere for these young people, and it must be able to supplement the family system in helping to prepare for and arrange for marriages between the modern young men and women.

The last paper of the morning was read by Dr. B. F. Shively on "A Programme of Christian Household Religion." Dr. Shively presented the subject from the standpoint of modern Religious Education. He took several illustrations from modern preventive medical science to show the proper approach for the religious nurture of the young. He urged the public church observance of any special home occurrences such as births, graduations, recovery from illness etc. He suggested making more of the engagement and marriage ceremonies. Dr. Shively also strongly stressed the need of a sacred quiet place, a prayer-room, in every home for individual and family worship.

### **Paul and the Ephesian Church**

The morning devotional service from 11.20 a.m. was conducted by the Rt. Rev. John C. Mann, who

read from Acts 20: 17-27, and centred his remarks around Paul's instructions to the elders of the church in Ephesus. He stressed six things from Paul's message:—Serving the Lord in all *humility*, *Boldness*, ability to *admonish*, *Tears*, i.e. sympathy, *Joy*, and *Love*. A solo by Rev. H. H. Bryan added to the inspiration of the devotional hour.

### **The Future Status of the Federation**

The Friday afternoon session opened with brief devotions led by the Chairman. The order of the day was to deal with the proposed change in the constitution of the Federation as referred to this annual meeting from the previous one. The Vice-chairman, Dr. E. M. Clark was asked to take the chair in order that the Chairman might present the Executive Committee's recommendations regarding the change in constitution and allied problems of readjustment.

After Dr. Iglehart had explained the background of the proposed changes, the Secretary was asked to read the pertinent minutes from the 1935 Conference records and to read the Executive Committee's recommendations thereupon.

#### *The Federation becomes a Fellowship.*

The first recommendation of the Executive Committee was to present the Proposed Revised Constitution for final action. Upon motion, after considerable discussion, the Proposed Revised Constitution with By-Laws was unanimously adopted. (The new constitution is appended to these minutes.)

The name of the Federation was thereby changed to become "The Fellowship of Christian Missionaries in Japan;" and the changed body is no longer a

delegated, administrative organisation, but a voluntary association of missionaries.

*Disposition of the Functions of the Federation.*

The following recommendation of the Executive Committee, as amended by the Conference was unanimously adopted:—

“The Executive Committee recommends the following disposition of the present functions of the Federation:—

1. That the following be continued by the Fellowship of Christian Missionaries:—

(a) The sending of a Fraternal Delegate to the Korean Federal Council.

(b) The naming of missionary members of the Publications Committee and the selection of editors for the Japan Christian Quarterly and Japan Christian Year Book, respectively.

2. That the following be transferred to the National Christian Council:—

The naming of missionary members on boards of:

a. The Christian Literature Society.

b. The School of Japanese Language and Culture.

c. The National Sunday School Association.

d. The Committee for Work among Koreans. (It being recommended that hereafter this committee be composed of both missionary and Japanese members.)

3. That if in the case of group 2 no choice of members for the ensuing year be made by

this meeting, the present persons be left in office and that they with any other members shall continue to act for such period as shall be decided mutually between the National Christian Council and the incoming Executive Committee. In case of failure of the Council to accept any of the above functions, they shall be referred to the incoming Executive Committee of the Fellowship for the drawing up of a further plan to be submitted for action to the 1937 Annual Meeting of the Fellowship.

Note:—It is understood that this transfer of functions to the National Christian Council shall not preclude the possibility of reorganization or changes in the make-up of the boards of the bodies concerned, if future developments should make such changes desirable.”

#### *Status and Organization of the Fellowship*

The Federation having voted to become a Fellowship, and the functions of the Federation having been thus disposed of, in order to avoid any misunderstanding regarding the status of the Fellowship, the Executive Committee brought in the following interpretative motion, which was accepted unanimously:—

“The Executive Committee recommends the following interpretation and procedure regarding the status and organization of the Fellowship:

That the Federation by a revision of its constitution resolves itself into the Fellowship of Christian Missions; it does not create a new organization. The Fellowship, therefore, automa-

tically comes into being upon the adoption of the revised constitution and the adjournment of this session of the Federation. It succeeds to all the duties, responsibilities and functions hitherto exercised by the Federation and not now otherwise disposed of. Its initial membership is the continuing membership of the Federation at this present annual meeting. The acceptance of the report of the present Nominations Committee and the election of officers for the ensuing year is all that is necessary to effect the organization of the Fellowship for the year 1936-7.

In order to provide a stable financial foundation for the Fellowship, we recommend that each of the missions be requested to make an annual voluntary gift to the budget of the Fellowship."

### **The Housing Problem in Japan**

After a short recess, the annual meeting now heard the report of the Federation's Committee on Social and Economic Problems. During the past year this committee had made a very thorough study of housing conditions in the six largest cities of Japan. Representing the Committee, Rev. J. Kenneth Morris read their report in the form of a comprehensive paper on The Housing Problem in Japan, giving detailed statistics. Among the facts presented were the surprising house shortage among the lower and middle classes, the ever-present slum problem in the large cities, and the need of good lodging houses for unmarried day labourers. The committee brought in a final proposal for the organization of Christian Housing Societies.

### **The Annual Reception**

The annual reception to delegates, fraternal dele-

gates, and guests was held on Friday evening at 7.45 in the Karuizawa auditorium. Dr. E. M. Clark presided over the evening's programme.

Informative and interesting messages of greeting were brought to the Federation by Rev. Akira Ebisawa of the National Christian Council of Japan, Dr. B. W. Billings of the Federal Council of Korea, and Mr. John S. Barr of the National Christian Council of China. Mrs. Barr was also introduced to the Federation. Other important Christian leaders from abroad were present and introduced. The evening concluded with the serving of refreshments and a pleasant social hour.

#### SATURDAY, AUGUST FIRST

The Saturday morning session began at 9.00 a.m. when the Chairman conducted brief devotional exercises. After various announcements had been made, the order of the day was taken up, the theme being "The Church and the Larger Society" with Dr. H. W. Outerbridge as Chairman.

#### **"The Church and the Larger Society"**

The first paper, on "Rural Community Life and the Church," was given by Dr. E. M. Clark. Dr. Clark gave a preliminary analysis of the social and economic life of the farming villages of Japan; following with hints as to suitable thought forms in which the message to rural people should be framed, finding God in the natural processes of mother earth and the human body, as well as in spiritual phenomena. He closed with a practical church-centric rural service programme in which the church would be a community servant as well as community leader. The second paper of the morning

was by Dr. D. C. Holtom, under the title "The Church and the Nation." Dr. Holtom, in a very comprehensive paper gave the backgrounds of the present strong emphasis on State Shinto, pointing out several problems of interpretation with regard to which it is very difficult for the church to fix its attitude.

### **Dangers Facing the Church**

The Saturday morning devotional hour was again conducted by Bishop Mann, who, reading from Acts 17:28 ff, spoke of two dangers which faced the church in Ephesus at that time and which still face the Christian Church. These dangers constitute the modern counterpart of the work of unbelieving Jews (outside opposition) on the one hand, and of the falling away of Gentile members (internal weakness) on the other hand. Bishop Mann reminded us of Paul's suggestion of a double protection against these dangers, first of taking heed and watching, and second of realising and availing ourselves of the power and grace of God.

### **The Future of the Fellowship**

The first hour on Saturday afternoon, after opening devotions conducted by the Chairman, was given over to an open discussion regarding the type of meeting which the Fellowship should hold. Many suggestions were given from the floor along this line and also regarding future financing of the Fellowship. Action was taken fixing the membership fee for the year beginning with the 1937 annual meeting of the Fellowship at One Yen; and the incoming Executive Committee of the Fellowship was authorized to immediately initiate a membership canvass among the whole missionary community in



Japan, such membership being good from the time of payment of the ¥1.00 fee, through the 1937 annual meeting, and on until just before the opening of the 1938 annual meeting.

The Executive Committee of the Fellowship were, on motion, requested to take up the matter of making an arrangement with the Publications Committee by which there might be a reduced rate on the Japan Christian Year Book for members of the Fellowship, thereby encouraging both sales of the Year Book and Membership in the Fellowship.

An amendment to the new constitution of the Fellowship was offered by Rev. S. O. Thorlaksson, Bishop J. C. Mann, and Rev. P. S. Mayer, whereby the words "among the missionaries comprising it" would be deleted from "Article II, Purpose" of the constitution. The vote in favour of this proposed amendment was unanimous, and it was automatically referred to the 1937 annual meeting for final action.

On motion, the By-laws of the new constitution were amended so that in "By-Law 2" the words "Standing Committee" be changed to become "Executive Committee." (The above action became effective from the time of passing the motion.)

### **The Church and Japanese Life**

A second discussion period on Saturday afternoon was allotted for the sharing of experience (following upon the Friday and Saturday morning papers) regarding experiments which have come into observation, of the penetration of the Japanese church into Japanese society. Among the subjects mentioned were:—Cooperation with other religions in worthwhile enterprises; a co-educational

tional summer camp getting the young people to live together in a natural way; getting the young people of both sexes in a country-town church to work together on service projects; Rural Community Demonstrational service work; etc.

### **Officers of the Fellowship for 1936 - 37**

The Nominations Committee brought in the following nominations for the officers of the Fellowship of Christian Missionaries for 1936-37. On motion the report was unanimously adopted.

CHAIRMAN—E. M. Clark

VICE-CHAIRMAN—W. K. Matthews

SECRETARY—J. A. Foote

TREASURER—S. O. Thorlaksson

PUBLICATIONS COMMITTEE:—

Term Expiring 1937—Arthur Jorgensen.

Mrs. H. D. Hannaford, (later replaced by C. P. Garman.)

Term Expiring 1938—L. S. Albright (in place of F. D. Gealy) Mrs. E. S. Cobb.

Term Expiring 1939—Willis Lamott, T. T. Brumbaugh.

EDITOR JAPAN CHRISTIAN QUARTERLY  
—Willis Lamott

EDITOR JAPAN CHRISTIAN YEAR BOOK  
—T. T. Brumbaugh

### **Resolutions**

The final item of business at the 1936 annual meeting was the presentation and adoption of the report of the Committee on Resolutions. The first resolution was one of appreciation to officers, committees, speakers and fraternal delegates who had contributed to the fellowship and inspiration of the

annual meeting. The second resolution was one of assurance to the members of the churches in Germany of the sympathy of the Federation and of our cooperation with them in their work in Japan. The third resolution was one of appreciation of the value of the Federation during the past years and of confidence that the new organization, the Fellowship, with its wider fellowship, will give greater opportunity for continued cooperation and inspiration in vital Christian service.

### **Conference Communion Service**

The Conference Communion Service was held from four to five o'clock on Saturday afternoon, and was conducted by Rev. C. J. L. Bates D.D. Dr. Bates' communion address was based on the words, "I am crucified with Christ," and the service was conducted in a dignified and impressive manner.

### **SUNDAY, AUGUST SECOND.**

The Sunday services began with a morning devotional service from 7.00 a.m. led by Dr. B. W. Billings, the fraternal delegate from Korea. The Sunday morning union worship service, conducted by the Chairman, Dr. C. W. Iglehart, assisted by Dr. A. Oltmans, began at 10.30. During the service Dr. Oltmans read the roll of memory, a list of those missionaries who had passed on to higher service since the 1935 annual meeting. Dr. Iglehart preached the annual Federation sermon which was the climax and conclusion of the theme of the conference, "The Church and Japanese Society." The Federation was reminded of Jesus' own methods and uncompromising attitudes, and was challenged to make a serious attempt to really follow Jesus in order that

the church may become integrated into and part and parcel of Japanese Society, a leaven which will leaven the whole. At the close of the service, the new Chairman of the Fellowship, Dr. E. M. Clark, was called to the platform to pronounce the benediction.

**Annual Report of the Treasurer**  
**FEDERATION OF CHRISTIAN MISSIONS IN**  
**JAPAN.**

(As presented to the 1936 annual meeting)

**A. CURRENT ACCOUNT.**

**Receipts:**

Balance from 1935.....	¥1,368.81
Delegates' Fees (66).....	1,320.00
Balance 1935 dues.....	20.00
Refund from Committee on Federa- tion status.....	17.50
Refund on delegates' entertainment.....	2.50
Gift for Korean Work (Nojiri Association).....	55.50
Bank Interest.....	.71
Total Receipts.....	2,785.02

**Disbursements:**

1. Publications:	
Japan Christian Quarterly.....	200.00
Japan Christian Year Book:	
1935....	65.52
1936....	59.80
	125.32
2. Relations:	
Delegate to Korea.....	100.00

## 3. Administration :

Executive Committee.....	25.40	
Secretary's Expenses ...	48.89	
Treasurer's Expenses.....	20.78	95.07
		<hr/>

## 4. 1935 Conference :

Delegates' Travel & Entertainment	576.00	
Speakers and Discussion leaders	120.00	
Auditorium rental.....	25.00	
Reception expenses.....	15.13	
Printing of programmes	9.50	
Incidentals ..	14.29	759.92
		<hr/>

## 5. Committees :

Committee on Federation Status ....	60.00
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## 6. Special :

Work for Koreans (Nojiri gift).....	55.50
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Total Disbursements.....	1,395.81
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Balance on Hand.....	1,389.21
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2,785.02

## B. CHRISTIAN LITERATURE SOCIETY.

Received and forwarded to Treasurer of C.L.S.	1,389.21
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## C. TOHOKU FLOOD RELIEF.

Received and forwarded to Treasurer of N.C.C.	5.00
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Respectfully submitted,

John K. Linn

1935-36 Treasurer.

## CONSTITUTION OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN.

(Final ratification on July 31st, 1936.)

### Article I. NAME

The name of the organization shall be the Fellowship of Christian Missionaries in Japan.

### Article II. PURPOSE

The purpose of the Fellowship shall be to promote fellowship, mutual understanding and the spirit of unity among the missionaries comprising it, and to provide an opportunity for gatherings of an inspirational and educative character.

(Note:—An amendment was proposed at the 1936 annual meeting and unanimously carried, pending final ratification at the 1937 annual meeting, to delete the words “among the missionaries comprising it” from the above article.)

### Article III. MEMBERSHIP

Membership in the Fellowship shall be open to all Christian missionaries in Japan who accept the Constitution and By-laws and pay the stated fees. Registration shall include membership in the Fellowship for the Annual Meeting and the ensuing year.

### Article IV. OFFICERS.

The officers of the Fellowship shall be a Chairman, a Vice-Chairman, a Secretary, and a Treasurer, elected at each annual Meeting. They shall assume office at the close of the meeting at which they are elected.

### Article V. MEETINGS.

1. Regular meetings of the Fellowship shall be

held annually at such time and place as the Fellowship shall determine. Special meetings may be held at the call of the Officers.

#### Article VI. EXPENSES.

1. The ordinary expenses of the Fellowship, including the cost of the annual meeting shall be met by the registration fees of its members, fixed annually for the ensuing year.

2. Extraordinary expenses shall be incurred only as special provision may be made by the members of the Fellowship.

Article VII. Amendments to the Constitution, if signed by three or more members, may be proposed at any Annual Meeting of the Fellowship. Final action shall be taken at the Annual Meeting following, when a two-thirds vote of the members present shall be required to make the amendment effective.

#### **By-Laws**

(As amended at the 1936 annual meeting)

1. Questions of parliamentary procedure shall be decided in accordance with Robert's Rules of Order.

2. The officers shall constitute an Executive Committee whose functions shall be: (1) To transact the ordinary and ad interim business of the Fellowship; (2) To carry out such measures as may be referred to it by the Fellowship; (3) to authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit its report to that body.

3. Previous to the Annual Meeting of the Fellowship, the officers may appoint such committees and assign to individuals such duties as shall be deemed necessary for the effective conduct of the meeting.

4. The Secretary shall keep a record of the proceedings of each meeting of the Fellowship, and when so ordered shall furnish each member with a copy of the same.
5. The By-Laws may be amended by a two-thirds vote of the members present at any regular meeting.

## No. 4

### THE CHRISTIAN LITERATURE SOCIETY

The Year 1936

*S. H. Wainright*

Before speaking of the work of the Society in particular, attention may be called to some aspects of Christian publishing in general. There are distinctive features in the present output of Christian publications. John Calvin and John Wesley, for example, have become vital in current discussion and writing among the Japanese. The influence of Karl Barth may have contributed somewhat to the interest in Calvin. The Bi-Centennial of John Wesley's 'conversion', May 24, 1738, about to be celebrated on a world-wide scale, will explain in part the interest in John Wesley.

Speaking of Barth, there is a literature in the Japanese language growing up about his name, and it includes translations of Heim and Brunner, as well as some very good original writings. In this connection, a new name has appeared on the horizon in Japan, that of Thomas Aquinas, who seems to be stepping forward, as it were, together with



others whose names have long been familiar. Then there is the Oxford Group literature, in which will be found reproduced in the Japanese the Christian technical terms peculiar to that Movement.

Among indigenous productions, the literature issued by the Kanzo Uchimura followers shows vitality and carries forward the work enterprised by the late founder of that movement. Among the writers of the Uchimura school (they do not use the word "Church") are T. Tsukamoto and K. Azegami:

Among the general trends in Christian writing, it is noticeable that books on the Gospel of John outnumber those on the Synoptic Gospels. There is no abatement in the quantity of literature written about Christ. Of greater interest than the Four Gospels, at the present time, as judged by the Christian writings for 1936, are the Epistles of Paul.

The Christian Literature Society of Japan will soon issue its twenty-fifth Annual Report, covering the year 1936. The year has been up to the average in both the publishing and selling departments and in the renting of building space. As for publishing, the total output by the Society was twenty percent in advance of the previous year, and most of this advance was in the publication of books. The number of books, first prints, in 1936 was 40,400 and in 1935, 23,750. The number of copies of reprinted editions was 40,300 as against 6,500, the previous year. The *Shokoshi*, our children's magazine, held its own, while the *Ai no Hikari* marked a slight advance in circulation over the previous year. The *Kingdom of God Weekly* was transferred to the Editorial Committee of that Periodical at the end of 1935. The *Japan Christian Quarterly* maintained its usual circulation. The *Japan Christian Year*

*Book* was unchanged. The biggest items in book publishing were the issue of *Seimei no Michi* or Way of Life; the *Kodomo no Seisho*, or Children's Bible; and, *Goodspeed's New Testament*, published in English. The publication of the Wesley Bi-Centennial literature, for the Japan Methodist Church, was an important part of the output. A substantial publication was *Kirisutokyo Shodai Kyokaishi* or History of the Early Church, an original treatise, Pp. 362, written by C. Imaizumi.

Another important publication is the Children's Bible, already mentioned, in four parts, with 655 pages, in easy style, by K. Uesawa, illustrated. *Atarashii Shukyo Geki* or New Religious Plays by the Kyobunkwan Editors, contains 322 pages. Tanaka's *Susanna Wesley*, an original writing in Japanese, is a book of 186 pages. *Kirisutokyo Shinko Mondo* or Guide to Faith, by Bishop T. Kugimiya is one of the best catechisms published for use among the Japanese, Pp. 95. The *Y.M.C.A. Tokuhon* (Reader) is also useful and contains 83 pages. *Haha* or Mother, a translation, was issued by the woman's Department, Pp. 180, by I. Otani, and is among the good sellers.

Miss A. C. Bosanquet, long Editorial Secretary in the Woman's Department, is substituting for Miss L. L. Shaw, who is on furlough in Canada.

Our up to date building, formally opened on the Ginza in 1932, a substantial and attractive steel and concrete structure, has been found to be most useful to the Society. Besides the floors used for our own activities, office space is rented to the public. There has been a steady demand for this space. Last year more than ninety percent of the space available to the public was occupied. A

monthly reduction on the loan is made after defraying all operating expenses and interest.

The Federation of Christian Missions dissolved itself during the year and transferred to the National Christian Council the function of electing Directors to the Christian Literature Society. Twelve of the Directors are foreign missionaries and represent the cooperating Missions, and twelve are Japanese who represent the Japanese Churches.

The Society suffered a loss during the year in the death of its President, Mr. Hampei Nagao, a noted and worthy Christian layman and experienced business man. The Honorable D. Tagawa, Member of Parliament, long a Director in the Christian Literature Society, was elected President to succeed Mr. Nagao.

Under Japanese law it is necessary for the Christian Literature Society to incorporate itself under two different codes, both the Civil and the Commercial Code. Mr. Tagawa is now Chairman of the Christian Literature Society in both its forms, the Kirisutokyo Bunka Kyokai and the Kyobunkwan Kabushiki Kaisha.

## No. 5

# THE BIBLE SOCIETIES IN JAPAN

*K. E. Aurell*

We thank God for another year's adherence to the objective of the great Bible Societies of placing the printed sacred pages of the Gospel of Jesus Christ

in the homes and various other institutions in considerable areas of Japan. Not-with-standing the fact that stifling influences have had a tendency to retard the progress of the general Christian movement in Japan the Bible marches on. "The Word of God is not bound". "He sendeth forth his commandments upon the earth: his word runneth very swiftly". "The Lord gave the word: great was the company of those that published it".

### The Year of Advance

Besides many—shall we say, ordinary channels, such as Christian societies, churches, bookshops, schools, and individuals, the Bible Societies had in the field 32 full time and 15 part time colporteurs to whom about 72 percent of the total circulation was credited. Summarized Circulation effected by all channels appears as follows:

Total circulation

	Bibles	New Test.	Portions	Total
1935	20,547	107,691	1,118,234	1,246,472
1936	21,164	97,249	1,165,122	1,283,535

Comparing this year's output with that of 1935 two things arrest the attention. There was an increase in the distribution of Bibles—617 copies, but a decrease in New Testaments—10,442 copies. However, that was offset by a considerable increase in Portions— 46,888 copies. Hence the grand total circulation—1,283,535 copies for this year includes an advance of 37,063 copies as compared with the record of the previous year. This is gratifying, indeed.

Regarding items of interest in the matter of distribution the following are peculiarly outstand-

ing: Free grants amounted to 26,776 copies. A Christian layman on the Hachijo Islands volunteered to canvass and put the Scriptures in the homes there. Bible spreading done by workers outside of the regular members of the Bible Societies has been done largely by independent workers. We would specially mention a humble man and wife in Tokyo. It is surmised that no other couple could live on the income they do, much less spread the quantities of literature they distribute. This year they circulated 27 Bibles, 167 New Testaments and 23,545 copies. What a remarkable seed sowing that is! It can be said that they, themselves, are a Mission sending forth Gospel workers every day, who can go where they cannot; who can do what they cannot: those Gospel workers are Bibles! "O earth, earth, earth hear the word of the Lord". "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else". It is by the Word of God people are "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever."

Proof is better than argument. Here are some proofs culled from many reports from Bible spreaders: One writes: "Most of the farmers' houses are kept by elderly people who are persuaded that there is no other religion for them besides Buddhism. At one such a home I met an old woman and fully expected the usual refusal, but instead she purchased the set of four Gospels gladly, telling me the following story. 'My daughter left home fifteen years ago and went to Hokkaido where she lived a very dissolute life. Eight years ago she was saved by the Lord Jesus Christ. What a miracle!

Now she has her own home and is very happy, often telling me of her new life. I want to read the book of Jesus, who has changed the life of my daughter, and I also want all my children to read the book of Jesus.' ”

A young man suffering from severe spinal meningitis wrote among other things: “I’ve been urged by many people to have belief of some kind and I have engaged in formal devotions and incantations, but it has done me absolutely no good. In the spring of this year, however, after entering a hospital, a friend in Tokyo sent me four books—the Gospels of Matthew, Mark, Luke and John, published by your Society. In a rather unconcerned attitude of mind I started to read them but it was not long before I was struck with something I had never experienced before and I exclaimed; ‘This is it, this is it!’ While I could not gather at once what it all was about, it appealed to me and ushered me into a world of hope and consolation. Physically, it seemed there was no hope for me and I left the hospital feeling there was only one thing left for me to do and that was to have true faith in Jesus Christ”.

### **A Hopeless Buddhist**

One colporteur wrote: “The other day about three o’clock in the afternoon, the man of the house I was canvassing said: ‘We are Buddhists and have no use for Christian books’. (To this remark I simply quoted the words of Matt. 11.28 and added, these books tell of the Way of Salvation and that makes them of all books the most important and precious. Suddenly the man’s attitude changed and he got up and drew near and requested that the

words I had quoted be repeated. I was more than glad to do so adding more explanation. 'All right,' he replied 'I will buy the five booklets and please make what you said more clear to us. I want my wife and daughter also to know all about it—please come in to the fire-place'. I did so and for at least 30 minutes I spoke right out from my heart to them of the mercy of Jesus Christ. Their hearts opened wide for the Gospel story and they begged me to stop with them at least two nights in order that they might get the fullest understanding possible of Jesus' salvation.

'As a matter of fact' the man said 'I've been an earnest Buddhist believer a long time. I've just about read all the Buddhist literature there is, but the more I read of that teaching the darker life becomes. Now, as you probably have observed, the street running by our house is the street by which all funerals of this city pass. Every day we remark between ourselves: Yesterday, how many funerals were there? How many were there today? And the question has arisen, what becomes of man when he dies? In Buddhism there are innumerable commandments to observe and if a person breaks one of them he cannot be saved. According to its teaching one must be born over and over again, and it is a hopeless outlook. I've reached desperation, and others have. Now, from what we learn from you, if we believe in Jesus Christ, we can be saved immediately. Is it possible? It is too good to be true! What a wonderful religion!'

### **A New Life Discovered**

Furthermore, he opened up and told our worker of an intimate friend just across the street who was

in the same condition, and again he pleaded that our worker would tarry with them until he also might know the Jesus Way of salvation. There is a lot more of interest to this incident but space forbids more. The conversation ended in that our worker promised to come and spend Sunday with them. When Sunday came he took another colporteur with him and together they were able to give those two families what they longed for. They accepted Christ's way of salvation by simple faith and were committed to the care of an earnest Christian in the community for further nurture. In one prefecture a whole village with its surroundings marvel at what has happened to seven men in their midst who had been contacted by a Bible spreader. In putting the Gospels in their homes he answered their questions by taking them to the plain Word of God. The result is that they fell in love with the Scriptures. They believe them—feast on them—live by them—talk about them, and the change that has come over them is absolutely miraculous. Since they were baptized in November their constant witnessing of what the Lord has done for them has drawn dozens of other men and women into their happy group and at least fifteen of them are now prepared for baptism. This work of God was brought about because a colporteur brought the Scriptures to their homes and expounded it with stories of what the Lord had done for him.

It is regrettable that our colporteurs cannot tarry to testify at some length to the power of the Word in the lives of men. But they must hurry on in order to canvass as many houses as possible every day. If they did not do so the Bible Societies' objective of putting the Scriptures in every home



would never be reached. How helpful it would be to people everywhere if earnest follow-up workers could be raised and sent forth like reapers at harvest time to gather in the sheaves.

## No. 6

# JAPAN CHRISTIAN EDUCATIONAL ASSOCIATION

*E. T. Horn*

The 25th annual convention of the Japan Christian Educational Association was held at the Women's Christian College, Tokyo October 26th to 28th, 1936. It was attended by 103 delegates representing 61 Christian institutions of learning. Inasmuch as there are only 63 schools in the Federation this was nearly one hundred percent attendance.

It is significant that this was the silver anniversary of the organization. For the past eleven years the President has been a Japanese educator, and for the past ten years consecutively the office has been held by the Hon. Daikichiro Tagawa. On rounding out ten years of service in this capacity Dr. Tagawa resigned on account of his withdrawal from direct educational work and his re-entrance into the field of politics, as a member of the Lower House of the National Diet. However, so highly is his connection with the Association esteemed that he was elected by unanimous consent a counsellor and invited to sit

with the Executive committee on all occasions as an honorary member.

At this convention seventeen persons who had served in Christian schools over forty years were honored at a special ceremony, and memorials of their service were presented to them. Of this group four were missionaries; of the seventeen two had served over fifty years. The total number of years of service rendered by all seventeen is 769. Attention was appropriately directed to the fact that Christian education is deeply rooted in Japan and has made a large contribution to modern Japanese culture.

The project of a union Christian university of first grade, which for many years has been under consideration, has gathered new momentum, the Promoting Committee in Japan having forwarded to America through Dr. Schneder (now on furlough) two plans which it is hoped the Committee in America will consider, giving approval to one of them. One plan calls for the founding of a full Christian university of a standard equal to the Japanese government universities; the other plan would favor the establishment of a graduate research institute of high grade which would become a kind of cap-stone to existing Christian institutions.

The Christian text-books for middle schools that have been published by the Association have met with an encouraging welcome and are being used in a large number of schools for both boys and girls. The Literature committee reports that the third volume on St. Paul's Life and Work is soon to be published, and that volume four on the

Prophets and their Teachings, and volume five on The Teaching of Jesus and its Development are in course of preparation.

The officers of the Association for 1936-37 are: President, Dr. Yoshimune Abe; vice presidents, Dr. Hachiro Yuasa and Miss Tetsu Yasui; secretaries, Miss Toki Tomiyama and Dr. Edward T. Horn; treasurer, Dr. W. G. Hoekje.

## No. 7

# THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

*Darley Downs*

In 1913 a promotion committee headed by the then mayor of Tokyo, Baron Yoshiro Sakatani, established "The Japanese Language School." Other members of the committee were Dr. T. Miyaoka, Japanese representative of the Carnegie Foundation; Dr. D. C. Greene, founder of the American Board's Japan Mission; Prof. Masaharu Anezaki of the Tokyo Imperial University; Mr. E. W. Frazar, one of the leading American businessmen in Japan; and Dr. Gilbert Bowles of the Friends' Mission. From the beginning much emphasis was placed on lectures and study classes concerning various aspects of Japanese history and culture; but in 1930 the name of the school was changed to the above and increasing attention has been given to cultural studies.

From 1913 till 1923, the year of the great earthquake, the number of students was constantly increasing. For the school year 1921-22, there were more than 90 regular students. After the earthquake, it was impossible to carry on the school in Tokyo for a number of months and a branch school was started in Kobe. At the same time, due to administrative difficulties, the head teacher, Mr. Yabei Matsumiya, felt constrained to withdraw and establish his own school. By strange coincidence, the year of the earthquake was also the year when the sharp decline in the number of missionaries appointed to Japan first became noticeable. As a consequence of these various circumstances, by 1931 the number of regular students had dropped to about thirty. Due largely to the advice of Dr. H. H. Guy of the Laymen's Missionary Inquiry, negotiations were undertaken for a union of the School with Mr. Matsumiya's independent school. These were successfully carried out and since September of 1931, Mr. Matsumiya has been the dean of the language department of the School of Japanese Language and Culture. As the number of the newly appointed missionaries continued to decline, naturally the number of missionary students could not increase. There has, however, been a marked increase in the number of non-missionary students. Before the earthquake (1923) fully 90% of the students were missionaries. In the school year 1934-35 only 28% were missionaries. Of the total enrollment for the current academic year 39% are missionaries but the Japanese teachers' training course has not yet been held and there is a marked decrease in the number of foreign-born Japanese.



New Home of the School of Japanese Language and Culture,  
near Shiba Park, Tokyo.



Baron Sakatani speaking in Reception Room at  
the Dedicatory Exercises.



A Class in Etiquette at the Language School.



Faculty and Student Body of the School, 1936 - 37.

While from the beginning it had been earnestly desired that the School might have its own building, this aim was not realized until the autumn of 1936. Up to that time the School had been compelled to change its location some eight or nine times and was never able to find quarters that were really well-adapted to its needs. In 1933 the materials of a large house were presented to the School by the Friends' Mission, giving rise to a building fund campaign. The prospectus for the campaign was issued in the following year with Baron Yoshiro Sakatani and thirty-three other promoters and patrons, including the Education and Foreign Ministers, the Ambassadors of Great Britain, Germany, France, and the United States, Prince Iyesato Tokugawa, Count Kentaro Kaneko, Prince Fumimaro Konoye, Viscount Kikujiro Ishii, Baron Ichizaemon Morimura, Baron Ino Dan, Viscount Tadashiro Inouye, and Sir George B. Sansom. Through the efforts of this committee and of a special committee of foreign businessmen headed by Mr. E. W. Frazar, a total of ¥27,497.28 has been pledged, of which all but ¥2,000 has been secured in cash. The construction of the building was started in May of last year and completed in September, just in time for the opening of the new school year. The new site is at 3 of 9 Shiba Park, Shiba-ku, Tokyo, with an area of 4,887 sq. ft. The building is in Western residential style and has ten classrooms, a lecture hall, a students' lobby, a library, a reception room, a sun porch, two Japanese rooms, a teachers' room, three office rooms, and six other rooms, making twenty-seven in all. There is a complete hot water heating system. The expenditure for construction

and equipment of the new building was ¥25,533.93, including ¥10,250.80 for the permanent leasehold and the building thereon, which is a part of the present structure.

## PERSONNEL

### Trustees:

Gilbert Bowles, LL.D., Chairman, Friends' Mission.

Dr. Naojiro Murakami, Vice-Chairman, former Director, Tokyo School of Foreign Languages and of Tokyo Academy of Music. Recently professor at Taihoku (Formosa) Imperial University.

R. L. Durgin, Secretary, honorary secretary Tokyo Y.M.C.A.

Tetsujiro Shidachi, Treasurer, former president Japan Industrial Bank.

Dr. Masaharu Anesaki, till recently Professor of the Science of Religion and Director of the Tokyo Imperial University Library.

William Axling, D.D., Associate General Secretary, National Christian Council.

Baron Ino Dan, one time Professor of History of Art, Tokyo Imperial University.

Tamon Maeda, editorial writer Tokyo Asahi Shimbun (daily newspaper).

Paul Mayer, D.D., Superintendent Evangelical Church and Mission.

A. K. Reischauer, LL.D., D.D., Presbyterian Missionary, author "Japanese Buddhism," Chairman Executive Committee Tokyo Women's Christian College.

Donald E. Ross, agent Canadian National Railways.

Baron Y. Sakatani, LL.D., former Minister of



Finance and Mayor of Tokyo.

Prof. M. Tozawa, Director Tokyo School of Foreign Languages.

Dr. Saburo Yamada, former Dean law department, Tokyo Imperial University, and President, Keijo (Seoul) Imperial University.

**Advisory Committee of Cultural Department:**

Dr. M. Anesaki	Dr. Gilbert Bowles
Baron Ino Dan	Mr. Kikusaburo Fukui
Baron I. Morimura	Dr. A. K. Reischauer
Mr. Soichi Saito	Mr. T. Shidachi
Dr. K. Takayanagi	Rev. Darley Downs
Mr. Kazuya Matsumiya, Secretary	

**Staff:**

Baron Yoshiro Sakatani, LL.D., Honorary Principal

Darley Downs, B.D., Principal

Prof. Masayasu Tozawa, Adviser

Yahei Matsumiya, Dean, Language Department

Kenzo Takayanagi, LL.D., Dean Cultural Department

Baron Ino Dan, Adviser, Cultural Department

Kazuya Matsumiya, M.A., Executive Secretary

**The Work of the School**

A regular three year course of language instruction is given. While all students are urged to take the whole course in residence, many are compelled to take the second and third year by correspondence through the extension department and there are a number of first year students in that department.

The School, especially if we include the ten years of independent activity of Dean Matsumiya,

has given the basic language training to 90% of the Protestant missionaries who have come to Japan during the last 20 years. It has had over 1,200 different students. Diplomas for one or more years of regular work have been granted to 746 people. While not susceptible of scientific measurement, one of the greatest values of the School rises from bringing together missionaries of all denominations as well as numerous representatives of the business and diplomatic groups and other non-missionary students of "things Japanese." It is believed that no single agency has done more to break down denominational and occupational barriers among the younger foreign residents in Japan. Our new well-heated building with its spacious social room greatly facilitates this process. The students for the first time have organized their own student association and are consciously addressing themselves to this task.

In addition to supplying trained teachers for a number who are unable to come to the School, we send a teacher to the American school in Japan where she gives daily lessons in Japanese to all the students of the grades and Junior High school. In 1931 we opened a department for foreign-born Japanese who were then beginning to come to Japan in large numbers, principally from America. Regular Japanese schools are now making special provision for such students but there seems still justification for maintaining the department particularly for those who plan to return to America.

### **Cultural Department**

Although the newly organized Society for The

Promotion of International Cultural Relations (Kokusai Bunka Shinkokai) is carrying on some of the activities envisaged by the founders of this School, there is fortunately no lack of harmony between the two institutions and it is definitely recognized by the leaders and supporters of the Shinkokai that our School should be the only language school and at the same time they welcome the cultural classes we arrange for our students and others.

Special note should be taken of the service of this department to foreign research students. While we work in cooperation with the Shinkokai, we also make independent arrangements to facilitate such study. Dr. Hugh Borton, recently appointed to the faculty of Columbia University, began his language work in this School and got his first impetus for further research here. In addition, Dr. H. B. Benninghoff of Waseda University has conducted a weekly class in Japanese history one or two terms each year for the last seven years. Sir George Sansom conducted a history seminar in 1929. Professor Noritake Tsuda has given three courses in Japanese Art. Professor Tatsunosuke Uyeda, Ph.D., gave a course on "The Social and Economic Background of The Meiji Era" in 1928, 29, and 30; Professor Masatoshi Matsushita, Ph.D., on "Japanese Government" in 1934; and Mrs. Tsuneko Gauntlett on "Japanese Life" in 1935.

### Students' Statistics

The following table gives total enrollments in various departments during the last four years. Language students taking cultural or summer

courses have been deducted from the total in each case. With the development of the work of the Shinkokai, the number of non-language students in cultural classes has naturally declined. However, all the students doing regular morning work here at the School take Dr. Benninghoff's history course and many take other courses. The total enrollment for cultural courses so far this year is 42. In recent years Japanese schools are offering special facilities for foreign-born Japanese. At least seventy-five are expected in the summer and teacher training courses and new registrants in other departments will, undoubtedly, bring the total enrollment for the year up to or above last year.

	1933-34	1934-35	1935-36	Sept. 1936 to Feb. 15, 1937
Regular language .....	33	53	54	46
(5 or more hours per week)				
Special language .....	42	29	15	20
Foreign-born Japanese ....	11	34	16	6
Extension dept. ....	56	60	60	76
(Correspondence)				
Cultural courses .....	39	35	15	6
Summer courses .....	27	17	39	
Teacher training course	11	27	56	
<b>Totals</b> .....	<b>219</b>	<b>255</b>	<b>255</b>	<b>154</b>

### Finances

The following table gives the major financial items for the last four years. The School's fiscal year ends August 31.

INCOME	1933	1934	1935	1936
Balance .....	¥ 1,504.49	¥ 1,887.41	¥ 2,805.23	¥ 1,999.45
Tuition .....	14,103.96	14,107.36	16,689.95	17,603.37

Contributions .....	2,520.00	3,740.00	125.00	3,090.00
Book Sales .....			515.10	783.70
Miscellaneous .....	118.13	149.75	148.51	163.54
Totals .....	¥18,246.58	¥19,884.52	¥20,283.79	¥23,640.06
<b>EXPENDITURES</b>				
Salaries .....	¥12,501.20	¥12,541.80	¥12,049.60	¥14,010.00
Supplies .....	1,212.61	976.54	1,005.63	1,439.69
Publication .....		300.00	1,940.81	2,644.05
Rent .....	1,524.00	1,805.00	1,895.00	2,130.00
Miscellaneous .....	1,121.36	1,455.95	1,393.30	1,885.48
Balance .....	1,887.41	2,805.23	1,999.45	1,530.84
Totals .....	¥18,246.58	¥19,884.52	¥20,283.79	¥23,640.06

No. 8

**THE NATIONAL SUNDAY SCHOOL  
ASSOCIATION**

*Giichi Ishikawa, Executive Secretary*

The difficulties confronted by Japan today demand a more vital and vigorous religious education of the empire's youth. The Department of Education of the Japanese government has recognized the need of religious education in common schools and has sent notices to all principals to adopt some form of spiritual training. To meet this requirement most principals take their pupils to some nearby shrine once a month or so and make them bow before it. But who can believe this will produce the desired results? There never was a more strategic time for Christian Sunday school workers to express their convictions to the

nation's educators and to show what plans the Church has for meeting the present situation.

### Statistics of Japanese Sunday Schools

The following table gives statistics of Sunday School work in Japan in recent years:

	Schools	Teachers	Pupils
1930 .....	2,737	11,148	170,458
1931 .....	2,955	11,727	202,324
1932 .....	2,852	11,328	190,257
1933 .....	2,811	11,473	172,905
1934 .....	2,853	11,007	176,351
1935 .....	2,786	11,018	169,344

The 1936 figures, though not yet completely tabulated, will show little if any improvement. The declining tendency is a result partly of decreasing missionary support and partly of the nationalistic spirit in certain circles; but mostly it is traceable to indifference among church members and to lack of proper teachers for the Sunday schools. That is to say, the cause of inactivity lies within the Christian Church.

The number of pupils baptized in 1935 was 1130 in all, and this means only 1 among 149 pupils was baptized by the combined efforts of 10 teachers. In other words, at this rate, one Sunday School with 10 teachers baptizes one pupil every year, and if led by one teacher one pupil is brought to Christ every ten years.

Now some means must be found to increase both pupils and teachers at the same time. Firstly, we must waken our church members and fire their religious life at home as well as in the church. Secondly, our Sunday organization must be im-

proved: the practice of graded lessons and worship is one very important improvement, I think, and this has been encouraged for the past two or three years by the National Sunday School Association and the Sunday School departments of the denominations. Thirdly, it is necessary to study the methods best suited to leading and training boys and girls.

Is this purely a need for spiritual training? Or is it also an educational problem, with the customs of a people, their daily life and their national spirit also in mind? Sunday School workers of today must study these questions in addition to Sunday School Music, Children's Psychology, Organization and Management, and Curriculum and Teaching Methods.

### **N.S.S.A. Activities during 1936**

In efforts toward extension and strengthening the Sunday School movement in Japan, three local conventions were held during the past year,—in Kyushu, Kinki and Kwanto districts. At the Kinki conference there was an excellent discussion on "The Church Life of the Sunday School Teachers." At the Kyushu convention a rousing rally was addressed by Mr. Mizuhiko Sato, and at the Kwanto convention a similar audience was addressed by Mr. Shigeo Mizoue, while a young people's rally heard Dr. Toyohiko Kagawa.

During the year we of the Association staff have visited 60 of the 100 local unions in Japan, and have helped in their meetings for children, teachers and mothers. The fruitage of these visits will be forthcoming at a later time.

Among the 2700 delegates at the 12th World's

Sunday School Convention at Oslo, Norway, last summer, the Rev. Michio Kozaki, Miss Saunders, Miss Shaw and Miss Isaac attended as Japanese representatives, while Dr. T. Kagawa was one of the outstanding speakers, his subject being "The Sunday School and Evangelism."

### **The Sunday School Building**

Six years have passed since our fine, white headquarters building appeared on a well known corner in Kanda, Tokyo, and during this time it has been well used by the public. As for the building debt we have paid most of it, thanks to the assistance given by Dr. Sperry, Mr. Hynz and Mr. John Wanamaker of the United States and Mr. Richards in Hawaii, as well as by many kind helpers in Japan. We are now expecting a day in the near future when we shall be able to settle all accounts in full. From that day the activities of our Association will become more positive in every line and we can make a larger contribution to the religious movement in Japan.

**No. 9**

## **THE JAPAN CHRISTIAN NEWS AGENCY**

*Wm. Q. McKnight*

Among other Christian agencies suffering the loss of a faithful leader the Japan Christian News Agency mourns the death of Mr. Hampei Nagao who, since the first meeting of those engaged in



Newspaper Evangelism at Omi Hachiman in 1928, manifested his interest in this form of evangelism by attending the meetings year after year and by acting as chairman of the yearly meetings and as President of the Agency since its organization in 1929. His annual address was unique in that it always brought the Layman's point of view in rural evangelism and related subjects. His faith was an inspiration. His fellowship was a treasure that will not escape the memory of those who carry on in this work.

The annual meeting of the Agency was held in Tokyo in 1936. It was a shorter meeting than usual and the attendance was not as large nor as representative as in former years. A new President, Mr. Tsunejiro Matsuyama, M.P., was elected, and two advisers were selected Dr. Wm. Merrill Vories and Mr. T. Igarashi. The executive council consists of the following members; Rev. S. Murao, Rev. C.P. Garman, Mr. Yoshida of Omi Hachiman, Mr. Tsukada of Sendai, Rev. A.R. Stone of Nagano, and Mr. A.C. Hutchinson of Fukuoka.

Although some consolidation and some loss of membership have lessened the number of those organizations cooperating in the Agency, yet about twenty individuals or groups doing Newspaper evangelism still retain active membership. A review of the report from these organizations at the last annual meeting showed that the year 1935-36 was somewhat better than the years immediately previous for this kind of work. Probably the better financial status of the rural areas of Japan, coupled with some slight tendency of the Japanese to seek their source of life more

deeply in spiritual realms, accounted for this improved condition.

The report of one of the more isolated sections of Japan given by the Tohoku Shinseikwan whose main office is in Sendai is typical of what happened in other parts of the country. In 1935 those counted as members were 378 and in 1936 there were 387. There were 71 new members added in 1936 against 66 the previous year. As to the number of enquirers there were 1,148 in 1935 and 1,298 in 1936. The amount of advertising done both years was about the same, only during 1936 the advertising in one paper was dropped, resulting in a somewhat lower result from that particular section. Other sections gained and made up for the loss in the section where less advertising was done.

The circulation of the Christian Daily News grew during the year. Paid subscriptions brought a revenue to the Agency of Yen 590.10, while advertising brought in Yen 446.00 more. The editor, Mr. Murao, urged cooperation from the local branches that plenty of good news items might be furnished for the pages of the Daily News.

The enthusiasm of those who are engaged in Newspaper Evangelism does not seem to decrease. In the face of tremendous obstacles the general offices have done good work during lean years and have patiently awaited the coming of a more favorable day. It has been often pointed out that Japan is peculiarly suitable for this type of work because of the high rate of literacy among the rural people. It is to be hoped that the increased opportunity noted last year may find those sup-

porters here and abroad alert to increase the support of Newspaper Evangelism as rapidly as the recovery of economic stability warrants.

## No. 10

### THE COMMITTEE ON WORK FOR KOREANS IN JAPAN

*John B. Cobb*

This committee has been appointed annually by the Federation for a number of years. Its duties have been to cooperate with the Federal Council of Korea and with the authorities of the union Korean Christian Church in Japan in promoting evangelistic and church work among the Koreans in Japan. The committee has sought year by year to raise the amount of ¥1,000 for this purpose. We are glad to report that during the calendar year 1935 the full amount was secured. This year, 1936, the appeal was not sent out until June 1, but the response was generous, and more than six hundred yen was received.

The committee has never administered the funds it raises directly. In the past the funds were all sent through the treasurer of the Federal Council Committee in Korea. However, it was found last year that the Federal Council Committee was conducting work only in one center, Tokyo, and that all of the funds raised by us were not required for this one place. The committee, therefore, worked out a plan directly with the union Korean Christian Church in Japan, whereby a part of our funds is being used in such a way

as to make it possible for the church to keep full time workers in the Tsuruhashi section in Osaka and in the Yawata section in Kyushu. We feel that this will be much more satisfactory to the missionary body in Japan than concentrating all funds in one place.

The committee has considered carefully in regard to what the future of this work should be, and has made recommendations in regard to the continuation of the committee. We feel that the work of the committee is important. Besides the raising of the ¥1,000 each year, the committee has been able to cooperate in many ways which the leaders of the Korean Church feel have been very helpful. The committee has also helped to create interest and cooperation with the Koreans on the part of Christian Japanese, especially in the Kwansai section. We hope that whether under the National Christian Council or under the Federation reorganized as a Fellowship of missionaries the work of this committee may be carried on in the future.

The statistics for the Union Korean Christian Church, with congregations scattered from Kyushu to Hokkaido for 1935 are as follows: Churches, 49; Pastors, 12; Evangelists, 8; Bible Women, 21; Members, 1,098; Total Christians, 3,192; Sunday School Scholars, 2,784.

## No. 11

### THE UNION HYMNAL COMMITTEE

*Howard D. Hannaford*

The Union Hymnal Committee (Sambika Iin)

has continued its work of publishing the Revised Hymnal (Sambika). It publishes the Hymnal in seventeen different styles, varying in size, paper and binding. For purposes of economy a change in printing houses was made in the beginning of 1936. More recently the Committee has been concerned over the rise in price of leather and of India paper, for it wishes to keep the selling price of the Hymnal as low as possible.

There has been a phenomenal sale of the Revised Hymnal during the five years since it first appeared, but naturally the rate of sales has slowed down during the past two years. The committee has given considerable thought to ways of securing a wider distribution of the Hymnal throughout the country, especially outside the large cities. Conferences with the sales agents have been held and a questionnaire has been sent out to churches all over the Japanese Empire in an effort to investigate the extent of the distribution of the Hymnal at the present time.

In the summer of 1936 the Committee held conferences (Koshu Kai) for training in church music, in Fukuoka, Hiroshima and Kanazawa. These meetings were well attended and revealed a real interest in improving the musical standards of the Christian Church in Japan. Specialists in hymnology and religious music are sent by the Committee to meetings of this kind, usually lasting several days, so that intensive teaching is given to a fairly wide range of persons. The musical worship service, which is held at every Koshu Kai, is usually a beautiful practical demonstration of music as a real aid to reverent Christian worship. Thus the participants go away with

higher ideals for their own church services.

Assistance was also given to the Koshu Kai for Sunday School teachers in Hirosaki, held by the Methodist Church and the Hirosaki District Association of the National Sunday School Association. A similar meeting in Shizuoka was given aid. The Hymnal Committee helped, in addition, the Nihon Fukuin Gakko, under the auspices of the Theological Department of Aoyama Gakuin and the Union Evangelistic Campaign Committee.

In these ways the Hymnal Committee has attempted during the year to carry out its purpose of supplying the Church with a good hymnal and of stimulating the knowledge and use of fitting music in Christian services throughout Japan.

## No. 12

# THE NATIONAL TEMPERANCE LEAGUE OF JAPAN

*E. C. Hennigar, Honorary Secretary*

In reporting for the National Temperance League we have to notice that the work of the League is becoming better organized year by year. In September at the Gunjin Kwaikan in Tokyo a Federation of the Temperance work in Tokyo and the six prefectures in the Kwanto was effected. There is a similar Federation embracing the six prefectures of the Kwansai and a third embracing the three prefectures of 'Central Japan'. Besides these three Federations there are Prefectural Associations in twenty different prefectures. It is

hoped next year to see a similar Federation formed for the six prefectures of the Tohoku.

### **The late Hampei Nagao**

The League has suffered a great loss in the death, on June 20th, 1936, of the Hon. H. Nagao. Mr. Nagao had been President of the League since 1920 when the present organization was effected by a union of the Christian Temperance forces with the non-Christian forces. As a member of the Imperial Diet he made it his chief aim to forward Temperance and other legislation looking to moral reform. So outstanding had been his efforts for Temperance that when he came up for re-election the liquor dealers united and secured his defeat. A graduate in engineering, he held many high administrative positions in the electrical and railway world in Japan. He was an earnest Christian and did much to further Church Union. The Temperance cause has lost a strong leader.

### **Mr. Ryutaro Hayashi**

Mr. Ryutaro Hayashi has been elected President of the League in place of the late Mr. Nagao. Mr. Hayashi is a resident of Osaka where he has practised law for many years. For some time he served as President of the Osaka Law Association. He is also head of the Kwansai Temperance Federation. Mr. Hayashi has retired from the active practice of law and is devoting much time to lecturing in schools on Temperance and other social reform movements.

### **Work in Schools**

The League has come to realize more than ever

the great importance of work among students. The President, Mr. Hayashi, and two lecturers giving part time to this work have covered nearly 400 schools during the year. These schools are all of College and Middle School grade and the endeavour has been to make the approach as nearly scientific as possible. The League has also, during the year, made formal petition to the Educational Department that drinking among teachers, especially on school premises be prohibited and that more Temperance instruction be put into the text books in use.

### **General Election**

At the general election for the Imperial Diet in February for the first time the Temperance forces placed a candidate in the field. This candidate was Mr. K. Koshio, the General Secretary of the League. A number of the officers of the League went on the hustings to assist Mr. Koshio's cause. Owing to the fact that there were several strong 'party men' against him and that the constituency, covering three counties, was too large to be thoroughly canvassed, Mr. Koshio was not elected. However much good temperance educational work was done and the fact that he secured 3500 votes shows that much interest was aroused.

In this election 110 members were returned who had promised to support the Bill to raise the age under the Minor's Prohibition Act from 20 to 25. The members of the Proletariat Party are all included in this number. At the Diet session a petition, bearing 100,000 signatures, in support of the '25 Year Bill' was presented and for the first time accepted and passed on to the Cabinet. The Bill,



signed by 60 members, was introduced, but owing to the shortness of the session was left among the measures not acted upon.

### **Fifth Law Enforcement Week**

The first week in April was, as usual, observed as Law Enforcement week, with special reference to the Minor's Prohibition Law. Our League had the cooperation of the Home and Justice Departments of the government. Principals of schools were asked to speak on the subject to their students, bills and posters were widely distributed and the objects of the law brought to the notice of the whole empire. A movement was inaugurated to extend the Minor's Law to Korea, Formosa and Manchukuo. It is hoped that in 1937 it will be extended at least to Korea. The N.T.L. has been co-operating with Temperance workers in Korea in this matter. The Korean Secretary, Rev. S. S. Song has made several trips to Tokyo to interview officials here.

### **Safety Week**

For the last eight years a semi-official association of mine and factory owners has observed the first week in July as 'Safety Week.' This year, for the first time, the Temperance League was asked to co-operate. The authorities agreed to make the week as nearly as possible a total abstinence week. The League published special posters, such as a translation of 'If you drink don't drive, if you drive don't drink' and others. Also two special pamphlets on 'Alcohol and Factory Accidents' and 'Alcohol and Motor Driving.' All of these were used widely by the police departments and other related bodies.

Several interesting surveys were made in this connection. Prof. Kominami discovered that in a certain Osaka shipyard, during the last four years, the percentage of accidents among drinking men was three times as high as among abstainers, that is, for accidents for which the men involved were themselves responsible (as distinguished from accidents caused by defects in machinery or by the carelessness of others).

The Tadanuma Coal Mine kept a careful record through the whole month of July, following Safety Week, and worked out the following table:—

	per 1000 Drinkers	per 1000 Abstainers
Cases of Sickness .....	18.3	6.3
Accidents (on duty) .....	1.11	0.11
Absent from work.....over 20 days	2 men	Not one absent
" 10 "	5 men	over 2 days
" 5 "	6 men	
Accidents (off duty) .....	3.27 (per 1000)	1.29 (per 1000)

There were 2300 men under observation of whom 2/3 were abstainers. It is noteworthy that there were about three times as many cases of illness, ten times the number of accidents on duty and nearly three times as many accidents off duty among the drinking men as among abstainers.

### Dry Villages

The Annual Convention of the League was held in the city of Kanazawa. The high light of the meeting was when on the third day the delegates went in a body to the near-by Kawaidani Village to take part in the celebration of the Tenth Anniversary of the inauguration of Temperance. Ten years ago it became necessary for this village to rebuild its school. The village, poor and with a

population of only 1400, was unable to raise the ¥45,000.00 needed. As a last resort it was decided to cut out liquor for five years and give the money saved, approximately ¥9,000.00 per annum, to the school building fund. The end of the five year period showed such benefit in so many ways that the villagers voted to extend the term for another five years. That term ended on March 31st and the village is now in its third dry term. Many of the people say, however 'We are dry now for good and all.'

At the public celebration held in the school built with the liquor savings of five years, attended by all the villagers and the whole body of delegates to the Temperance Convention, a representative of the prefectural governor read a message making public recognition of the great progress made by the village in the ten years of Temperance regime. A number of congratulatory speeches were made and a review of the village progress was given. It was pointed out that whereas other villages had shown a deficit for the past ten years this Temperance Village was able to show a credit of ¥173,000.00, represented by a new school building paid for in cash (not loans), by new village homes and by ¥70,000.00 deposited in the Village Cooperative. By better application to work the village income had been almost doubled. There are no arrears of taxes and only one person on relief in the village. As to health the number of cases of illness has fallen 40% and the death rate by the same figure. The infant death rate is only 65 per 1000 births as compared with 156 per 1000 for the whole country. From the moral standpoint it was reported that gambl-

ing, illegitimacy, family quarrels, police court cases, disorder, cruelty to children had entirely become a thing of the past. This is offered as a concrete example of Temperance over ten years. The reader is referred to an article by the village mayor published in the Winter Number (January 1937) of the Japan Christian Quarterly, also to page 123 of the 1933 and p. 126 of the 1934 Year Books.

There are over twenty Temperance Villages in Japan and 150 others partly Temperance or on the way to becoming 100% Temperance. We mention only one other which has had special Government recognition this year—Miho Village in Nagano Prefecture. This village, which has a population of 2,449 went dry in 1933. Miho is not absolutely bone-dry. Some 30 older men who thought they could not give up their evening dram are allowed to continue, but their drinking must be done alone; no social drinking in groups of two or over is allowed and so there is no liquor used at weddings, funerals or at religious festivals. By June of the year under review the village had completed the payment of ¥65,000.00 debts in their 'Mutual Credit Lottery.' This scheme, very prevalent in this country, is regarded as a cancer, especially in the rural communities. The absolute clearing up of this debt through Temperance savings was regarded as an outstanding accomplishment by the prefectural authorities and was broadcast by them to the whole empire. The National Government has given this village ¥12,000.00 to assist in village improvements and one of the large Foundations has given another ¥6,000.00 for a Rural Settlement.

### Alcohol Statistics

The consumption of alcoholic beverages in Japan in 1935 as compared with the previous five years was:—

	1935	Average 1930-1935
Sake .....	844,837,818 litres	794,103,455 litres
Beer .....	174,502,182 litres	155,583,455 litres

The per capita consumption in 1934 was Sake 11.9 litres, Beer 2.6 litres. The gross consumption is increasing, but taking into account the steady increase of population of about 1,000,000 annually, the per capita consumption over the five year period 1930-1934 as compared with the period 1925-29 has fallen by 23%.

### Doctors' Temperance Society

A very welcome development during the year has been the organization, in October in Osaka, and in November in Tokyo of 'Doctors' Temperance Societies.' In both instances the organization was sponsored by some of the leading doctors of the country. Their objects, as set forth in their manifesto include 1) The scientific study of the problem of alcohol, 2) Assistance to the National Temperance League in its nation-wide program of Temperance education. Already two booklets have been published by these societies.

### The Foreign Auxiliary

The Auxiliary, now in its fifth year, has a membership of 138 extending from Hokkaido to the South Seas and Korea. The secretary has been able to visit a large number of schools giving lectures on Temperance. The Auxiliary has sponsored the publication of one book, viz. a translation

of 'Narcotics and Youth Today,' and of several pamphlets which have had a sale of some 60,000. It has also conducted a Temperance Poster Competition and other activities in support of the parent League.

### No. 13

## THE NATIONAL W.C.T.U. OF JAPAN

*Gertrude E. Ryder*

Altho the National W.C.T.U. of Japan has only 187 Circles, with a membership of only 8082, with an additional 189 in the Young Woman's Department, and 1319 in the Loyal Temperance Legion, it is recognized as one of the most powerful forces for temperance, purity, and peace in the nation.

The Society celebrated its 50th Anniversary last year and recognized three women who had worked continuously since its organization, one being the beloved President, Mrs Chiyo Kozaki the others, Mrs. Watase, and Mrs. Watanabe of Hyogo Ken.

When the W.C.T.U. as represented by its founder, Madam Yajima, first proposed the closing of the Government licensed houses of ill fame, no one would listen, much less, consider the question. The W.C.T.U. has worked single handed, under the leadership of Madam Yajima's niece, Mrs. Kubushiro, and in union with the Haisho Remmei, Abolition is now practically decided by the Home Department. Those not conversant with the details of the work can have no concep-

tion of the number of methods employed in gaining the present advance—methods ranging from the distribution of literature to the getting of politicians favorable to abolition elected to places of power in Prefecture and National Assemblies. Nor can they sense the impossible task it has been! The absolute abolition before the Olympic Games in 1940, is the aim of the W.C.T.U. and its sympathizers. They are also making serious study of conditions and needs, and are making earnest effort, in sympathetic relation with the Junketsu Remmei (Purity League), to educate against and to prevent private prostitution.

During the years the Temperance Department has annually placed temperance literature in an ever increasing number of Primary Schools until now it places such in all of the more than 26,000 Primary Schools of Japan. It has been instrumental in having a law passed prohibiting minors under 21 years of age from drinking liquor and merchants from selling it to such minors. An effort is now being made to raise the age to 25 years, thus taking liquor from those in army training and in College. There was slight consideration of the bill last year but this year 109 men of the Diet favored the bill. Special emphasis is being made upon the distribution of the "Kinshu Shimbu" and the "Shonen Shimpo", the temperance papers. Attempts are being made to get temperance instruction included in various text books; and temperance literature is being placed in the hands of Diet members, officers of the Educational Department, and the members of the Educational Societies.

Little but prayer can be done toward peace now.

However Mrs. Gauntlett made a notable visit in China last Fall and was able to turn the sympathies of many Christian Chinese women toward friendship with the Japanese women and also won their co-operation in the forth-coming meeting of the Pan-Pacific Woman's Society, in Los Angeles.

As part of the celebration of the 50th Anniversary, several important points were decided upon. One was the reorganization of the Society, which will probably be consummated at the National Convention to be held in April 1937. A second was; altho their own Endowment Fund is only ¥18,000.00 the Society voted to raise ¥50,000.00 during five years to help the other Oriental countries in their W.C.T.U. Work. A third was the development of work among young women, which already has a good start with Mrs. E. C. Hennigar heading the Department. A fourth was the publishing of a history of the first fifty years of the Society. This is now ready for distribution. A fifth, is the putting up of a building at the Headquarters as a memorial to its founder and long-time president, the Frances Willard of Japan, Madam Kajiko Yajima. The ¥15,500.00 required for this memorial is partly in hand.

The Budget for the year 1936-37 was ¥27,435.00 which has been raised in countless ways known only to earnest women. The Society rejoices in no deficit in running expenses this year.

The Woman's Suffrage interest in the W.C.T.U. is still small. There are only 3,000 members. Their organization, though closely affiliated with the National W.C.T.U. has a separate organization and a separate budget. They are laying stress



upon responsibility for civic improvement even without the ballot, in preparation for the responsibility of the ballot when it can be obtained.

## No. 14

### THE MOVEMENT FOR THE ABOLITION OF LICENSED PROSTITUTION

*Yahei Matsumiya, General Secretary*

#### I

#### **Political situation causes set-back**

The "incident" which occurred in Tokyo on February 26th of last year (1936) meant the postponement of all reform programmes in the political world and it is needless to say that it caused a great set-back in the movement for the abolition of licensed prostitution. Martial law was declared in Tokyo and the Army leaders set themselves diligently to liquidate the affair. All the government authorities were so fully occupied with the pressing problems growing out of the "incident" that they had neither time nor energy to spare for matters pertaining to Abolition. For six long months we were forced into inactivity, so far, at least, as any work vis-a-vis the authorities went. On the morrow of the "incident", when the new cabinet—the Hirota cabinet—was formed most of the officials who had been concerned in this matter were removed to other positions, so that our case had to be opened up anew with a

whole new group of officials.

However, in the Home Department under the Hirota Cabinet we did find not a few strong friends, men who previously in other positions had evinced a sympathy for Abolition ideals. As time went on, working with these officials, we became more and more hopeful of success. Then, suddenly, in January of 1937, the Hirota Cabinet resigned en-bloc and the succeeding Hayashi Cabinet having barely been formed at the time of writing we are unable to say what the attitude of the new officials will be.

## II

### Future strategy

We come now to the practical question as to how the Home Department will deal with Abolition. Judging from the attitude of the officials under previous cabinets it seems safe to conjecture that Abolition will not come suddenly and for the country as a whole. This does not mean that the broad policy of Abolition will be revoked but that in working out the method nation-wide Abolition will not come with one stroke of the pen. Rather the new authorities will probably adhere to the plan of wearing the licensed system down bit by bit, closing out one segregated district at a time, or clearing the traffic out of one prefecture at a time. If this proves indeed to be the considered attitude of the authorities we, who for many years have been most concerned in this matter, must give this view-point our fullest thought in deciding our future policy.

We have said that the authorities are committed to the ultimate Abolition of the traffic.

Indication of this is to be found in the way they have dealt with the recent case of the Nakajima Licensed District in Okayama city. Because of the impending work of straightening the river which flows through the heart of the city an order was given that the segregated district, which was on the bank of the river, be abandoned. The keepers petitioned the Home Department for permission to remove to a site on the outskirts of the city. The authorities, however, refused, and persist in their refusal to allow the reestablishment of the district on any site. A further indication of the will of those high in authority is to be found in the fact that Abolition was one item in the programme of Social and Political Reconstruction under consideration by the late Hirota Cabinet.

This latter fact suggests a further important point. Whereas formerly it has been the lower officials in the various governmental departments who have dealt with Abolition, of recent months it has been considered by the highest, even by the cabinet itself. We are working and praying that Abolition may be included in the Reform Programme of the newly formed Hayashi Cabinet. It is very important that it may be included, for, knowing the history of the movement and well aware of its nature, we fear that unless, at this turning point in our country, right decisions are made in this regard, our battle may be prolonged for many many years into the future.

### III

#### 1936 activities

Our National Purity League as part of its com-

paign to bring the weight of public opinion to bear on the authorities, in 1936 appealed to educators, religious leaders, members of both houses of the Diet and to business leaders seeking their support for a bill looking to immediate abolition. 2056 persons of this class, the intelligentsia of Japan, signed our petitions. A similar appeal to societies to sign in their corporate capacities brought 3360 signatures. As a new venture people all over the country were asked to post in to the Home Department addressed to the Home Minister and also to the Director of the Police Department cards bearing the same petition. The number sent in reached the large total of 650,000. So the education of the authorities goes on.

In our campaign for Abolition in the different prefectures we made special effort last year to reach the western part of the empire. As a result Memorials calling for Abolition were passed in the Assemblies of Ehime and Mie Prefectures. This brings the number of Prefectures passing Abolition Memorials up to 16 (out of a total of 46 in all Japan), vis.—Gumma, Saitama, Akita, Nagano, Fukui, Fukushima, Okinawa, Iwate, Tochigi, Yamanashi, Kanagawa, Miyazaki, Niigata, Kochi, Ehime and Mie. The following five prefectures have actually abolished licensed prostitution as such, vis.—Gumma, Saitama, Akita, Nagasaki and Aomori.

The movement, when reviewed in this way may seem to be making but slow progress, yet year by year it is extending its boundaries, the number of supporters increases and the number of prefectures passing our memorials is being steadily added to. This gradual and healthy growth gives

us assurance that if we press on unceasingly we will ultimately attain our great purpose. Even though we may have no immediate hope of attaining this purpose by one summary act of legislation we will bend every energy to strengthen the present tendency to drive the licensed system out from one prefecture at a time.

### **Broader interpretation of Purity**

With the Abolition movement making progress as outlined above and with the favorable attitude of the authorities and the changing times making our final success seem well assured, we strongly feel that the time has come to broaden our aim. We must not confine our thought to Abolition as the only need in the moral life of our country. Rather we must look wider and seek to arouse the conscience of our people in the whole matter of purity in thought and life. Not that we should let up at all on our efforts for Abolition but rather that by a wide campaign of purity education we may bring our purpose to its fullest consummation.

Therefore, with these two purposes 'The Cleansing of Public Morals' and 'The Implanting of a Spirit of Purity' inscribed on our banners and in line with the will of God, we must go forward to organize such a campaign that, covering the whole country it will work a real revolution in the ethical life of our people. In fact with this very purpose in view two years ago the old Abolition League reorganized itself into the 'National Purity League'. This League is now engaging in an intensive campaign for the 'Purification of Public Morals'. We have definitely, after full study of the situation, set out upon this wider campaign,

which embraces all the work and ideals of general Purity Education and the building of a "Pure Japan".

## No. 15

# AN OUTLINE OF THE WHITE CROSS SOCIETY AND ITS ACTIVITIES

*K. Kan, Secretary*

### Origin and History

The necessity to prevent the spread of tuberculosis is now fully realized by all thoughtful people. In this country the death rate from this disease is greater than in any other civilized country in the world.

		per 10,000 pop.	
1906	.....	19.83	deaths
1916	.....	21.1	"
1926	.....	18.7	"
1935	.....	19.8	"
compared with		per 10,000 pop.	
England	1932 .....	8.4	
U. S.	1932 .....	6.2	
Denmark	1932 .....	7.4	
Germany	1932 .....	7.0	

It will be seen that the rate in this country is 2 to 3 times as high as abroad. It is estimated that the economic loss in Japan from tuberculosis counting 1 yen loss per day per patient, is 800 million yen. The facilities for treating this disease in Japan are still very inadequate, there being only provision for one in a hundred patients.

On February 11th, the National Commemoration Day, 1910, the late Emperor Meiji issued an important decree, "Let there be no sick people without medicine." Moved by this spirit a society was formed to combat tuberculosis. It was called the White Cross Society and started work as a pioneer in the field on October 20th, 1910. On August 6th, 1917, a preventorium school was opened for delicate children at Tsujido beach near Chigasaki, Kanazawa prefecture, which has developed in a most encouraging manner. Unfortunately the whole building was destroyed by the earthquake of 1923, but was rebuilt by the untiring efforts of the society.

In 1932 the Society was honored by a gift of Imperial endowment which enabled it to plan for a sanatorium colony the need of which was long felt. This was completed in the summer of 1935.

### Activities

1. Tuberculosis Clinic at the White Cross Building, Ogawamachi, Kanda, Tokyo.—

A clinic for early diagnosis, giving treatment if necessary at small expense or free of charge. It is equipped with Xray apparatus, Sun Lamp laboratory and pharmacy, and staffed with several qualified physicians and trained nurses.

2. Preventorium—

The open air school on the shore surrounded by pine trees in Tsujido for some 100 delicate children is equipped to give elementary education while giving physical care. The first principal was Hon. S. Ebara. The present principal is Dr. T. Hayashi.

3. Farm Colony—

In 1935 a Farm Colony for incipient and convalescent cases was established at Kashima, Ibaraki Ken. Here on the sunny beach or doing the light work on the 18 acre farm, many patients have been nursed back to health. A new addition completed in March, 1937, brings the total number of beds up to 150.

4. Publications—

The magazine, the "White Cross," and leaflets are published monthly to promote the knowledge and concern of the general public regarding the disease. Other books and treatises are published from time to time.

5. Cooperating physicians—

Under the leadership and organization of the society some fifty physicians in Tokyo and its suburbs cooperate in examining and treating patients. In the case of the very poor this is done free of charge.

6. Other Activities—

Lectures are given from time to time by specialists. These lectures are illustrated by lantern slides, moving pictures and exhibits. At the Christmas Season Christmas Seals are issued, both to secure funds for the Society and to enlist the interest of the general public in the fight against tuberculosis.

A Foreign Cooperating Committee of 21 has been set up this year by the parent society to assist the work in various ways. The Executive committee consists of Mr. Gilbert Bowles; Chairman; Mr. F. R. Millard, Secretary; Miss. H. K. Shipps and Messrs P. S. Mayer, E. C. Hennigar, R. D. McCoy and G. E. Bott.



## No. 16

## ANTI-LEPROSY WORK IN JAPAN

*A. Oltmans***Nation awake to the Scourge**

Among the countries in which leprosy is a real problem Japan as a nation stands foremost in the amount of money expended proportionate to the numbers of patients, and in the number of noted men engaged in fighting this dreaded disease.

In the three National and five Prefectural Leprosaria in Japan proper, additions to the plants are unceasingly made for the accommodation of increasing numbers of applicants. Many of these now come in of their own accord instead of being forced in by the police as was formerly the case with practically all of them. This change has worked beneficially in many ways and put a new phase to the problem of hospitalization of leper patients in this country. If now the many thousands of patients still outside the hospitals would come pressing upon the doors of these institutions, forcing thereby the Government to greatly increase their budgets and to make additional accommodation, especially for the uninfected children of lepers and for patients in the early and curable stages of the disease, the leper problem in Japan would stand a good chance of a real solution in the not very distant future.

The seven private leper hospitals are contributing their bit to the efforts to rid Japan of the disease and especially to keep alive and foster among individuals and groups the spirit of ser-

vice and of sharing in the burden of sorrow and suffering the disease entails. To say that this burden should be placed entirely upon the shoulders of the Government is tantamount to saying that all so-called charitable institutions ought to be wholly maintained by the Government.

### **Larger facilities, more knowledge needed**

It is rumored that there is a far-reaching plan afoot for greatly enlarging leprosaria or erecting several additional ones in the several districts not now provided with accommodation for leper patients. The latter may be difficult to realize because of the intense dislike of almost every community to the existence of such an institution in their midst. This dislike arises from an ancient and deep-rooted prejudice and is kept alive by gross ignorance regarding the infectiousness of the disease and the inner condition and working of leper hospitals in Japan. A wider and more accurate knowledge of these matters among the people would place the problem in a different light and would add much to the efficiency of the work as well as to the readiness of patients to avail themselves of the wonderful advantages these institutions afford without any cost to the patients.

### **Sources of Support**

The support of the work for leper patients and for the maintenance of the eight Government and seven private leper hospitals in Japan comes from various sources. That of the Government hospitals is entirely indigenous with the exception of small sums from the American Mission to Lepers for carrying on religious work in some of them.

The support of private leper hospitals in Japan comes from subsidies granted by several Government bodies, from the American Mission to Lepers and from gifts of individuals, groups, Sunday Schools and Christian churches in Japan and abroad.

Grateful recognition is again recorded of the generous contributions to the work from Her Imperial Highness the Empress Dowager of Japan. It continues to be the shining example of profound sympathy together with gracious donations in behalf of the work for unfortunate sufferers.

### **Religious Work among Lepers**

The various reports show that in connection with all the leper hospitals in Japan, excepting the Buddhist one, there are about 1800 Christians not including the children below 12 years of age. Nearly all became Christians while in some one of the hospitals. It is a notable fact that very rarely, at least in Japan, a Christian has become a leper. This fact falls in line with the saying, "cleanliness is next to godliness". Both as a preventative against the attack of leprosy and as an aid to recuperation of the leper patient, cleanliness and godliness are invaluable cooperators.

It is a cause of sincere gratitude that in the Government Hospitals, even though the Directors themselves may not be professing Christians, the Gospel message bearer finds a hearty welcome and friendly cooperation. It is usually recognized by the authorities that the Gospel of Christ really believed and lived out by the patient is a powerful cooperative in remarking his broken life. Christian hope and cheer are to the patient like rays of

sunshine in a darkened room.

### Prospects for Future

Are the prospects for the eradication of leprosy in Japan any brighter now than they were a year ago? Assuredly they are, though the progress may seem like a single step in circumambulating the globe. Every step counts if taken towards the goal. The large increase in the "number of hospitalized patients and untainted children indicates a decided step in advance. So do also the several plans for enlargement in buildings and equipment of Government hospitals.

As for progress along the line of scientific study of the disease and successful treatment, the assured results seem nowhere to be striking. Nevertheless, knowledge is increasing and so is the number of those who give themselves earnestly to the task of combating the disease.

We cannot close this report without voicing again our deep appreciation of the sympathy and help that has come during the past year from literally thousands of people young and old in behalf of the work that purposes to carry out the command of our Savior: "Cleanse the leper".

### Statistics

Name of Institution.	Unt.				
	M.	W.	Ch.	Ch.	Chr.
<i>Government:—</i>					
Kuri-yu Rakusei-en .....	—	—	—	35	166
Kei-ai-en .....	259	128	25	25	110
Zensei Byo-in .....	756	341	35	0	196
Hokubu Hoyo-in .....	366	197	28	14	39
Sotojima Hoyo-in .....	275	72	0	7	47
Oshima Ryoyo-in .....	466	156	36	37	95
Kyushu Ryoyo-jo .....	700	297	43	50	210

*Private:—*

Fukusei Ryo-in (Catholic) .....	76	30	7	11	93
I-hai-en (Christian) .....	92	23	2	6	45
Kaishun Byo-in (Christian) .....	44	26	3	0	73
Tairo-in (Catholic) .....	60	18	5	21	76
St. Barnabas—Kusatsu .....	90	55	8	24	177
(Christian)					
St. Barnabas—Fukuoka .....	2	2	1	1	4
(Christian)					
Jingyo Byo-in (Buddhist) .....	65	23	0	0	0

Note: M. Men; W. Women; Ch. Children;

Unt. Ch. Untainted Children; Chr. Christians.

## No. 17

## YUWA KAI

## (The Fellowship of Reconciliation in Japan)

*T. D. Walser*

The YUWA KAI is a Christian fellowship for the promotion of peace among the nations. There are 163 members in Japan, representing in all among the membership five different nationalities. There are three sections:—Tokyo Section, Yokohama Section and Kyoto Section. The Executive Committee is composed of four officers and two representatives each from the Tokyo and Yokohama Sections. With the exception of the Associate Secretary and one representative each from the Tokyo and Yokohama Sections, all the members of the Executive Committee are Japanese. The membership is of two kinds, Active and Associate. There are only a few of the latter,

these members finding it impossible to subscribe fully to the absolutistic peace philosophy of the active membership creed.

The YUWA KAI is loosely affiliated with the International Fellowship of Reconciliation, which has its headquarters in Paris, France, and branches in 17 different countries.

The work of the YUWA KAI is largely educational. Recently the following activities have been engaged in:— Occasional meetings in the various sections for fellowship, prayer and study of international questions, assembling material for the publication of a "Peace Primer", distribution of peace medals among Sunday School children, printing and sale of Christmas cards commemorative of the theme "World peace through the leadership of the Christ Child", organization of a Youth Section in Tokyo, and correspondence with the peace leaders of other countries. During recent years it has been a great pleasure to welcome to Japan certain notable persons from other countries, one of these persons having been Miss Muriel Lester of England.

The Chairman is the Rev. M. Kozaki, 14 Reinzaka, Akasaka Ku, Tokyo and the Secretary is Mr. S. Hirakawa, 12 Itchome, Mita Dai Machi, Shiba Ku, Tokyo. Information concerning the YUWA KAI will be gladly furnished.

## No. 18

### Y. W. C. A. OF JAPAN

*Mildred Roe*

Through the "gates" of the six city Associa-

tions, the 2 industrial centers and seven permanent camps and year-around recreation lodges have come thousands of girls and young women in search of inspiration, information, friendship and good times. Within each and binding together all of these hundreds of groups of many different kinds, from the dignified Boards of Directors to the youngest grade-school clubs in industrial districts, is found a common loyalty to the Christian purpose and ideals for which the Association stands and an adventure in democratic and cooperative fellowship. As far as is possible all work is "with" and not "for" girls, and girls learn to express themselves and contribute their share to further the interests and life of their own groups and of wider circles.

In 1936 there were over 170 industrial girls, 385 business girls, 800 college students and 5585 high school girls in groups having their own officers, planning their own programs and directing their own affairs in cooperation with secretaries and advisers. The programs vary with the age and interests of the groups but include lectures, talks, discussion, dramatics and active projects on religious subjects, on cooperatives, international relations, peace, personal problems, family relationships, community and national affairs.

Over four hundred delegates attended the three summer conferences at Gotemba, for business girls, college students and high school girls. In addition to Bible study, prayer and worship, each conference program included study and discussion of some phase of the task and problems involved in making the principles of Christ operative in every day relationships between individuals,

classes and nations. The subjects chosen came out of the programs of local groups and served as resource and guiding posts for the coming year.

In educational classes of the six city Associations 3,347 girls were enrolled in 1936, 993 of whom were in night school groups. While these girls come principally for the particular class in which they are interested, they become a real part of the Association, acquainted with its purpose and sharing in its general work and activities.

A new rest and recreation house for business girls was built this year at Mt. Rokko, near Kobe. For periods from two days to three weeks over three thousand different girls were registered in Association camps at Mt. Hiei, Midorigaoka, Hayama, Hoda, Kokuryo, and Nojiri during the past year. Because of the difficulty of getting adequately trained leadership for physical and health work, the Tokyo Y. W. C. A. in cooperation with the Bouve Boston School of Physical Education and with St. Luke's International Hospital in Tokyo, has established a Normal School of Physical Education.

Beside the many group activities and special departments there are in every Association many common tasks, emphases, interests and gatherings in which all members join. At annual meetings, National Conventions and World Council meetings needs and policies are discussed and immediate objectives chosen so that corporate thinking and action is possible. Throughout the world for the next two years, Associations are concentrating on a religious emphasis and a special Bible study of Jesus Christ and on a study of the Place and Contribution of Women.



In its leadership in Japan, the Association has 450 Board and Committee members and 65 secretaries of whom about 97% are Japanese. Of the total annual budget approximately ¥240,000—only about 2% came from the United States.

The Japanese Association is a very active member of the World's Association and of the World's Student Christian Federation. During the past year it has sent representatives to a number of international gatherings and shared in planning and in the work of the conferences. Three delegates were sent to the Pacific Area Conference of the W.S.C.F. held at Mills College in California in September. Four delegates went to the England World's Executive Committee Meeting and the Regional Conference held in Ceylon in October, which representatives of 22 nations attended and for which the women of the East had the main responsibility and took the leading part.

Representatives also attended the Biennial Convention of the Y.W.C.A. at Colorado Springs, U. S. A. and the Dassel Conference for Youth Workers in Germany. The Y.W.C.A. is anticipating the pleasure of welcoming many of its "World" friends to Japan in 1938, when the Student Federation is expected to hold its general meeting near Tokyo and the World's Council of the Y.W.C.A. will meet in Nanking.

One of the Japanese secretaries has been invited to become a member of the World's staff in Geneva for six months during this year to assist in planning for the Eastern Council meeting and to interpret the interests of Japanese women to the Associations in Europe.

## No. 19

THE  
YOUNG MEN'S CHRISTIAN ASSOCIATION  
DURING 1936

*Arthur Jorgensen*

**Conferences.** During the year one national and five regional conferences have been held. An average of about 45 students attended the various regional gatherings, while 130 assembled at Tozanso for the annual summer Conference. It was the concensus of opinion that the conferences this year marked an increase not only in attendance but in the serious interest of the young men.

The student department of the YMCA sent three delegates to the Pacific Area Conference of the World's Student Christian Federation held at Mills College, Oakland, California in early September. These delegates together with the young women who represented the YWCA of Japan at the Conference, have spoken before many local student Associations since their return in order to bring the inspiration of the conference to their fellow students.

In December nine delegates left Japan to attend the World Conference of the YMCA held in Mysore, India, January 2 to 10, 1937. Since their return these representatives have been kept busy interpreting the implications of this great meeting to various groups of Association leaders in Japan.

**Leadership.** During the year eight young men, all of them University graduates, have been in

training for the YMCA secretaryship. Some of their training work has been academic and some of it practical. The leading Associations of the country have been used as demonstrative centers to give these young men some conception of regular work either on the National staff or in local Student and City Associations. It is generally agreed that these young men represent one of the greatest single assets of our movement.

Two important changes in staff have been made during the year. Mr. N. Kuba, formerly Secretary of the Boys Division in Yokohama, has been appointed General Secretary of that Association. The new General Secretary of the Kobe YMCA is Mr. T. Nara, formerly head of one of the departments of the Osaka YMCA.

**Building Fund Campaigns.** During the year two associations have started campaigns to raise funds for building expansion. These campaigns are still in process but at the time of writing about Yen 30,000 have been raised in Sendai and Yen 70,000 in Osaka.

**Educational Work.** One of the interesting tendencies of the year has been the marked increase of interest in the Association's educational work. This is true not only of night schools where record attendances are noted in almost all Associations, but also in certain day schools such as the Hotel Service School in Tokyo and the Higher School entrance examinations preparatory school in Osaka.

**Secretarial Visit.** During the year the National Secretary and other members of the National staff visited Associations in all parts of the

country from Keijo and Dairen to Kyushu and northward through the country to Hokkaido. Mr. Saito reports a vital interest everywhere in religion as well as a commendable willingness on the part of professors and ministers to cooperate in the work of the local Student Associations.

**Student Hostel.** During the year a new student dormitory and social center, largely the gift of a professor who has long been a friend of our Student Christian movement, was dedicated and occupied by the Student Association of the Imperial University at Sendai.

## No. 20

### MISSIONARIES' MUTUAL AID ASSOCIATION OF JAPAN

*G. B. Braithwaite*

The Annual Meeting of 1936 was held in the Karuizawa Auditorium on August 24th 1936. The Chairman, Rev. R. D. McCoy, opened the meeting with prayer.

Roll Call: Twenty nine members were present, the Secretary acting as proxy for most of the membership.

Minutes: The Minutes of the Annual Meeting of 1935 were approved as printed, and a report of business transacted during the year by the Executive Committee was read as follows:

1. On account of the death of 12 members of the Association, the Treasurer was authorised to pay 12 beneficiaries.

2. In order to make these payments, the Treasurer was authorized to levy the following assessments: No. 107-110 in December, Nos. 111-114 in March and Nos. 115-118 in June.

3. The Treasurer was authorised to pay the usual expenses, such as postage, printing, clerical help and incidentals.

Report of Nominating Committee: The Nominating Committee, Dr. S. P. Fulton and Rev. W. K. Matthews, who were appointed to present a new panel of officers, made the following nominations:

Chairman: Rev. R. D. McCoy.

Vice-Chairman: Rev. A. Oltmans, D.D.

Secretary-Treasurer: Mr. G. Burnham Braithwaite.

Auditor: Rev. P.S. Mayer, D.D.

and these were duly elected our officers for the coming year.

Financial Report: A Financial Report for the year was presented by the Treasurer, Rev H. Topping. A copy was placed in the hands of every member. Dr. P.S. Mayer, Auditor, announced that he had audited this report and found it correct. The Treasurer drew attention to the fact that our finances are in a very gratifying condition, there being an increase of nearly Yen 1,400 in our assets as compared with a year ago. On the recommendation of the Treasurer, it was voted to set aside ¥3,000 as a Reserve Fund.

#### **New Members:**

Miss Alice M. Ilsley, Miss Alma C. Naefe, Mr. and Mrs. John W. Juergensen, Mr. and Mrs. D. C. Stubbs, Mr. G. Burnham Braithwaite.

### Withdrawals:

Bishop and Mrs. H.J. Hamilton, Rev. and Mrs. W. W. Parkinson, Rev. K. E. Salonen, Rev. W. F. Madeley and Miss Dorothea Trott.

### Deaths:

Mrs. Emma M. Landis, Mrs. W. A. McIlwaine, Mrs. H. W. Schwartz, Rev. Geo. Allechin, Miss Ida M. Worth, Miss A. S. Buzzell, Miss Dora Eringa, Mrs. W. T. Austen, Rev. Henry K. Miller, Bishop John McKim, Rev. W. J. Callahan and Rev. Henry M. Cary.

### Present Membership:

The present membership of the Association is 506.

The incoming Secretary-Treasurer was instructed to issue a revised list of members and to circulate it, together with copies of the Constitution, with the next Assessment. Copies are also to be sent to those on the Membership Committee, and their cooperation is asked in obtaining new members.

The name and address of the Secretary-Treasurer is as follows:

Mr. G. Burnham Braithwaite.

5 Hikawa Cho, Akasaka, Tokyo.

東京市赤坂區氷川町五番地

The Furikae, though now in Mr. Braithwaite's name, is still Osaka 84753.

### Financial Statement for 1935-36

#### INCOME

Balance from 1934-35 .....	¥ 5,369.81
Income 1935-36: Furikae fees .....	7,699.90

Bank fees .....	5,980.22
Interest .....	100.10
	<u>¥19,150.03</u>

## EXPENDITURE

Benefits .....	12,000.00
Transfer of Treasury .....	9.20
Honorarium .....	200.00
Special Help .....	50.00
Printing: Notices .....	18.90
Receipts .....	16.50
Stationery and Envelopes .....	10.60
Postage and Bank Collection fees .....	81.05
Balance .....	6,763.18
	<u>¥19,150.03</u>

## BALANCE:

In Furikae .....	¥ 4,042.86
In Bank .....	2,720.30
	<u>¥ 6,763.18</u>

## No. 21

MISSIONS' MUTUAL FIRE PROTECTIVE  
ASSOCIATION*H. V. Nicholson*

The Missions' Mutual Fire Protective Association is now in its fifth year. During 1936, there were two small fires, which cost the Association ¥1,300, but the balance to our credit has grown substantially, being ¥9854 on July 31st as compared with ¥7,949 a year ago.

It is evident that in a community like the one we serve, withdrawals, due to departure from

Japan and other individual or Mission changes, will be frequent: nevertheless business has been satisfactory and the amount handled is increasing.

The outstanding event of the year was the alteration, at the Annual Meeting in August, of the Constitution, enabling us to accept property in Korea and Formosa as well as in Japan proper, and before the close of the year the first policy for Korea was issued. We are ready and anxious to serve our constituency, both as Missions and as individuals, still further to the best of our ability.

The Present officers of the Association are:

L. S. Albright, President,

Roy Smith, Vice President,

J. F. Gressitt, Treasurer,

B. F. Shively, W. M. Vories, E. H. Zaugg,  
members of Executive Committee.

H. V. Nicholson, Secretary.



PART V  
MISSIONARY OBITUARIES  
1936—1937



**PART V**  
**MISSIONARY OBITUARIES**  
**1936—1937**

*A. Oltmans, Necrologist*

**Mrs. T. T. Alexander**

Mrs. T. T. Alexander (PN, resigned) who served in Japan from 1877 until 1902, passed away in the United States on March 20, 1937.

**Leila Shapcott Austen**

Leila Ada Shapcott was born in Torquay, England, on December 1st, 1860 and married William Thomas Austen in 1880 when he was on his first furlough from Japan. They returned to Japan soon after their marriage on January 1st, and from that time until the earthquake when their house was destroyed their lives were given up to the service of sailors visiting the port. Mr. Austen retired in 1933 but they remained at their post.

Mrs. Austen mothered hundreds of young boys who were making their first long sea trip away from their own home countries. And wherever she went she frequently met sailors or members of their families who paid tribute to her hospitality and care of them while they were in Yokohama.

After the earthquake of 1923 Mr. and Mrs. Austen and their daughter Mabel made their

home in Shanghai with a married daughter, Mrs. T. Esdale Gray, visiting Japan each summer to open the guest house "Greta Bank" in Karuizawa. In 1924 Mr. Austen went to England and in 1926 after an operation for cancer Mrs. Austen and her daughter followed.

Mr. Austen then had charge of the little but ancient church of St. Mary the Virgin at North Shoebury in Essex, and had made the vicarage ready for their reception. Here they lived until Mr. Austen's death in 1930, when Mrs. and Miss Austen moved to Addlestone, Surrey, where they opened a guest house. But this proved too much of an undertaking, and in 1933 had to be given up. They then moved up to London and lived with another married daughter, Mrs. Hume and her family.

Mrs. Austen's health had been getting steadily worse since 1931 and when she went to London her friends saw a great change in her. Just before Christmas 1935 she became unconscious for long periods, recovering sufficiently on the evening of Christmas Day to ask her daughters and grandsons to sing Christmas hymns and pray by her bedside. On the 26th of December she lapsed into complete unconsciousness and passed away peacefully and beautifully on the night of December 28th.

Her body was cremated at Golders Green, London on January 1st and her ashes lie in her husband's grave in the country church-yard at North Shoebury, Essex, where they both faithfully and warm-heartedly ministered to the needs of the villagers. She left five children, fifteen grandchildren and three great grandchildren.

### Samuel Colcord Bartlett

Rev. S.C. Bartlett, D.D., son of President Bartlett of Dartmouth College, was born September 21, 1865, and died February 1, 1937.

He came to Japan immediately after graduating from college in 1887 as a term teacher of the American Board of Commissioners for Foreign Missions to teach in the Doshisha. As a young teacher of scarcely twenty-two years of age he greatly endeared himself to his students.

His first stay in Japan was of only three years' duration. His linguistic talent showed its full efficiency after he came back to Japan in 1894 with his newly married wife, Fannie Gordon, who was herself born in Osaka of veteran missionary parents. The young couple were among the few foreigners residing in the whole district. They made themselves sincerely respected and fondly beloved by all classes of people, by the Governor of the district and his high officials on the one hand and by farmers and fisher folk at the other end of the social scale. Dr. Bartlett had a remarkable gift of adapting his speeches and conversation to the level and need of the particular kind of people among whom he was placed.

After ten years of labor in Tottori the Bartlett's were transferred to their new post in Otaru, Hokkaido, where they stayed seven years. In 1912 the Bartletts left for America urged by the educational needs of their children.

In 1922 Dr. Bartlett was appointed Chaplain of Doshisha University. He also taught in the various departments of the University. These duties he most successfully performed till his retirement

in the fall of 1935 when he left for America.

Throughout his career in Japan Dr. Bartlett showed no consciousness of race distinction between himself and his students or congregation. He talked and behaved as if he was really one of the constituent elements of the group with which he mingled.

### **Franklin Henry Bassett**

Mr. Bassett was born in Buchanan County, Iowa, Dec. 7, 1860. He graduated from the University of Minnesota in 1887 and was ordained in 1894. He came to Japan at his own expense in 1888 and was employed by the Japan Mission of the American Board. In 1891 he married Miss Anna M. Vetter who was also employed by the mission. Mr. Bassett taught English in Osaka from 1890 to 1891 and in Kumamoto from 1891 to 1892. On returning to America he attended the Chicago Theological Seminary and subsequently held several pastorates in Minnesota and North Dakota. He died in New York City, Feb. 25, 1936.

### **Louisa Andrews Batchelor**

Louisa Batchelor wife of the Ven. Archdeacon Batchelor, D.D. died at Sapporo on April 6th 1936 after a comparatively short illness, in her ninety-third year. She first came to Japan in 1880 on a visit to her brother, the late Rev. Walter Andrews who afterwards became Bishop of Hokkaido, but was then stationed at Nagasaki. When Mr. Andrews was transferred to Hakodate shortly afterwards his sister accompanied him, and thenceforward for over half a century she lived in

Hokkaido. In 1884 she married Mr. John Batchelor who had come as a lay missionary to Hokkaido a few years previously, and to whom had been allotted by the Church Missionary Society the task of starting evangelistic work among the Ainu people. From that time onwards during all the rest of her long life Mrs. Batchelor was closely identified with her husband's interests and labours among the Ainu, by whom she was regarded with affectionate respect. She never acquired much knowledge of the Japanese language but had picked up a certain knowledge of Ainu, and in her earlier years visited many of the Ainu districts with her husband, and helped him in the work.

On New Year's Day, 1934 they had the happiness of keeping their Golden Wedding anniversary amid the congratulations of many friends, Japanese and foreign. The latter years of Mrs. Batchelor's life were spent quietly at their home in Sapporo, where she always had a kindly welcome for all who came to see her.

### **Mrs. Albert Arnold Bennett**

Mrs. Albert A. Bennett arrived in Japan with her husband in 1879. Their entire thirty years of service were given in Yokohama, in connection with the churches and the theological seminary. Soon after Dr. Bennett's death, in 1909, Mrs. Bennett returned to America, but her interest in Japan never flagged and, after an absence of twenty-two years, she was able to visit the scene of her former labors. One of her major interests while in Japan was the development of church music, to which she made no small contribution.

Mrs Bennett passed away early in December, 1936, at her home in Ridgewood, New Jersey.

### **Harvey Brokaw**

Rev. Harvey Brokaw, D.D., (PN, retired) died under tragic circumstances while of unsound mind on April 7, 1937, in Philadelphia, Pennsylvania. Dr. Brokaw was born on April 20, 1868 and came to Japan with Mrs. Brokaw following his graduation from Auburn Theological Seminary, in 1896. They served with the Presbyterian mission in Hiroshima, Kure and Kyoto, and in addition to offices of responsibility in the mission, Dr. Brokaw held a place of honor in such interdenominational movements as the Federation of Christian Missions and well known Japanese Christian organizations. He was retired in 1931 because of poor health and after returning to the United States was a patient in a sanitarium in Philadelphia. He is survived by Mrs. Brokaw and five daughters.

### **Annie S. Buzzell**

During the various memorial services held at the time of the death of Miss Annie S. Buzzell, one Bible verse was often quoted: "My Father worketh even until now, and I work." Perhaps no verse would better have reflected Miss Buzzell's life. Born August 3, 1866, in Lowell, Massachusetts, while still an infant she was taken by her parents to the frontier state of Nebraska, where her father engaged in home mission work. The pioneer and missionary spirit was part of her very nature, and in 1892 she came to Japan as a missionary. She went at once to Shokei Jogakko, Sendai, to be as-



sociated with Miss Lavinia Mead, the founder of the School and continued there for twenty-seven years. During her principalship of more than twenty years, she not only carried a heavy schedule of teaching, but found time for Bible classes, Sunday School work, and weekly evangelistic trips to neighboring towns and villages. The summer vacations afforded time for house to house visiting, Red Cross work, and many other special activities.

After Miss Buzzell's resignation from the Sho-kei School, she was asked in 1920 to open work for women and children in the town of Tono, where Baptists alone were working. Under her vigorous leadership every activity which could serve the community was carried on: Daily kindergarten, clubs for all ages, cooking classes, English groups. And there were Bible classes for all. A weekly, free kindergarten served the poor children. The farmers in the surrounding villages claimed a large share of Miss Buzzell's interest. One of the colleagues said, "By fourteen years Miss Buzzell anticipated the suggestions of the Laymen's Commission in building herself, although the only foreigner, into the life of that district."

Although retired, Miss Buzzell continued her active service in Tono until the summer of 1935, when she moved into a very comfortable home in Sendai, given her by her friends in token of their appreciation of her service. Here, again, she had slipped into a place of usefulness in the community, when pneumonia claimed her after an illness of only three days.

Tireless in her work, keen-minded and well-

trained though she was, perhaps Miss Buzzell's best gift was her capacity for deep, abiding friendships and her ability to transfer to others her own vigorous spiritual life. During her last illness men and women who bore in their own lives the impress of her Christian character, came from far and near to do honor to this one who had loved them devotedly. They are her enduring monument.

### **Julia Warren Chapman**

Mrs. Geo. Chapman, Miss Julia Warren, (C.M.S.), was born in Japan on December 17, 1870. Going to England with her parents at the age of 13, she received her education there and returned with her father to Japan in 1888. Her early days in the country stood her then in good stead, and speaking fluently in Japanese she had many friends among the people. She kept house for her father, looked after his guests, and in various ways took a share in C. M. S. work in Osaka. She taught music in Poole Girls' School, took part in Sunday School work, women's meetings and visiting in homes.

She was married in 1892 to Rev. G. Chapman, Principal of C. M. S. Divinity College and later general secretary of the Japan (C.M.S.) Mission. In her new capacity she took special interest in the College students. Her genial, unselfish, sociable nature was an asset in all her work and intercourse, and she was ready to throw herself into the interests of others and care for their needs. In 1921 they retired from the Mission field and took up parish work in England. She passed away after a very short illness on April 18, 1936.

### William Dayton Cunningham

Rev. W. D. Cunningham was born in Dawson, Pa., in 1864. He early became imbued with a desire to labor in the foreign missionary field. Working as a trackman on the Pittsburgh & Lake Erie Railroad and teaching school he made his way through Bethany College. For a time he was engaged in ministerial work, preaching part of a year in the Christian Church of Connellsville as supply pastor, and four years at St. Thomas, Ontario, Canada.

His efforts to be sent to Japan under the auspices of the mission board of the Disciples of Christ or Christian Church were unsuccessful, refusal being based on illness which had left him a partial cripple. Not daunted by this he determined to go alone. In the meantime he had been married in 1889 to Miss Emily Boyd of Connellsville. In 1900 without a dollar to finance their work the Cunninghams departed for Japan.

Christ had told him how great things he must suffer for His name. And like all the great ones, he went out by faith. This is the way he put it: "Believing in the all-sufficiency of God's word, we seek to establish churches of Christ after the New Testament pattern, and to nourish them in the faith once for all delivered unto the saints." It was in the light of the steadfast star—Romans 8:35—that he wrought three and a half decades for far-off multitudes who sit in darkness and in the valley of the shadow of death.

At first Mr. Cunningham carried on by teaching English, also making phonograph records to aid the Japanese in learning the English language.

By degrees the work grew. First, people in the old home community in Fayette county, then over a larger area, were interested and sent support. As the work grew, persons in many lands became supporters—in England, Canada, Australia. The Cunningham mission field had become the largest independent one in Japan. The last report issued by Mr. Cunningham showed 26 churches organized, 82 Sunday schools established, with property valued at \$230,000 free of debt. During the 36 years around 5,000 Japanese, Koreans, Chinese, and Formosans were converted to the Christian religion under their work.

In April, 1936, Mr. and Mrs. Cunningham went to America on furlough. They went to the Mayo Clinic, Rochester, Minn. for physical examination. Here Mr. Cunningham was promptly apprised of the seriousness of his condition. His heart turned back to Tokyo. To his wife he expressed the wish to return to Tokyo to die. His heart was there. His monument is there. On June 24 he received the grand accolade.

“Christ, Christ hath sent me  
To the midnight lands;  
Mine the mighty ordination  
Of the pierced hands.”

#### **Amy Saxton Fulton**

Mrs. George W. Fulton, (PN, retired) died on April 23rd, 1937, at St. Petersburg, Florida, after a short illness. Mrs. Fulton was born on January 15, 1866, in Elizabeth, N. J., and in 1889 graduated from Los Angeles College, California. In the same year she was appointed a missionary under the Presbyterian Board of Foreign Missions

and assigned to Japan. Shortly after she arrived in Japan, she married the Rev. George W. Fulton. After their first furlough Dr. and Mrs. Fulton went to Kanazawa, but the latter part of their life in Japan was spent in Osaka, where Dr. Fulton was president of the Osaka Theological Seminary, and Mrs. Fulton was active in work for women. In 1937, on account of Dr. Fulton's ill-health, they were honorably retired, taking up their residence in the United States at Chagrin Falls, Ohio. Mrs. Fulton is survived by her husband and five children.

### **Julia Ann Eliza Gulick**

Miss Gulick was born at Honolulu June 5, 1845, the daughter of American Board missionaries to the Sandwich Islands. She studied at Spring Garden Institute in Philadelphia. In 1874 she was appointed a missionary to Japan and served at Kobe till 1883; Niigata till 1885, and in Kumamoto 1888 to 1897. She was a teacher for part time but her chief work was in direct evangelism. From her retirement in 1897 till a few years before her death she labored tirelessly and effectively for the Japanese in Hawaii. She died in Honolulu May 2nd 1936.

### **Ernest Reed Harrison**

The Rev. Ernest Reed Harrison of the Missionary District of Tohoku, died on January 19th in St. Luke's Hospital, Tokyo, after a spinal injury received in an accident while skiing a few days before.

Mr. Harrison was born at St. Ives, England, August 5, 1883. He was graduated from Cam-

bridge University in 1908 and took a Master's Degree there in 1912. He was ordained Deacon in 1908 and Priest in 1910. Before coming to Japan he worked for a year in Australia. In 1914 he came to Japan as the first worker under the Australian Board of Missions and for sixteen years worked under Bishop Heaslett in the District of South Tokyo. In 1930 he was transferred to Tohoku where he was in charge of St. Saviour's Church, Akita and Christ Church, Noshiro. At one time he was also Priest-in-charge of the Tsuruoka Sei Ko Kwai.

In 1914 he was married to Ethel Hannah Mercer of Melbourne. She with two sons and a daughter survive him. The sons, John and Noel, are in Canada and the daughter, Betty, in England.

Mr. Harrison's sudden death brings a great loss to the District of Tohoku. His long years of service in this country, his facility in the language, and his knowledge of the people made him a valuable worker.

### **Hilda Susan Heaslett**

Hilda Susan Jackson was born at Ashton-on-Mersey, Cheshire, on Nov. 2nd, 1869. She offered herself to the Church Missionary Society for service abroad in 1894 and was sent to Japan, arriving in this country in December of that year. Her first term of service was spent at Fukuyama where there was ample scope for the work among the country folk in which she specially delighted. A friend of those days recalls her charming, attractive, and happy personality, and the memory of long tramps with her over field paths and plank bridges to hold magic-lantern meetings in dimly-

lit farm houses. On her return from her first furlough she was stationed at Osaka and was engaged in work among factory girls.

In 1904 she was married to the Rev. S. Heaslett, a missionary of the C.M.S. Japan Mission and shared his labours at Tokushima, Tokyo, and the Central Theological College at Ikebukuro, successively. There was one child, Eric, now a student at St. George's Hospital, London. Her husband was consecrated Bishop in South Tokyo in January, 1922, and after that they resided at St. Andrew's, Tokyo, and later at Yokohama. Mrs. Heaslett was President of the Japanese Women's Missionary Auxiliary in the diocese, and took a deep interest in its work, especially in the work among women in Formosa. She kept in close touch with St. Andrew's Church, Tokyo, and gave much help to the Japanese women workers and Sunday School teachers. She frequently invited the members of the Women's Meeting to her house for special addresses. She was always ready to fill gaps in the absence of missionaries on furlough. She will be greatly missed by the Women Workers of the diocese and many Japanese Christian women who had learned to appreciate the benefit of her wide experience and her never-failing enthusiasm for bringing individuals to a knowledge of Christ as their Saviour.

It was a great grief to her that her failing health made it impossible for her to return to Japan with her husband in 1935. She died on Oct. 9th 1936 at her sister's home in Southport, Lancashire. The funeral service was held in the Church where she worshipped and worked for many of the early years of her life, All Saints',

Southport. An impressive memorial service, partly in English and partly in Japanese, took place on November 2nd (the anniversary of her birthday) in Christ Church, Yokohama.

### **Christina Lindstrom**

Mrs. Christina Lindstrom was born in Korsnes, Sweden, March 9, 1868. The same year she went with her parents to America. They established their residence in the State of Kansas where Mrs. Lindstrom lived 23 years or till 1891 when together with a younger sister, Mary, she heeded the call of the Lord Jesus Christ for missionary service in Japan. She arrived in this country Nov. 23, 1891.

In 1895 she married Rev. H. Lindstrom and joined the Christian and Missionary Alliance Mission, and for 20 years they lived and labored in the City of Hiroshima. In 1922 they took up their residence in Kobe. Six years later, Mr. Lindstrom passed away.

Although Mrs. Lindstrom was immediately retired from active mission work she continued to support and watch over the work in the City of Nara which had been started by her husband and in 1936 she had the joy of seeing a group of Believers in Nara build their own House of Worship and become self-supporting. It would seem that when this was accomplished her service was finished as the Lord soon bid her come on High for the eternal rest and the enjoyment of his immediate presence. She departed this life on March 27th 1937, leaving two sons and two daughters, together with six grandchildren, to treasure her memory.



### Minnie Matthewson

Mrs. Minnie Matthewson was born near Coldwater, Michigan, December 25, 1867, and died June 4, 1935, in Seattle, Washington. She was converted when a young girl and was a happy Christian all her life. Her last public testimony was, "There hath not failed one word of all his good promise." She married Rev. Wesley Matthewson in 1894 and spent eight years with him in the Ohio Conference. In 1902, the couple were accepted as their first missionaries to Japan, by the Missionary Board of the Free Methodist Church. They reached Japan in 1903 together with Rev. and Mrs. Youngren. They lived most of the time in Osaka and spent nearly six years in pioneer work of the mission. The poor health of the family hindered them from returning to Japan after their first furlough. The rapid and almost total loss of Mrs. Matthewson's hearing hindered her in many activities. Her undying interest in missions began in the early days of the Women's Missionary Society, taking in all fields, although she especially loved the Japanese. She wrote extensively for her various church papers. She was much interested in the Women's Christian Temperance Union both in America and Japan. Despite the sore handicap of her deafness she entered their medal contests and won four medals in five trials. She took an intense interest in Sunday School work and served as superintendent and teacher. After her return to the homeland she was in constant demand as a public speaker: death called her away from her last engagement. She leaves to mourn her a husband, two sons and one daughter.

### **Bess Blunkeney McIlwaine**

Bess Blankeney McIlwaine was born November 1, 1892 at Providence manse, Matthews, N.C. She was educated at Carolina Academy and Queens College, Charlotte, N.C. and took normal and summer school courses in teaching. After seven years as a teacher she was appointed a missionary by the Southern Presbyterian Board of Foreign Missions, and in 1919 sailed for Japan.

During the period of its rapid expansion she taught in Kinjo Jo Gakko, Nagoya, and for a year she was in the city of Marugame in Shikoku. Returning to Nagoya in 1931 she was married to Rev. William A. McIlwaine and shared largely in his evangelistic work there until May, 1935 when her health forced their return to the United States. On October 22nd at the home of her sister, Mrs. Lunsford Richardson in Greensboro, she passed away. In both educational and evangelistic service, as well as through home and personal contacts, Mrs. McIlwaine left fruitage of the vineyard and the spirit of Christ in human hearts to carry on the cause she was forced so early to lay down.

### **Lucy Norman**

Miss Lucy Norman was born July 27th, 1858 A.D. in York Cy., Ontario, Canada. Her parents were earnest Christians and the home was a happy Christian home. She was educated in the Public School and after some years of poor health she attended Aurora High School for a time. But again her health would not permit her to continue study.

In 1900 she came to Japan to visit her brother, Rev. Daniel Norman who then was working in

Tokyo. She expected to return to Canada within six months or a year but she found work of interest which kept her in Japan. The Joshi Gakuin in Tokyo was short of teachers and she accepted an invitation to supply there until reinforcements arrived. The Mission then asked her to supply on the staff of the Wilmina Jo Gakko in Osaka. Thus she found friends in the Mission of the Presbyterian Church North and also among the girls of Japan. She supplied for a short time in the Friends Jo Gakko, Tokyo.

In 1910 she was appointed as Matron of a school for foreign children in Chengtu, West China. Here she remained but a short time as the work was interfered with by the revolution which overthrew the old Empire and she with others was compelled to walk overland to Chungking to avoid bandits. On this expedition they lost all their earthly goods and arrived ragged and worn at their destination. She found refuge in Japan and late in 1912 was appointed as matron to the Canadian Academy, Kobe. Here she continued to serve until in 1930 she retired and returned to Canada to live with her sister-in-law near Toronto.

She loved children and was tireless in seeking to do for those under her care the best that could be done. "Her devotion to her Master and her fine Christian character endeared her to many," writes one who knew her well for many years. Though frail in body, never robust, she had a strong will and ceaseless energy which kept her carrying on when many would have rested. She passed on to meet loved ones gone before on August 29th, 1936. Rev. Jas. Ayers, D.D., well known in Japan, was present and assisted at the funeral.

### Henry Conrad Ostrom

On January 20th Dr. H. C. Ostrom of Kobe was called to service above. Funeral and memorial services were held on the 22nd and 23rd. The urn containing the ashes was deposited in the beautiful cemetery on the mountain side overlooking the harbor. A large attendance filled Union Church at the Memorial Service, since he was held in high esteem in the community for his scholarly ability, his many sided talents and his magnetic personality.

The following brief account of his life was written by Dr. H. W. Myers and read at the Memorial Service by Dr. H. H. Munroe on behalf of the Board of Directors of Chuo Theological Seminary.

Dr. Ostrom was born Dec. 4, 1876, in Lockport, Ills., the second son in a family of six boys and girls. All the others are still living.

At eighteen he was graduated from Augustana College with the degree of Bachelor of Science. After graduation he went to Leipzig to study music. There he spent three years in strenuous study, practicing as much as sixteen hours a day. Returning to America he had a studio in Worcester, Mass., and later was in charge of the Conservatory of Music in the College for Women in Fulton, Missouri. While in Fulton he made his decision to give up music as his profession and to devote his life to the service of his Lord as a foreign missionary. This decision he never regretted.

In 1907 he was graduated from Princeton Theological Seminary, and the same year received the degree of Master of Arts from Princeton University. The same year he was married to Martha Hart Curd of Fulton. For four years he served

the cause of missions in America, till 1911 when he and Mrs. Ostrom came to Japan. His first field in Japan was Tokushima, where he was located for 12 years. He was instrumental in establishing Omichi Church there.

In 1921 Dr. Ostrom was appointed to teach in the Theological Seminary in Kobe, in which he served until the time of this death. The Nishidai Church is one of the fruits of his Kobe ministry.

In 1920 Dr. Ostrom received the degree of Doctor of Divinity from Westminster College in Fulton, Mo. He studied in Edinburgh University in 1920-21, and at the University of Paris in 1930-31.

He was a ripe scholar and was ranked as an authority on Buddhism, on Comparative Religion, and on Japanese Mythology and Ancient History. In cultural, educational, and musical circles, as well as in the religious world, he held a position of importance in Kobe. His genial Christian courtesy made him everywhere welcome. In the best sense of the word he was a true Christian gentleman.

### Sheldon Painter

The Rev. Sheldon Painter gave up a business career in England to become a foreign missionary and devoted thirty-three years of his life to work in Kyushu. He was born at Malvern in 1866 and educated at Christ's College, Finchley. In 1896, when 30 years of age, he was accepted by the C.M.S., and upon his arrival in Japan was stationed at Nobeoka, on the East coast of Kyushu, then a small country town and the most isolated and inaccessible Mission Station in the Diocese. He came out as a lay-worker and was ordained on the Mis-

sion Field in 1901. In 1905 he married Miss Julia Britten. After Nobeoka, he was stationed at Kumamoto, Omuta, Kurume, Kokura, and again at Nobeoka. As a member of the Diocesan Standing Committee and as General Secretary and Acting Finance Secretary of the Japan Mission he rendered valuable services to the evangelistic and other activities of the Japanese Church. He also raised funds and built three churches and two Mission Halls.

But he will be chiefly remembered for his great gift of making friends, especially among young men and boys. All over Kyushu there are people who have affectionate memories of "Painter San." With many of them he kept in touch by letter long after his retirement from Japan in 1929, and many were led to faith in Christ by his teaching. On the railway it was quite common to find Mr. Painter giving an English lesson to the Guard or train boy, and then leading them on to speak of deeper things. In his own house he generally had one or two young men in his study to whom he talked in the intervals of working at accounts or Mission correspondence.

After his return to England he was appointed to the living of St. Helen's Church, the mother-church of Worcester. The Church was at a low ebb, but by his energy, kindness, and firmness, he won the hearts of his Church officers and built up a flourishing congregation in a particularly hard parish.

Mr. Painter was an enthusiastic croquet player, and it was while engaged upon a tournament game on his holiday at Hunstanton that death came suddenly to him on August 20th 1936. Mrs.

Painter, who is an invalid, was among the spectators, and deep sympathy is felt for her in her great bereavement. Her husband was seventy years of age and outlived his mother, who attained the age of ninety-eight, by only a few months.

### **Ida Goepp Pierson**

Mrs. George Peck Pierson (PN—retired) died in Philadelphia on March 12, after a severe illness. Mrs. Pierson came to Japan in 1890 as Miss Ida Goepp, a member of the Protestant Episcopal Mission. In 1895 when she and Dr. Pierson were married she joined the Presbyterian Mission, and until she and Dr. Pierson retired in 1928 was one of that Mission's strongest workers. In addition to engaging in frontier evangelism in Hokkaido, Mrs. Pierson wrote a large number of pamphlets and books in both English and Japanese. After their retirement in 1928 Dr. and Mrs. Pierson were closely associated with Westminster Theological Seminary in Philadelphia.

### **Emily Springer Scott**

Mrs. Emily Springer Scott, widow of the late Rev. John Scott and mother of Miss Mary Scott of the United Church of Canada Mission in Kofu was born in Hamilton in 1843 and died in Toronto, Canada on April 23rd, 1936 at the age of 93. Her long life was crowded with service. As the wife of a Methodist minister she moved to a new station every three years as was the rule at that time. Their last charge was Kitchener, Ontario, Canada. For a period of six years from 1896 to 1902 the Scott family served as missionaries in

Japan living 3 years at Azabu and 3 years at Tsukiji.

After returning to Canada from Japan Mrs. Scott was continually engaged in church work, especially in the Woman's Missionary Society. She was active to the last. Though of advanced age she attended a meeting of the Toronto Presbytery of the Woman's Missionary Society only two nights before her death. During her last illness she was gentle and thoughtful in the midst of physical discomfort. Her faith shone brightly and those about her felt that heaven was near. She had strong faith, courage and a deep confiding trust in her Heavenly Father. A gentle and beautiful spirit, she was well prepared for the great transformation.

### **Thera Smith**

Mrs. Thera Smith, wife of Rev. H. E. Smith of Kyoto, died in that city on October 4th, 1935. She was born in Gympse, Queensland, Australia, October 22nd, 1885 and came to Japan in 1924, residing and working chiefly in Kyoto. The immediate cause of her death was acute heart-failure attributable to asthma. Interment was at Sumiyoshi-Yama, Kyoto where a beautiful memorial monument of granite has been erected by her friends, including many who were led to Christ through her Bible classes. In addition to her husband, Mrs. Smith is survived by one daughter, Marie, who is also engaged in Christian work in Japan.

### **Julius Soper**

Rev. Julius Soper, D.D., was born in Poolesville, Md., February 15, 1845 and passed away in Glen-



dale, California, February 5th, 1937, a few years before his ninety-second birthday.

Dr. Soper's education was had at Georgetown College and Drew Theological Seminary, his ambition to come to Japan as one of its early missionaries being realized in 1873, the year of his graduation from the latter institution. With his brother-in-law, Dr. J. C. Davison, these two young men and their wives were among the group of missionaries who came out in that year to open Methodist Missions in Japan. The Methodist Church of Canada and the M. E. Church of the United States began their work in Japan in that year. The passing of Dr. Soper, sixty four years later, breaks the last link in the living chain that has bound us to that early day.

Dr. and Mrs. Soper reached Yokohama on August 8, 1873, and a few weeks later moved to Tokyo where they were to make their home for many years. Among their first converts were Mr. and Mrs. Sen Tsuda, parents of the girl Ume Tsuda, whom the Sopers had met in Washington just before they had come to Japan. The years were spent in language study, translation work, preaching, teaching, travelling, sowing the seed, planting churches.

After two years in the pastorate in Maryland, Dr. and Mrs. Soper returned to Japan in 1886. This term of service saw Dr. Soper serving for six years as Superintendent of M. E. Church work in the Tokyo District, three more in similar labors in Hakodate. After another furlough Dr. Soper devoted his life to educational work in the Aoyama Gakuin, Tokyo, serving as dean of the Theological Department.

In 1911, largely due to Mrs. Soper's failing health, Dr. and Mrs. Soper took the retired relation, returning to America, settled in Southern California, and devoted themselves to Christian work among the Japanese residents of that region. Mrs. Soper passed away in 1927. Their daughter, Miss E. Maud Soper, for a time a missionary in Japan, made a home for her father until the day of his home-going. The only son, Dr. Edmund D. Soper, has been for some years president of Ohio Wesleyan University.

The labors of Julius Soper in the laying of foundations in the Kingdom building in Japan were of an abiding nature. His preaching, traveling long distances in the old jin-rikisha days, his leadership in the temperance movement in association with Taro Ando, Sho Nemoto and others, his part in the development of the Aoyama Gakuin, his part in the establishment of the Japan Methodist Church, were the contribution of a consecrated life of unusual ability, gladly laid upon the alter of service for his Master.

### **Elizabeth Pattee Tenny**

Elizabeth Pettee Tenny was born June 25, 1881, in Okayama, where her parents, Dr. and Mrs. H. H. Pettee, were stationed as missionaries of the American Board of Commissioners. She graduated from Mount Holyoke College in 1905 and became a successful teacher of Latin. Learning that for ten years no young woman had offered to do evangelistic work in the Congregational Mission, she volunteered and, in 1913, returned to the land of her birth. In 1914 she was married to Rev.

Charles B. Tenny of the Baptist Mission (North), and throughout their sixteen years together in Japan, she gave herself unstintedly to the work for which he poured out his life.

She taught in the college department of Tokyo Gakuin (later Kanto Gakuin), Yokohama. Because of her Japanese background and her free use of Japanese language, as well as because of her patience and tact, she was invaluable on the many committees of which she was a member. She was a gracious hostess and countless guests—Japanese and foreign, missionary and non-missionary—enjoyed the hospitality of the Tenny home. Among her many outside interests were the American School, the Union Church, and the Tokyo Women's Club.

A friend has said: "As wife, mother, friend, missionary and teacher, she was without a peer. She completed her life of loving, humble, tactful, self-effacing devotion by enduring with radiant faith a long and torturing illness." She died in the Highland Hospital, Rochester, New York, May 13, 1936, just four months after the death of Dr. Tenny.

### **Florella Pedley Van Hying**

Mrs. Conrad Van Hying was born at New Haven, Connecticut, on Aug. 11, 1898, where her parents Dr. & Mrs. Hilton Pedley of the American Board Japan Mission were spending their furlough. She graduated from Mount Holyoke College in 1920, and from the New York School for Social Work in 1921. For about a year she was a field worker for a Boston children's placement agency. She arrived under appointment from the

American Board in August, 1922 and was a teacher at Kobe College till the summer of 1925. She was married in Dec. of 1925. Mr. Van Hyning, as a professional social worker, has had important posts under the federal relief administration. Mrs. Van Hyning was killed in a motor accident in the outskirts of Jacksonville, Fla., Jan. 13, 1937.

### **Mame Huntress Wadman**

Miss Mame Huntress of Houlton, Maine, was married to John Wesley Wadman on June 12, 1884 when he was a Methodist minister in Canada. They arrived in Japan in 1889 and during the years of work here lived in Tokyo, Hirosaki and Hakodate. Five daughters were born to them. Mrs. Wadman left Japan in 1903, Dr. Wadman in 1904. They located in Honolulu, and were in active service there until 1922 when they removed to San Francisco where Dr. Wadman was pastor of Simpson Memorial Church until his death in Dec. 1923. Mrs. Wadman returned to Honolulu and made her home there until her death in 1936.

### **Ernest N. Walne**

Dr. Walne was born in Mississippi, U.S.A. Jan. 20, 1867. He graduated from Mississippi College, then from the Southern Baptist Theological Seminary, Louisville, Ky. He was appointed a missionary to Japan by the Foreign Mission Board of the Southern Baptist Convention (U.S.A.) in April 1892. He married Miss Claudia McCann May 31, 1892. He labored in Japan forty two years. He died Oct. 31, 1936 at Berkeley, California. His wife, one daughter, and four sons sur-

vive him.

He and Dr. J. W. McCollum, who preceeded Dr. Walne by one year, were the pioneers of the Southern Baptist Mission in Japan. He was founder of the Baptist Fukuin Shokan, now located in Kokura. He served at various times as president, secretary, treasurer of the Japan Mission, also as trustee of Seinan Gakuin and Seinan Jo Gakuin. When the work of the Mission became a part of the Seibu Kumiai he served as a member of its Board of Trustees. The evangelistic work was always very dear to his heart, but in 1910 he wrote to the Foreign Mission Board saying, "Christian education ought to be attempted as early as possible." He was a builder and was responsible for the erection of several churches and buildings of the Mission. He was a deep and earnest preacher. At one meeting of the Seibu Kumiai Nenkai (Bap. Convention) he stirred the convention as it has never been stirred before or since.

His home was the center of joy and hospitality. There weary missionaries and Japanese workers were welcomed and found rest. It was a center of Christian activity, and the light of the Gospel of Jesus Christ radiated from it to the high and low alike. His love of flowers and joy in their culture also added great beauty and fragrance to his home. He greatly loved the Japanese people and said just before returning to America, "I wish we were beginning instead of ending our career, so great are the opportunities in Japan." His prayers even on a bed of suffering after he went to America were daily offered for the beloved work in Japan. At the last service he attended in Japan his prayer was expressed in his reading of the

twentieth Psalm.

He lived to see the paddy fields of Japan change into great cities of commercial power. He lived to see the lone preaching place in his own home changed into twenty churches of the Seibu Kumiai. His heart rejoiced to see education with Christ as its center being given to hundreds of fine men and women in the Seminary, in Seinan Gakuin and Seinan Jo Gakuin.

### Mary C. Whitney

Mary C. Whitney was the fourth child and third daughter of J. Bevan and Martha Braithwaite, and was born in London in April 1857. She was extremely timid as a child—in fact, fear seemed almost to dominate her whole life, and yet when the love of Christ came into her heart the saying was fulfilled that 'perfect love casteth out fear', and these fears were never allowed to prevent her from doing what she felt called to do or say for the Master.

In 1885 she met Dr. Willis N. Whitney. They were married in December of the same year, and she returned with him to Japan soon afterwards. At that time Dr. Whitney was Interpreter to the United States Legation, but he resigned from his position soon afterwards in order to give his time wholly to the medical and other missionary work to which he felt called. Though their chief concern during their twenty-five years of united missionary effort was the Akasaka Hospital, originally founded in memory of Dr. Whitney's mother, and the medical and evangelistic work in and growing out of it, Dr. and Mrs. Whitney's interests

were wide and varied, and in spite of the demands on her time made by a large family, Mrs. Whitney was able to participate in these in a wonderful way.

Fully anticipating a return within six months or a year, Dr. and Mrs. Whitney left Japan in 1911, but soon after their arrival in England Dr. Whitney underwent a severe nervous breakdown, and though he lived for over seven years never fully recovered; this of course rendered all thought of return to Japan impossible. With characteristic faith and courage Mrs. Whitney adjusted herself to the situation, and was the means of bringing blessing and encouragement to many with whom she came in contact.

Her devotion to Japan never wavered, and it was a great joy to her to be able to pay another visit in 1924-26. She then lived with a sister in Baltimore until 1932, paying annual visits to relatives in England. At the close of the English visit that summer, the doctor forbade further ocean journeys, so the remaining three years of her life were spent in England, where, after three years of failing health but bright and active spirit, she passed peacefully into the fuller life on July 4th 1935. About a week before the end, a nephew arrived on furlough from Japan, and her greatest joy seemed to be to hear again news of old friends and have an opportunity to converse in Japanese.





## PART VI

# DIRECTORIES AND STATISTICS

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# PART VI

## DIRECTORIES AND STATISTICS

### No. 1

#### MISSION BOARDS FUNCTIONING IN JAPAN

(For explanation of change in initials, see page 416.)

1. ABCFM. American Board of Commissioners for Foreign Missions. 14 Beacon St., Boston, Mass. Rev. Darley Downs, 3 of 9 Shiba Park, Shiba, Tokyo, Secretary. Mr. H. W. Hackett, Kobe College, Nishinomiya, Treasurer.
2. ABF. American Baptist Foreign Missionary Society, 152 Madison Ave., New York City. Miss Elma R. Tharp, Secretary and Statistician. Rev. J. Fullerton Gressitt, Treasurer. Office: 2 Misaki Cho 1 Chome, Kanda, Tokyo. (Tel. 25-3115).
3. ABS. American Bible Society. Rev. K. E. Aurell, Agent. 2, Ginza 4 Chome, Kyobashi, Tokyo. Tel. 56-6405. Telegrams Bibles, Tokyo.
4. AFP. Mission Board of the Religious Society of Friends of Philadelphia, 304 Arch St., Philadelphia, Pa. Miss E. F. Sharpless, Shimotsuma Machi, Ibaraki Ken, Secretary. Mr. G. Burnham Braithwaite. 5 Hikawa Cho, Akasaka, Tokyo, Treasurer. (Tel. 48-3044).
5. AG. The Assembly of God. Rev. N. H. Barth, 1720 Shinohara Cho, Yokohama, Chairman of U.S.A. Group.
6. BFBS & NBSS. The British and Foreign Bible Society and the National Bible Society of Scotland. Mr. G. H. Vinal, Agent. 95 Yedo Machi, Kobe, Tel. Sannomiya 2725. Telegrams Testaments, Kobe.
7. CJPM. The Central Japan Pioneer Mission. Miss M. A. Burnet, 445 Hyakken Cho, Maebashi, Gumma Ken, Secretary-Treasurer.

8. CLSJ. The Christian Literature Society of Japan. 2 Ginza 4 Chome, Kyobashi, Tokyo. Tel. 56-0252 and 56-7002. F. C. Tokyo 11357.
9. CMA. Christian and Missionary Alliance. (Mission dissolved).
10. CMS. Church Missionary Society. Rev. Canon A. C. Hutchinson, 850 Ropponmatsu, Fukuoka, Secretary. Mrs. A. C. Hutchinson, Financial Secretary.
11. CN. Church of the Nazarene. Miss Bertie Karns, Dai-koku Machi, Shichijo Agarū, Kyoto, Secretary-Treasurer.
12. EC. Evangelical Church of North America, Rev. P. S. Mayer, D.D., 500 Shimo Ochiai 1-chome, Yodobashi-ku, Tokyo, Secretary-Treasurer.
13. ERC. Evangelical and Reformed Church. Rev. E. H. Zaugg, Ph. D., 162 Higashi Sambancho, Sendai. (Tel. 3678) Secretary, Rev. E. H. Zaugg, Ph.D., 135 Higashi Nibancho, Sendai (Tel. 1783), Treasurer.
14. FMA. General Mission Board of the Free Methodist Church of North America. Miss Lillian O. Pickens, 50 Maruyama Dori 1 Chome, Sumiyoshi Ku, Osaka, Secretary. Tel. Tengachaya 2989.
15. IND. Independent of any Society.
16. JAM. Japan Apostolic Mission. Mr. L. W. Coote, P. O. Box 5, Ikoma, Nara Ken, Secretary.
17. JBTS. Japan Book and Tract Society. Mr. G. Burnham Braithwaite, Secretary-Treasurer. 4 Ginza 4 Chome, Kyobashi, Tokyo. Tel. 56-4573. F. C. Tokyo 2273. Telegrams Tracts, Tokyo.
18. JEB. Japan Evangelistic Band, 55 Gower St., London W. C. I., England. Mr. James Cuthbertson, 7 Shimidai Cho 4 Chome, Suma Ku, Kobe, Secretary.
19. JRM. Japan Rescue Mission. Miss F. E. Penny, Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu, Secretary. Tel. Fukuda 8.
20. L. Liebenzeller Mission. Rev. Ernst Lang, 405 Miyatani, Kikuna Machi, Kanagawa Ku, Yokohama, Secretary-Treasurer.

21. LEF. Lutheran Evangelical Association of Finland. Rev. T. Minkkinen, Kami Iida, Nagano Ken, Secretary-Treasurer.
22. MBW. Missionary Bands of the World, Mr. C. E. Carlson, 3622 Nagasaki Naka-cho 2-chome, Toshima-ku, Tokyo, Acting Secretary-Treasurer.
23. MEFB. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church. 150 Fifth Avenue. New York City. Rev. E. T. Iglehart, (S.T.D.), (6 Aoyama Gakuin, Tokyo), and Miss W. Draper, (222 Bluff, Yokohama), Secretaries.
24. MES. Board of Foreign Missions of the Methodist Episcopal Church, South. 706 Church St., Nashville. Tenn., U.S.A. Mr. J. S. Oxford, 23 Kitanagasa Dori, 4 Chome, Kobe, Secretary-Treasurer. Rev. J. W. Frank, Tokuyama Machi, Yamaguchi Ken. Statistical Secretary.
25. MM. Mino Mission. Miss Mary J. Ackers, 15 Kuruwa Machi, Gifu, Secretary-Treasurer.
26. MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Olive I. Hodges, Secretary. Miss Evelyn M. Wolfe, Treasurer. Eiwa Jo Gakko, 124 Maita Machi, Yokohama.
27. MSCC. Missionary Society of the Church of England in Canada. Rev. H. G. Watts, Suido Cho, Niigata, Secretary-Treasurer. F.C. Nagano 4180.
28. O. Osaka Mission.
29. OAM. Ostasien Mission. (The East Asia Mission). Rev. Dr. Liemar Hennig, 39 Kami Tomizaka Cho, Kolshikawa, Tokyo, Secretary.
30. OBJ. Omi Brotherhood. Mr. E. V. Yoshida, Secretary. Mr. B. C. Miyamoto, Treasurer. Omi-Hachiman.
31. OMS. Oriental Missionary Society.
32. PCC. Board of Foreign Missions, Presbyterian Church in Canada. Miss Jean C. MacLean, Nagamine Yama, Oishi, Nada Ku, Kobe, Secretary.

33. PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America. Kyoto District: Mrs. J. M. Oglesby, Karasumaru Dori, Shimotachiuri, Kyoto, Secretary: Miss Edith L. Foote, Treasurer. Tel. Nishijin 2372. F.C. Osaka 55455.  
Tohoku District: Miss Helen Boyle, 69 Motoyanagi Cho, Sendai, Treasurer. Tel. 2633.  
North Tokyo District: Miss Ruth Burnside, Ikebukuro, Secretary. Rev. C. H. Evans, 72 Myogadani Cho, Koishikawa, Tokyo, Treasurer.
34. PFM. Independent Board for Presbyterian Foreign Missions.
35. PN. Board of Foreign Missions of the Presbyterian Church in the United States of America. Rev. Willis C. Lamott, Meiji Gakuin, Shirokane, Shiba, Tokyo, (Tel. 44-3666) Secretary. Miss Susannah M. Riker, 61 Naka 1 Chome, Kitabatake, Suniyoshi Ku, Osaka, Treasurer.
36. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). Rev. W. McS. Buchanan, 439 Nakabu, Marugame, Treasurer; Rev. A. P. Hassell, Tokushima, Secretary.
37. RCA. Reformed Church in America. Rev. Willis G. Hoekje, D.D., Meiji Gakuin, Shirokane, Shiba, Tokyo. Secretary-Treasurer. Rev. J. Ter Borg, Meiji Gakuin, Shirokane, Shiba, Tokyo, Assistant Secretary. Tel. 44-3666.
38. SA. Salvation Army. 101 Queen Victoria St., London E. C. Adjutant C. F. Davidson, 17, 2 Chome, Jimbo Cho, Kanda, Tokyo, General Secretary.
39. SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, 15 Uenohara Machi, Nakano Ku, Tokyo, Secretary-Treasurer.
40. SBC. Southern Baptist Convention. Mrs. C. K. Dozier, Seinan Gakuin, Fukuoka, Secretary.
41. SDA. Seventh-Day Adventists. Mr. C. D. Forshee, Box 7, Sugunami P.O., Tokyo, Secretary-Treasurer.

42. SPG. Society for the Propagation of the Gospel in Foreign Parts:  
Kobe Diocese: Rev. E. Allen, 15 Shimoyamate Dori 5 Chome, Kobe, Secretary.  
Tokyo Diocese: Rev. Bishop S. Heaslett, 220 Bluff, Yokohama, Secretary-Treasurer.  
South Tokyo Diocese: Rev. C. K. Sansbury, Seikokai Shingakuin, Toshima Ku, Tokyo, Secretary.
43. UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. Edgar Knipp, D.D., Kamide, Miidera Shita, Otsu Shi, Shiga Ken, Secretary: Rev. B. F. Shively, D.D., 216 Muromachi, Imadegawa Agaru, Kyoto, Treasurer.
44. UCC. United Church of Canada. General Board: Rev. H. W. Outerbridge, S.T.D., Kwansai Gakuin, Nishinomiya Shigai, Secretary-Treasurer. Woman's Board: Miss Sybil R. Courtice, 2 Toriizaka Cho, Azabu, Tokyo, Secretary-Treasurer.
45. UCMS. United Christian Missionary Society. Rev. R. D. McCoy, 354 Nakazato Machi, Takingogawa Ku, Tokyo, Secretary. Rev. T. A. Young, 257 Nakazato Machi, Takingogawa Ku, Tokyo, Treasurer.
46. UGC. Universalist General Convention. Rev. Harry M. Cary, Jr., 5 Sakurayama, Nakano Ku, Tokyo, Acting Chairman.
47. ULC. Board of Foreign Missions of the United Lutheran Church in America, 18 E. Mt. Vernon Pl., Baltimore, Md., U.S.A. Rev. J. K. Linn, 448 Umabashi, Suginami Ku, Tokyo, Secretary. Rev. S. O. Thorlakkson, 33 Kami Tsutsui Dori 7 Chome, Fukiai Ku, Kobe, Treasurer.
48. WMCA. Wesleyan Methodist Connection of America.
49. WU. Woman's Union Missionary Society of America. Miss Susan A. Pratt, 212 Yamate Cho, Yokohama, Secretary.
50. YJ. Yotsuya Mission. Mr. T. G. Hitch, 455 Taishido, Setagaya Ku, Tokyo, Secretary-Treasurer.

51. YMCA. Young Men's Christian Association (International Committee of Y.M.C.A.'s of U.S.A. and Canada). Mr. Arthur Jorgensen, Honorary Secretary. 3 of 2 Nishikanda 1 Chome, Kanda, Tokyo. Tel. 25-2001-2.
52. YWCA. Young Women's Christian Association of the United States of America. Miss Mildred Roe, Secretary-Treasurer. 6 Nishiki Cho 1 Chome, Kanda, Tokyo.

## FORMOSA

53. EPM. Board of Foreign Missions, Presbyterian Church in England. Mr. Leslie Singleton, Nankakusho, Shoka, Formosa, Secretary.
54. PCC. Foreign Missions of the Presbyterian Church in Canada. Miss Alma M. Burdick, Tansui, Formosa, Secretary.



## No. 2

### JAPANESE CHURCHES & HEADQUARTERS\*

(For explanation of change in initials, see page 416.)

1. BE. Nihon Baputesuto Kyokai (Baptist) To-Bu Kumiai (Eastern Association) (ABF).  
Hon-bu: 2 1-chome, Misaki-cho, Kanda-ku, Tokyo.
2. BW. Nihon Baputesuto Kyokai (Baptist) Sei-Bu Kumiai (Western Association) (SBC).  
c/o Mr. Masajiro Kuroda, 4-chome, Ariake-cho, Yawata.
3. D. Nihon Kirisuto Dobo Kyokai (United Brethren) (UB),  
c/o Mr. Chukichi Yasuda, 14 Minami-Ta-machi, Jodoji, Sakyo-ku, Kyoto.
4. DK. Nihon Dojin Kirisuto Kyokai (Universalist) (UGC).  
1, 1-chome, Mizuochi-cho, Shizuoka.
5. DKK. Nihon Domei Kirisuto Kyokai (CMA).  
c/o Mr. Kohei Sugimoto, 1272 Tori-machi, Chiba.
6. F. Nihon Fukuin Kyokai (Evangelical Church) (EC).  
c/o Mr. Kinzo Shinohara, 500 1-chome, Shimo-Ochiai, Yodobashi-ku, Tokyo.
7. FD. Fukuin Dendo Kyokai (CJPM).  
98 Hyakken-cho, Maebashi, Gumma-ken.
8. FF. Fukyu Fukuin Kyokai (OAM).  
Rev. E. Hennig, 39 Kami-Tomizaka-cho, Koishikawa, Tokyo.
9. FFL. Fukuin Ruteru Kyokai (Evangelical Lutheran) (LEF)  
c/o Rev. T. Minkkinen, Kami-Iida-machi, Nagano-ken.
10. FL. Nihon Fukuin Ruteru Kyokai (Lutheran Church) (ULC).  
c/o Mr. Inoko Miura, 921 2-chome, Saginomiya-machi, Nakano-ku, Tokyo.
11. J. Nihon Jiyu Mesojisuto Kyokai (Free Methodist Church) (FMA).  
c/o Mr. Saichi Oya, 48 1-chome, Maruyama-dori, Kyoto.

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\* Only organized churches associated with or reporting statistics through the National Christian Council are included in this list.

12. JK. Nihon Jesu Kirisuto Kyokai.  
89 5-chome, Ouchi-dori, Nada-ku, Kobe.
13. K. Kirisuto Kyokai (UCMS).  
c/o Sei Gakuin Chu-Gakko, Nakazato-machi,  
Takinogawa-ku, Tokyo.
14. KK. Nihon Kumiai Kirisuto Kyokai (Congregational  
Church) (ABCFM).  
817 Daido Building, 1-chome, Tosabori-dori, Nishi-  
ku, Osaka.
15. KKK. Nihon Kyodo Kirisuto Kyokai.  
534 1-chome, Senda-machi, Hiroshima.
16. KY. Kiyome Kyokai (formerly Holiness Kyokai).  
391 3-chome, Kashiwagi, Yodobashi-ku, Tokyo.
17. M. Nihon Mesojisuto Kyokai (Methodist). (MEFB, MES,  
UCC).  
23 Midori-ga-oka, Shibuya-ku, Tokyo.
18. MF. Nihon Mifu Kyokai (Methodist Protestant). (MP).  
Mr. Yotaro Koizumi, 133 2-chome, Hinode-machi,  
Naka-ku, Yokohama.
19. N. Nihon Nazaren Kyokai (Church of the Nazarene).  
(CN).  
Mr. Hiroshi Kitagawa, 7-chome, Hon-machi, Higa-  
shiyama-ku, Kyoto.
20. NK. Nihon Kirisuto Kyokai (ERC, PN, PS, RCA). (Presby-  
terian-Reformed).  
3, 4-chome, Shin-machi, Akasaka-ku, Tokyo.
21. S. Nihon Seikokai (Episcopal). (CMS, MSCC, PE, SPG).  
10 Sakae-cho, Shibuya-ku, Tokyo.
22. SD. Sebunsu De Adobenchisuto Kyokai (Adventist) (SDA)  
171 1-chome, Amanuma, Suginami-ku, Tokyo.
23. SK. Nihon Sei Kyokai (formerly Holiness Kyokai).  
944 Kashiwagi, Yodobashi ku, Tokyo.
24. SS. Sekai Senkyodan (MBW).  
Mr. Eikichi Tsuchikawa, 1031 5-chome, Itabashi-  
machi, Itabashi-ku, Tokyo.
25. T. Tokyo Kirisuto Kyokai (YJ). (Yotsuya Mission).  
6 Naka-cho, Yotsuya-ku, Tokyo.
26. YK. Kirisuto Yukai (AFP).  
Mr. Seiji Hirakawa, 12 1-chome, Mita-Dai-machi,  
Shiba-ku, Tokyo.

## No. 3

# ENGLISH SPEAKING CONGREGATIONS

*Prepared by H. W. Schenck*

### 1. TOKYO

**HOLY TRINITY CHURCH** (American Episcopal), Aoyama, 1 Chome.

Chaplain: The Rev. Father K. L. Viall, S.S.J.E., 929 Koenji, 3-chome, Suginami-ku, Tokyo.

Treasurer: Rev. C. H. Evans, 72 Myogadani-cho, Koishikawa-ku, Tokyo.

Sunday Services:

8:00 a.m., Holy Communion

11:00 a.m., Morning Prayer and Sermon. On the first Sunday in the month, Holy Communion and Sermon.

**ST. ANDREW'S CHURCH** (Anglican) Iigura 1 Chome, Shiba Park, Tokyo.

Chaplain: Rev. C. K. Sansbury, Seikokwai Shingakuin, 1612 Ikebukuro, Toshima-ku, Tokyo. (on leave 1937-38).

Chairman of the Church Council: Brig. General F.S.G. Pig-gott, D.S.O., 7 Fujimi-cho, Azabu.

Secretary: Mr. G. S. Carey, 19 Hirakawa cho, 2 Chome, Kojimachi-ku.

Treasurer: Mr. J. L. Graham, 13 Reinanzaka, Azabu-ku, Tokyo.

President Ladies' Guild: Lady Clive, The British Embassy, Tokyo.

Regular Services:

On Sundays: 8:00 a.m., Holy Communion.

11:00 a.m. Morning Prayer and Sermon. Holy Communion on first and third Sundays at noon.

Other Days: Holy Communion on Saints' Days at 8 a.m. and on Tuesdays at 7:30 a.m.

**TOKYO UNION CHURCH**, 4 Onden, Meiji Jingu Dori, Aoyama, Tokyo.

Acting Minister and Chairman of the Board: Rev. Thomas A. Young, 65 Miyashita-cho, Koishikawa-ku, Tokyo.

Clerk of the Board: Mr. R.L. Durgin, Y.M.C.A., Mitoshiro Cho, Kanda, Tokyo

Treasurer: Mr. F. S. Thomas, 665 Marunouchi Bldg., Tokyo.

Supt. Church School: Rev. Darley Downs, 648 Togoshi, Ebara-ku, Tokyo.

President Women's Society: Mrs. Darley Downs.

**Regular Services:**

- 2:45 p.m., Church School.  
 4:00 p.m., Service of Worship.  
 (During July and August, Vespers at 5:00 p.m.)

**2. YOKOHAMA**

**CHRIST CHURCH** (Anglican) 234 Bluff, Yokohama.  
 (Telephone: Honkyoku (2) 6128)

Chaplain: Rev. R. P. Pott.

Chairman of the Board: Mr. H. A. Chapman.

Treasurer: Mr. H. A. Chapman.

Secretary: Mr. W. Haywood.

**Regular Services:**

- 8:00 a.m., Holy Communion.  
 10:00 a.m., Children's Own Service.  
 11:00 a.m., Morning Prayer.  
 12:00 m., Holy Communion (1st and 3rd Sun-  
 days).  
 6:00 p.m., Evensong.

**July-August:**

- 7:30 a.m., Holy Communion.  
 9:00 a.m., Children's Own Service,  
 9:30 a.m., Morning Prayer.  
 10:15 a.m., Holy Communion (1st and 3rd Sun-  
 days).

Saints' days and Thursdays (except July-August).

- 7:00 a.m., Holy Communion.  
 5:00 p.m., Evensong.

**YOKOHAMA UNION CHURCH**, 66-B Bluff, Yokohama.

(Corner of Daikanzaka and Yamate-cho.)

Pastor: Rev. Harold W. Schenck (residence adjoining church).

Chairman of the Board: Dr. D. C. Holtom, 1 of 4 Miharu Dai,  
 Yokohama.

Secretary of the Board: Rev. H. V. E. Stegeman, Ferris Semi-  
 nary, Yokohama.

Hon. Treasurer: Mr. S. Lamb, 90 Bluff.

President Women's Auxiliary: Mrs. D. C. Holtom.

Supt. Church School: Rev. H. W. Schenck.

**Regular Services:**

- 9:30 a.m., Church School  
 11:00 a.m., Service of Worship  
 (The Sacrament of the Lord's Supper is observed  
 on the second Sunday of October, January, the  
 evening of Good Friday, and the fourth Sunday of  
 June.)

## 3. KOBE

**ALL SAINTS CHURCH** (Anglican-American Episcopal), Tor Hotel Road.

**Chaplain:** Rev. J. C. Ford, M.A., 53 Nakayamate Dori, 3 Chome, Kobe.

**Chairman of Directors:** Capt. F. H. Fegen.

**Hon. Treasurer:** G. W. Land, Esq.

**Sunday Services:**

Holy Communion, 7:15 a.m. and 8:00 a.m.  
1st and 3rd Sundays also at 11:30 a.m.  
Catechism, 9:45 a.m.  
Morning Prayer & Sermon, 11:00 a.m.  
Evensong and Sermon 6:00 p.m.

**Weekday Services:**

Morning Prayer, 8:00 a.m.  
Evensong, 5:30 p.m.,

**Fridays & Saint's Days,**

Holy Communion, 7:00 a.m.

**KOBE UNION CHURCH**, 34 Ikuta Cho, 4 Chome (Near Kano-cho, 2 Chome, Car-stop).

**Pastor:** Not yet appointed.

**Secretary:** Rev. M. M. Whiting.

**Supt. Sunday School:** Rev. M. M. Whiting.

**Treasurer:** R. L. Macdonald, 2190 Kitano-cho, 4-chome.

**Assistant Treasurer:** Mr. C. Macpherson, 85 Kitano-cho, 1-chome.

**President Women's Auxilliary:** Mrs. J. Mickle.

**Regular Services:**

9:45 a.m., Sunday School  
11:00 a.m., Morning Worship  
6:00 p.m., Evening Worship  
5:00 p.m., (Thursday) Prayer Meeting  
The Lord's Supper is observed (Morning) first Sunday of each month; (Evening) third Sunday of each month.  
The Women's Auxilliary meets the fourth Friday, 3:00 p.m.  
The Church Committee meets the last Wednesday, 8:00 p.m.

## 4. NAGASAKI

**NAGASAKI UNION CHURCH:** The Nagasaki Episcopal Church—  
The Nagasaki Union Church (Services at the Seaman's Home Chapel, 26 Oura, Nagasaki).

**The Union Church:**

Chairman: Rev. F. N. Scott, D.D.

Secretary: Mrs. Florence Sheets.

Treasurer: Miss Taylor.

**The Episcopal Church:.**

Hon. Chaplain: Rev. Canon A. C. Hutchison

Secretary-Treasurer: Mr. E. R. S. Pardon.

Sunday School Sup't: Miss Taylor.

**Regular Services:**

Sundays, Seaman's Home: 4:30 p.m.

First and third Thursdays: 8:00 p.m.

Sunday School, Seaman's Home: 9:30 a.m.

English Communion Service, Seaman's Home,  
first Sunday: 8:00 a.m.**5. NAGOYA**

A union service of worship is held every Sunday at 3:45 p.m. in the St. John's Episcopal Church (Yohane Kyokai), Higashi-katahaha Machi, Higashi-ku, Nagoya.

**6. KYOTO**

**ST. MARY'S EPISCOPAL CHURCH,** Maruta Machi, Hiromichi, Kado.

Acting Pastors: The Rev. J. J. Chapman and Rev. B. F. Shively.

**Regular Services:**

4:00 p.m., Service of Worship (Sunday)

8:00 p.m., (Wednesday) Prayer Meeting.

**7. OSAKA**

A union service of worship is held in the Lambuth Training Institute Chapel opposite the Daiki terminal in Tennoji-ku (Ishigatsuji-Cho).

**Pastor Chairman:** Rev. Ray Sawyer, 99 Temmabashisuji, 1-chome, Kita-ku, Osaka.

The services are held the first and third Sundays of each month at 4:00 p.m. from October to June inclusive.

**8. SENDAI**

A service of worship is held in the Rahauser Memorial Chapel of Tohoku Gakuin on the second and fourth Sundays of each month at 3:30 p.m. from September to June inclusive.  
**Chairman:** Mr. Charles M. LeGalley.

## No. 4

### GERMAN SPEAKING CONGREGATIONS

*Prepared by L. Hennig*

#### 1.

#### DEUTSCHE EVANGELISCHE KIRCHENGEMEINDE, TOKYO-YOKOHAMA.

Kirche: Kojimachiku, Nakarokubancho 28, Ecke Togoza-ka.

Gottesdienste: Predigtgottesdienste alle 4 Wochen meist am ersten Sonntag im Monat.

Pfarrer: P. Liemar Hennig, Dr. Theol. des., 39 Kami Tomizaka-cho, Koishikawa-ku, Tokyo.

Vorsitzender: Kurt Meissner, % Leybold Shokwan, Tokyo Tatemono Bldg., Nihonbashiku.

Kassenwart: Erwin Kurz, 39 Kami Tomizaka-cho, Koishikawa-ku, Tokyo.

#### 2.

#### DEUTSCHE EVANGELISCHE KIRCHENGEMEINDE, KOBE.

Kirche: Unierte Kirche Kobe (Union church) 34 Ikuta Cho 4 Chome (Haltestelle: Kanocho Nichome).

Gottesdienste:

a) Predigtgottesdienste: vierwöchentlich meist am Zweiten Sonntag im Monat vorm. 9:30 Uhr.

b) Kindergottesdienste: An den Predigtsonntagen um 10:45 Uhr vorm.

c) Bibelstunden: wöchentlich jeden Donnerstag abend um 7:30 Uhr.

Pfarrer: Pfarrstelle z. Z. unbesetzt. Auskunft erteilt der Vorsitzende.

Vorsitzender: B. Schrobitz. Osaka, Osaka Bldg. 801. Tel. Osaka Tosabori 960.

Kassenwart: H. Heinze, c/o Winckler & Co., P.O.B. 75, Kobe.

Beide Gemeinden sind der Deutschen Evangelischen Kirche, Kirchliches Aussenamt Berlin, angeschlossen. Sie stehen allen Deutschsprechenden also auch Nicht-Reichsdeutschen offen.

## No. 5

# HEADQUARTERS OF OTHER RELIGIOUS AND SOCIAL ORGANIZATIONS

1. **American Mission to Lepers,**  
Rev. Albert Oltmans, D.D., No. 5 Meiji Gakuin, Shirokane, Shiba-ku, Tokyo.
2. **Christian Endeavor Union (Nihon Rengo Kirisuto Kyorei Kai)**  
Mr. Kojiro Hata, Treasurer, 580 Rokkaku Bashi Machi, Kanagawa Ku, Yokohama.  
Mr. Royal Haigh Fisher, Associate Treasurer, 1327 Minami Ota Machi, Naka Ku, Yokohama.
3. **Fellowship Christian Missionaries**  
Rev. J. A. Foote, 58 Moto Imasato, Minami-dori, 1-chome, Higashi-Yodogawa-ku, Osaka.
4. **Fellowship of Reconciliation (Yuwa Kai)**  
Mr. Seiji Hirakawa, Secretary, 12 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo.
5. **Japan Christian Education Association (Nihon Kirisutokyo Kyoiku Domei Kai)**  
Mr. Toyotaro Miyoshi, Secretary, Shakai Jigyo Ka, Koto Gaku Bu, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
6. **Japan Christian News Agency (Nihon Kirisutokyo Tsushin Kyokai)**  
Rev. Shoichi Murao, Secretary, Tokyo Y.M.C.A., Mitoshiro Cho, Kanda Ku, Tokyo.
7. **Japan Humane Society (Nihon Jindo Kai)**  
Mrs. Inazo Nitobe, 75 1-Chome, Kobinata Dai Machi, Koishikawa Ku, Tokyo.
8. **Japan Kindergarten Union**  
Miss Elizabeth F. Upton, Corresponding Secretary, 934 Sakuragi Cho, Omiya, Saitama Ken.
9. **Junketsu Domei (Purity Association)**  
Mr. Yahei Matsumiya, 500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.



10. **Kakusei Kai**  
Mr. Hidekichi Ito, Secretary, 41 Otsuka Naka Machi, Koishikawa Ku, Tokyo.
11. **Kirisutokyo Kaigai Dendo Kyokai**  
Rev. Hiromichi Kozaki, President, Nihon Kirisutokyo Renmei, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
12. **National Christian Council (Nihon Kirisutokyo Renmei)**  
Rev. Akira Ebizawa, Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
13. **National Sunday School Association (Nihon Nichiyō Gakko Kyokai)**  
Rev. Michio Kozaki, Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
14. **National Temperance League (Nihon Kokumin Kinshu Domei)**  
Mr. Ryutaro Hayashi, President, Kirisutokyo Kaikan, 6, 1-chome, Nishiki Cho, Kanda Ku, Tokyo.  
Dr. E. C. Hennigar, Secretary, Foreign Auxillary, 23 Kami Tomizaka-cho, Koishikawa-ku, Tokyo.
15. **National W.C.T.U. (Kirisutokyo Fujin Kyofu Kai)**  
Mrs. Chiyoko Kozaki, President, 360 3-Chome, Hyakunin Machi, Yodobashi Ku, Tokyo.
16. **National Y.M.C.A. (Nihon Kirisutokyo Seinen Kai Domei)**  
Mr. Soichi Saito, General Secretary, 2 1-Chome, Nishi Kanda, Kanda Ku, Tokyo.
17. **National Y.W.C.A. (Kirisutokyo Joshi Seinen Kai Domei)**  
Miss Kotoko Yamamoto, General Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
18. **Nihon Kirisutokyo Rengo Fujin Kai (National Union Christian Woman's Society)**  
Miss Tomiko Furuta, President, 23 4-Chome, Aoyama Minami Cho, Akasaka Ku, Tokyo.
19. **School of Japanese Language and Culture (Nichi Go Bunka Gakko)**  
Mr. Darley Downs, Director, 3 of 9 Shiba Park, Tokyo.
20. **Union Hymnal Committee (Sanbika Iin)**  
Rev. Shoichi Imamura, Secretary, 357, Mure, Kitaka Mura, Tokyo Shigai.  
Rev. Mitsuru Tomita, Director of Publication, Harris Kan, Aoyama Gakuin, Midorigaoka Machi, Shibuya Ku, Tokyo.

21. **White Cross Society (Hakujuji Kai)**  
1 2-Chome, Ogawa Machi, Kanda Ku, Tokyo.
  22. **Women's Peace Association in Japan (Fujin Heiwa Kyokai (Japanese Section of the Women's International League for Peace and Freedom))**  
Mrs. Tsuneko Gauntlett, President, 52 Shinsaka Machi, Akasaka Ku, Tokyo.
  23. **World Alliance for International Friendship through the Churches, Japan Executive Committee (Kirisutokyo Kokusai Shinwa Kyokai)**  
Rev. Kikutaro Matsuno, Secretary, 26 Kasumi Cho, Azabu Ku, Tokyo.
-

CHRISTIAN EDUCATIONAL INSTITUTIONS

*H. V. E. Stegeman*

*M. Takumi*

The list is classified as follows:—

I. Universities

II. Colleges

- A. For Men
- B. For Women (Semmon Bu of Koto Jo Gakko included)

III. Theological Schools

- A. For Men (Coeducational included)
- B. For Women (Bible Training Schools included)

IV. Normal Schools

- A. For Men (See also under II A)
- B. For Women (Teacher Training and Kindergarten Schools included)

V. Middle Schools

- A. For Boys (Chuto Gakko)
- B. For Girls (Koto Jo Gakko)

VI. Night Schools

VII. Special Schools

VIII. Primary Schools

IX. Kindergartens

Note:—The initials, given after the name of each institution, are taken from the list of Mission Boards and Churches in this volume and are used to indicate the Church and Mission, to which the School is related, either officially or informally.

I. UNIVERSITIES

Doshisha University.

ABCFM, KK.  
612 Shinkitakoji Cho, Kami-kyo Ku, Kyoto.  
Tel. Kami 430 to 434.  
Mr. Hachiro Yuasa, Ph.D.,  
Sc. D., President.

Faculty of Law and Economics, Mr. Masakatsu Kawara, Dean.

Faculty of Theology and Literature, Rev. Setsuji Otsuka, Dean.

Preparatory College,  
Mr. Masumi Hino; Dean.

Kwansei Gakuin University.

MES, M, UCC.,  
Nishinomiya Shigai, Hyogo Ken.

Tel. Nishinomiya 620.  
Rev. C. J. L. Bates, D.D.,  
President.

Faculty of Literature and Law, Rev. H. F. Woodsworth, Dean.

Faculty of Commerce and

Economics, Mr. K. Kan-zaki, Dean.

Junior College, Mr. S. Kikuchi, Dean.

**Rikkyo Daigaku** (St. Paul's University).

PE, S.

1273 3 Chome, Ikebukuro, Toshima Ku, Tokyo.

Tel. Otsuka (86) 0404, 1223.

Rt. Rev. C. S. Reifsnider, D.D., President.

Rikkyo Daigaku,

Mr. Ikuzo Toyama, M.D., Director.

College of Arts, Mr. Hideo Kobayashi, Dean.

College of Economics, Mr. Tadao Tanabe, Acting Dean.

Preparatory Department, Mr. Takeshi Sone, D.Sc., Dean.

**Tokyo Joshi Daigaku** (Woman's Christian College).

ABF, MEFB, PN, RCA, UCC, UCMS.

3 Chome, Iogi, Suginami Ku, Tokyo.

Tel. Ogikubo 2049

Miss Tetsu Yasul, Litt. D., President.

Department of English Literature, Mr. Rinshiro Ishikawa, Dean.

Department of Japanese Literature, Mr. Kenji Shuzul, Dean

Department of Philosophy, Mr. Saburo Funada, Dean.

Junior College, Mr. Goro Ishihata, Dean.

## II. COLLEGES

### A. For Men

**Aoyama Gakuin, Koto Shogyo Gakubu, Koto Bungaku bu.** MEFB, M.

Midorigaoka, Shibuya Ku,

Tokyo.

Tel. Aoyama (36) 2008-10.

Rev. Y. Abe, D.D., President. Commercial Department,

Mr. G. Kosaka, Dean.

Literary Department, Mr. S. Murakami, Dean.

**Doshisha Koto Shogyo Gakko** (Doshisha College of Commerce).

ABCFM, KK.

Iwakura Mura, Kyoto Fu.

Tel. Kami 1327.

Mr. Kenji Washio, Principal.

**Doshisha Semmon Gakko** (Doshisha College for Vocational Training).

ABCFM, KK.

Tel. Kami 430-434.

Mr. Monkichi Namba, Principal.

Department of English Teaching, Mr. Takaoki

Katsuta, Dean.

Department of Law and Economics, Mr. Monkichi

Namba, Dean.

**Kanto Gakuin.**

ABF.

Miharudai, Naka Ku, Yokohama.

Tel. Chojamachi (3) 1253, 0201.

Mr. Tasuku Sakata, President.

Rev. Yugoro Chiba, D.D.

President Emeritus.

Koto Shogyo Gakubu (Commercial Course), Mr. G.

Shirayama, Dean.

**Kwansei Gakuin Koto Shogyo Gakko,** (Kwansei Gakuin

Higher Commercial School).

M, MES, UCC.

Nishinomiya Shigal, Hyogo Ken.

Tel. Nishinomiya 620.

Mr. K. Kanzaki, Principal.

**Kwansei Gakuin, Semmon Bu.** M, MES, UCC.

Nishinomiya ShigaI, Hyogo  
Ken.

Tel. Nishinomiya 620.

Rev. C. J. L. Bates, D.D.,  
President.

Literary Department, Rev.  
H. F. Woodsworth, Dean.

#### Meiji Gakuin

NK, RCA, PN.

Shirokane, Shiba Ku, Tokyo.

Tel. Takanawa (44) 3666-8

Rev. W. G. Hoekje, D.D.,

Acting President.

Koto Shogyo Bu (Commercial  
Course), Mr. C. Ishibashi,  
Dean.

Koto Gakubu (English Lite-  
rature & Social Training),  
Mr. Nakayama, Dean.

Seinan Gakuin, Koto Gakubu.  
SBC.

Nishi Jin Machi, Fukuoka.

Tel. 3170.

Mr. Y. Mizumachi, President.

Literary Department,

Mr. K. Sugimoto, Dean.

Commercial Department,

Mr. T. Omura, Dean.

Tohoku Gakuin, Koto Gakubu,  
(History, English and  
Commercial Course).

ERC, NK.

1 Rokken Cho, Sendai.

Tel. 363.

Mr. Teizaburo Demura, Ph.D.,  
President.

#### B. For Women

Semmon Bu of Koto Jo  
Gakko included)

Aoyama Gakuin, Joshi Semmon  
Bu, (Household Economics).

MEFB, M.

22 Midorigaoka, Shibuya Ku,  
Tokyo.

Tel. Aoyama (36) 2011.

Miss A. B. Sprowles, Dean.

Baika Joshi Semmon Gakko.

ABCFM, KK.

Todoroki Cho, Toyonaka.

Tel. Okamachi 206.

Rev. Kikujiro Iba, Principal.

Doshisha Joshi Semmon Gak-  
ko, (Doshisha Woman's Col-  
lege).

ABCFM, KK.

Imadegawa Dori, Tera Machi.

Kamkyo Ku, Kyoto.

Tel. Kami 434.

Mr. Tetsu Katagiri, Principal.

Ferris Waei Jo Gakko (Ferris  
Seminary), Koto Bu (Eng-  
lish Literature and House-  
hold Economics).

RCA.

178 Yamate Cho, Naka Ku,  
Yokohama.

Tel. Honkyoku (2) 1870.

Rev. H. V. E. Stegeman, D.D.,  
Principal.

Miss Sada Hayashi, Vice-  
Principal.

Heian Jo Gakuin (St. Agnes'  
School), Senko Bu. (Eng-  
lish Literature and House-  
hold Economics).

S.

Shimotachiuri, Karasumaru,  
Kamkyo Ku, Kyoto.

Tel. Nishijin 330.

Rev. Kishiro Hayakawa, D.D.,  
Principal.

Hiroshima Jo Gakuin, Semmon  
Gakko, (English Literature,  
Household Economics and  
Home making Courses).

M. MES.

46 Kaminagaregawa, Hiro-  
shima.

Tel. 506, 3860.

Rev. Zensuke Hinohara,  
President.

Miss Katherine Johnson,  
Dean.

Hokusei Jo Gakko, Senko Ka.  
(English and Household

- Economics).  
 PN, NK.  
 Minami 5-Jo, Nishi 17-chome,  
 Sapporo.  
 Dr. Yoshinao Nijima,  
 Principal.  
 Miss Alice M. Monk,  
 Counsellor.
- Keisen Jo Gakuen, Koto Bu.**  
 NK.  
 Funabashi, Chitose Mura,  
 Kita Tamagun, Tokyo Fu.  
 Tel. Matsuzawa 2073.  
 Miss Michiko Kawai, Prin-  
 cipal
- Kinjo Joshi Semmon Gakko**  
 (English Literature, Jap-  
 anese Literature and  
 Household Economics).  
 NK, PS.  
 4 Chome, Shirakabe Cho,  
 Higashi Ku, Nagoya.  
 Tel. Higashi 5620.  
 Mr. Yoichi Ichimura, Prin-  
 cipal.
- Kobe Jogakuin (Kobe College)**  
 ABCFM.  
 Nishinomiya Shigai, Hyogo  
 Ken.  
 Tel. Nishinomiya 2264, 2265.  
 Miss Charlotte De Forest,  
 L.H.D., President.  
 Rev. Hiroshi Hatanaka, B.A.,  
 B.D., Vice-President.  
 Daigaku Bu, (English Liter-  
 ature),  
 Rev. H. Hatanaka, Dean.  
 Koto Bu, (English Course)  
 Miss C.B. De Forest, L.H.D.,  
 Dean.  
 Musical Department, Miss C.  
 B. De Forest, L.H.D., Dean.
- Kwassui Joshi Semmon Gakko.**  
 MEFB, M.  
 13 Higashi Yamate, Nagasaki.  
 Tel. 1416.  
 Miss Anna Laura White,  
 Principal.
- Miyagi Jo Gakko, Senko Bu.**  
 (Music, Home Economics,  
 English and Bible).  
 NK, ERC.  
 168 Higashi Sanban Cho,  
 Sendai.  
 Tel. 912.  
 Rev. Carl D. Kriete, D.D.,  
 Principal. (Tel. 4395)  
 Musical Department, Miss K.  
 I. Hansen, Mus. Doc.,  
 Dean.  
 English Department, Miss L.  
 A. Lindsey, M. A., Dean.  
 Home Economics Depart-  
 ment, Miss M. E. Hoffman,  
 B. S., Dean.
- Shokei Jo Gakko (Domestic  
 Science, Sewing and Cook-  
 ing, English, Commer-  
 cial, Kindergartners'  
 Training).**  
 ABF.  
 2 Nakajima Cho, Sendai.  
 Tel. 1192.  
 Mr. Kensuke Ando, Prin-  
 cipal.  
 Mr. Iwao Kawamura, Dean.
- Soshin Jo Gakko, Semmon Ka**  
 (Household Economics and  
 English Literature).  
 ABF.  
 8 Nakamaru, Kanagawa Ku,  
 Yokohama.  
 Tel. Kanagawa (4) 2176.  
 Mr. Tasuku Sakata, Princi-  
 pal.
- Tokyo Joshi Daigaku (Wom-  
 an's Christian College),  
 Senko Bu (English, Jap-  
 anese Literature, Mathe-  
 matics).**  
 ABF, MEFB, PN, RCA, UCC,  
 UCMS.  
 3 Chome, Iogi, Suginami-ku,  
 Tokyo.  
 Tel. Ogikubo 2049.  
 Miss Tetsu Yasui, Litt.D.,  
 President.  
 English Course, Mr. Rinshi-

ro Ishikawa, Dean.  
 Japanese Literature Course,  
 Baron Kunisada Imazono,  
 Dean.  
 Mathematical Course, Dr.  
 Motoji Kunieda, Dean.

### III. THEOLOGICAL SCHOOLS

#### A. For Men (Coeducational Included)

Aoyama Gakuin, Shin Gaku-  
bu.

M, MEFB, UCC, ABF.  
 Midorigaoka, Shibuya Ku,  
 Tokyo.

Tel. Aoyama (36) 2008.  
 Rev. Y. Abe, D.D., President.  
 Rev. Isamu Omura, Dean.

Chuo Shin Gakko.

PN, PS.  
 3, 1 Chome, Kumochi Cho,  
 Fukiai Ku, Kobe.

Rev. S. P. Fulton, D.D., Prin-  
cipal.

Ikoma Selsho Gakuin.

JAM.  
 Tawaraguchi, Ikoma cho,  
 Ikoma Gun, Nara Ken.  
 Rev. Leonard W. Coote,  
 Principal.

Kyoto Nazarene Selsho Gakko.  
CN, N.

7 Chome, Honmachi, Higa-  
shiyama Ku, Kyoto.

Tel. Gion 3907.  
 Rev. Hiroshi Kitagawa,  
 Principal.

Kyuseigun Shikan Gakko  
 (Salvation Army Officer's  
 Training School).

SA.  
 31 2 Chome, Jingu Dori,  
 Shibuya Ku, Tokyo.  
 Tel. Aoyama (36)4163.  
 Lieut. Colonel Shizu Sashida,  
 Principal.

Kwansel Gakuin Daigaku, Shin  
 Gakubu, (Theological De-  
 partment).

MES, M, UCC.  
 Nishinomiya Shigai, Hyogo  
 Ken.

Rev. C. J. L. Bates, D.D.,  
 President.

Rev. M. Hori, Dean.

Nippon Jiyu Methodist Shin  
 Gakko.

FMA, J.  
 81, 1 Chome, Maruyama  
 Dori, Sumiyoshi Ku, Osaka  
 Rev. Tetsuji Tsuchiyama,  
 D.D., Principal.

Nippon Ruteru Shingaku

Semmon Gakko (Japan Lu-  
 thern Theological Semi-  
 nary).

ULC.

921 Saginomiya, 2 Chome,  
 Nakano Ku, Tokyo.

Rev. Edward T. Horn, D.D.,  
 President.

Nippon Saniku Gakuin.

SDA.  
 Showa Machi, Kimitsu Gun,  
 Chiba Ken.

Mr. Andrew N. Nelson,  
 Principal.

Nippon Shin Gakko.

NK.  
 16, 1 Chome, Fujimi Cho,  
 Kojimachi Ku, Tokyo.

Tel. Kudan (33) 2533.  
 Rev. Shiro Murata, Principal.

Seikokai Shin Gakuin.

S  
 1612 3 Chome, Ikebukuro,  
 Toshima Ku, Tokyo.

Tel. Otsuka (86)1200.  
 Rev. Kichinosuke Ochiai, D.D.,  
 Principal.

Seinan Gakuin, Shin Gakubu.

SBC.  
 4 Chigyo Nishi Machi,  
 Fukuoka.

Rev. Kamori Shimose, Dean.

- Seisho Gakuin** (The Bible School).  
 KY, OMS.  
 391 Kashiwagi 3 Chome,  
 Yodobashi Ku, Tokyo.  
 Tel. Yotsuya (35) 4432.  
 Bishop Juji Nakada,  
 Principal.
- Shinkyō Shin Gakuin**,  
 (Theological Course for  
 Graduates Specializing  
 in German Theology).  
 FF, OAM.  
 10 Higashi Machi, Shogoin,  
 Kyoto.  
 Tel. Kami 5754.  
 Rev. T. Ono, Principal.
- Taihoku Shin Gakko** (Taihoku  
 Theological College).  
 PCC.  
 Tamsui, Formosa.  
 Rev. J. D. Wilkie, Principal.
- Tainan Shin Gakko** (Tainan  
 Theological College).  
 EPM.  
 Tainan, Formosa.  
 Rev. W. E. Montgomery,  
 Principal.
- B. For Women (Bible Training  
 Schools Included).**
- Kobe Joshi Shin Gakko** (Kobe  
 Woman's Evangelistic  
 School).  
 ABCFM, KK.  
 Okadayama, Nishinomiya.  
 Tel. Nishinomiya 2624.  
 Miss Eleanor Wilson,  
 Principal.  
 Rev. Kotaro Nishio, Acting  
 Principal.
- Kyoritsu Joshi Shin Gakko**.  
 NK, WU.  
 209 Yamate Cho, Naka Ku,  
 Yokohama.  
 Tel. Honkyoku (2)3003.  
 Miss Susan A. Pratt,  
 Principal.
- Lambuth Jo Gakuin**, Shin Ga-  
 kubu, (Lambuth Training  
 School for Christian Work-  
 ers).  
 MES, M.  
 Ishigatsuji Cho, Tennoji Ku,  
 Osaka.  
 Tel. Minami 1475.  
 Rev. Tadashi Tanaka,  
 President.  
 Biblical Department, Miss  
 Mabel Whitehead, Dean.
- Nihon San Iku Jo Gakuin**,  
 (Japanese Girls' Training  
 School).  
 SDA.  
 171 1 Chome, Amanuma,  
 Suginami Ku, Tokyo.  
 Tel. Ogikubo 2051.  
 Mr. T. H. Okahira, Principal.
- Seshi Jo Gakuin** (Training  
 School for Women Workers  
 of the Church).  
 S, CMS.  
 Sarushinden, Ashiya, Hyogo  
 Ken.  
 Miss E. A. Lane, Principal.  
 Miss Mitsuo Nakamura,  
 Vice-Principal.
- Tokyo Seikei Jo Gakuin**.  
 EC.  
 84 Sasugaya Cho, Koishikawa  
 Ku, Tokyo.  
 Tel. Koishikawa(85) 3546.  
 Rev. Gosaku Okada, Principal.
- Women's Bible School**,  
 (Joshi Seisho Gakko).  
 EPM.  
 Tamsui, Formosa.  
 Miss J. A. Lloyd, Principal.
- Women's School**.  
 PCC.  
 Tamsui, Formosa.  
 Tel. Tamsui 107.  
 Miss Alma Burdick, Principal.



**IV. NORMAL SCHOOLS****A. For Men**

(See Also Under II A)

Aoyama Gakuin, Bun Gakubu.  
MEFB, M.  
22 Midorigaoka, Shibuya Ku,  
Tokyo.

Tel. Aoyama (36)2008.

\*Mr. Seiichi Murakami, Dean.

Doshisha Semmon Gakko, Eiigo  
Shihan Bu, (School for  
Vacational Training).

ABCFM, KK.

Shinkitakoji, Kamikyo Ku,  
Kyoto.

Tel. Kami 430-4.

Mr. Takaoki Katsuta, Dean.

**B. For Women**

(Teacher Training and  
Kindergarten Schools Included)

Aoba Jo Gakuin (Kindergarten  
Training School).

PE.

69 Moto Yanagi Machi, Sendai.

Miss Helen Boyle, Principal.

Miss Bernice Jansen,

Kindergarten Supervision.

Lambuth Jo Gakuin (Lambuth  
Training School for Chris-  
tian Workers).

M, MES.

Ishigatsuji Cho, Tennoji Ku,  
Osaka.

Tel. Minami 1475.

Rev. Tadashi Tanaka,

President.

Kindergarten Teacher Train-  
ing Department, Miss Mar-  
garet M. Cook, Dean.

Ryujo Hobo Yoseijo (Ryujo  
Kindergarten Teachers'  
Training School).

S, MSCC.

5 1 Chome, Shirakabe Cho,  
Higashi Ku, Nagoya.

Tel. Higashi 3090.

Miss Nora F. J. Bowman, B.A.,  
Principal.

Sakurai Joshi Eigaku Jiku,  
(Normal Course, Honka).

NK.

Kami Itabashi, Itabashi Ku,  
Tokyo.

Miss Fuki Kuratsuji,  
Principal.

Shoei Hoiku Senko Gakko  
(Glory Kindergarten Train-  
ing School).

KK, ABCFM.

6 Chome, Nakayamate Dori,  
Kobe Ku, Kobe.

Mrs. Catherine Akana,  
Principal.

Tokyo Hobo Denshu Sho  
(Tokyo Kindergarten Train-  
ing School).

ABF.

101 Hara Machi, Koishikawa  
Ku, Tokyo.

Miss Kiku Ishihara, Principal.

Toyo Eiwa Jo Gakko, Yochien  
Shihanka (Toyo Eiwa Jo  
Gakko, Kindergarten Train-  
ing Department).

UCC, M.

8 Toriizaka, Azabu-ku, Tokyo.

Tel. Akasaka (48)1773.

Miss F. Gertrude Hamilton,  
Principal.

Miss E. Jost, Dean.

**V. MIDDLE SCHOOLS****A. For Boys (Chuto Gakko)**

Aoyama Gakuin, Chu Gakubu.  
M, MEFB.

Midorigaoka, Shibuya Ku,  
Tokyo.

Tel. Aoyama (36) 2008

Rev. Y. Abe, President.

Rev. T. Miyakoda, Dean.

Chinzel Gakuin,

M, MEFB.

152 Takenokubo Machi,

Nagasaki.

Tel. 3261.

Rev. Seichiro Tagawa, Principal.

**Doshisha Chu Gaku.**

ABCFM, KK.

Imadegawa Noboru, Karasumaru Dori, Kamikyo Ku, Kyoto.

Tel. Kami 430.

Mr. Nisaku Nomura, Principal.

**Kwanto Gakuin, Chu Gakubu.**  
ABF.

Miharudai, Naka Ku, Yokohama.

Tel. Chojamachi (3) 1253, 0201.

Mr. T. Sakata, Dean.

**Kwansei Gakuin, Chu Gakubu.**  
M, MES, UCC.

Nishinomiya Shigai, Hyogo Ken.

Tel. Nishinomiya 620.

Mr. Y. Manabe, Deon.

**Kyushu Gakuin.**

ULC.

Oye machi, Kumamoto.

Tel. 779.

Rev. Hajime Inadomi, Principal.

Rev. L. S. C. Miller, D.D., Dean.

**Meiji Gakuin, Chu Gakubu.**

NK, PN, RCA.

Shirokane, Shiba Ku, Tokyo.

Tel. Takanawa (44) 3666-8.

Rev. Senji Tsuru, Dean.

**Momoyama Chu Gakko.**

S.

5 Showa Cho, Naka 3 Chome, Sumiyoshi Ku, Osaka.

Tel. Tennoji 5910.

Mr. Hiizu Koizumi, Principal.

**Nagoya Chu Gakko.**

MP.

17 Chokyuji machi, Nagoya.

Tel. Higashi 87.

Rev. Paul W. Warner, President.

Mr. Katsumi Kimura, Principal.

**Rikkyo Chu Gakko (St. Paul's Middle School).**

PE, S.

Ikebukuro, Toshima Ku, Tokyo.

Tel. Otsuka (86) 0405.

Mr. Hidesaburo Hoashi, Principal.

**Sei Gakuin Chu Gakko.**

UCMS.

275 Nakazato Cho, Takinogawa Ku, Tokyo.

Tel. Koishikawa (85) 0522.

Rev. Yokichi Hirai, Principal.

**Seinan Gakuin, Chu Gakubu.**

SBC.

Nishi Jin machi, Fukuoka.

Tel. 3170.

Mr. Kenji Sasaki, Dean.

**Tainan Chorokyo Chu Gaku.**

(Tainan Presbyterian Middle School).

EPM,

425 Goko, Tainan, Formosa.

Tel. 933.

Mr. Chotaro Kato, Principal.

**Tamsui Chu Gaku (Tamsui Middle School).**

PCC.

Tamsuigai, Tamsui Gun,

Taihoku Shu, Formosa.

Tel. 594.

Rev. Hugh Mac Millan, Principal.

**Tohoku Gakuin, Chu Gakubu.**

ERC, NK.

40 Higashi Niban Cho, Sendai.

Tel. 634.

Mr. Tadashi Igarashi, Dean.

**To-o Gijiku.**

M, MEFB.

2 Shimo-Shirokane Cho,

Hirosaki.

saki.

- Tel. 702, 714.  
Dr. Junzo Sasamori, Principal.
- B. For Girls**  
(Koto Jo Gakko)
- Aoyama Gakuin, Koto Jo Gakubu.**  
MEFB, M.  
22 Midorigaoka, Shibuya Ku, Tokyo.  
Tel. Aoyama (36) 2011.  
Miss A. B. Sprowles, Dean.
- Baika Joshi Semmon Gakko,**  
Koto Jo Gaku Bu.  
KK, ABCFM.  
Todoroki Cho, Toyonaka.  
Tel. Okamachi 206.  
Rev. Kikujiro Iba, President.
- Doshisha Koto Jo Gakubu,**  
(Doshisha Girls' Academy).  
ABCFM, KK.  
Imadegawa Dori, Tera Machi, Kami Kyo-Ku, Kyoto.  
Tel. Kami 434.  
Mr. Tetsu Katagiri, Principal.
- Ferris Wael Jo Gakko, Chuto Bu,** (Ferris Seminary).  
RCA.  
178 Yamate Cho, Naka Ku, Yokohama.  
Tel. Honkyoku (2) 1870.  
Rev. H. V. E. Stegeman, D.D., Principal.  
Miss Sada Hayashi, Vice-Principal.
- Fukuoka Jo Gakko.**  
M, MEFB.  
Yakuin, Fukuoka.  
Tel. 2222.  
Miss Yoshi Tokunaga, Principal.
- Furendo Jo Gakko** (Friends Girls School).  
AFP.  
30 Koun Cho, Mita, Shiba Ku, Tokyo.  
Tel. Mita (45) 3390.
- Mrs. Toki Tomiyama, Principal.
- Hinomoto Jo Gakko.**  
ABFMS.  
50 Shimotera Machi, Himeji.  
Tel. Himeji 875.  
Miss Alice C. Bixby, Principal.
- Heian Koto Jo Gakko** (St. Agnes' School).  
S.  
Shimotachiuri, Karasumaru, Kami Kyo Ku, Kyoto.  
Tel. Nishijin 330.  
Rev. Kishiro Hayakawa, D.D Principal.
- Hirosaki Jo Gakko.**  
M, MEFB.  
Sakamoto Machi, Hirosaki.  
Tel. 842.  
Mr. S. Muranaka, Principal.
- Hiroshima Jo Gakuin, Koto Jo Gakubu.**  
M, MES.  
46 Kaminagaregawa, Hiroshima.  
Tel. Hiroshima 506, 3860.  
Rev. Zensuke Hinohara, Principal.  
Mr. Shigeta Wakiyama, Dean.
- Hokuriku Jo Gakko.**  
NK, PN.  
11 Kami Kakinokibatake, Kanazawa.  
Mr. Shoshichi Nakazawa, Principal.
- Hokusei Jo Gakko.**  
PN, NK.  
Minami 5 Jo, Nishi 17 Chome, Sapporo.  
Dr. Yoshinao Niijima, Principal.  
Miss Alice M. Monk, Counsellor.
- Iai Jo Gakko.**  
M, MEFB.  
64 Suginami Cho, Hakodate.

- Tel. 1118.  
Mr. N. Obata, Principal.
- Joshi Gakuin.**  
NK, PN.  
33 Kami Niban Cho, Kojimachi Ku, Tokyo.  
Tel. Kudan (33) 1175.  
Miss Tami Mitani, Principal,  
(Tel. Kudan (33) 1393).
- Joshi Sei Gakuin.**  
UCMS.  
354 Nakazato Cho, Takinogawa Ku, Tokyo.  
Tel. Koishikawa (85) 0523.  
Rev. Yokichi Hirai, Principal.
- Keisen Jo Gakuen.**  
NK.  
Funabashi, Chitose Mura, Kita Tama Gun, Tokyo Fu.  
Tel. Matsuzawa 73.  
Miss Michiko Kawai, Principal.
- Kinjo Joshi Semmon Gakko,**  
Fuzoku Koto Jo Gakubu.  
NK, PS.  
2, 4 Chome, Shirakabe Cho, Higashi Ku, Nagoya.  
Tel. Higashi 5620.  
Mr. Yoichi Ichimura, Principal.
- Kobe Jo Gakuin, (Kobe College),**  
Koto Jo Gakubu.  
'ABCFM.  
Nishinomiya Shigai, Hyogo Ken.  
Tel. Nishinomiya 2265.  
Mr. Ichizo Kawasaki, Dean.
- Koran Jo Gakko.**  
S.  
360 Sanko Cho, Shirokane, Shiba Ku, Tokyo.  
Tel. Takanawa (44) 4943.  
Mr. Jinkichi Inoue, D.E., Principal.  
Miss L. K. Tanner, Vice-Principal.
- Kwassui Jo Gakko.**  
M, MEFB.  
13 Higashi Yamate, Nagasaki.  
Tel. 1416.  
Miss Anna Laura White, Principal.
- Kyoai Jo Gakko.**  
KK.  
131 Iwagami Cho, Maebashi.  
Tel. 430.  
Rev. Saishi Shtum, Principal.
- Kyoritsu Jo Gakko, (Doremus School for Girls).**  
WU.  
212 Yamate Cho, Naka Ku, Yokohama.  
Tel. Honkyoku (2) 3003.  
Mr. Kumetaro Sasao, Principal.  
Miss Clara D. Loomis, Principal Emeritus.
- Kyushu Jo Gakuin.**  
ULC.  
Murozono, Kumamoto Shigai.  
Tel. Kumamoto 2187.  
Miss Martha B. Akard, Principal.
- Matsuyama Shinonome Koto Jo Gakko, (Matsuyama Girls' High School).**  
KK, ABCFM.  
65, 3 Chome, Okaido, Matsuyama.  
Tel. 677.  
Miss Olive S. Hoyt, Principal.
- Miyagi Jo Gakko, Koto Jo Gakubu.**  
ERC, NK.  
168 Higashi Sanban Cho, Sendai.  
Tel. 912.  
Rev. Carl D. Kriete, D.D., Principal.  
Mr. Kiyoshi Ichimi, Dean.
- Omi Keiteisha Jo Gakko, (Omi Brotherhood Girls' School).**  
OBJ.

- Hachiman Cho, Gamoh Gun,  
Shiga Ken.  
Mr. Etsuzo Yoshida, Principal.  
Mr. K. Hiyama, Vice-Principal.
- Oye Koto Jo Gakko.**  
KK.  
642 Kuhonji, Oye Machi,  
Kumamoto.  
Tel. 1614.  
Rev. Yasoo Takezaki, Principal.
- Poole Koto Jo Gakko** (Bishop  
Memorial Girls' High  
School).  
S, CMS.  
5 Chome, Katsuyama Dori,  
Higashinari Ku, Osaka.  
Tel. Tennoji (77) 290.  
Mr. Tokuro Toyofuji, Principal.
- Miss Katherine Tristram,  
Principal Emeritus.
- Rikkyo Koto Jo Gakko** (St.  
Margaret's School).  
PE, S.  
122, 3 Chome, Kugayama,  
Suginami Ku, Tokyo.  
Tel. Ogikubo 2118.  
Rev. H. Kobayashi, D.D.,  
Principal.
- Seinan Jo Gakuin.**  
SBC  
Itouzu, Kokura.  
Tel. 964.  
Mr. Matsuta Hara, Principal.  
Miss C. E. Lancaster, Vice-  
Principal.
- Seiwa Jo Gakko.**  
PS.  
87 Takajo Machi, Kochi.  
Tel.  
Mrs. Takuko Matsuyama,  
Principal.
- Shimonoseki Baiko Jo Gakuin**  
(Sturges Seminary).  
PN, RCA.  
Maruyama Cho, Shimonoseki.  
Tel. 1196.  
Mr. T. Hirotsu, Principal.
- Shizuoka Eiwa Jo Gakko.**  
M, UCC.  
118 Nishi Kusabuka Machi,  
Shizuoka.  
Tel. 1417.  
Miss Isabel Govenlock, Principal.
- Shoin Koto Jo Gakko.**  
SPG.  
3 Chome Aotani, Kobe.  
Tel. Fukiai 3477.  
Mr. I. Asano, Principal.
- Shokei Jo Gakko.**  
ABF.  
2 Nakajima Cho, Sendai.  
Tel. 1192.  
Mr. Kensuke Ando; Principal.
- Soshin Jo Gakko**  
ABF.  
8 Nakamaru, Kanagawa Ku,  
Yokohama.  
Tel. Kanagawa (4) 2176.  
Mr. Tasuku Sakata, Principal.
- Tainan Chorokyo Jo Gakko.**  
(Tainan Presbyterian Girls'  
School).  
EPM.  
Goko, Tainan, Formosa.  
Tel. Tainan 805.  
Miss Jessie W. Galt, Principal.
- Tansui Jo Gakuin** (Tansui  
Girls' School).  
PCC.  
Tansui, Formosa.  
Miss Dorothy Douglas, Principal.  
Miss Georgia M. Newbury,  
Acting Principal.
- Toyo Eiwa Jo Gakko.**  
UCC, M.  
8 Higashi Torizaka, Azabu  
Ku, Tokyo.  
Tel. Akasaka (48) 1773.  
Miss F. Gertrude Hamilton,  
Principal.

**Wilmina Jo Gakko.**

PN.

515 Niemon Cho, Tamatsukuri, Higashi Ku, Osaka.

Tel. Higashi 3220.

Rev. Kinnosuke Morita, Principal.

**Yamanashi Eiwa Jo Gakko.**

M, UCC.

Atago Machi, Kofu.

Tel. Kofu 2591.

Miss Katharine M. Greenbank, Principal.

**Yokohama Eiwa Jo Gakko, Koto Jo Gakubu.**

MP.

124 Maita Machi, Naka Ku, Yokohama.

Tel. Chojamachi (3) 6031.

Miss Olive I. Hodges, Principal.

Rev. Kiyoshi Otake, Dean.

**VI. NIGHT SCHOOLS****Fraser Eigo Gakko (Fraser Institute).**

M, MES.

323 Zakoba Machi, Hiroshima.

Rev. Weyman C. Huckabee, Principal.

**Fukagawa Kalkan Eigo Gakko**

ABF.

5 Nichome, Shirakawa Cho, Fukagawa Ku, Tokyo.

Rev. William Axling, D. D., Principal.

**Fukuin Eigo Gakko,**

ABF.

Owatari, Kamaishi-machi, Iwate Ken.

Tel. Kamaishi 145.

Mr. Seimatsu Hachimine, Principal.

**Fukuin Kai Eigo Gakko (The Gospel English School).**

M.

1 Nishi 4 Chome, Ginza,

Kyobashi Ku, Tokyo.

Tel. Kyobashi (56) 0112.

Rev. Seiji Izaki, Principal.

**Goseigijiku Ya Gakko (Goseigijiku Night School).**

OBJ.

Katata Machi, Shiga Ken.

Rev. S. Nishimura, Principal.

**Hachiman Eigo Gakko.**

OBJ.

Ishin Cho, Hachiman, Shiga Ken.

Tel. Omi-Hachiman 420.

Mr. William Merrell Vories, LL. D., Principal.

**Harajiku Eigo Gakko.**

ABF.

79 3 Chome, Onden, Shibuya ku, Tokyo.

Mr. J. Fullerton Gressitt, Principal.

**Kwanto Gakuin Eigo Ya Gakko, (Kwanto Gakuin English School).**

ABF.

Miharudai, Naka Ku, Yokohama.

Mr. Tasuku Sakata, Principal.

**Konan Bunka Gakko.**

UB.

Young Men's Department  
Higashiura, Otsu, Shiga Ken.

Rev. Toshio Nakamura, Principal.

Young Women's Department.  
Awazu, Ishiyama, Otsu.Rev. J. Edger Knipp, D.D.,  
Dean**Kyoto Doitsugo Ya Gakko.**

OAM.

(Deutsche Abendschule,  
Kyoto)Fukyu Fukuin Kyokwai,  
20 Yoshida Naka Adachi  
Machi, Kyoto.

Mr. Y. Wada, Principal.

**Kyoto Seinen Kai Elgo Gakko.**  
YMCA.

Sanjo, Kyoto.

Tel. Honkyoku (2) 3980.

Mr. Kenji Washio, Principal

**Matsuyama Ya Gakko (Matsuyama Night Schol).**

ABCFM, KK.

20 Nagaki Machi, Matsuyama.

Tel. 1554.

Mr. Sugao Nishimura, Principal.

**Mead Elgo Ya Gakko (Mead Christian Center English Night Schol).**

ABF.

50 Moto Imazato Cho, Minami Dori, 1 Chome, Higashi Yodogawa Ku, Osaka.

Mr. Saburo Yasumura, Principal.

**Misaki Elgo Gakko (Baptist Tabernacle).**

ABF.

2, 1 Chome, Misaki Cho, Kanda Ku, Tokyo.

Tel. Kanda (25) 1628.

Rev. William Axling, D.D., Principal.

**Meiji Gakuin Night School.**

Division of Meiji Gakuin

Koto Shogyo Bu,

Listed under Colleges for Men.

**Mejiro Elgo Gakko.**

EC.

500 1 Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.

Rev. P. S. Mayer, D.D., Principal.

**Nagoya Seinen Gakuin.**

YMCA.

30 Minami Kawara Machi, Naka Ku, Nagoya.

Tel. Naka (3) 146.

Mr. C. Kikuchi, Principal.

**Negishi Elgo Gakko (Negishi English Night School).**

## UCC.

106 Shimo Negishi, Shitaya ku, Tokyo.

Tel. Negishi (87) 0808.

Rev. G. E. Bott, Principal.

Mr. Tatsuo Misumi, Vice-Principal.

**Osaka Elgo Gakko (Osaka English School).**

MES.

Tennoji Salmon Mae, Tennoji Ku, Osaka.

Tel. Tennoji 122.

Rev. John B. Cobb, Principal.

**Osaka Joshi Elgo Gakko, (Osaka Girls' English School).**

MES.

Tennoji Salmon Mae, Tennoji Ku, Osaka.

Tel. Tennoji 122.

Rev. John B. Cobb, Principal.

Miss Mary Searey, Vice-Principal.

**Osaka Kirisutokyo Joshi Seinen Gakuin, (Osaka Y.W. C.A. Girls' School).**

YWCA.

13 Nishiogi Machi, Kita Ku, Osaka.

Tel. Kita 1300.

Miss Haruko Asai, Principal.

Yakan Kojo Bu, Miss K. Aizawa, Dean.

**Otaru Elgo Ya Gakko.**

ABCFM.

5 Nishi 3 Chome, Hanazono Cho, Otaru.

Mr. M. Kawamura, Principal.

**Palmore Ei Gakuin, (Palmore Institute).**

MES, M.

23 Kita Nagasa Dori, 4 Chome, Kobe Ku, Kobe.

Tel. Fukiai 5504.

Mr. J. S. Oxford, Principal.

**Palmore Joshi El Gakuin.**

MES, M.

35 Naka Yamate Dori, 4 Cho-

- me, Kobe Ku, Kobe.  
Miss C. G. Holland, Principal.
- Sendai Y. M. C. A. English School.**  
YMCA.  
35 Motaraki Cho, Sendai.  
Tel. 2006.  
Mr. G. Demura, Principal.
- Shin Kodo Shin Gakuin.**  
KK.  
89 1 Chome, Komagome, Toshima Ku, Tokyo.  
Mr. Kanosuke Nukaga, Principal.
- Tokyo Seikei Jo Gakuin.** (Domestic and Religious Education).  
EC.  
84 Sasugaya Cho, Koishikawa Ku, Tokyo.  
Tel. Koishikawa (85) 3546.  
Rev. Gosaku Okada, Principal.
- Tokyo Y. M. C. A. Eigo Gakko.** (Tokyo Y. M. C. A. English School).  
YMCA.  
7 Mitoshiro Cho, Kanda Ku, Tokyo.  
Tel. Kanda (25) 2105.  
Mr. Rinshiro Ishikawa, Principal.
- Waseda Eigo Kaiwa Gakko.** (Waseda English Conversation School).  
ABF.  
550 1 Chome, Totsuka Machi, Yodobashi Ku, Tokyo.  
Tel. Ushigome (34) 3687.  
Rev. H. B. Benninghoff, D.D., Principal.
- Yokohama Eigo Gakko.** (Yokohama Y. M. C. A. English School).  
YMCA.  
Tokiwa Cho, Yokohama.  
Tel. Chojamachi (3) 4360.  
Rev. Yugoro Chiba, D.D.,
- Principal.  
Mr. Wahel Mori, Dean.
- Yokohama Fukuin Eigo Gakko.**  
MEFB.  
19, 1 Chome, Horai Cho, Naka Ku, Yokohama.  
Tel. Chojamachi (3) 0658.  
Rev. Gideon F. Draper, Principal.
- Yotsuya Eigo Gakko.** (Yotsuya English School).  
ABF.  
48 Minami Tera Machi, Yotsuya Ku, Tokyo.  
Rev. Shigeru Aoyagi, Principal.

## VII. SPECIAL SCHOOLS

- Gifu Mo Gakko** (School for the Blind).  
MSCC, S.  
Umekae Cho, Gifu Shi.  
Tel. 1255.  
Mr. Keigoro Kozaki, Principal.
- Gyoko Hoikuen** .. (Nursery School).  
MP.  
133, 1 Chome, Mutsumi Cho, Naka Ku, Yokohama.  
Miss Chiyoko Takahashi, Director.
- Mikage Joshi Gakuen.**  
ABC FM, KK.  
Nishi Hirano, Mikage Cho, Hyogo Ken.  
Tel. Mikage 4777.  
Miss Itsue Izuno, Principal.  
Mr. K. Takayasu, Dean.
- Seiruka Joshi Semmon Gakko.** (St. Luke's International Medical Center College of Nursing).  
PE, S.  
Akashi Cho, Tsukiji, Kyo-bashi Ku, Tokyo.



Tel. Kyobashi (56) 6101 to 6105.  
 Mrs. Alice C. St. John, Principal.  
 Bishop N. S. Binsted, Acting Director.

Surugadai Jo Gakuin, (Tokyo Y. W. C. A. School).  
 YWCA.  
 8, 1 Chome, Surugadai, Kan-da Ku, Tokyo  
 Miss Taka Kato, Principal.  
 Miss Emma R. Kaufman, Vice-Principal.

Tottori Nansokwan Kyoiku Bu (English, Cooking).  
 ABCFM, KK.  
 Nishi Machi, Tottori.  
 Tel. 977.  
 Mr. S. Shibata, Principal.

Tottori Yosai Jo Gakko. (Sewing Course).  
 ABCFM, KK.  
 Nishi Machi, Tottori.  
 Tel. 977.  
 Mr. S. Shibata, Principal.

Yokohama Joshi Seinen Gakuin (Yokohama Y. W. C. A. School), English and Domestic Course.  
 YWCA.  
 2, Miyazaki Cho, Naka Ku, Yokohama.  
 Tel. Chojamachi (3) 4065.  
 Mrs. Katsuko Iwamoto, Principal.

### VIII. PRIMARY SCHOOLS

Aoyama Gakuin Midorigaoka Sho Gakko.  
 M.  
 Midorigaoka, Shibuya Ku, Tokyo.

Tel. Aoyama (36) 2008.  
 Mr. Umekichi Yoneyama, M.A., Principal.

Hiroshima Jo Gakuin, Fuzoku Sho Gakko.  
 M, MES.  
 46 Kaminagaregawa, Hiroshima.  
 Tel. 506.  
 Rev. Zensuke Hinohara, Principal.  
 Mr. Shigeto Kamiya, Dean.

Rikkyo Koto Jo Gakko, Fuzoku Jinjo Sho Gakko.  
 PE, S.  
 Kugayama, Suginami Ku, Tokyo.  
 Tel. Ogikubo 2118.  
 Rev. J. H. Kobayashi, D.D., Principal.

Toyo Eiwa Jo Gakko, Fuzoku Sho Gakko.  
 UCC, M.  
 8 Higashi Torizaka, Azabu Ku, Tokyo.  
 Tel. Akasaka (48) 1496.  
 Miss F. Gertrude Hamilton, Principal.  
 Mr. B. Kashimura, Dean.

Yokohama Eiwa Jo Gakko, Fuzoku Sho Gakubu.  
 MP.  
 124 Maita Machi, Naka Ku, Yokohama.  
 Tel. Chojamachi (3) 6031.  
 Miss Olive I. Hodges, Principal.  
 Mr. Tamotsu Kono, Dean.

### IX. KINDERGARTENS

More than 370 Kindergartens in all parts of Japan connected with many Missions and Churches.

CHRISTIAN SOCIAL WORK INSTITUTIONS,  
LISTED BY CHURCHES

G. E. Bott

Note:—Social Work Institutions are grouped according to their church or mission affiliation. Those listed as “Not Reported Denominationally” are non-denominational or have connections with several denominations through trustees and (or) staff members.

(A) indicates person in charge, (B) the address, (C) the date of opening or founding.

CONGREGATIONAL CHURCH

(ABCFM - KK)

- |   |  |
|---|--|
| <p>1. Hoonkai Inuboe Kyu-yo-jo.<br/>(Convalescent Home.)<br/>a. Heizaemon Morosumi.<br/>b. Inuboe-zaki, Choshi Machi, Kaijo Gun, Chiba Ken.<br/>c. 1924.</p> <p>2. Imaharu Takuji Aikuen<br/>(Day Nursery).<br/>a. Kiku Murakami.<br/>b. 41 Tasho Dori, Imaharu.<br/>c. 1922.</p> <p>3. Zaidan Hojin Jomo Kojiin.<br/>(Orphanage).<br/>a. Hisao Kaneko.<br/>b. 149 Iwagami Cho, Maebashi.<br/>c. 1892.</p> <p>4. Maebashi Yojien (Day Nursery).<br/>a. Shinsuke Fujimaki.<br/>b. 255 Hagi Machi, Maeba-</p> | <p>shi.<br/>c. 1924.</p> <p>5. Zaidan Hojin Katei Gakko.<br/>(Reform School).<br/>a. Toraji Makino.<br/>b. Shanabuchi, Mombetsu Gun, Kitami no Kuni.<br/>c. 1914.</p> <p>6. Zaidan Hojin Kobe Kojiin.<br/>(Orphanage).<br/>a. Aiko Mizutani.<br/>b. 883, 7 Chome, Nakayamate Dori, Kobe Ku, Kobe.<br/>c. 1890.</p> <p>7. Sandagaya Chiryō Kyoikuin.<br/>(Health and Education)<br/>a. Kei Mitaya.<br/>b. Uchide Aza, Midori-gaoka, Shodo Mura, Buko Gun.<br/>c. 1927.</p> <p>8. Sone Sakura Hoikuen.<br/>(Day Nursery).<br/>a. Sonoe Ishida.</p> |
|---|--|

- b. 788 Sone Machi, Innan Gun.  
c. 1929.
9. Ishii Kinen Aisen En. (Day Nursery).  
a. Zokichi Tomita.  
b. 41 Kita Nitto Cho, Tennoji Ku, Osaka.  
c. 1917.
10. Osaka Shokugyo Shokai Jo (Employment Agency).  
a. Tokusaburo Yatsuhara.  
b. 116, 2 Chome, Ebisu Cho, Naniwa Ku, Osaka.  
c. 1912.
11. Osaka Rodo Kyorei Kan. (Labourers' Lodging House).  
a. Tokusaburo Yatsuhara.  
b. 18, 2 Chome, Isumio Matsuno Machi, Taisho Ku, Osaka.  
c. 1929.
12. Zaidan Hojin Yodogawa Zenrinkan. (Social Settlement).  
a. S. F. Moran.  
b. 33, 2 Chome, Honjo Naka-dori, Higashi Yodogawa Ku, Osaka.  
c. 1925.
13. Osaka Suijo Rinpokan. (Neighbourhood House for Boat Dwellers).  
a. Haruka Nakamura.  
b. 122 Tenpo Cho, Minato Ku, Osaka.  
c. 1930.
14. Tottori Nanso Kan. (Clubs, Night School, Industries).  
a. Hikoichi Maeda.  
b. 48 Nishi Machi, Tottori.  
c. 1917.
15. Zaidan Hojin Okayama Hakuaiikai. (Dispensary, Clubs, Sewing School, Industries).  
a. Akazawa Kanichi.
- b. 27 Hanabatake, Okayama.  
c. 1891.
16. Zaidan Hojin Katei Gakko (Reform School).  
a. Makino Toraji.  
b. (Hon-ko) 761, 3 Chome, Takaido, Suginami Ku, Tokyo.  
c. 1899.
17. Zaidan Hojin, Yonen Hogokai Kosuge Katei Gakuen.  
a. Arima Suehiko.  
b. 1283 Kosuge Machi, Katsushika Ku, Tokyo.  
c. 1923.
18. Hoon-kai (Aid to Tuberculars).  
a. Kikutaro Matsuno.  
b. 26 Kasumi Cho, Azabu Ku, Tokyo.  
c. 1909.
19. Tsubomi Hoikuen (Day Nursery).  
a. Naotaka Araki.  
b. 1405, 3 Chome Koiwa Machi, Edogawa Ku, Tokyo.  
c. 1932.
20. Zaidan Hojin Yokohama Rikikosha.  
a. Sumihiko Arima.  
b. 160 Maruyama Cho, Iso-ko Ku, Yokohama.
21. Zaidan Hojin Yonen Hogo Kankabu Yokohama Katei Gakuin. (Reform School).  
a. Sumihiko Arima.  
b. 3124 Mineoka Cho, Hodogaya Ku, Yokohama.  
c. 1909.

#### EVANGELICAL AND REFORMED CHURCH (ERC)

1. Morioka Zenrinkan  
a. G. W. Schroer.

- b. 71 Osaka Kawara, Morioka.
- c. 1931.

#### FUKYU FUKUIN KYOKAI (OAM)

1. Nichi Doku Gakkan (Student Home).
  - a. Jisaburo Nagai.
  - b. 39 Kamitomisaka, Koishikawa Ku, Tokyo.
  - c. 1900.
2. Nichi Doku Ryo (Student Home)
  - b. 10 Shogoin, Higashi Machi, Kyoto.
  - c. 1932.
3. Takarazuka Chosenjin Takujien
  - a. Eitetsu Kin.
  - b. 420 Ryogen mura, Mukogun, Hyogo Ken.
  - c. 1932.
4. Osaka Kami Fukushima Takuji-Sho
  - a. Miss An.
  - b. 73 Kita Nichome, Fukushima.
  - c. 1932.
5. Kyoto Fukyu Fukuin Kyokwai Kenkosodan (Health Advice)
  - a. Tominosuke Ono.
  - b. 10 Higashi Machi, Shogoin, Kyoto.
  - c. 1935.
6. Mito Civic Center
  - a. Senjiro Kameyama.
  - b. 1002 Izumi Cho, Mitashi, Ibaragi Ken.
  - c. 1934.

#### FUTABA DOKURITSU CHURCH

1. Futaba Hoiku-en

- a. Yoshi Tokunaga.
- b. Moto machi, Yotsuya ku, Tokyo.
- c. 1900.

2. Futaba Hoiku-en Bun-en
  - a. Yuka Noguchi.
  - b. Asahi machi, Yotsuya ku, Tokyo.
  - c. 1916.

#### JAPAN BAPTIST CHURCH (ABF)

1. Fukagawa Kaikan
  - a. Tota Fujii.
  - b. 5 Nichome, Shirakawa cho, Fukagawa ku, Tokyo.
  - c. 1924.
2. Joshi Gakuryo (Young Women's Dormitory)
  - a. Gertrude E. Ryder.
  - b. 51, 1 Chome, Denma cho, Yotsuya ku, Tokyo.
  - c. 1909.
3. Mead Shakai Kan.
  - a. Saburo Yasumura.
  - b. 50 of 1 Chome, Minamidori, Moto Imazato, Higashi Yodogawa Ku, Osaka.
  - c. 1923.
4. Tokyo Misaki Kaikan.
  - a. Tota Fujii, Director. William Axling D.D. Honorary Director.
  - b. 3 of 2 Banchi, 1 Chome, Misaki cho, Kanda ku, Tokyo.
  - c. 1908.
5. Waseda Hoshi-en. (Men's Dormitory, English School, Clubs, etc.).
  - a. Yodo Mukotani.
  - b. 500 1 Chome, Totsukamachi, Yodobashi ku, Tokyo.
  - c. 1908.

6. Kwanto Gakuin Settlement (Zenshi Kan).
  - a. Kazukata Watanabe.
  - b. Zenshi Kan, 319 of 9 Chome, Kanagawa dori, Yokohama.
  - c. 1928.

#### JAPAN METHODIST CHURCH (M, MEFB, MES, UCC)

1. Ai Kei Gakuen (Health Center).
  - a. Mildred Anne Paine.
  - b. Motoki, Adachi-ku, Tokyo.
  - c. 1920 (Original work in Asakusa from 1883).
2. Ai Rin Dan (Settlement).
  - a. Y. Kokita, G. E. Bott.
  - b. 1502 San Chome, Nippori Machi, Arakawa-ku, Tokyo.
  - c. 1920.
3. Ai Sei Kan (Settlement).
  - a. Annie W. Allen.
  - b. 47 Nichome, Kameido, Joto-ku, Tokyo.
  - c. 1915.
4. Aizawa Takuji Sho (Day Nursery).
  - a. Tsuneko Hirano.
  - b. 3189 Negishi Machi, Yokohama.
  - c. 1905.
5. Fukushima Settlement.
  - a. Weyman C. Huckabee.
  - b. 409 of 1 Fukushima Cho, Hiroshima City.
  - c. 1921.
6. Hirosaki Takuji En.
  - a. Motojiro Yamaga.
  - b. Oaza Shashoji Machi, Kanagawa.
  - c. 1919.
7. Kanazawa Ikuji-En. (Orphanage).
  - a. W. H. H. Norman
  - b. 27 Kami Takasho Machi, Kanazawa.
  - c. 1905.
8. Kyorei Kan (Neighbourhood Settlement Work).
  - a. S. Tanigawa, G. E. Bott.
  - b. 95 Nishi Nichome, Azuma Cho, Mukojima ku, Tokyo.
  - c. 1924.
9. Nagasaka Home.
  - a. S. R. Courtlce.
  - b. 50 Nagasaka Machi, Azabu ku, Tokyo.
  - c. 1894.
10. Nakamura Aiji-En. (Day Nursery).
  - a. Tsuneko Hirano.
  - b. 1290 Nakamura Cho, Yokohama.
  - c. 1897.
11. Negishi Community Center.
  - a. T. Misumi, G. E. Bott.
  - b. 106 Shimo Negishi, Shitaya ku, Tokyo.
  - c. 1920.
12. Osaka Gyomei Kan.
  - a. Kiichi Kanzaki.
  - b. 10 Buntoku Cho, Shikanjima, Konohana ku, Osaka.
  - c. 1931.
13. Shinano Rural Parish.
  - a. Toshi Kimata,  
A. R. Stone.
  - b. Minai Hara, Nakatsu Mura, Sarashina Gun, Nagano Ken.
  - c. 1936.
14. Shirokane Takuji Sho (Day Nursery).
  - a. W. H. H. Norman.
  - b. 14 Nakatakajo Machi, Kanazawa.
  - c. 1909.
15. Shizuoka Home (Orphanage, Day Nursery, Welfare

Office).

- a. W. R. McWilliams.
  - b. 55 Nishi Kusabuka Cho, Shizuoka.
  - c. 1909.
16. Takajo Machi Creche.
- a. Katherine Johnson.
  - b. 54 Takajo Machi, Hiroshima.
  - c. 1915.
17. Young Memorial Settlement (Dispensary, Day Nursery, Kindergarten, Clubs)
- a. Marian Simons
  - b. 11 Oura, Nagasaki.
  - c. 1931.
18. Kamakura Hoiku En.
- a. Noboru Satake
  - b. 607, O-Machi, Kamakura, Kanagawa Ken.
  - c. 1896.

#### JAPAN EVANGELICAL CHURCH (EC)

1. Aisenryo Orphanage
  - a. Susan M. Bauernfeind
  - b. 72 Sasugaya cho, Koishikawa ku, Tokyo.
  - c. 1910.
2. Mukojima Day Nursery
  - a. Gertrude E. Kuecklich
  - b. 310 Sumida machi 2 Chome, Mukojima ku, Tokyo.
  - c. 1920.
3. Osaka Suijo Rimpō Kan (Work for people living on Canal Boats)
  - a. H. Thede.
  - b. 28 Tempo cho, Minato ku, Osaka.
  - c. 1931.

#### THE JAPAN RESCUE MISSION

1. Rescue Home for Women.

- a. Minnie Kirkaldy.
  - b. Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.
  - c. 1932.
2. Receiving Home.
- a. Rose Saville.
  - b. 18, Uchon Machi 8-chome, Tennoji ku, Osaka.
  - c. 1937.
3. Japan Rescue Mission Children's Home. (Berachah Jojien).
- a. Bessie Butler.
  - b. 7, Tomizawa, Nagamachi, Sendai.
  - c. 1928.
4. Janet Dempsey Memorial Hospital.
- a. Janet M. Dann.
  - b. 23, Tomizawa, Nagamachi, Sendai.
  - c. 1932.
5. Boy's Home.
- a. Ito Takichi San & wife.
  - b. Umeda Machi 14, Kita Shichiban-cho, Sendai.
  - c. 1935.
6. Home for Old Women.
- a. Yamamoto Kimi San.
  - b. 145, Kita Yoban Cho, Sendai.
  - c. 1936.

#### METHODIST PROTESTANT CHURCH

1. Tokyo Doai Mo Gakko
  - a. Hidetoyo Wada
  - b. 66 Shiroyama cho, Nakano ku, Tokyo.
  - c. 1906.

#### NOT REPORTED DENOMINATIONALLY

1. Aino Ie (Home for Mothers, Day Nursery)

- a. Yaeko Kemuriyama
  - b. 518 Nishigahara machi, Toshima-ku, Tokyo.
  - c. 1923.
2. Ai Rin Kan (Lodging House)
    - a. Kumazo Tanabe
    - b. 440 Mimata, Maebashi-Shigai.
    - c. 1925.
  3. Doyu Kai (For Ex-convicts)
    - a. Elzo Yoshida
    - b. Santetsu Agarui, Shin-machi dori, Kyoto.
    - c. 1913.
  4. Friend Home
    - a. Not Reported
    - b. 1366 Minami Ota-machi, Naka ku, Yokohama.
    - c. 1932.
  5. Friend Sha
    - a. S. M. Hilburn
    - b. 53 Baibutsu Amagasaki Shi.
    - c. 1930.
  6. Hako-date Moa-In (School for the Deaf)
    - b. 87 Moto machi, Hako-date.
    - c. 1895.
  7. Honjo Sangyo Sainen Kai
    - a. Toyohiko Kagawa
    - b. 6 of 4 Higashi Koma-gata, Honjo ku, Tokyo.
    - c. 1923.  
(Clubs, Higake Chokin, Shokugyo Shokai - jo, Shinyo Kumiai).
  5. Hyuga Kunmo-In (School for the Blind)
    - a. Kenji Sekimoto
    - b. 52 of 2 Chome, Suehiro cho, Miyazaki Ken.
    - c. 1910.
  9. Iwai-En (Leper Hospital)
    - a. Mrs. Kane Otsuka.
  - b. 956 of 4 Shimo Meguro ku, Tokyo.
  - c. 1894.
10. Ishii Kinen Aisen En
    - a. Shokichi Tomita
    - b. Kita Nitto cho, Tennoji ku, Osaka.
    - c. 1917.
  11. Japan Mission to Lepers
    - a. Masakane Kobayashi
    - b. Tokyo Y.M.C.A., Mito-shiro cho, Kanda ku, Tokyo.
    - c. 1925.
  12. Kirisuto Kyoeikisha
    - a. Kohachiro Miyazaki
    - b. 543 Ubagaya, Kamakura Machi, Kanagawa Ken.
    - c. 1915.
  13. Kobe Fujin Dojo Kai
    - a. Nobu Jo
    - b. 601 of 2 Chome, Aoyacho, Nada ku, Kobe.
    - c. 1916.
  14. Kobe Yoro-In (Home for Old People)
    - a. Yusuke Nishimura
    - b. 15 of 2 Chome, Tsuyuno cho, Kobe.
    - c. 1899.
  15. Koshio Juku (Reform School)
    - a. Takagaki Koshio
    - b. 115 Shoho Machi, Suginami ku, Tokyo.
    - c. 1933.
  16. Kyoto San-In (Maternity Hospital)
    - a. Kiichiro Saeki
    - b. Naka Choja-Machi-Kado, Muromachi dori, Kami-kyo ku, Kyoto.
    - c. 1891.
  17. Lodging House for Men
    - a. Shigenori Ijichi
    - b. Okino, Adachi ku, Tokyo.
    - c. 1932.

18. Maebashi Yoro-In (Home for Old People)  
 a. Kumazo Tanabe  
 b. 440 Mimata, Maebashi Shigai.  
 c. 1903.
19. Mojin Shinko Kai (Work for the Blind, Library, Lodging House)  
 a. Umekichi Akimoto  
 b. 164 of 3 Omiya-Mae, Suginami ku, Tokyo.  
 c. 1919.
20. Nihon Rowa Gakko (Oral School for the Deaf)  
 a. Tadaoki Yamamoto  
 b. 458 Nichome, Kami-Kitazawa machi, Setagaya ku, Tokyo.  
 c. 1920.
21. Oguni San-In (Maternity Hospital)  
 a. Tsumiharuru Oguni  
 b. Hon Machi, Himeji Shi.  
 c. 1925.
22. Otate Muryo Shukuhaku-Jo (Free Lodging House)  
 a. Tokisaburo Miyazaki  
 b. Otate Machi, Kita Akita Gun, Akita Ken.  
 c. 1923.
23. Sendai Kirisutokyo Ikuji-In (Orphanage)  
 a. Takaji Osaka  
 b. 160 Kita Yobancho, Sendai.  
 c. 1896.
24. Rodosha Shinryo-Jo (Dispensary)  
 a. Kan Maima  
 b. 67 of 2 Matsukura cho, Honjo ku, Tokyo.  
 c. 1922.
25. Shirakawa Gakuen.  
 a. Ryokichi Wakita  
 b. 1 Kita Takamine cho, Senbongashira, Kami-Kyo ku, Kyoto.  
 c. 1909.
26. St. Stephens Home.  
 a. Kumakichi Kusano  
 1. Kyojun Ryo (Relief Work)  
 b. 58 Goten Machi, Koishikawa ku, Tokyo.  
 2. Dispensary  
 b. 41 of 3 Minami Senju, Arakawa ku, Tokyo.  
 3. Junshin-Sha (For Ex-Convicts)  
 b. 31 Tomikawa cho, Fukagawa ku, Tokyo.  
 c. 1927.
27. Tokyo Ikusei-En  
 a. Hatsu Kitagawa  
 b. 754 1 Chome, Kamiyuma cho, Setagaya ku, Tokyo.  
 c. 1896.
28. Tottori Ikuji-In (Orphanage)  
 a. Shintaro Ozaki  
 b. 1 of 94 Azuma cho, Tottori Shi.  
 c. 1906.
29. Yokohama Kunmo In (School for the Blind)  
 a. G. F. Draper  
 b. 3413 Takenomaru, Negishi-Machi, Naka ku, Yokohama.  
 c. 1892.
30. Gifu Mo Gakko  
 a. Keijiro Kosakai  
 b. Umegaeda cho, Gifu Shi.  
 c. March, 1894.
31. Hokusei En  
 a. Shinsaku Nakamura  
 b. 6 Chome, Higashi 3 Jo, Obihiro shi, Hokkaido.  
 c. August 1, 1910.
32. Hoon Kai (Tuberculosis Relief)  
 a. Kikutaro Matsuno



- b. 26 Kasumi cho, Azabu ku, Tokyo.  
 c. February, 1909.  
 a. Kikutaro Matsumoto  
 b. Inubosaki, Choshi Shiga, Chiba Ken.  
 c. August 12, 1824.
33. Hoon Kai Kyuyo Jo  
 Bu (Relief of Lepers)  
 a. Shinichiro Sodeyama  
 b. 42 Tanaka Sekida cho, Sakyo ku, Kyoto shi.  
 c. 1933.
34. Japan M. T. I. Kyoto Shi
35. Kansai M. T.L. (Relief of Lepers)  
 a. Toshihiko Yusa  
 b. Osaka Y.M.C.A., 13 Nishi Ogi machi, Kita ku, Osaka  
 c. December, 1931.
36. Kohoku No En (Tuberculosis Relief)  
 a. Fukumatsu Kasal (Of Kami No Kyokai)  
 b. 13 Minami Shikanjima machi, Adachi ku, Tokyo.  
 c. April 1, 1933.
37. Koigaura Yoiku En  
 a. Yae Osaki  
 b. Arigawa mura, Minami Matsuura gun, Nagasaki ken.  
 c. October, 1880.
38. Kyurei Tai Jippi Rodo Kishukusha  
 a. Kotaro Kaneko  
 b. 64 2 Chome, Kusunoki machi, Minato Higashi ku, Kobe.  
 c. November 23, 1914.
39. Kyurei Tai Kobe Jitsugyo Gakuin (Care of Children)  
 a. Kotaro Kaneko  
 b. Oku Higashi Fukuyama, Hirano Tennodai, Kobe.  
 c. January 29, 1923.
40. Kyurei Tai Kobe Muryo Shokugyo Shokai Jo (Employment Office)  
 a. Koko Kaneko  
 b. 64 2 Chome, Kusunoki machi, Minato Higashi ku, Kobe.  
 c. October 7, 1912.
41. Osato Ikuji En  
 a. Toi Ishiguro  
 b. 3 chome, Shirokane machi, Osato, Moji.  
 c. November 2, 1922.
42. Otate Takuji En (Day Nursery)  
 a. Takesaburo Miyazaki  
 b. Aza Kawanaka Ippon Yanagi, Otate machi, Akita ken.  
 c. March, 1916.
43. Railway Mission  
 a. Miss E. R. Gillett  
 b. 123 1 chome, Kashiwagi machi, Yodobashi ku, Tokyo.  
 c. 1889.
44. Rodosha Shinryo Jo (Medical and Dental Clinic)  
 a. Kan Majima  
 b. 67 2 chome, Matsukura machi, Honjo ku, Tokyo.  
 c. November, 1823.
45. Seishin Iin (Medical Work)  
 a. Shinzo Taruki  
 b. Kamibayashi machi, Kumamoto shi.
46. Shizuoka Jinji Sodan Jo  
 a. Juzo Iino  
 b. Otoha Sho, Shizuoka.  
 c. February, 1919.
47. Taihoku Gunjin Jusan Kai (Work for Navy Men)  
 a. Taketoshi Nagayama  
 b. 2774 Kuge machi, Yokosuka.  
 c. August, 1822.

48. **Tetsudo Hoyo In**  
 a. Kamejiro Tsuda  
 b. 145 3 chome, Nishi Okubo, Yodobashi ku, Tokyo.  
 c. May, 1904.
49. **Tobata Baptist Rinko Sha**  
 a. Naomi Schell  
 b. Higashi Naka 2 chome, Meiji cho, Tobata shi.  
 c. July, 1931.
50. **Uragami Yoiku En (Work for Children)**  
 a. Maki Yuanaga  
 b. 358 2 chome, Motohara cho, Nagasaki shi.  
 c. Augusa, 1874.
51. **Yokohama Rikko Sha (Home for Delinquent Girls)**  
 a. Sumihiko Arima  
 b. 160 Maruyama cho, Isogo ku, Yokohama.  
 c. June, 1906.
- b. Nishi-Iru, Nijo, Nishi-Oji, Kyoto.  
 c. Not Reported.
2. **Danshita Settlement**  
 a. Junji Horil.  
 b. Danshita, Shimozato-Mura, Kasai-Gun, Hyogo-Ken.  
 c. 1930.
3. **Fuji Ikuji Yoro-In**  
 a. Matsu Watanabe  
 b. Shimada - Mura, Fuji-Gun, Shizuoka-Ken.  
 c. Not Reported.
4. **Gyosei Toshokan**  
 a. Gosuke Ihara  
 b. Tadaumi-Machi, Hiroshima-Ken.  
 c. 1927.
5. **Iesu Dan Yua! Kyusai-Jo**  
 a. Toyohiko Kagawa  
 b. 5 of 5 Azuma, Fukiai, Kobe.  
 c. 1918.

### OMI BROTHERHOOD

1. **Omi Sanitorium**  
 a. R. Kurimoto & M. Amakawa, Resident Physicians.  
 b. Kitano-Cho, Omi-Hachiman.  
 c. 1918.
2. **Personal Problems Conference**  
 a. Y. Hiyama.  
 b. Omi-achiman Y.M.C.A., Omi-Hachiman.  
 c. 1921.  
 Playground & Children's Clinic  
 a. Maki H. Vories.  
 b. Omi-Hachiman.  
 c. 1922
6. **Iwate Yoiku-In**  
 a. Gempachi Ohara.  
 b. 200 Kaga-Cho, Morioka.  
 c.
7. **Iwate Yoro-In**  
 a. Gempachi Ohara.  
 b. 33 Haru Kiba, Kagano, Morioka Shi.  
 c. 1906.
8. **Jinji Sodan-Jo**  
 a. Seiji Nakamura  
 b. 26 of 15 Taira Machi, Fukushima Ken.  
 c. Not Reported.
9. **Kirisuto Dendo Gikai (Dispensary)**  
 a. Yoshiro Tamura.  
 b. Ichigaya Dai Machi, Ushigome Ku, Tokyo.  
 c. 1906.

### PRESBYTERIAN REFORMED CHURCH

1. **Ai Rin Home**  
 a. Tsuguo Juji
10. **Kochi Gakusei Rodo Kai.**  
 a. Tokuji Kawazoe

- b. 611 Kodakazaka, Kochi Shi.  
c. 1906.
11. Kochi Kyokwai.  
a. Annie Dowd.  
b. 180 Takajo Machi, Kochi Shi.  
c. 1901.
12. Kyoto Kirisutokyo Seryo-In (Free Dispensary)  
a. Shinchiro Sodeyama  
b. 39 Sekita Machi, Tanaka, Sakyo Ku, Kyoto.  
c. Not Reported.
13. Meiji Gakuin Settlement  
a. Daikichiro Tagawa  
b. Shinrin Kan, 2 Tani-Machi, Ichigaya, Ushigome Ku, Tokyo.  
c. 1929.
14. Nihon Ikuji-In (Orphanage)  
a. Kiko Igarashi  
b. 1 of 794 Kano Machi, Gifu Ken.  
c. 1895.
15. Sapporo Ikuji-In (Orphanage)  
a. Tokiwa Mishima  
b. Nishi 13, Minami Jujo, Sapporo.  
c. 1906.
16. Seiro Nojo  
a. Genichi Muroto  
b. Naka Omi-Mura, Shiro, Tano-Gun, Shizuoka Ken.  
c. 1913.
17. Sendai Muryoo Shukuhaku-Jo  
a. Ei Utsumi  
b. 44 Kita Hachiban-Cho, Sendai.  
c. 1913.
18. Obihiro-Machi Kyugo-In  
a. Shinsaku Nakamura  
b. 1 of 9 Minami Juhachi-jo, Obihiro Machi, Hokkaido.  
c. 1910.
19. Shikanjima Settlement  
a. Genjiro Yoshida  
b. 7 of 3 Shikanjima Odori, Osaka.  
c. 1925.
20. Shohi Kumiai, Hamamatsu Doho Sha, Kekkaku Ryo-yo-Jo. Hamamatsu Kangoku Kyodo Kumiai, Rodo Settlement.  
a. Yoshimi Matsumoto  
b. 108 Matsushiro Cho, Hamamatsu Shi.  
c. Not Reported.
21. Tanaka Settlement  
a. Shinichiro Kamiyama  
b. 282 Nishi-Kawara Cho, Tanaka, Kamikyo Ku, Kyoto.  
c. 1929.
22. Teikoku Kaigun Gunjin Home  
a. Kiku Totoki  
b. Shimo Yamate-Dori, Kure.  
c. 1908.
23. Tokyo Shinrin Kan  
a. Daikichiro Tagawa  
b. 2 Tani-Machi, Ichigaya, Ushigome Ku, Tokyo.  
c. 1923.
24. Tomonoie Takuji-Sho  
a. Kunio Kato  
b. 100 of Nishi 5, Azuma Cho, Mukojima, Tokyo.  
c. 1930.

## RAILWAY Y.M.C.A.

1. Headquarters of the Railway Y.M.C.A.  
a. Masasuke Masutomi  
b. 5 Itchome, Nakamatsu Cho, Kanda Ku, Tokyo.  
c. 1908.

2. **Educational Work**
    - a. Lectures, Magazines, Religious meetings, Moving pictures, Publication of books, Consultations, Propaganda.
  3. **Social Work**
    - a. Providing of industry to the injured, Relief work for surviving families, Neighborhood work.
  4. **Jusanjo** (Help for wounded and ex-service men is given in the following places: Tokyo, Nagoya, Osaka, Gifu, Tosu, Moji Nagano, Hiroshima, Shimonoseki, Sapporo.
  5. **Printing Department.**
- ROMAN CATHOLIC CHURCH**
1. **Betania No Ie** (Relief Work for Tubercular Patients)
    - b. 1191 of 3 Egota, Nakano-Ku, Tokyo.
    - c. 1930.
  2. **Fukusei-In Hospital**
    - b. Tera Machi, Hitoyoshi-Machi, Takuma Gun, Kumamoto Ken.
    - c. 1906.
  3. **Hakuai-In Hospital**
    - b. 84 Yatsushiro Naga Machi, Yatsushiro Gun, Kumamoto Ken.
    - c. 1900.
  4. **Jochi Catholic Settlement**
    - a. H. Lassalle
    - b. 2103 Machiya, Arakawa Ku, Tokyo.
    - c. 1931.
  5. **Koyama Fukusei-In Hospital** (for Lepers)
    - a. Soichi Iwashita
    - b. 109 Koyama, Fujioka Mura, Sunto Gun, Shizuoka Ken.
    - c. Not Reported.
  6. **Marja Juku**
    - b. 19 Sekiguchi Dai Machi, Koishikawa Ku, Tokyo.
    - c. 1887.
  7. **Okuura-Mura Jikel-In**
    - b. 1816 Okuura-Go, Minami Matsuura Gun, Nagasaki Ken.
    - c. 1880.
  8. **Seirei Hospital**
    - b. 5 of 5 Naga Machi, Kanazawa, Ishikawa Ken.
    - c. 1914.
  9. **Seishin-En**
    - b. 10 Shin Machi, Hodono, Akita Shi.
    - c. 1925
  10. **Seishin Aishi Kai Yoro-Bu**
    - b. 10 Shin Machi, Hodono, Akita Shi.
    - c. 1920.
  11. **Seishin-In**
    - b. 42 Tera Machi, Akita Shi.
    - c. 1920.
  12. **Shimazaki Ikuji-In**
    - b. Shimazaki Machi, Tokyo.
  13. **Sumire Jogaku-In**
    - b. Koenji, Suginami Machi, Tokyo.
    - c. 1872.
  14. **Tairo-In** (Hospital for Lepers)
    - b. Shimazaki Machi, Kumamoto Ken.
    - c. 1897.
  15. **Tenshi En**
    - b. Minami Shin Tsuboi Machi, Kumamoto Ken.
    - c. 1894.
  16. **Tenshukyo Joshi Kyoiku-In**
    - b. 415 Sanjo Agarui, Kawa-

- ra Dori, Kyoto.  
c. 1886.
17. Uragami Yoiku-In  
b. 358 of 2 Higashi Hara Machi, Nagasaki Ken.  
c. 1874.
18. Betorehemu No Sono (Farm for Tubercular Patients in Early Stages)  
b. Aza Nojio, Kiyose Mura, Tokyo Fu.  
c. October 15, 1933.
19. Futaba Hoiku En (Care of Children)  
a. Yuko Noguchi  
b. Moto Machi, Yotsuya Ku, Tokyo.  
c. January, 1900.
20. Jikei En Ikuji Bu  
b. Kengun Mura, Kumamoto Ken.  
c. April, 1923.
21. Nazare En  
b. Yashiro Cho, Yashiro Gun, Kumamoto Ken.  
c. May, 1900.
22. Nihon St. Paul Kai Fuzoku Hakuai Byoin (Charity Hospital)  
b. 8, 2 Chome, Kudan, Kojimachi Ku, Tokyo.  
c. August, 1879.
23. Seishin Aishi Kai Seishin In (Medical Clinic)  
b. 10 Shin Machi, Hodono, Akita Shi.  
c. July 10, 1922.
24. St. Paul Jo Gakko (Orphanage and Medical Clinic)  
b. 37 Moto Machi, Hakodate.  
c. May, 1878.
25. Tosei Gaku En (Prevention of Tuberculosis among Children)

- b. Aza Nojiri, Kiyose Mura, Kita Tama Gun, Tokyo Fu.

## THE SALVATION ARMY

Lt. Col. V. E. Rolfe

Lt. Col. Y. Segawa

Joint Territorial Commanders.

- b. 2689 1 Chome, Mikawashima, Arakawa Ku, Tokyo.  
c. September 11, 1906.
3. Headquarters for Japan (Evangelistic, Social, Rescue and Educational)  
b. 17 2 Chome, Jimbo Cho, Kanda, Tokyo.  
c. September, 1895.
4. Kiyeko Ryo (For Released Licensed and Geisha Girls)  
b. Not Published.  
c. March, 1927.
5. Ji Jo Kan (Lodging House with Employment Bureau)  
b. 3 Chome, Higashi Nakadori, Tsukishima, Tokyo.  
c. December, 1906.
6. Joshi Kibo Kan (Girls Welfare Work)  
b. 2 Noda Machi, Kita Ku, Osaka.  
c. November, 1919.
7. Kyu Sei Gun Byoin (Hospital & Dispensary)  
b. 3 Chome, Kitamisuji Machi, Asakusa Ku, Tokyo.  
c. 1912.
8. Kyu Sei Gun Kosei Kan (Free Shelter and Industrial Home)  
b. 231, 3 Chome, Kita Sunamachi, Joto Ku, Tokyo.  
c. December, 1924.

9. **Kyu Sei Gun Minshu Kan** (Lodging House with Employment Bureau)
  - b. 66, 4 Chome, Urafune Cho, Naka Ku, Yokohama.
  - c. December, 1924.
10. **Kyu Sei Gun Murai Gakusei Ryo** (Students' Hotel)
  - b. 13 Honniura Cho, Ichigaya, Ushigome Ku, Tokyo.
  - c. February 2, 1929.
11. **Kyu Sei Gun Ryoyojo** (Tuberculosis Sanatorium)
  - b. 975 Wada-Honmachi, Suginami-Ku, Tokyo.
  - c. November, 1916.
12. **Kyu Sei Gun Shakai Shokumin Kan** (Social Settlement and Kindergarten).
  - b. 4 of 1, 4 Chome Taiheicho, Honjo-Ku, Tokyo.
  - c. November, 1919.
13. **Rosaku Kan** (Ex-Prisoners' Welfare Work).
  - b. 7 Akagishita Machi, Ushigome Ku, Tokyo.
  - c. October, 1896.
14. **Karashi Dane Ryo** (Children's Home).
  - b. 35 Hiroo Cho, Azabu Ku, Tokyo.
  - c. January, 1935.
15. **Ikuji Fujin Home** (Home for Women and Children).
  - b. 137 Harimacho, Dairen.
  - c. September, 1906.
16. **Home for Children of Lepers.**
  - b. Rakusenon, Kusatsu Machi, Gunma Ken.
17. **Kyu Sei Gun Nojo** (Training Farm for young men).
  - b. 1523 Chofu Ninemachi, 2 Chome, Omori Ku, Tokyo.
  - c. July, 1934.
18. **Kyu Sei Gun Shinryosho** (Dispensary).
  - b. 771 Motogicho 1-Chome, Adachi Ku, Tokyo.
  - c. April, 1934.
19. **Kyu Sei Gun Shinryosho** (Dispensary).
  - b. 10 Furumachi, Niigata.
  - c. June, 1933.
20. **Seiko Ryo** (Home for Girls).
  - b. 425 4 Chome, Matsubara Machi, Setagaya Ku, Tokyo.
  - c. January, 1935.

#### SAN IKU KAI

(Opening Date: 1918.

Representative: Itsuo Fujita)

1. **San Iku Kai Byoin**
  - b. 19 of 3 Chome, Taiheicho, Honjo Ku, Tokyo.
  - c. 1919.
2. **San Iku Kai Kinshi Byoin**
  - b. 1 of 5, 2 Chome, Koto-bashi, Honjo Ku, Tokyo.
  - c. 1927.
3. **San Iku Kai Oi Byoin**
  - b. 5565 Moriman Cho, Oi, Shinagawa Ku, Tokyo.
  - c. 1927.
4. **San Iku Kai Kyuji-In**
  - b. 13 of 3 Chome, Taiheicho, Honjo Ku, Tokyo.
  - c. 1921.
5. **San Iku Kai Sanba Gakko**
  - b. 13 of 3 Chome, Taiheicho, Honjo Ku, Tokyo.
  - c. 1924.
6. **San Iku Kai Suna-Machi Takuji-Sho**

- b. 309 of 9 Chome, Kita Suna Machi, Joto Ku, Tokyo.
- c. 1926.

## SEI KO KWAI

## Church Missionary Society

1. Ikebukuro Child Welfare Center
  - a. Miss C. M. Baldwin.
  - b. 540 Ikebukuro 1 Chome, Toshima Ku, Tokyo.
  - c. 1933.
2. Seiai-In (Dispensary and Maternity Home).
  - a. Dr. Mikio Suwa.
  - b. 541 Ikebukuro 1 Chome, Toshima Ku, Tokyo.
3. Tsukishima Kirisuto Kalkan (Settlement).
  - a. Miss A. M. Henty.
  - b. Higashi Gashi Dori, 4-Chome, Tsukishima, Tokyo.
  - c. 1927.

Church of England in Canada  
Missionary Society

1. Gifu Mo Gakko (School for the Blind).
  - a. Keijiro Kosakai.
  - b. 834 Umegae-Cho, Gifu.
  - c. 1894.
2. Shinsel Ryoyojo (Tuberculosis Sanatorium).
  - a. Dr. R. K. Start.
  - b. Obuse, Nagano Ken.
  - c. 1932.

## Protestant Episcopal Church

1. Shin Ai Holku-En (Day Nursery).
  - a. The Rt. Rev. S. H. Nichols, S. T. D., Mrs. Maki-ki Sonobe.
  - b. Higurashi Dori Maruta Machi, Agarui, Kyoto.

2. St. Barnabas Dispensary  
for Lepers

- a. Mary B. McGill.
- b. Kusatsu, Gunma Ken.
- c. 1918.

## 3. St. Barnabas Hospital

- a. F. M. Jones, M.D.
- b. 66 Saikudani Cho, Ten-noji-ku,
- c. 1873 Dispensary; 1882 Hospital.

4. St. Luke's International  
Medical Center.

- a. N. S. Binsted
- b. 27 Akashi Cho, Kyobashi Ku, Tokyo.
- c. 1902.

5. Boshi Home for Working  
Mothers

- a. Mrs. Makiko Sonobe.
- b. Higurashi Dori, Maruta-Machi Agarui, Kyoto.
- c. 1934.

6. Fukkatsu Kenko Sodan  
Kal (Dispensary)

- a. J. K. Morris.
- b. 73 Goshodencho, Mura-sakino, Kamikyoku, Kyoto.
- c. 1930.

Society for the Propagation of  
the Gospel1. St. Hilda Yoro-In (Home  
for Old People).

- a. S. Heaslett.
- b. 61 Ryudo-Cho, Azabu, Tokyo.
- c. 1895.

## 2. Kobe Kain Home

- a. K. Suzuki.
- b. 385 Minamitoyama Cho, Minato Ku, Kobe.
- c. 1910.

3. St. Hilda Yoko Home  
(Girl's Home with Senior  
and Junior Divisions)

- a. The Sisters Superior C.E.
- b. 538 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- c. 1891.

### Sei Ko Kwai

1. Ai Rin Sha (Work for Old People).
  - a. Heiji Fukuda.
  - b. 49 Kitada Cho, Matsue.
  - c. 1920.
2. Chiba-Ken, Ikuji-En (Orphanage)
  - a. Shikataro Koda.
  - b. 115 Tateyama Machi, Awa Gun, Chiba Ken.
  - c. 1908
3. Fukkatsu Kenko Sodan Kai (Dispensary)
  - a. J. K. Morris.
  - b. 73 Goshota Machi, Murasakino, Kamikyo Ku, Kyoto.
  - c. 1930.
4. Garden Home (Tuberculosis Sanitarium).
  - a. Matsutaro Itoh.
  - b. 1180 3 Chome, Egota, Nakano Ku, Tokyo.
  - c. 1924.
5. Haku Ai Sha (Relief Work for Orphans).
  - a. Jitsunosuke Kobashi.
  - b. Imai, 13 Higashi Yodogawa Ku, Osaka.
  - c. 1890.
6. Kumamoto Kaishun Byoin (Leper Hospital)
  - a. Miss A. K. Wright.
  - b. Shimo Tatsuta, Kami Machi, Kumamoto.
  - c. 1895.
7. Matsue Ikuji En (Work for Children)
  - a. Heiji Fukuda.
  - b. 48 Kitada Cho, Matsue.

c. 1896.

8. Rodosha Kyofu Kai (Encouragement of Spiritual Life among Laborers).
    - a. K. Nishimura.
    - b. 90 Nichome, Higashi Cho, Honjo Ku, Tokyo.
    - c. 1908.
  9. Sei Yohane Hoiku Gakko
    - a. Seichiro Yoshida.
    - b. 61 Sakudani Machi, Tennoji Ku, Osaka.
    - c. 1933.
  10. Senju Hoikuen (Day Nursery).
    - a. Shintaro Yamaguchi.
    - b. 129 of 5 Minami Senju, Tokyo.
    - c. 1916.
  11. Shi Ai Yochien (Nursery)
    - a. Bunzo Goto.
    - b. 151 Motokanasugi, Nippori Machi, Tokyo.
    - c. 1907.
  12. Shin Ai Kan Settlement
    - a. Bunzo Goto.
    - b. 93 8 Chome, Terajima Machi, Mukojima Ku, Tokyo.
    - c. 1934.
  13. St. Yohane Gaku-En
    - a. Teijiro Yanagihara.
    - b. 61 Saikudani Machi, Tennoji Ku, Osaka.
    - c. 1899.
  14. Takinogawa Gakuen (School for Weak-Minded)
    - a. Ryoichi Ishii.
    - b. 6321 Yabomura, Tokyo.
    - c. 1891.
- ### SEVENTH DAY ADVENTISTS
1. Tokyo Sanitarium-Hospital
    - a. Dr. Paul V. Starr.
    - b. 171 Amanuma 1 Chome, Suginami Ku, Tokyo.
    - c. 1929.



### SOUTHERN BAPTIST CONVENTION

1. Rin Ko Sha (Good Will Center).
  - a. Naomi Schell.
  - b. Meiji Machi, 2 Chome, Tobata Shi, Fukuoka Ken.
  - c. 1929.

### UNITED BRETHREN CHURCH

1. Awazu Day Nursery
  - a. Mrs. Ayako Takekoshi.
  - b. Awazu, Ishiyama, Otsu, Shiga Ken.
  - c. 1933.
2. Baba Dobo Kan
  - a. Teiichi Tamura.
  - b. Baba, Otsu, Shiga Ken.
  - c. 1921.
3. Hirao Seiko Takuji-Sho (Busy Season Day Nursery)
  - a. Kiyoshi Yabe.
  - b. Nakano Sho, Zeze, Otsu.
  - c. 1931.
4. Shizuoka "Nature" Day Nursery
  - a. Susumu Watanabe.
  - b. 36 Ichibancho, Shizuoka.
  - c. 1933.
5. Shoko Seinen Kai (Work for Labourers, Apprentices and Clerks).
  - a. Minoru Okada.
  - b. 6 of 5 Banchi 2 Chome, Midori Cho, Honjo Ku, Tokyo.
  - c. 1916.

### UNITED CHRISTIAN MISSIONARY SOCIETY

1. Asakusa Kaikan (East Tokyo Institute).
  - a. Shoichi Suzuka.
  - b. 3 Tanaka Machi, 3 Chome, Asakusa Ku, Tokyo.
  - c. 1920.

### UNITED LUTHERAN CHURCH

1. Bethany Home (Home for Widows with Children, Nursery School).
  - a. Annie Powlas.
  - b. 6 of 3 Yanagihara Machi, Honjo Ku, Tokyo.
  - c. 1924.
2. Home for Aged Poor
  - a. A. J. Stirewalt.
  - b. 303 Sanchoime, Koenji, Suginami Ku, Tokyo.
  - c. 1923.
3. Ji Ai En (Old Folks Home, Rescue Home, Nursery School, Orphanage).
  - a. Maude Powlas.
  - b. Kengun Mura, Hotaku Gun, Kumamoto Ken.
  - c. 1923.

### THE UNIVERSALIST GENERAL CONVENTION

1. Dojin House (Social Service Center).
  - a. Ruth G. Downing.
  - b. 50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo.
  - c. 1924.
2. Blackmer Home (Dormitory for the Education & Protection of Underprivileged Young Women).
  - a. Georgene Bowen.
  - b. 50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo.
  - c. 1896.
3. Christian Hospice and Tea Room for the Poor.
  - a. Naoichiro Nagano.
  - b. 7 Nichome, Minamikaji-Machi, Naka Ku, Nagoya.
4. Shinzen Kan (House of Friendship).
  - a. H. M. Cary, Jr.
  - b. 5 Sakurayama, Nakano Ku, Tokyo.
  - c. 1935.

**WOMAN'S CHRISTIAN TEMPERANCE UNION**

1. **Ji Ai Kan** (Women's Home with Rescue Work, and Employment Office).
  - a. Ochimi Kubushiro.
  - b. 360 Hyakunin Cho, San-chome, Yodobashi Ku, Tokyo.
  - c. 1890.
2. **Kobo Kan** (Settlement)
  - a. Shizue Yoshimi.
  - b. 30 Yonchome, Terajima Cho, Mukojima Ku, Tokyo.
  - c. 1919.
3. **Kochi Young Student's Home**
  - a. Fujie Shimamura.
  - b. 704 Kitamonsuji, Kochi
  - c. 1921.
4. **Osaka Women's Home**
  - a. Utako Hayashi.
  - b. 6 of 6 Nakanoshima, Kita Ku, Osaka.
  - c. 1907.
5. **Tokushima Women's Home** (Employment Office and Home).
  - a. Masue Nakajima.
  - b. 29 Dekishima, Honmachi, Tokushima.
  - c. 1930.
6. **W. C. T. U. Kochi Shibu Dispensary**
  - a. Rikio Sunagawa.
  - b. 704 Kitamonsuji, Kochi.
  - c. 1921.
7. **W. C. T. U. Osaka Branch**
  - a. Utako Hayashi
  - b. 6 Chome, Nakanoshima, Kita Ku, Osaka.
  - c. 1899.
8. **W. C. T. U. Yokohama Branch**
  - a. Tazu Tokita.
  - b. 16 Itchome, Horai Machi,

Naka Ku, Yokohama.

c. 1888.

9. **Yokohama Women's Home & Employment Intelligence Office**
  - a. Tazuko Tokita.
  - b. 5 of 1, Horai Cho, Yokohama.
  - c. 1925.

**WHITE CROSS SOCIETY**

Headquarters with Departments

(Christmas Seals, the magazine "Hakujuji", Clinic work entrusted to 51 doctors, excrete examination, health examination, lecture and publications, X-Ray).

- a. Noboru Watanabe, Pres. Chuichi Ariyoshi, Director.
- b. 1 of 2 Ogawa Cho, Kanda Ku, Tokyo.
- c. 1910.
- a. Kokichi Konno.
- b. 72 Sendagaya Cho, Komagome, Hongo Ku, Tokyo.
- a. Memoru Nishi.
- b. 17 Naka Sarugaku Cho, Kanda Ku, Tokyo.
- a. Toshio Kanno.
- b. 127 Goten Machi, Hakusan, Koishikawa Ku, Tokyo

**Year Round Open Air School**

- a. Todomu Hayashi.
- b. Kowada Kaihin, Chigasaki Machi, Kanagawa Ken.

**YOUNG MEN'S CHRISTIAN ASSOCIATION**

- I. **Dormitory For Men**
  - a. Noboru Kuba.
  - b. Tokiwa Cho 1 Chome, Naka Ku, Yokohama.
  - c. 1924.

2. **Kyoto Y. M. C. A.**
    - a. Toshio Suekane.
    - b. Sanjo Hashi, Baba, Kyoto.
    - c. 1903.
  3. **Nagoya Y. M. C. A.**
    - a. Kenzo Masuda
    - b. 30 Minami Kawara Machi, Naka-Ku, Nagoya
    - c. 1902
  4. **Osaka Y. M. C. A. Employment Bureau**
    - a. Yoshimi Miura
    - b. Y. M. C. A. Nishi-Ku, Osaka
    - c. 1910
  5. **Sendai Y.M.C.A.**
    - a. Sohei Hata
    - b. 35 Arakawa-Cho, Sendai
    - c. 1905
  6. **Tokyo Imperial University Y.M.C.A. Social Settlement**
    - a. Dr. Shigeru Kawata
    - b. Teidai Settlement, 44 Yainagishima, Honjo, Tokyo
    - c. 1924
  7. **Tokyo Y.M.C.A. Employment Bureau**
    - a. Shoichi Murao
    - b. Y. M. C. A., 3 Chome, Mitotshiro-Cho, Kanda-Ku, Tokyo
    - c. 1894
  8. **Tokyo Y. M. C. A. Legal Advice Bureau**
    - a. Y. Fukuda
    - b. Y. M. C. A., 3 Chome, Mitoshiro-Cho, Kanda-Ku, Tokyo
    - c. Not Reported
1. **Employment Bureau**
    - a. Y.W.C.A.
    - c. 11 of 8 1 Chome, Surugadai, Kanda-Ku, Tokyo
  2. **Dormitories**
    - a. Tsune Kaditsu (For Business Girls)
    - b. 195 Sekiguchi-Cho, Koishikawa-Ku, Tokyo
    - a. Kaneo Okabayashi (For Students)
    - b. 45 Nando-Cho, Ushigome Ku, Tokyo
    - a. Sadayo Yokoi (For Students)
    - b. 28 Suido-Cho, Koishikawa-Ku, Tokyo
  3. **Club Work Branch**
    - b. Hakusan, Goten-Machi, Koishikawa-Ku, Tokyo
  4. **Ikoino Ie (Recreation House)**
    - b. Kokuryo, Choshi-Mura, Kita-Tama-Gun, Tokyo
  5. **Camps**
    - b. Hota, Awa-Gun, Chiba-Ken (For Business Girls)
    - Lake Nojiri, Nagano-Ken (For Students)
- YOKOHAMA**
- a. Aya Kinuji
  - b. 72 Ota-Machi, Roku-chome, Naka-Ku
  - c. 1916
  2. **Dormitory**
    - a. Ryu Watanabe
    - b. 656 Sannoyama, Nishitobe
    - c. 1925
  3. **Edith Lacey Memorial Camp and Rest House**
    - b. 4245 Aza Ebita, Matsuya, Nishi Uramura, Miura Gun Kanagawa-Ken.
    - c. 1934.
- YOUNG WOMEN'S CHRISTIAN ASSOCIATION**
- TOKYO**

**NAGOYA**

1. Y.W.C.A.
  - a. Yuki Kimura
  - b. 8 Chikara-Machi, Ni-chome, Higashi
  - c. 1933.
2. Dormitory
  - a. Yuki Kimura.
  - b. 8 Chikara-Machi, Ni-chome, Higashi.
  - c. 1931.

**KYOTO**

1. Y.W.C.A.
  - a. Fumi Harada.
  - b. Demizu Agaru, Muro-machi-Dori.
  - c. 1920.
2. Dormitory
  - a. Yuki Naito.
  - b. Nihonmatsu, Yoshida.
  - c. 1927.
3. Rest House
  - a. Kiku Miyahara.
  - b. Hleizan.
  - c. 1920.

**KOBE**

1. Y.W.C.A.
  - a. Kuniye Kawamoto.
  - b. 116 of Sanchoime, Yamamoto-Dori.
  - c. 1920.

**OSAKA**

1. Y.W.C.A.
  - a. Haru Asai.
  - b. 13 Nishiogi-Machi, Kita-Ku.
  - c. 1918.
2. Dormitory
  - a. Take Shirai.
  - b. 13 Nishiogi-Machi, Kita-Ku.
  - c. 1918.

## 2. Dormitory

- b. Take Shirai.
- b. Nishiogi-Machi, Kita-Ku.
- c. 1923.

**SOCIAL STUDY GROUPS**

(A. is for the address; B. is for the secretary; C. is for the objective; D. is for the date of opening).

1. Aoki Kyosai
  - a. 77 Shinden, Sugamo-Machi, Toshima-Ku, Tokyo.
  - b. Shoze Aoki.
  - c. To study problems due to alcohol.
  - d. 1922.
2. Baptist Church Social Department
  - a. Misaki Kaikan, 12 Misaki-Cho, Kanda-Ku, Tokyo.
  - b. Tota Fujii.
  - d. 1928.
3. Central Association for the Welfare of the Blind
  - a. General Federation of Social Work, Bureau of Social Affairs Building, Otemachi, Tokyo.
  - b. Takeo Iwahashi, Genevieve Caulfield.
  - c. To promote Welfare of the Blind; to prevent blindness.
4. Society for the cure of the opium habit and the prevention of the opium traffic
  - a. 78 Umeda-Machi, Honda, Katsushika-Ku, Tokyo.
  - b. Ryutaro Hayashi.
  - c. To study the problems of the opium traffic; to disseminate information.
  - d. 1928.

5. Kagawa Fellowship in Japan
  - b. P. S. Mayer, Chairman; C. P. Garman, Secretary.
  - d. To share with Toyohiko Kagawa the rich experiences God has given him; To study with sympathetic approach Dr. Kagawa's program for the Kingdom of God and as far as possible to cooperate with him in the achieving of this program.
  - d. 1927 and reorganized in 1933.
6. Kyofu Kai (W.C.T.U.)
  - a. 360 Okubo, Hyakunincho, Tokyo
  - b. Chiyoko Kozaki.
  - c. To establish temperance, purity, world peace, and women's suffrage in Japan.
7. National Committee of the Y.M.C.A.
  - a. 2 Itchome, Nishikanda, Kanda-Ku, Tokyo.
  - b. Soichi Saito.
  - c. To express a social service program through employment bureau, legal advice, boy's clubs, work for underprivileged boys, dispensaries, hostels, Sunday School, and service school for emigrants.
  - d. 1903.
8. National Y.W.C.A.
  - a. 13 of 1 Nishiki-Cho, Kanda-Ku, Tokyo.
  - b. Kotoko Yamamoto.
  - c. To promote and establish social work.
9. Nihon Kinshu Domei (National Temperance League)
  - a. 10 Omote Sarugaku-Cho, Kanda-Ku, Tokyo.
- b. Ryutaro Hayashi.
- c. To establish temperance.
- d. 1890.
10. Ohara Shakai Mondai Kenkyu Kai (Ohara Research Bureau)
  - a. Reijin-Machi, Tennoji-Ku, Osaka.
  - b. Iwasaburo Takano.
  - c. To study all social problems, to collect information and report through quarterly pamphlets.
  - d. 1919.
11. Organization for the Oral Education of the Deaf
  - a. Care of Y. Nishikawa, Tokyo Shoshi Kaikan, Jingu Omote Sando, Tokyo.
  - b. Marquis Tokugawa.
  - c. To establish best methods of educating the deaf to become useful citizens; to find suitable employment for those who have finished their school courses.
12. Osaka Christian Worker's Association.
  - a. Y.M.C.A., Tosabori, Nish-Ku, Osaka
  - b. Shoichi Tomito, T. Yatsuhama.
  - c. To encourage faith and deepen the spirit of brotherhood.
  - d. 1923.
13. Social Department of the Nihon Kirisuto Kyokwai (Presbyterian-Reformed churches)
  - a. 685 of 3 Amanuma Suyinangi-Ku, Tokyo.
  - b. Shiro Murata.
14. Social Department of the Nihon Kumiai Kyokwai

- (Congregational Church)
- b. Ryuzo Okumura.
  - a. 1 of 1 Tosabori, Nishi-Ku, Osaka.
  - c. To study and survey social problems; to educate members in social welfare.
  - d. 1919.
15. Social Department of the Nihon Mesojisto Kyokwai (Methodist Church)
- a. 2 Midorigaoka-Machi, Shibuya-Ku, Tokyo.
  - b. R. Manabe.
  - c. To study and promote social movements.
  - d. 1927.
16. Social Section of the Salvation Army
- a. 5 Hitotsubashi-dori, Kanda-Ku, Tokyo.
  - b. Masuzo Uemura.
  - c. To study, survey, give relief, and educate.
  - d. 1895.
17. Social Welfare Commission of the National Christian Council.
- a. 13 of 1 Nishiki-Cho, Kanda-ku, Tokyo.
  - b. Kunio Kodaira.
  - c. To promote and survey Social Work.
  - d. 1923.
18. Tokyo Christian Social Worker's Association
- a. 3 Mitoshiro-Cho, Kanda-Ku, Tokyo.
  - c. To study and survey social problems and social movements.
  - d. 1922.
19. Tokyo Y.M.C.A.
- a. 3 Sancho-me, Mitoshiro-Cho, Kanda-Ku, Tokyo.
  - b. Shoichi Murao.
  - c. To study and share information with all social workers, whether they be in Christian bodies or not.
20. Tokyo Y.W.C.A.
- a. 11, 8 Banchi, 1-Chome, Surugadai, Kanda-Ku, Tokyo.
  - b. Taka Kato.
  - c. To promote social movements by creating public opinion.
  - d. 1905.
21. World Alliance for International Friendship through the Churches
- a. 13. Nishiki-Cho, 1-Chome, Kanda-Ku, Tokyo (care of Nat'l Chn. Council).
  - b. K. Kodaira.
  - c. To send delegates abroad; to welcome foreign guests; publish pamphlets; to secure speakers for churches and schools for the cause of international peace.
  - d. 1914 at Constance, 1920 at Tokyo.

**CHRISTIAN SOCIAL WORK INSTITUTIONS  
LISTED BY CITIES AND TOWNS**

*E. G. Bott*

Note: Institutions in small towns and villages are listed by Prefectures. Initials indicate Church and (or) Mission to which Institution is related.

**AKITA PREFECTURE**

Otate Muryo Shukuhakujo  
(Free Lodging House) IND.  
Otate Takuji En ..... IND.

**AKITA CITY**

Seishin-En ..... R.C.  
Seishin Aishikal Yoro-bu R.C.  
Seishin-In ..... R.C.  
Seishin Aishi Kai Seishin In  
(Medical Clinic) ..... R.C.

**CHIBA PREFECTURE**

Chiba Ken Ikuji-En  
(Orphanage) ..... S.  
Koonkai Inuboe Kyn-yo-jo  
(Convalescent Home). K.K.

**FUKUSHIMA CITY**

Fukushima Settle-  
ment. .... M. MES.

**FUKUSHIMA PREFECTURE**

Jinji Sodan Jo ..... N.K.  
Kin Ko Sha ..... B.W. S.B.C.

**GIFU**

Gifu Mo Gakko ..... I.N.D.  
Nihon Ikuji-In ..... N.K.  
Gifu Mo Gakko .... S. MSCC.

**GUMMA PREFECTURE**

Home for Children of  
Lepers ..... SA.  
St. Barnabas Dispensary for  
Lepers. .... S. PE.

**HAMAMATSU**

Shchi Kumiai Hamamatsu  
Dohosha, Rodo settle-  
ment. .... NK.

**HAKODATE**

Hakodate Moa-In (School for  
the Deaf) ..... IND.  
St. Paul Jo Gakko ..... RC.

**HIROSAKI**

Hirosaki Takuji En M. MEFB.

**HIROSHIMA CITY**

Takajo Machi Creche. M. MES.

**HIROSHIMA PREFECTURE**

Gyosie Toshokan. .... NK.

**HIMEJI**

Oguni San-In (Maternity  
Hospital) ..... IND.

**HYOGO PREFECTURE**

Sendaya Chriyo Kyoiku-  
In. .... K.K.  
Sone Sakura Holku-En. ..KK.  
Takarazuka Chosenjin Takuji-  
en. .... OAM.  
Friendsha. .... IND.  
Danshita Settlement. .... NK.

**IMAHARU**

Imaharu Taku ji Ai Iku En  
(Day Nursery) ..... KK.

**KOBE CITY**

Kobe Aitrinkai. .. KK. ABCFM.

Kobe Joshi Katei  
 Juku . . . . . KK. ABCFM.  
 Zaidan Hojin Kobe Ko Ji In  
 (Orphanage). . . . . KK. ABCFM.  
 Kobe Fujin Dojo kai. . . . . IND.  
 Kobe Yoro In (Home for Old  
 People). . . . . IND.  
 Kyurei Tai Jippi Rodo Ki-  
 shikusha. . . . . IND.  
 Kyurei Tai Kobe Jitsugyo  
 Gakuin (Care of Child-  
 ren). . . . . IND.  
 Kyurei Tai Kobe Muryo  
 Shokugyo Shokai Jo (Emp-  
 loyment Office) . . . . . IND.  
 Iesu Dan Yua! Kyusai Jo. NK.  
 Kobe Kain Home. . . . . S. SPG

### KYOTO

Nichi Doku Ryo  
 (Student Home). . . . . OAM  
 Kyoto Fukyu Fukuin Kyokai  
 Kenko Sodan (Health  
 Advice) . . . . . OAM  
 Doyu Kai (For Ex-  
 convicts). . . . . IND  
 Kyoto San-In (Maternity  
 Hospital) . . . . . IND  
 Shirakawa Gakuen . . . . . IND  
 Hoon Kai Kyuyo Jo  
 (Relief of Lepers) . . . . . IND  
 Japan M.T.L. Kyoto Shi. IND  
 Airin Home. . . . . NK  
 Kyoto Kirisutokyo Seiryoin  
 (Free Dispensary) . . . . . NK  
 Tanaka Settlement . . . . . NK  
 Tenshukyo Joshi  
 Kyoiku-In . . . . . RC  
 Shin Ai Hoiku En  
 (Day Nursery) . . . . . S. PE  
 Boshi Home for Working  
 Mothers . . . . . S. PE  
 Fukkatsu Kenko Sodan  
 Kai (Dispensary). . . . . S. PE  
 Dormitory . . . . . YWCA  
 Rest Home. . . . . YWCA

### KANAZAWA

Kanazawa Ikuji-En  
 (Orphanage) . . . . . M. UCC  
 Shirokane Takuji Sho

(Day Nursery). . . . . M. UCC  
 Kirisuto Kyoekisha . . . . . IND  
 Seirei Hospital. . . . . RC

### KAMAKURA

Kamakura Hoiku-En. M. MEFB

### KOCHI

Kochi Gakusei Rodo Kai. NK  
 Kochi Kyokai. . . . . NK. PS  
 Kochi Young Students'  
 Home. . . . . WCTU  
 Kochi Shibu Dis-  
 pensary. . . . . WCTU

### KUMAMOTO

Seishin Iin (Medical  
 Work). . . . . IND  
 Kumamoto Kalshun Byoin  
 (Leper Hospital) . . . . . S

### KUMAMOTO PREFECTURE

Fukusei-In (Hospital). . . . . RC  
 Hakuai-In (Hospital). . . . . RC  
 Tairo-In (Hospital for  
 Lepers). . . . . RC  
 Tenshi En. . . . . RC  
 Jikei En Ikuji Bu. . . . . RC  
 Nazare En. . . . . RC  
 Ji Ai En (Old Folks' Home,  
 Rescue Home, Nursery  
 School, Orphanage). . . . . ULC

### KURE

Teikoku Kaigun  
 Gunjin Home. . . . . NK

### MAEBASHI

Maebashi Yoji-En. KK. ABCFM  
 Zaidan Hojin Iomo Koji-In  
 (Orphanage). . . . . KK. ABCFM  
 Ai Rin Kan (Lodging  
 House). . . . . IND  
 Maebashi Yoro-In (Home  
 for Old People). . . . . IND

### MATSUE

Ai Rin Sha (Work for  
 Old People). . . . . S.  
 Matsue Ikuji-En (Work  
 for Children). . . . . S.



**MATSUYAMA**

Matsuyama Ya Gakko  
(Night School). KK. ABCFM

**MITO**

Mito Civic Center. .... OAM

**MOJI**

Osato Ikuji En. .... IND

**MORIOKA**

Morioka Zenrinkan. NK. ERC  
Iwate Yoiku-In. .... NK  
Iwate Yoro-In. .... NK

**NAGANO PREFECTURE**

Shinano Rural Parish. M. UCC  
Shinsei Ryoyojo (Tuber-  
culosis Sanitarium). S. MSCC

**NAGASAKI**

Young Memorial Settlement  
(Dispensary, Kindergarten,  
Clubs). .... M. MES  
Kogaura Yoiku-En. .... IND  
Uragami Yoiku-En (Work  
for Children). .... IND

**NAGASAKI PREFECTURE**

Oku Ura Jikei-In. .... RC  
Uragami Yoiku-In. .... RC

**NAGOYA**

Christian Hospice and  
Tea-Room for the Poor. UGC  
Dormitory. .... YWCA

**NIIGATA**

Kyu Sei Gun Shinryo Sho  
(Dispensary). .... SA

**OBIIHIRO CITY**

Hokusei En. .... IND  
Obhihiro-Machi Kyugo-In. NK

**OKAYAMA CITY**

Okayama Hakual Kai  
(Dispensary, Clubs, Sewing  
School, Primary  
School). .... KK. ABCFM

**OMI HACHIMAN**

Omi Sanatorium. .... OBJ  
Personal Problems  
Conference. .... OBJ  
Omi Kyodai-sha Kirisutokyo  
Tsushin Gakkai. .... OBJ

**OSAKA**

Osaka Rodo Kyoreikan. .. KK  
Osaka Shokukyo Shokai Jo. KK  
Sandaya Chiryu Kyokai In  
Osaka Bunin. KK. ABCFM  
Zaidan Hojin Yodogawa  
Zenrin Kan. .. KK. ABCFM  
Aisen Takuji Sho & Yochien  
(Day Nursery and Kinder-  
garten). .... KK. ABCFM  
Sandaya Jido In (Health  
Work, Employment Bureau,  
Marriage Conference).  
KK. ABCFM

Mead Shakai Kan. BW. ABF.  
Osaka Gyomeikan. .. M. UCC  
Osaka Kami Fukushima  
Takuji Sho. .... OAM  
Osaka Suljo Rinpokan  
(Work for People Living on  
Canal Boats). .... F. EC  
Rescue Home for Women. JRM  
Receiving Home. .... JRM  
Ishii Aisen En. .... IND  
Kansai M.T.L. (Relief  
of Lepers) .... IND  
Shikanjima Settlement. .. NK  
Joshi Kibo Kan (Girls  
Welfare Work). .... SA  
St. Barnabas' Hospital. S. PE  
Haku Ai Sha (Relief Work  
for Orphans). .... S  
Sei Yohane Yoiku Gakko. S  
Osaka Women's Home. WCTU  
Employment Bureau. YMCA  
Dormitory. .... YWCA  
Osaka Suljo Rinpokan (For  
Boat Dwellers). .... KK

**OTSU CITY**

Awazu Day Nursery. .. D. UB  
Baba Dobo Kan. .... D. UB  
Hirao Seiko Takuji Sho

(Busy Season Day Nursery). . . . . D. UB

### SAPPORO

Sapporo Ikuji-In  
(Orphanage). . . . . NK

### SENDAI

Japan Rescue Mission  
Children's Home. . . . . JRM  
Janet Dempse Memorial  
Hospital. . . . . JRM  
Boys' Home. . . . . JRM  
Sendai Kirisutokyo  
Ikuji-In (Orphanage). . . . . IND  
Sendai Muryo Shukuhaku Jo. . . . . NK

### SHIZUOKA PREFECTURE

Fuji Ikuji Yoro-In. . . . . NK  
Seiro Nojo. . . . . NK  
Koyama Fukusei-In  
(Hospital) . . . . . RC

### SHIZUOKA CITY

Shizuoka Home (Orphanage,  
Day Nursery, Welfare  
Center). . . . . M. UCC  
Shizuoka Jinji Sodan Jo. . . . . IND  
Shizuoka "Nature" Day  
Nursery. . . . . D. UB

### TOKYO CITY

Zaidan Hojin Katei Gakko. . . . . KK  
Zaidan Hojin Yonen Hojokai  
Kosuge Katei Gakko. . . . . KK  
Tsubomi Hoiku En (Day  
Nursery). . . . . KK  
Aisei San In (Care of  
Expectant Mothers).  
KK. ABCFM  
Hoon Kai (Aid to Tubercular  
Patients). . . . . KK  
Nichi Doku Gakkan  
(Student Home). . . . . OAM  
Futaba Hoiku En. . . . . IND  
Futaba Hoiku En Bun-En. . . . . IND  
Fukagawa Kaikan. . . . . BW. ABF  
Joshi Gakuryo. . . . . BW. ABF  
Misaki Kaikan. . . . . BW. ABF  
Waseda Hoshi-En (Men's

Dormitory, English School.  
Clubs, etc.) . . . . . BW. ABF  
Aikei Gakuen (Health  
Center). . . . . M. MEFB  
Zaidan Hojin Airindan  
Settlement. . . . . M. UCC  
Zaidan Hojin Ai Sei Kan  
Settlement. . . . . M. UCC  
Kyorei Kan Settlement. . . . . M. UCC  
Nagasaka Home. . . . . M. UCC  
Negishi Community  
Center. . . . . M. UCC.  
Aisenryo Orphanage. . . . . F. EC  
Mukojima Day Nursery. . . . . F. EC  
Tokyo Doai Mo Gakko. . . . . MF. MP  
Ai no Ie (Home for Mothers,  
Day Nursery). . . . . IND  
Honjo Sangyo Seinen Kai  
(Clubs, Credit & Consumers'  
Co-operatives, etc.) . . . . . IND  
Ihai-En (Leper Hospital). . . . . IND  
Japan Mission to Lepers. . . . . IND  
Koshio Juku. . . . . IND  
Lodging House for Men. . . . . IND  
Mojin Shinko Kai (Work for  
the Blind, Library,  
Lodging House). . . . . IND  
Nihon Rowa Gakko (Oral  
School for the Deaf). . . . . IND  
Rodosha Shinryo Jo  
(Dispensary) . . . . . IND  
St. Stephen's Home. . . . . IND  
Tokyo Ikusei En. . . . . IND  
Hoon Kai (Tuberculosis  
Relief) . . . . . IND  
Kohoku no En (Tuberculosis  
Relief) . . . . . IND  
Rodosha Shinryo Jo (Medical  
and Dental Clinic) . . . . . IND  
Tetsudo Hoyo In. . . . . IND  
Kirisuto Dendo Gikai. . . . . NK  
Meiji Gakuin Settlement. . . . . NK  
Tokyo Shinrin Kan. . . . . NK  
Tomo no Ie Takuji Sho. . . . . NK  
Railway Y.M.C.A. . . . . IND  
Betania no Ie (Relief for  
Tubercular Patients). . . . . RC  
Jochi Catholic Settlement. . . . . RC  
Maria Juku. . . . . RC  
Shimazaki Ikuji-In. . . . . RC

- Sumire Jogaku-In. . . . . RC  
 Betsurehemu no Sono (Farm  
 for Tubercular Patients in  
 early stage). . . . . RC  
 Futaba Hoiku En (Care of  
 Children). . . . . RC  
 Nihon St. Paul Kai Fuzoku  
 Hakuai Byoin (Charity  
 Hospital). . . . . RC  
 Tosei Gakuen (Prevention of  
 Tuberculosis among  
 Children). . . . . RC  
 Kiyeko Ryo (For Released  
 Licensed & Geisha Girls) SA  
 Ji Jo Kan (Lodging House  
 with Employment Bureau)  
 SA  
 Kyu Sei Gun Byoin (Hos-  
 pital and Dispensary). SA  
 Kyu Sei Gun Kosei Kan  
 (Free Shelter & Industrial  
 Home). . . . . SA  
 Kyu Sei Gun Murai Gakusei  
 Ryo (Students' Hostel). SA  
 Kyu Sei Gun Ryoyo Jo  
 (Tuberculosis Sanatorium)  
 SA  
 Rosaku Kan (Ex-Prisoners  
 Welfare Work). . . . . SA  
 Karashi Dane Ryo  
 (Children's Home). . . . SA  
 Kyu Sei Gun Nojo (Training  
 Farm for Young Men). SA  
 San Iku Kai (Six Medical  
 Agencies). . . . . IND  
 Ikebukuro Child Welfare  
 Center. . . . . S. CMS  
 Seiai In (Dispensary,  
 Maternity Home). . . . . S  
 Tsukishima Kirisuto Kan  
 (Settlement). . . . . S. CMS  
 St. Hilda Yoro In (Home  
 for Old People). . . . S. SPG  
 St. Hilda Yoko Home  
 (Home for Girls) . . S. SPG  
 Garden Home. . . . . S  
 Rodosha Kyofukai  
 (Encouragement of Spirit-  
 ual Life among Laborers). S  
 St. Luke's International  
 Center. . . . . S. PE  
 Senju Hoiku-En (Day  
 Nursery). . . . . S  
 Shi Ai Yochien (Nursery). S  
 Shin Ai Kan Settlement. . . S  
 Takinogawa Gakuen (School  
 for Weak-minded). . . . S  
 Tokyo Sanatorium  
 Hospital. . . . . SDA  
 Shoko Seinen Kai (Work for  
 Laborers, Apprentices and  
 Clerks). . . . . D. UB  
 Asakusa Kaikan. . . . . KK. UCMS  
 Bethany Home (Home for  
 Widows with Children).  
 FL. ULC  
 Home for Aged Poor. FL. ULC  
 Dojin House (Social Service  
 Center). . . . . DK. UGC  
 Blackmer Home (Dormitory  
 for Education & Protec-  
 tion of Under-privileged  
 Young Women). DK. UGC  
 Shinjin Kan (House of  
 Friendship). . . . . DK. UGC  
 Ji Ai Kan (Women's Home  
 with Rescue Work and  
 Employment Office). WCTU  
 Kobokan Settlement. WCTU  
 White Cross Society. . . . IND  
 Tokyo Imperial University  
 YMCA Settlement. YMCA  
 Employment Bureau. YMCA  
 Legal Advice. . . . . YMCA  
 Employment Bureau. YWCA  
 Dormitories. . . . . YWCA  
 Club Work Branch. . . YWCA  
 Ikoi no Ie (Secretaries'  
 House). . . . . YWCA
- TOTTORI**
- Tottori Nanso Kan.  
 KK. ABCFM  
 Tottori Ikuji-In  
 (Orphanage) . . . . . IND
- TOBATA CITY**
- Tobata Baptist Rinkosha. IND
- TOKUSHIMA**
- Tokushima Women's  
 Home. . . . . WCTU

## YOKOHAMA

Yokohama Katei Gakuen. KK  
 Zaidan Hojin Yokohama  
 Rikikosha. . . . . KK  
 Kwanto Gakuin  
 Settlement. . . . . BW. ABF  
 Aizawa Takuji Sho.  
 (Day Nursery). . . M. MEFB  
 Nakamura Aiji-En (Day  
 Nursery). . . . . M. MEFB  
 Friend Home. . . . . IND  
 Yokohama Kunmo In  
 (School for the Blind) IND

Yokohama Rikkosha (Home  
 (Lodging House with  
 Employment Bureau). SA  
 Yokohama Women's Home  
 and Employment Intelli-  
 gence Office. . . . . WCTU  
 Dormitory for Men. . . YMCA  
 Dormitory. . . . . YWCA

## YOKOSUKA

Taihoku Gunjin Jusan Kai  
 (Work for Navy Men) IND  
 for Delinquent Girls). IND  
 Kyu Sei Gun Minshu Kan

No. 9

## STATISTICS FOR 1936

*Darley Downs*

The editor last year introduced the section on statistics with the following paragraphs: "Perhaps for a considerable time yet to come, it will be necessary to point out the inadequacy of the statistics available, and to warn the reader that the figures which here appear must be used with caution.

"Last year's Year Book introduced the policy of securing the statistics concerning missionary personnel and educational work from the missions, and those concerning evangelistic work from the 'Nenkan', the official Year Book of the National Christian Council. The official statistics for the Churches of Japan are those found in the Nenkan, and it should be our purpose to aid in the development of a more permanent bureau of statistics in the National Christian Council, which will evolve an entirely accurate method of gathering the needed facts and figures. At the present time the missions are best informed concerning their personnel and its distribution, and also concerning educational, medical, philanthropic, and publishing work.

"It can readily be seen that this double source method is not altogether satisfactory, and it is to be hoped that some way may be found to create a unified statistical bureau which is concerned to tabulate all Christian activities and organizations, rather than the few which began and may in part

continue under mission auspices.

“There is some variation in reporting, e.g., some churches include the ordained missionaries in their totals of ordained ministers, some do not. And again, many churches are unable to report concerning all the data desired. This means that the totals are rarely accurate indications of the facts in question.”

Unfortunately, nothing can be subtracted from that statement this year and very little added. A number of changes have been made in the initials for the boards and churches. As far as the boards are concerned, the usage adopted by the International Missionary Council as indicated in the World's Atlas of Missions has been followed. Since one of the chief values of this section of the book is as a source of information for students of Missions in the homelands, it seems highly desirable to follow the internationally recognized terminology. This means in particular that ABS is used for the American Bible Society; BBS for the British and Foreign Bible Society; CLSJ for the Christian Literature Society; ULC for the Board of Foreign Missions of the United Lutheran Church in America; LEF for the Lutheran Gospel Association of Finland; L for the Liebenzeller Mission; MEFB for the Board of Foreign Missions of the Methodist Episcopal Church and the Woman's Foreign Missionary Society of the M. E. Church; WMCA for Wesley Methodist Connection of America; OBJ for the Omi Brotherhood. In addition to this, initials for the Japanese churches are cut down to the minimum needed to distinguish one from another. These organizations do not appear in the World's Missionary Atlas at all and

it seems more reasonable to hunt the Japanese churches under the initial of the word distinguishing the denomination than all under Nihon which is common to nearly all of them. The N is retained for Nihon Kirisutokyokai to distinguish it from Nihon Kumiai Kirisutokyokai and Nihon Kyodo Kirisutokyokai.

Schools in which various boards cooperate are listed separately. Doshisha is included as it receives no mission subsidy aside from the service of missionary teachers, and it is quite misleading to report it as under any mission board. While Kobe College still receives some aid from the American Board, its boards of directors both in Japan and America are inter-denominational.

The section on "Philanthropic Work" is omitted as every institution whose work was reported is in the list of "Christian Social Work Institutions", along with a much larger group of institutions never reported under "Philanthropic Work", doubtless due to the rather strange terms employed.

## 1. Personnel

- |  |  |
|--|--|
| 1. Total foreign staff.                      | 8. Physicians, men.                            |
| 2. Ordained men.                             | 9. Physicians, women.                          |
| 3. Unordained men.                           | 10. Nurses.                                    |
| 4. Wives.                                    | 11. Number engaged in philan-<br>thropic work. |
| 5. Unmarried women and<br>widows.            | 12. Number engaged in literary<br>work.        |
| 6. Number engaged in evan-<br>gelistic work. | 13. Others.                                    |
| 7. Number engaged in educa-<br>tional work.  |  |

		1	2	3	4	5	6	7	8	9	10	11	12	13
Totals		986	232	77	266	411	481	315	11	3	22	16	7	130
1. ABCFM	1869	48	13	3	15	17	16	27	—	—	—	3	—	2
2. ABF	1872	29	7	3	10	9	11	14	—	—	—	2	1	1
3. ABS		2	1	—	1	—	2	—	—	—	—	—	—	—
4. AFP	1885	7	—	2	2	3	5	2	—	—	—	—	—	—
5. AG	1914													
6. BBS & NBSS		2	1	—	1	—	2	—	—	—	—	—	—	—
7. CJPM	1925	6	—	2	1	3	6	—	—	—	—	—	—	—
8. CLSJ		2	1	—	1	—	—	—	—	—	—	—	—	—
9. CMA	1895													
10. CMS	1869	37	9	—	8	20	30	7	—	—	—	—	—	—
11. CN		5	1	—	1	3	5	—	—	—	—	—	—	—
12. EC	1876	11	2	—	2	7	8	3	—	—	—	—	—	—
13. ERC	1879	42	12	5	16	9	7	17	—	—	—	—	—	8
14. FMA	1903	4	1	—	1	2	4	—	—	—	—	—	—	—
15. IND*		84	13	17	19	35	68	13	1	—	—	1	—	1
16. JAM	1923	6	2	—	2	2	3	3	—	—	—	—	—	—
17. JBTS		2	—	—	1	—	—	—	—	—	—	—	2	—
18. JEB	1903	27	—	10	6	11	27	—	—	—	—	—	—	—
19. JRM	1920	19	1	—	1	17	11	—	—	—	6	—	—	—
20. L	1927	8	4	—	4	—	8	—	—	—	—	—	—	—
21. LEF		10	4	—	4	2	9	1	—	—	—	—	—	—
22. MBW	1913													
23. MEFB	1873	51	10	—	9	32	19	30	—	—	—	—	2	—
24. MES	1886	60	16	3	19	22	13	28	—	—	—	—	—	28
25. MM	1918	5	—	—	—	5	5	—	—	—	—	—	—	—
26. MP	1880	4	1	—	1	3	1	3	—	—	—	—	—	—
27. MSCC	1888	25	5	1	5	14	11	1	1	—	1	—	—	10
28. O														
29. OAM	1886	1	1	—	—	—	1	—	—	—	—	—	—	—
30. OBJ		4	—	3	1	—	3	1	—	—	—	—	—	—



		1	2	3	4	5	6	7	8	9	10	11	12	13
31. OMS	1901													
32. PCC	1927	7	2	—	1	4	7	—	—	—	—	—	—	—
33. PE	1859	87	17	9	20	41	23	20	2	1	8	1	1	31
34. PFM	1934	1	1	—	—	—	1	—	—	—	—	—	—	—
35. PN	1869	62	18	2	20	22	32	30	—	—	—	—	—	—
36. PS	1885	42	17	—	17	8	16	13	—	—	—	—	—	13
37. RCA	1859	26	8	—	7	11	11	14	—	—	—	1	—	—
38. SA	1895	5	2	—	2	1	5	—	—	—	—	—	—	—
39. SAM	1891	5	3	—	2	—	5	—	—	—	—	—	—	—
40. SBC	1886	14	5	—	3	6	6	7	—	—	—	1	—	—
41. SDA	1896	20	5	5	10	—	6	4	2	—	3	—	1	9
42. SPG	1873	33	10	1	4	18	21	8	—	—	—	—	—	4
43. UB	1895	4	2	—	2	—	1	3	—	—	—	—	—	—
44. UCC	1873	67	14	1	15	37	29	34	—	—	—	4	—	—
45. UCMS	1883	5	2	—	2	1	2	3	—	—	—	—	—	—
46. UGC	1895	5	1	—	1	3	5	—	—	—	—	—	—	—
47. ULC	1892	32	11	—	11	10	10	9	—	—	—	3	—	10
48. WMCA	1919	2	1	—	1	—	2	—	—	—	—	—	—	—
49. WU	1871	4	—	—	—	4	2	2	—	—	—	—	—	—
50. YJ		7	—	1	1	5	7	—	—	—	—	—	—	—
51. YMCA	1889	4	—	2	2	—	4	—	—	—	—	—	—	—
52. YWCA	1904	5	—	—	—	5	—	5	—	—	—	—	—	—
53. EPM	1865	26	5	4	8	9	6	8	2	1	2	—	—	7
54. PCC	1927	22	3	3	6	10	5	5	3	1	2	—	—	6

\* These figures are entered by the statistician from the list in the Directory. All are classified as engaged in evangelistic work whose major work is not definitely known to the statistician to be otherwise.

## 2. Evangelistic

- |                                      |                                |
|--------------------------------------|--------------------------------|
| 1. Organized Churches.               | 9. Ordained Ministers, Total.  |
| 2. Self-supporting Churches, Total.  | 10. Ordained Ministers, Men.   |
| 3. City Churches (Self-supporting).  | 11. Ordained Ministers, Women. |
| 4. Rural Churches (Self-supporting). | 12. Evangelists, Total.        |
| 5. Aided Churches, total.            | 13. Evangelists, Men.          |
| 6. Aided City Churches.              | 14. Evangelists, Women.        |
| 7. Aided Rural Churches.             | 15. Church Members, Total.     |
| 8. Others.                           | 16. Church Members, Men.       |
|                                      | 17. Church Members, Women.     |

- |  |  |
|--|--|
| 18. Average Members per Local Church.                | 24. Contributions in yen, re-received from Missions. |
| 19. Increase or decrease of members during the year. | 25. Per capita contribution.                         |
| 20. Number of Baptisms, total.                       | 26. Total property valuation in yen.                 |
| 21. Number of Baptisms, Adults.                      | 27. Sunday Schools.                                  |
| 22. Number of Baptisms, Children.                    | 28. Sunday School Teachers.                          |
| 23. Contributions in yen, total.                     | 29. Sunday School Pupils.                            |
|  | 30. Sunday School Offerings.                         |

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. BE.....	45	25	21	4	20	9	11	17	32	32	—	42	30
2. BW.....	17	5	5	—	12	12	—	3	10	10	—	11	11
3. D.....	25	8	8	—	17	17	—	6	17	17	—	12	12
4. DK.....	3	—	—	—	3	3	—	—	5	4	1	—	—
5. DKK.....	28	3	3	—	25	—	15	—	76	56	20	29	28
6. F.....	36	1	1	—	35	27	8	—	32	32	—	—	—
7. FD.....	24	5	5	—	19	19	—	13	10	8	2	6	—
8. FF.....	11	1	1	—	10	10	—	7	5	5	—	5	4
9. FFL.....	12	—	—	—	12	—	—	—	14	12	2	3	3
10. FL.....	25	5	5	—	20	20	—	15	32	32	—	17	14
11. J.....	30	20	11	9	10	8	2	3	21	21	—	14	7
12. JK.....	31	12	8	4	19	6	13	—	29	28	1	4	4
13. K.....	20	10	9	1	10	10	—	15	22	20	2	—	—
14. KK.....	194	109	74	35	85	30	55	141	120	119	1	58	45
15. KKK.....	20	12	4	8	8	5	3	15	18	14	4	3	2
16. KY.....	208	208	162	46	—	—	—	284	255	150	105	—	—
17. M.....	249	102	—	—	147	—	—	272	338	338	—	199	100
18. MF.....	20	15	11	4	5	5	—	7	14	14	—	4	3
19. N.....	34	19	19	0	15	15	—	—	34	33	1	—	—
20. NK.....	340	177	158	19	163	80	83	116	291	289	2	208	173
21. S.....	254	—	—	—	—	—	—	—	227	227	—	199	67
22. SD.....	19	—	—	—	—	—	—	21	16	16	—	45	38
23. SK.....	194	194	167	27	—	—	—	187	57	55	2	184	101
24. SS.....	5	5	3	2	—	—	—	—	3	3	—	—	—
25. T.....	13	7	7	—	6	5	1	—	13	11	2	—	—
26. YK.....	8	1	1	—	7	7	—	1	11	7	4	—	—
	14	15	16	17	18	19	20	21	22				
1. BE.....	12	4772	2135	2637	76	117	245	245	—				
2. BW.....	—	2497	—	—	125	d. 58	144	144	—				
3. D.....	—	2929	1614	1315	117	144	1928	—	—				
4. DK.....	—	138	83	55	45	—	9	9	—				
5. DKK.....	1	869	535	334	—	—	72	72	—				

	14	15	16	17	18	19	20	21	22
6. F.....	—	2492	1153	1339	69	107	144	123	21
7. FD.....	6	617	230	387	26	98	123	123	—
8. FF.....	1	471	—	—	43	d. 489	28	22	6
9. FFL.....	—	1568	—	—	142	114	1928	—	—
10. FL.....	3	4458	2401	2057	111	226	238	172	66
11. J.....	7	2313	—	—	92	d. 8	215	215	—
12. JK.....	—	1310	—	—	42	0	118	118	—
13. K.....	—	2347	1125	1222	117	45	106	106	—
14. KK.....	13	31754	15146	16608	164	607	1119	1044	75
15. KKK.....	1	811	309	502	23	d. 230	81	81	—
16. KY.....	—	8750	—	—	42	422	918	918	—
17. M.....	99	35932	—	—	144	1475	2083	—	—
18. MF.....	1	3117	1638	1479	156	67	157	142	15
19. N.....	—	1708	—	—	50	121	270	270	—
20. NK.....	35	51846	24688	27158	123	812	2502	2211	291
21. S.....	132	27871	12855	15016	109	455	1481	937	544
22. SD.....	7	1057	—	—	26	42	116	116	—
23. SK.....	83	11506	—	—	59	82	932	932	—
24. SS.....	—	128	54	74	26	d. 12	8	8	—
25. T.....	—	2690	—	—	206	486	324	272	52
26. YK.....	—	637	330	307	80	1	22	22	—

	23	24	25	26	27	28	29	30
1. BE.....	58153	15584	8.92	983231	66	369	4856	1554
2. BW.....	1945	—	7.78	—	23	165	1699	793
3. D.....	23355	—	7.97	—	35	156	2575	—
4. DK.....	2260	750	10.94	3000	2	11	78	31
5. DKK.....	8175	60	9.33	15000	34	76	2215	557
6. F.....	27557	—	11.58	—	45	216	2744	1422
7. FD.....	4958	—	8.04	10000	36	56	1550	—
8. FF.....	2000	—	4.20	—	17	52	756	200
9. FFL.....	19256	15899	2.00	12785	19	32	752	—
10. FL.....	21157	—	4.75	—	67	270	3595	—
11. J.....	35010	—	15.13	—	40	164	2114	846
12. JK.....	18613	7074	—	25687	47	88	1218	—
13. K.....	40874	9583	—	—	31	104	1565	518
14. KK.....	354649	37491	9.98	3485582	271	1755	22073	26583
15. KKK.....	11541	1200	11.40	—	30	56	1065	—
16. KY.....	143395	—	16.38	—	237	613	5592	—
17. M.....	525851	130308	—	4340889	549	2309	42087	15976
18. MF.....	19276	—	6.18	—	26	118	1659	630
19. N.....	21426	—	12.57	43492	39	112	1561	741

	23	24	25	26	27	28	29	30
20. NK.....	569385	—	10.98	4471470	494	2520	35142	—
21. S.....	234071	—	8.39	—	380	1110	23447	11774
22. SD.....	78800	28800	47.30	220000	48	140	1173	9013
23. SK.....	171876	—	14.93	—	187	375	5816	—
24. SS.....	743	3740	5.80	16400	6	6	222	17
25. T.....	15560	—	6.00	—	42	104	2650	730
26. YK.....	10407	6239	6.54	107500	15	41	1090	149

### 3. Educational Work

- |   |  |
|---|--|
| 1. No. Kindergartens.                               | 15. No. Colleges, women.                       |
| 2. Total pupils (Male, Female).                     | 16. Total enrollment.                          |
| 3. No. Primary Schools.                             | 17. No. Industrial Schools not included above. |
| 4. Total pupils (Male, Female)                      | 18. Total enrollment (Male, .. Female).        |
| 5. Middle Schools, men.                             | 19. No. Night Schools.                         |
| 6. Total enrollment.                                | 20. Total enrollment (Male, Female).           |
| 7. Middle Schools, women.                           | 21. No. Teacher Training Schools.              |
| 8. Total enrollment.                                | 22. Total enrollment (Male, Female).           |
| 9. No. Theological and Bible Training Schools, men. | 23. Educational fees received, Yen.            |
| 10. Total enrollment.                               |  |
| 11. No. Bible Training Schools, women.              |  |
| 12. Total enrollment.                               |  |

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. ABCFM (KK)	80	3263	—	—	2	740	5	2667	—	—	1	27	—
2. ABF.....	41	1565	—	—	1	1019	3	988	—	—	—	—	1
4. AFP.....	2	51	—	—	—	—	1	450	—	—	—	—	—
7. CJPM.....	—	—	—	—	—	—	—	—	1*	4	—	4	—
10. CMS.....	—	—	—	—	—	—	1	638	—	—	1	5	—
12. EC.....	21	788	—	—	—	—	—	—	—	—	1	49	—
13. ERC.....	10	348	—	—	1	617	1	253	1	25	1	10	1
16. JAM.....	—	—	—	—	—	—	—	—	1*	6	—	6	—
18. JEB.....	—	—	—	—	—	—	—	—	1	25	1	6	—
19. JRM.....	1	19	—	—	—	—	—	—	—	—	1	14	—
20. L.....	2	56	—	—	—	—	—	—	—	—	—	—	—
21. LEF.....	4	140	—	—	—	—	—	—	—	—	—	—	—
23. MEFB.....	19	1079	—	—	3	2200	5	2546	—	—	—	—	2
24. MES.....	31	1439	1	93	—	—	—	—	—	—	1	51	—
25. MM.....	—	—	—	—	—	—	—	—	—	—	1	6	—



	14	15	16	17	18	19	20	21	22	23
30. OBJ.....	—	—	—	—	—	2	45	—	—	21498
32. PCC.....	—	—	—	—	—	—	—	—	—	—
33. PE.....	1483	1	74	2	67	2	34	2	60	328068
35. PN.....	—	1	25	—	—	—	—	—	—	350128
36. PS.....	—	—	—	—	—	—	—	—	—	—
37. RCA.....	—	—	—	—	—	—	—	—	—	34541
38. SA.....	—	—	—	—	—	—	—	—	—	—
39. SAM.....	—	—	—	—	—	—	—	—	—	—
40. SBC.....	337	—	—	—	—	1	—	—	—	—
41. SDA.....	—	—	—	—	—	—	—	—	—	—
42. SPG.....	—	—	—	—	—	—	—	—	—	—
43. UB.....	—	—	—	—	—	1	35	—	—	11130
44. UCC.....	—	—	—	—	—	—	—	1	37	98300
45. UCMS.....	—	—	—	—	—	—	—	—	—	72651
47. ULC.....	—	—	—	—	—	—	—	—	—	—
49. WU.....	—	—	—	—	—	—	—	—	—	16367
50. YJ.....	—	—	—	—	—	1	40	—	—	—
53. EPM.....	—	—	—	—	—	—	—	—	—	25527
54. PCC.....	—	—	—	—	—	—	—	—	—	—

\* Both men and women students, arbitrarily divided equally by the statistician.

The Protestant Episcopal Church maintains one nurses' training school with 55 students; and the Salvation Army, a school for nurses and mid-wives with 29 students.

The Y.M.C.A. conducts various types of schools both day and night in nine cities with a total of 6,895 students. It has Y. M. C. A. organizations in eleven cities with a total membership of 9,669 besides 172 student associations with 14,449 members.

The Y. W. C. A. in Tokyo has various types of night and day schools with a total of 3,347 students.

## UNION INSTITUTIONS

Aoyama Gakuin Theological Seminary (ABF, BE, EC, F, K, M, MEFB, UCC, UCMS.)

Students: Men—90

Women—25

Chuo Theological Seminary, Kobe (PN, PS)

Students: 40.

Doshisha Theological Seminary (ABCFM, KK, UB, D)

Students: 50

**Doshisha University (ABCFM, KK)**

Students:

University .....	1,395
Faculty of Law and Economics .....	(658)
Faculty of Theology & Literature .....	(116)
Preparatory College .....	(621)
Seimon Gakko .....	266
College of Commerce .....	990
Woman's College .....	204
Middle School .....	603
Girls' Academy .....	996
Total .....	4,454

Fees: ¥415,931.00.

**Kobe College (ABCFM)**

Students: Middle School—554; College departments—328.

Fees: ¥83,102.

**Kwansei Gakuin (M, MES, UCC)**

Students:

1. Middle School .....	1,007
2. Theological Department .....	51
3. Literary College .....	229
4. Commercial College .....	608
5. University Preparatory .....	431
6. University Law and Literature .....	240
7. University Business and Economics .....	402
Total .....	2,968

**Nihon Shin Gakko (NK, PN)**

Students: 127.

**St. Paul's Theological College (CMS, PE, SPG, S)**

Students: 38.

**Sturges Seminary (Balko Jo-Gakuin, Shimonoseki) (PN, RCA)**

Students: Women—480

Fees: ¥26,059.

**Tokyo Joshi Daigakko (Women's Christian College) (ABF, MEFB, PN, RCA, UCC, UCMS)**

Students: 363

Fees: ¥37,232.

## 4. Medical Work

- |  |   |
|--|---|
| 1. Native Physicians—Men.  | 8. No. Dispensaries.                          |
| 2. Native Physicians—Women.  | 9. No. treatments in dispensaries.            |
| 3. Trained Assistants—Men.   | 10. No. visits made to patients in home, etc. |
| 4. Trained Assistants—Women. (Hospitals, Dispensaries, Sanitoriums). | 11. No. Major operations.                     |
| 5. No. of Hospitals or Sanitoriums. (Institutions, not buildings).   | 12. No. Minor operations.                     |
| 6. Total number of beds in same.                                     | 13. Total number of patients.                 |
| 7. Total patients treated during year.                               | 14. Total number of treatments.               |
|  | 15. Medical fees received, in yen.            |

(KK)	1	2	3	4	5	6	7	8	9
1. ABCFM.....	2	—	—	2	—	—	—	1	50906
2. ABF.....	4	—	—	3	—	—	—	2	11274
10. CMS.....	1	—	—	4	2	9	81	1	9272
19. JRM.....	—	—	—	3	2	33	145	2	13813
27. MSCC.....	2	1	1	1	1	85	109	1	180
29. OAM.....	1	—	—	1	—	—	—	1	—
30. OBJ.....	3	—	—	14	1	80	420	1	317
33. PE.....	75	7	60	24	3	503	8961	8	328497
38. SA.....	15	12	2	33	2	320	2810	3	274708
41. SDA.....	1	—	1	16	1	18	376	2	—
45. UCMS.....	—	—	—	—	—	—	—	1	18671
53. EPM.....	3	—	—	—	—	—	—	1	—

(KK)	10	11	12	13	14	15
1. ABCFM.....	—	—	—	3027	50906	—
2. ABF.....	—	—	53	3758	11274	5014
10. CMS.....	21	—	—	*1000	9353	1751
19. JRM.....	—	—	—	280	25050	—
27. MSCC.....	15	41	50	199	850	48700
29. CAM.....	—	—	—	—	150	—
30. OBJ.....	103	20	360	737	*3000	89253
33. PE.....	7729	637	1020	25076	403629	1013872
38. SA.....	—	370	4423	153218	378976	255511
41. SDA.....	—	38	63	679	3618	42962
45. UCMS.....	—	—	—	—	18671	918
53. EPM.....	—	177	65	242	14380	—

\* Estimated by statistician .



### 5. Literature Production

- |   |  |
|---|--|
| 1. No. Bible or Christian books published this year.          | lished this year.  |
| 2. Total number such books published in Japan sold this year. | 4. Total number such sold this year.                         |
| 3. No. portions or Tracts pub-                                | 5. Amount in Yen received for sales of literature this year. |

	1	2	3	4	5
3. ABS. ....	400275	817294	—	—	50887
6. BBS (NBSS) .....	536240	466241	—	—	44991
8. CLSJ.....	80700	—	*163975	—	**53241
8. JEB. ....	11000	8800	250000	240000	—
10. OBJ.....	—	1212	3000	—	796
8. SA. ....	44000	58869	997800	939921	54645
1. SDA. ....	—	26500	—	—	59885
3. UB. ....	—	—	12000	—	—
0. YJ. ....	—	—	10000	—	—

\* Copies of periodicals;    \*\* Covers CLSJ publications only.

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Stranks, Rev. and Mrs. C. J.—SPG.

Stubbs, Rev. and Mrs. David C.—MES.

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Tetley, Miss Winifrid,—JEB.

- Thorlaksson, Rev. and Mrs. S. O.—ULC.  
 Vinall, Mr. and Mrs. G. H.—BFBS, NBS.  
 Voules, Miss J.—SPG.  
 Walker, Mr. and Mrs. F. B.—SPG.  
 Watts, Rev. and Mrs. F. E.—IND.  
 Whiting, Rev. and Mrs. Melvin M.—UCC.  
 Wood, Miss V.—SPG.  
 Woodworth, Miss Olive F.—JEB.  
 Woolley, Miss Alice—IND.  
 Young, Dr. and Mrs. L. I.—PCC.
- KOCHI SHI, KOCHI KEN.**  
 Brady, Rev. and Mrs. J. Harper—PS.  
 Dowd, Miss Annie H. (retired)—PS.
- KOFU SHI, YAMANASHI KEN.**  
 Douglas, Miss Leona M.—UCC.  
 Greenbank, Miss Katherine M.—UCC.  
 Haig, Miss Mary T.—UCC.  
 McLeod, Miss Anna O.—UCC.  
 Suttle, Miss G.—UCC.
- KOKURA SHI, FUKUOKA KEN.**  
 Carver, Miss Dorothy—SBC.  
 Jesse, Miss Mary D.—SBC.  
 Lancaster, Miss Cecile—SBC.
- KORIYAMA SHI, FUKUSHI-MA KEN.**  
 Anderson, Miss Irene—EC.  
 Lewis, Rev. and Mrs. H. M.—PE.
- KUMAMOTO SHI, KUMAMOTO KEN.**  
 Akard, Miss Martha—ULC.  
 Bach, Rev. and Mrs. D. G. M.—ULC.  
 Lee, Miss Mabel—MEFB.
- Miller, Rev. and Mrs. L. S. G.—ULC.  
 Schillinger, Rev. and Mrs. George W.—ULC.  
 Wright, Miss A. H.—IND.
- KURE SHI, HIROSHIMA KEN.**  
 Baggs, Miss M. C.—CMS.  
 Dyason, Miss Kathleen E.—CMS.
- KURUME SHI, FUKUOKA KEN.**  
 Goldsmith, Miss Mabel O.—CMS.  
 Moore, Rev. and Mrs. B. C.—RCA.
- KUSATSU MACHI, GUMMA KEN.**  
 Bath, Miss Marie J.—PE.  
 McGill, Miss Mary B.—PE.  
 Nettleton, Miss Mary—PE.
- KUSHIKINO, KAGOSHIMA KEN.**  
 Peet, Miss Azalia E.—MEFB.
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 Buchanan, Rev. and Mrs. D. C.—PN.  
 Chapman, Rev. and Mrs. J. J.—PE.  
 Clapp, Miss Frances M.—ABC FM.  
 Cobb, Rev. and Mrs. E. S.—ABC FM.  
 Denton, Miss Mary F. (retired)—ABC FM.  
 English, Mr. Arthur—ABC FM.  
 Foote, Miss E. L.—PE.  
 Hibbard, Miss Esther—ABC FM.  
 Gillett, Rev. and Mrs. C. S.—ABC FM.  
 Johnson, Miss Thora—PE.  
 Karns, Miss Bertie—CN.  
 Morris, Rev. and Mrs. J. Kenneth—PE.  
 Nichols, Rt. Rev. and Mrs. S. H.—PE.  
 Oglesby, Mrs. J. M.—PE.

- Shively, Rev. and Mrs. B. F.—UB.  
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 Smith, Mr. H. E.—IND.  
 Smith, Miss Marie—AG.  
 Staples, Mrs. Minnie L.—CN.  
 Summers, Miss Gertrude—PE.  
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 Warren, Rev. and Mrs. C. M.—ABCFM  
 Wiley, Miss Alma P.—CN.  
 Williams, Miss H. R.—PE.
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 Burnet, Miss M. A.—CJPM.  
 Parr, Miss Dorothy A.—CJPM.  
 Rumball, Mr. W. E. P.—CJPM.  
 Thomas, Miss G. E.—CJPM.  
 Troughton, Mr. and Mrs. H. W. F.—CJPM.
- MARUGAME SHI, KAGAWA KEN.**  
 Buchanan, Rev. and Mrs. Walter McS.—PS.  
 Currell, Miss Susan McD.—PS.  
 Kirtland, Miss Leila G.—PS.
- MASUDA MACHI, AKITA KEN.**  
 Cochran, Miss M. E.—IND.  
 Craig, Miss M. E.—IND.
- MATSUMOTO SHI, NAGANO KEN.**  
 Hamilton, Miss F.—MSCC.
- MATSUYAMA SHI, EHIME KEN.**  
 Barnard, Rev. and Mrs. C. E.—PN.  
 Hessel, Rev. and Mrs. E.—IND.  
 Hoyt, Miss Olive S.—ABC FM.  
 Merrill, Miss Katherine—AB CFM.  
 Shaver, Rev. and Mrs. I. L.—MES.
- MATSUZAKA SHI, MIE KEN.**  
 Gosden, Mr. Eric W.—JEB.
- MINAMIHARA MURA, CHIBA KEN.**  
 Colborne, Mrs. S. E. (retired)—CMS.  
 Hughes, Miss Alice M. (retired)—CMS.
- MITO SHI, IBARAKI KEN.**  
 Chappell, Rev. and Mrs. Jamcs—PE.  
 McKim, Miss Nellie—PE.  
 Nicholson, Mr. and Mrs. H. V.—AFP.
- MORIOKA SHI, IWATE KEN.**  
 Allen, Miss Thomasine—ABF.  
 Schroer, Rev. and Mrs. G. W. ERC.
- MORO MURA, SAITAMA KEN.**  
 Upton, Miss E. F.—IND.
- MUSASHINO MACHI, TOKYO FU.**  
 Morse, Rev. Father W. P.—PE.
- NAGAHAMA MACHI, KOCHI KEN.**  
 Ellis, Mrs. Charles—IND.
- NAGANO SHI, NAGANO KEN.**  
 Clench, Miss M.—MSCC.  
 Killam, Miss Ada—UCC.  
 Staples, Miss Marie M.—UCC.  
 Stone, Rev. and Mrs. A. R.—UCC.  
 Waller, Rev. and Mrs. J. G.—MSCC.
- NAGASAKI SHI, NAGASAKI KEN.**  
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 Bogard, Miss Frances B.—RCA.  
 Couch, Miss Helen—MEFB.  
 Couch, Miss S. M.—RCA.  
 Fehr, Miss Vera J.—MEFB.  
 Hagen, Miss Olive I.—MEFB.  
 Mills, Rev. E. O.—SBC.

- Scott, Rev. and Mrs. F. N.—MEFB.  
 Noordhoff, Miss J.—RCA.  
 Taylor, Miss Minnie (retired)—RCA.  
 White, Miss Anna Laura—MEFB.
- NAGOYA SHI, AICHI KEN.**  
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 Bowman, Miss N. F. J.—MS CC,  
 Buchanan, Rev. and Mrs. P. W.—PS.  
 Buckland, Miss Ruth E.—PS.  
 Jackson, Mr. and Mrs. Raymond—IND.  
 Juergensen, Rev. and Mrs. J. W.—AG.  
 Mackay, Rev. M. R.—PCC.  
 McIlwaine, Rev. W. A.—PS.  
 Patton, Miss Annie V.—PS.  
 Patton, Miss Florence (retired).  
 Price, Rev. and Mrs. P. G.—UCC.  
 Roberts, Rev. and Mrs. F. L.—ABCFM.  
 Robinson, Miss Amy—PS.  
 Spencer, Rev. and Mrs. V. C.—MSCC.  
 Walker, Miss Mae—MSCC.  
 Warner, Rev. and Mrs. Paul F.—MP.
- NAKATSU SHI, OITA KEN.**  
 Towson, Miss Manie—MES.  
 Towson, Rev. W. E. (retired) MES.
- NARA SHI, NARA KEN.**  
 Dickson, Miss E. L.—PE.  
 Hester, Miss Margaret W.—PE.
- NIIGATA SHI, NIIGATA KEN.**  
 Watts, Rev. and Mrs. H. G.—MSCC.
- NIKKO MACHI, TOCHIGI KEN.**  
 Humphreys, Miss Marian—PE.
- NISHINOMIYA SHI, HYOGO KEN.**  
 Bates, Rev. and Mrs. C. J. L.—UCC.  
 Cary, Miss Alice E.—ABCFM.  
 Cary, Mrs. Otis, (Retired)—ABCFM.  
 Cragg, Rev. and Mrs. W. J. M.—UCC,  
 Crew, Miss Angie—ABCFM.  
 Curtis, Miss Edith E.—ABCFM.  
 DeForest, Miss Charlotte B.—ABCFM.  
 Field, Miss Sarah M.—ABCFM.  
 Hackett, Mr. and Mrs. H. W.—ABCFM.  
 Haden, Rev. and Mrs. Thos. H.—MES.  
 Hilburn, Rev. and Mrs. S. M. MES,  
 Holt, Miss Eugenie—ABCFM.  
 Husted, Miss Edith E.—ABCFM.  
 Jones, Rev. H. P.—MES.  
 Kane, Miss Marion E.—ABCFM.  
 Langill, Miss Adella—ABCFM.  
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 Matthews, Rev. and Mrs. W. K.—MES.  
 Mickle, Mr. and Mrs. J. J.—MES.  
 Moran, Rev. and Mrs. S. F.—ABCFM.  
 Ogburn, Rev. and Mrs. N. S.—MES.  
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 Reed, Rev. and Mrs. J. Paul—MES.  
 Stowe, Miss Grace H.—ABCFM.  
 Stowe, Miss Mary E.—ABCFM.  
 Woodsworth, Rev. and Mrs. H. F.—UCC.

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Start, Dr. & Mrs. R. K.—MSCC.

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Hess, Miss Mava B.—MM.  
Weidner, Miss Sadie Lea—MM.  
Whewell, Miss Elizabeth A.—MM.

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Feely, Miss Gertrude—MES.  
Kuyper, Rev. & Mrs. Hubert—RCA.  
Palmore, Rev. & Mrs. P. L.—MES.  
Tumlin, Miss Mozelle—MES.

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Hawkins, Miss F. B.—MSCC.  
Issac, Miss I. L.—MSCC.

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Olds, Rev. & Mrs. C. B.—ABCFM.

**OKAZAKI SHI, AICHI KEN**

Crawford, Rev. & Mrs. V. A.—PS.

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Vories, Mrs. J. E.—OBJ.  
Vories, Mr. & Mrs. W. M.—OBJ.

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**OSAKA SHI, OSAKA FU**

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Cole, Mr. & Mrs. Harold W.—IND.

Cook, Miss M. M.—MES.  
Cribb, Miss E. R.—O.  
Cuddeback, Miss Margaret E.—ABF.

Field, Miss Ruth—MES.  
Foote, Rev. & Mrs. J. A.—ABF.

Foss, Miss Eleanor M.—CMS.  
Grube, Miss Alice—PN.

Hail, Mrs. J. E.—PN.  
Hereford, Miss Grace—PN.  
Hertzler, Miss Verna S.—EC.  
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Lippard, Rev. & Mrs. C. K.—ULC.

Lloyd, Miss Mary—JRM.  
Madden, Miss Grace—IND.  
Madden, Rev. & Mrs. M. B.—IND.

Martin, Rev. & Mrs. D. P.—PN.

McGrath, Miss Violet—JRM.  
Morris, Miss Kathleen—JRM.  
Mylander, Miss Ruth—FMA.  
Palmer, Miss Helen M.—PN.  
Peavy, Miss Anne R.—MES.  
Penny, Miss Florence E.—JRM.

Pickens, Miss Lillian O.—FMA.

Reeve, Rev. & Mrs. W. S.—PN.

Riker, Miss Susannah M.—PN.

Robertson, Miss Elvah A.—IND.

Saville, Miss Rose—JRM.

Sawyer, Mr. Ray—IND.

Smith, Rev. & Mrs. P. A.—PE.

Stevens, Miss C. B.—MES.  
Torbet, Miss Isabella—JRM.  
Thomas, Miss A. Irene—JRM.



Tristram, Miss Katherine S.  
(retired)—CMS.  
Van Kirk, Miss Anne S.—PE.  
Whitehead, Miss M. M.—  
MES.  
Williams, Miss A. B.—MES.  
Williams, Miss Agnes S.—  
CMS.  
Woodd, Rev. & Mrs. F. H. B.  
—CMS.

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—ABCFM.  
McCrorry, Miss Carrie H.—PN.  
Staveley, Miss J. Ann—CMS.

**OTSU SHI, SHIGA KEN**

Knipp, Rev. & Mrs. J. E.—UB.

**SAGA SHI, SAGA KEN**

Winther, Miss Maya—ULC.

**SANDA CHO, HYOGO KEN.**

Thornton, Rev. and Mrs. S.  
W.—O.

**SAPPORO SHI, HOKKAIDO.**

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(retired)—MEFB.  
Evans, Miss Elizabeth M.—  
PN.  
Hereford, Miss Nannie—PN.  
Kilburn, Miss Elizabeth H.—  
MEFB.  
Koch, Pastor and Mrs. Al-  
fred—SDA.  
Lake, Rev. and Mrs. Leo C.  
—PN.  
Monk, Miss Alice M.—PN.  
Niemi, Miss Tyyne—LEF.  
Smith, Miss Janet C.—PN.  
Walsh, Rt. Rev. and Mrs. G.  
J.—CMS.  
Wansey, Rev. Joseph C.—  
CMS.

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S.—PE.  
Boyle, Miss Helen—PE.  
Bradbury, Miss Iva—JRM.  
Butler, Miss Bessie—JRM.  
Dann, Miss Janet M.—JRM.

Draper, Rev. and Mrs. W. F.  
—PE.

Fesperman, Rev. and Mrs. F.  
L.—ERC.

Frank, Rev. & Mrs. L.—ERC.  
Garman, Miss Margaret—  
ERC.

Gerhard, Rev. and Mrs. P. L.  
ERC.

Gerhard, Mr. and Mrs. R. H.  
—ERC.

Gray, Miss Gladys V.—PE.  
Hansen, Miss Kate I.—ERC.

Hittle, Miss Dorothy—PE.  
Ilsley, Miss Alice M.—ERC.

Jansen, Miss Bernice—PE.  
Kriete, Rev. and Mrs. Carl  
D.—ERC.

LeGalley, Mr. Charles M.—  
ERC.

Leidal, Miss Marie—ERC.  
Lindsey, Miss Lydia A.—ERC.

McKnight, Rev. and Mrs. W.  
Q.—ABCFM.

Naefe, Miss Alma C.—ERC.  
Palmer, Miss M. E.—JRM.

Patten, Miss Lora—ABF.  
Smith, Miss Harriet P.—  
ERC.

Stoudt, Mr. and Mrs. O. M.  
ERC

Wilson, Miss Dorothy—JRM.  
Wright, Miss Phyllis—JRM.

Zaugg, Rev. and Mrs. E. H.  
ERC.

**SEOUL, KOREA,—See KEIJO.****SHIGEI MURA, HIROSHIMA KEN.**

Farnum, Rev. and Mrs. M. D.  
—ABF.

**SHIMONOSEKI SHI, YAMA-  
GUCHI KEN.**

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Holmes, Miss Mary—SPG.

Mackenzie, Miss Virginia M.  
—PN.

Pieters, Miss Johana A.—  
RCA.

Strong, Rev. G. N.—SPG.

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Sharpless, Miss Edith F.—AFP.
- SHINGU SHI, WAKAYAMA KEN.**  
Chapman, Rev. and Mrs. E. N.—PN.
- SHIODA MURA, IBARAKI KEN**  
Bixler, Mr. & Mrs. O. D.—IND.
- SHIZUOKA SHI, SHIZUOKA KEN.**  
Andrews, Miss Sarah S.—IND.  
Bagley, Miss Kate—IND.  
Govenlock, Miss Isabel—UCC.  
Jost, Miss Eleanor E.—UCC.  
Leith, Miss M. Isobel—UCC.  
McLachlan, Miss A. May—UCC.  
McWilliams, Rev. and Mrs. W. R.—UCC.
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Cumming, Dr. and Mrs. G. G.—EPM.  
Elliot, Miss Isabel—EPM.  
Singleton, Mr. Leslie—EPM.
- SHOWA MACHI, CHIBA KEN.**  
Webber, Mr. and Mrs. Perry A.—SDA.
- TACHIKAWA MACHI, TOKYO FU.**  
Dithridge, Miss Harriet—IND.
- TAIHOKU, FORMOSA**  
Adams, Miss Ada E.—PCC.  
Gushue-Taylor, Dr. and Mrs. G.—PCC.  
Hay, Mr. & Mrs. T. A.—IND.  
Heighton, Miss Ruth—PCC.  
Hermanson, Miss Hildur—PCC.  
Little, Dr. & Mrs. John Llew—PCC.  
MacMillan, Rev. & Mrs. Hugh—PCC.  
Weir, Miss Mildred—PCC.
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Beattie, Miss Margaret—EPM.  
Cullen, Miss Gladys S.—EPM.  
Mackintosh, Miss Sabine E.—EPM.  
MacLeod, Rev. Duncan—EPM.  
Montgomery, Rev. and Mrs. W. E.—EPM.  
Weighton, Mr. & Mrs. R. G. P.—EPM.
- TAITO, FORMOSA.**  
Yates, Rev. N. P.—IND.
- TAKAMATSU SHI, KAGAWA KEN.**  
Erickson, Rev. and Mrs. S. M.—PS.  
Gardner, Miss Emma E.—PS.  
Moore, Rev. and Mrs. J. W. (retired)—PS.  
Munroe, Rev. and Mrs. H. H.—PS.
- TAKASAGO MACHI, HYOGO KEN.**  
Richardson, Miss Helen—JEB.
- TAKATA SHI, NIIGATA KEN.**  
Moss, Miss A. F.—MSCC.  
Powles, Rev. and Mrs. P. S. C.—MSCC.
- TANSUI, FORMOSA.**  
Burdick, Miss Alma M.—PCC.  
Dickson, Rev. and Mrs. J. I.—PCC.  
Douglas, Miss Dorothy C.—PCC.  
MacKay, Mr. and Mrs. George W.—PCC.  
Taylor, Miss Isabel—PCC.
- TOBATA SHI, FUKUOKA KEN.**  
Hind, Mrs. J. (retired)—

- CMS.  
Schell, Miss Naomi—SBC.
- TOKUSHIMA SHI, TOKUSHIMA KEN.**  
Bryan, Rev. and Mrs. Harry H.—PS.  
Buchanan, Rev. & Mrs. W. C.—PS.  
Hassell, Rev. and Mrs. A. P.—PS.  
Lumpkin, Miss Estelle—PS.  
Richardson, Miss C. M.—CMS.
- TOKUYAMA MACHI, YAMAGUCHI KEN.**  
Frank, Rev. Mrs. J. W.—MES.  
Palmore, Rev. and Mrs. P. L.—MES.
- TOKYO SHI.**  
Aderholdt, Miss Virginia—ULC.  
Albright, Rev. and Mrs. L. S.—UCC.  
Alexander, Rev. and Mrs. R. P. (retired)—MEFB.  
Allen, Miss Annie W.—UCC.  
Anderson, Rev. Joel—SAM.  
Andrews, Miss Olive M. E.—IND.  
Aurell, Rev. and Mrs. K. E.—ABS.  
Axling, Rev. and Mrs. William—ABF.  
Bailey, Miss Barbara M.—MEFB.  
Baldwin, Miss Cicely M.—CMS.  
Baldwin, Mrs. J. McQ., (retired)—CMS.  
Barbour, Miss Ruth—PE.  
Bauernfeind, Miss Susan M.—EC.  
Benninghoff, Rev. and Mrs. H. B.—ABF.  
Berry, Rev. Arthur D.—MEFB.  
Best, Major and Mrs. Arthur—SA.  
Bishop, Rev. and Mrs. Charles (retired)—MEFB.
- Bosanquet, Miss Amy C. (retired)—CMS.  
Bott, Rev. and Mrs. G. E.—UCC.  
Bowles, Mr. and Mrs. Gilbert—AFP.  
Braithwaite, Mr. and Mrs. G. B.—JBTS.  
Branstad, Mr. and Mrs. Karl E.—PE.  
Brown, Miss Olive—JRM.  
Brumbaugh, Rev. and Mrs. T. T.—MEFB.  
Buncombe, Rev. W. P.—CMS.  
Burnside, Miss Ruth—PE.  
Carlson, Rev. C. E.—SAM.  
Cary, Rev. Maude L., (Mrs. Henry M.)—UGC.  
Cary, Rev. & Mrs. Harry M., Jr.—UGC.  
Chappell, Miss Constance C.—UCC.  
Chappell, Miss Mary—IND.  
Chope, Miss D. M.—SPG.  
Clawson, Miss Bertha F. (retired)—UCMS.  
Clazie, Miss Mabel G.—UCC.  
Clement, Rev. and Mrs. J. J.—AG.  
Collins, Miss Mary D.—MEFB.  
Course, Mr. and Mrs. J. H.—IND.  
Courtice, Miss Sybil R.—UCC.  
Craig, Mr. Eugene B.—IND.  
Cunningham, Mrs. Emily B.—YJ.  
Cypert, Miss Lillie D.—IND.  
Daniel, Miss N. Margaret—MEFB.  
Darrow, Miss Flora—RCA.  
Daugherty, Miss Lena G.—PN.  
Davidson, Adjutant and Mrs. Charles—SA.  
Downing, Miss Ruth E.—UGC.  
Downs, Rev. and Mrs. Darley—ABCFM.  
Durgin, Mr. and Mrs. Russell—YMCA.

- Elliot, Dr. Mabel E.—PE.  
 Evans, Rev. & Mrs. C. H.—PE.  
 Evens, Pastor and Mrs. H. P.—PE.  
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 Farnham, Miss Grace—IND.  
 Fleming, Rev. & Mrs. Robert A.—IND.  
 Foerstel, Miss Ella L. A.—PE.  
 Foote, Mr. E. W.—PE.  
 Forshee, Mr. and Mrs. C. D.—SDA.  
 Fowler, Mr. and Mrs. J. E.—PE.  
 Frehn, Rev. and Mrs. M. C. CMA.  
 Gardner, Miss Ernestine W.—PE.  
 Garman, Rev. and Mrs. C. P.—ABCFM, CLSJ.  
 Gealy, Rev. and Mrs. F. D.—MEFB.  
 Gillett, Miss E. R.—IND.  
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 Graves, Miss Alma—SBC.  
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 Hamilton, Miss F. Gertrude UCC.  
 Hannaford, Rev. and Mrs. H. D.—PN.  
 Hartshorne, Miss A. C.—IND.  
 Heckleman, Miss Eleanor—PE.  
 Helm, Rev. and Mrs. N. T.—PN.  
 Hennig, Rev. Dr. Liemar—OAM.  
 Hennigar, Rev. and Mrs. E. C.—UCC.  
 Henty, Miss Audrey M.—CMS.  
 Heywood, Miss C. Gertrude PE.  
 Hitch, Miss Alice M.—YJ.  
 Hitch, Miss Annie May—YJ.  
 Hitch, Mr. & Mrs. T. G.—YJ.  
 Hockin, Miss Margaret—YWCA.  
 Hoejke, Rev. and Mrs. W. G. RCA.  
 Horn, Rev. and Mrs. E. T.—ULC.  
 Hubbard, Miss Jeannette—PE.  
 Iglehart, Rev. and Mrs. C. W.—MEFB.  
 Iglehart, Rev. and Mrs. E. T.—MEFB.  
 Jones, Miss Ethel—YJ.  
 Jorgensen, Mr. and Mrs. A.—YMCA.  
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 Juergensen, Mr. and Mrs. C. F. (retired)—AG.  
 Juergensen, Miss Marie—AG.  
 Kaufman, Miss Emma R.—YWCA.  
 Kennedy, Miss Clara E.—IND.  
 Kinney, Miss Jane M.—UCC.  
 Knapp, Deaconess Susan T.—PE.  
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 Lade, Miss Helen R.—PE.  
 Lamott, Rev. and Mrs. Willis—PN.  
 Lehman, Miss Lois—UCC.  
 Lemmon, Miss Vivian—IND.  
 Linn, Rev. and Mrs. J. K.—ULC.  
 Logan, Rev. & Mrs. C. A.—PS.  
 London, Miss Matilda H.—PN.  
 Luke, Mr. and Mrs. P. T.—IND.  
 MacLeod, Miss Ruth—EPM.  
 Marshall, Mr and Mrs. George H.—PE.  
 Matthewson, Miss Mildred—UCC.  
 Mauk, Miss Laura—EC.  
 Mayer, Rev. and Mrs. P. S.—EC.  
 McKelvie, Miss Mary Janet—

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McCaleb, Mr. J. M.—IND.  
 McCoy, Rev. and Mrs. R. D.—UCMS.  
 McDonald, Miss Mary D.—PN.  
 Millard, Mr. & Mrs. F. R.—SDA.  
 Murray, Miss Edna B.—PE.  
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 Nothelfer, Rev. and Mrs. Karl—L.  
 Nuno, Miss Christine M.—PE.  
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 Oltmans, Rev. & Mrs. A.—RCA.  
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 Peters, Miss Augusta F.—PE.  
 Philipps, Miss E. G.—SPG.  
 Pider, Miss Myrtle Z.—MEFB.  
 Pietsch, Rev. Timothy—SAM.  
 Pifer, Miss B. Catherine—ERC.  
 Pond, Miss Helen M.—PE.  
 Powlas, Miss Annie—ULC.  
 Ramsay, Miss Margaret—PCC.  
 Ray, Rev. and Mrs. Hermon S.—SBC.  
 Reifsnider, Rt. Rev. and Mrs. C. S.—PE.  
 Reischauer, Rev. and Mrs. A. K.—PN.  
 Rhoads, Miss Esther B.—AFP.  
 Rhodes, Miss Rowena—YWCA.  
 Roe, Miss Mildred—YWCA.  
 Rose, Rev. and Mrs. Lawrence—PE.  
 Rusch, Mr. Paul—PE.  
 Ryder, Miss Gertrude E.—

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 Schweitzer, Miss Edna M.—EC.  
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 Shaeffer, Miss Mabel R.—PE.  
 Shaw, Miss L. L.—MSCC, CLSJ.  
 Shaw, Rev. and Mrs. R. D. M.—SPG.  
 Shimmel, Miss Edith—YJ.  
 Shipps, Miss Helen K.—PE.  
 Simons, Miss Marian G.—MEFB.  
 Sipple, Mr. & Mrs. Carl S.—ERC.  
 Sisters of the Community of the Epiphany—SPG.  
 Smyth, Brigadier Annie—SA.  
 Spackman, Rev. and Mrs. H. C.—PE.  
 Sprowles, Miss Alberta B.—MEFB.  
 Starr, Dr. and Mrs. Paul V.—SDA.  
 St. John, Mrs. Alice C.—PE.  
 Stockdale, Miss Katherine F.—SPG.  
 Strothard, Miss Alice O.—UCC.  
 Tanner, Miss K.—SPG.  
 Tapson, Miss Minna (retired)—CMS.  
 TerBorg, Rev. and Mrs. John—RCA.  
 Tharp, Miss Elma R.—ABF.  
 Thede, Rev. & Mrs. Harvey—EC.  
 Thomas, Miss Helen—AFP.  
 Thurston, Mr. and Mrs. C. F. SDA.  
 Topping, Miss Helen—IND.  
 Topping, Rev. & Mrs. Henry

- (retired)—ABF.  
 Trott, Miss Dorothea E.—SPG.  
 Trout, Miss Jessie M.—UCMS.  
 Uttley, Miss Irene C.—CMS.  
 Uusitalo, Miss S.—LEF.  
 Viall, Rev. Fr. Kenneth L.A.—PE.  
 Wainwright, Rev. & Mrs. S. H.—MES, CLS.  
 Walen, Miss Evlyth A.—YW-CA.  
 Walling, Miss C. Irene—PN.  
 Walser, Rev. & Mrs. T. D.—PN.  
 White, Miss Sarah G.—PE.  
 Whitehead, Miss Dora—IND.  
 Wilkin, Miss Eleanor M.—PN.  
 Woodward, Rev. & Mrs. Stanley C.—CMS.  
 Woolley, Miss Katherine—SPG.  
 Zoll, Mr. Donald—PE.
- TOTTORI SHI, TOTTORI KEN**  
 Bennett, Rev. and Mrs. H. J.—ABCFM.  
 Fanning, Miss Katherine F.—ABCFM.
- TOYAMA SHI, TOYAMA KEN**  
 Armstrong, Miss Margaret E.—UCC.  
 Scott, Miss Mary C.—UCC.  
 Tweedle, Miss E. Gertrude—UCC.  
 Wright, Rev. & Mrs. R. C.—UCC.
- TOYOHASHI SHI, AICHI KEN**  
 Bailey, Miss H.—MSCC.  
 Moore, Rev. & Mrs. L. W.—PS.
- TSU SHI, MIE KEN**  
 Bovenkirk, Rev. & Mrs. H. G.—PN.
- TSUYAMA SHI, OKAYAMA KEN**  
 Collins, Mr & Mrs. A. M.—JEB.
- UEDA SHI, NAGANO KEN**  
 Cook, Miss Dulcie—UCC.  
 Hurd, Miss Helen R.—UCC.  
 Scruton, Miss M. Fern—UCC.  
 Waller, Rev. W. W.—MSCC.
- UWAJIMA SHI, EHIME KEN**  
 Stott, Rev & Mrs. J. D.—MES.
- WAKAMATSU SHI, FUKUSHIMA KEN**  
 Engelmann, Rev. & Mrs. M. J.—ERC.
- WAKAYAMA SHI, WAKAYAMA KEN**  
 Lloyd, Rev. & Mrs. J. H.—PE.  
 Smith, Rev. & Mrs. J. C.—PN.
- YAGI MACHI, NARA KEN**  
 Gandier, Miss G. B.—JEB.
- YAMADA SHI, MIE KEN**  
 Riker, Miss Jessie—PN.
- YAMAGATA SHI, YAMAGATA KEN**  
 Nugent, Rev. & Mrs. W. Carl—ERC.
- YAMAGUCHI SHI, YAMAGUCHI KEN**  
 Wells, Miss Lillian A.—PN.
- YOKOHAMA SHI, KANAGAWA KEN**  
 Acock, Miss Winifred M.—ABF.  
 Ballantyne, Miss Mary K.—WU.  
 Barth, Rev. & Mrs. N. H.—AG.  
 Bekman, Miss Priscilla M.—RCA.  
 Briggs, Rev. B. W.—Miss. to Seamen.  
 Covell, Mr. & Mrs. J. Howard—ABF.  
 Draper, Rev. G. F. (retired)—MEFB.  
 Draper, Miss Marion R.—MEFB.  
 Draper, Miss Winifred F.—MEFB.  
 Fisher, Mr. & Mrs. Royal H.—ABF.  
 Heaslett, Most Rev. Bishop

S.—SPG, CMS.  
 Hodges, Miss Olive I.—MP.  
 Holtom, Rev. & Mrs. D. C.—  
 ABF.  
 Lang, Rev. & Mrs. Ernst—L.  
 Loomis, Miss Clara D.—WU.  
 Lynn, Mrs. Harrison A.—WU.  
 McSparran, Dr. & Mrs. J. L.  
 —IND.  
 Oltmans, Miss C. Janet—  
 RCA.  
 Pawley, Miss Annabelle—  
 ABF.  
 Pott, Rev. Roger P.—SPG.  
 Pratt, Miss Susan A.—WU.  
 Reeves, Miss Virginia—RCA.  
 Rhodes, Mr. & Mrs. E. A.—  
 IND.  
 Schenck, Rev. & Mrs. H. W.  
 —IND.  
 Stegeman, Rev. & Mrs. H. V.

E.—RCA.  
 Tracy, Miss Mary E.—WU.  
 Zander, Miss Helen R.—RCA.  
**YOKOTE MACHI, AKITA KEN**  
 Smyser, Rev. M. M.—IND.  
**YONAGO SHI, TOTTORI KEN**  
 Hamilton, Miss Kathleen—  
 CMS.  
 Hutchinson, Rev. & Mrs. E. G.  
 —CMS.  
**YONEZAWA, YAMAGATA KEN**  
 Moss, Rev. Frank H., Jr.—  
 PE.  
**ZUSHI MACHI, KANAGAWA  
 KEN**  
 Hathaway, Miss M. Agnes  
 (retired)—UGC.  
 McKim, Miss Bessie M.—PE.

## LIST OF MISSIONARIES BY MISSIONS

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### 1. American Board of Commissioners for Foreign Missions.

---

Akana, Mrs. Catherine, Kobe.  
Bennett, Rev. & Mrs. H. J.,  
Tottori.  
Cary, Miss Alice E., Nishino-  
miya.  
Cary, Rev. & Mrs. Frank, Otaru.  
Cary, Mrs. Otis (retired), Ni-  
shinomiya.  
Clapp, Miss Frances B., Kyoto.  
Cobb, Rev. & Mrs. E. S., Kyoto.  
Crew, Miss Angie, Nishinomiya.  
Curtis, Miss Edith E., Nishino-  
miya.  
DeForest, Miss Charlotte B., L.  
H. D., Nishinomiya.  
Denton, Miss Mary F. (retired),  
Kyoto.  
Downs, Rev. & Mrs. Darley,  
Tokyo.  
English, Mr. Arthur, Kyoto.  
Fanning, Miss Katherine, Tot-  
tori.  
Field, Miss Sarah M., Nishino-  
miya.  
Garman, Rev. & Mrs. C. P.,  
Tokyo.  
Gillett, Rev. & Mrs. C. S., Kyo-  
to.  
Gordon, Mrs. M. L. (retired),  
Tokyo.  
Gulick, Mr. & Mrs. Leeds (A).  
Hackett, Mr. & Mrs. H. W., Ni-  
shinomiya.  
Hibbard, Miss Esther, Kyoto.  
Holt, Miss Eugenie, Nishino-  
miya.  
Hoyt, Miss O. S., Matsuyama.  
Husted, Miss Edith, Nishino-  
miya.  
Kane, Miss Marion E., Nishino-  
miya.  
Langill, Miss Adella, Nishino-  
miya.

MacCausland, Miss Isabelle,  
Nishinomiya.  
McCall, Rev. & Mrs. C. F.,  
Caroline Islands, South Seas.  
McKnight, Rev. & Mrs. W. Q.,  
Sendai.  
Merrill, Miss Katherine, Matsu-  
yama.  
Moran, Rev. & Mrs. S. F., Ni-  
shinomiya.  
Olds, Rev. (D.D.) & Mrs. C. B.,  
Okayama.  
Roberts, Rev. & Mrs. F. L., Na-  
goya.  
Stowe, Miss Grace H., Nishino-  
miya.  
Stowe, Miss Mary E., Nishino-  
miya.  
Warren, Rev. & Mrs. C. M.,  
Kyoto.  
Wilson, Miss Eleanor, Caroline  
Islands, South Seas.  
Woodard, Rev. & Mrs. W. P.,  
(A).

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### 2. American Baptist Foreign Mission Society

---

Acock, Miss Winifred M., Yo-  
kohama.  
Allen, Miss Thomasine, Mori-  
oka.  
Axling, Rev. & Mrs. William,  
Tokyo.  
Benninghoff, Rev. & Mrs. H. B.,  
Tokyo.  
Bickel, Mrs. L. W., (retired).  
Himeji.  
Bixby, Miss Alice C. (A).  
Covell, Mr. & Mrs. J. H., Yoko-  
hama.  
Cuddeback, Miss Margaret E.,  
Osaka.  
Farnum, Rev. & Mrs. Marlin  
D., Shigel Mura.  
Fisher, Mrs. C. H. D. (retired,  
A)  
Fisher, Mr. & Mrs. R. H., Yo-



kohama.  
 Foote, Rev. & Mrs. J. A., Osaka.  
 Gressitt, Mr. & Mrs. J. F. (A).  
 Holtom, Rev. & Mrs. D. C.,  
 Yokohama.  
 Nicholson, Miss Goldie (A).  
 Patten, Miss Lora, Sendai.  
 Pawley, Miss Annabelle, Yokohama.  
 Ryder, Miss Gertrude E., Tokyo.  
 Tharp, Miss Elma R., Tokyo.  
 Topping, Rev. & Mrs. Henry  
 (retired) Tokyo.  
 Topping, Rev. & Mrs. W. F.,  
 Himeji.

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### 3. American Bible Society.

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Aurell, Rev. & Mrs. K. E., Tokyo

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### 4. Mission Board of the Religious Society of Friends of Philadelphia and Vicinity.

---

Bowles, Mr. & Mrs. Gilbert, Tokyo.  
 Nicholson, Mr. & Mrs. H. V.,  
 Mito Shi.  
 Rhoads, Miss Esther, Tokyo.  
 Sharpless, Miss Edith F., Shimotsuma Machi, Ibaraki Ken.  
 Thomas, Miss Helen, Tokyo.

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### 5. Assemblies of God—U.S.A.

---

Barth, Rev. & Mrs. N. H., Yokohama.  
 Byers, Miss Florence M., Kawaragi Mura, Muko Gun, Hyogo Ken.  
 Juergensen, Miss Agnes, Hamamatsu.  
 Juergensen Rev. & Mrs. C. F. (retired), Tokyo.  
 Juergensen, Rev. & Mrs. J. W., Nagoya.  
 Juergensen, Miss Marie, Tokyo.  
 Wengler, Miss Jessie, Tokyo Fu.

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### Assemblies of God. Canada:

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Randall, Rev. & Mrs. A. E., Ikoma, Nara Ken.

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### Assemblies of God—Great

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#### Britain:

Clement, Rev. & Mrs. J. J., Tokyo.

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### Assemblies of God—Australia:

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Smith, Rev. H. E., Kyoto.  
 Smith, Miss Marie, Kyoto.

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### 6. The British & Foreign Bible Society and National Bible Society of Scotland.

---

Vinall, Mr. & Mrs. G. H., Kobe.

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### 7. Central Japan Pioneer Mission:

---

Burnet, Miss M. A., Maebashi Shi.  
 Parr, Miss Dorothy A., Maebashi Shi.  
 Rumball, Mr. W. E. P., Maebashi, Gumma Ken.  
 Thomas, Miss Grace, Maebashi, Gumma Ken.  
 Troughton, Mr. & Mrs. H.W.F., Maebashi, Gumma Ken.

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### 8. Christian Literature Society of Japan:

---

Garman, Rev. & Mrs. C. P., (ABCFM), Tokyo.  
 Shaw, Miss L. L., (MSCC), Tokyo.  
 Stirewalt, Rev. A. J. (LCA), (A).  
 Walnwright, Rev. & Mrs. S. H., (MES), Tokyo.

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### 9. Christian & Missionary Alliance (No verification received).

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Frehn, Mr. & Mrs. M. C., Kitami, Tokyo Fu.

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### 10. Church Missionary Society.

---

Baggs, Miss Mabel, Kure.  
 Baker, Miss Elsie M., Osaka.  
 Baldwin, Miss Cecily M., Tokyo.  
 Baldwin, Mrs. J. McQ., Tokyo.  
 Batchelor, Ven. Archd. John (A).  
 Bosanquet, Miss Amy C. (retired), Tokyo.  
 Buncombe, Rev. W. P. (retired), Tokyo.  
 Boydell, Miss Kathleen M., (A).  
 Bushe, Miss Sylvia L. K. (A).  
 Colborne, Mrs. S. E., Minami-hara, Awa Gun, Chiba Ken.  
 Cox, Miss Alice M., Amagasaki.  
 Doubleday, Miss Stella C., Ashiya, Hyogo Ken.  
 Freeth, Miss F. May (A).  
 Dyason, Miss Kathleen E., Kure.  
 Foss, Miss Eleanor M., Osaka.  
 Goldsmith, Miss Mabel O., Kurume.  
 Hamilton, Miss Kathleen, Yonago.  
 Heaslett, Most Rev. Bishop S., Yokohama.  
 Henty, Miss Audrey M., Tokyo.  
 Hind, Mrs. J., Tobata.  
 Horne, Miss Alice C. J., Ita Machi, Fukuoka Ken.  
 Howard, Miss R. Dora (retired), Osaka.  
 Hughes, Miss Alice M., Minami-hara, Awa Gun, Chiba Ken.  
 Hutchinson, Canon & Mrs. A. C., Fukuoka.  
 Hutchinson, Rev. & Mrs. E. G., Yonago Shi.  
 Lane, Miss Evelyn A., Ashiya.  
 Mann, Rt. Rev. Bishop & Mrs. John C., Fukuoka.  
 Nash, Miss Elizabeth, Hamada Machi.  
 Piercy, Rev. & Mrs. H. Graham (A).  
 Preston, Miss Evelyn D. (A).  
 Richardson, Miss Constance M., Tokushima Shi.  
 Roberts, Miss Alice (A).  
 Staveley, Miss J. Ann, Otaru.  
 Tapson, Miss Minna (retired).

Tokyo.  
 Thompson, Miss Fanny L., Omuta Shi.  
 Tristram, Miss Katharine A. S. (retired), Osaka.  
 Uttley, Miss Irene C., Tokyo.  
 Walsh, Rt. Rev. & Mrs. Gordon J., Sapporo.  
 Wansey, Rev. Joseph C., Sapporo.  
 Williams, Miss Agnes S., Osaka.  
 Woodd, Rev. & Mrs. Frederick H. B., Osaka.  
 Woodward, Rev. & Mrs. Stanley C., Tokyo.  
 Worthington, Miss Honoria J. (retired), Hiroshima Shi.

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#### 11. Church of the Nazarene.

---

Karns, Miss Bertie, Kyoto.  
 Staples, Mrs. Minnie L., Kyoto.  
 Wiley, Miss Alma P., Kyoto.

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#### 12. Evangelical Church of North America.

---

Anderson, Miss Irene, Koriyama Shi.  
 Bauernfeind, Miss Susan M., Tokyo.  
 Hertzler, Miss Verna S., Osaka.  
 Kramer, Miss Lois F. (A).  
 Kuecklich, Miss Gertrud, Tokyo.  
 Mauk, Miss Laura, Tokyo.  
 Mayer, Rev. & Mrs. P. S., Tokyo.  
 Schweitzer, Miss Edna Mae, Tokyo.  
 Thede, Rev. & Mrs. Harvey, Tokyo.

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#### 13. Evangelical and Reformed Church.

---

Ankeney, Rev. & Mrs. Alfred (A).  
 Engelmann, Rev. & Mrs. M. M., Aizu-Wakamatsu Shi.  
 Fesperman, Rev. & Mrs. Frank L., Sendai.

- Garman, Miss Margaret, Sendai.  
 Gerhard, Miss Mary E. (A)  
 Gerhard, Rev. & Mrs. Paul L.,  
 Sendai.  
 Gerhard, Mr. & Mrs. Robert H.,  
 Sendai.  
 Hansen, Miss Kate I., Sendai.  
 Hoffman, Miss Mary E., Sendai.  
 Ilsley, Miss Alice M., Sendai.  
 Kriete, Rev. & Mrs. Carl D.,  
 Sendai.  
 LeGalley, Mr. Charles M., Sen-  
 dai.  
 Leidal, Miss Marie, Sendai.  
 Lindsey, Miss Lydia A., Sendai.  
 Naefe, Miss Alma C., Sendai.  
 Nicodemus, Mr. & Mrs. F. B.  
 (A).  
 Noss, Rev. & Mrs. George S.  
 (A).  
 Nugent, Rev. & Mrs. Carl, Ya-  
 magata Shi.  
 Pifer, Miss B. Catherine, Tokyo.  
 Schneder, Rev. & Mrs. D. B.,  
 Sendai.  
 Schroer, Rev. & Mrs. Gilbert  
 W., Morioka Shi.  
 Seiple, Rev. & Mrs. William G.  
 (A).  
 Sipple, Mr. & Mrs. Carl S.,  
 Tokyo.  
 Smith, Miss Harriet P., Sendai.  
 Stoudt, Mr. & Mrs. O. M., Sen-  
 dai.  
 Zaugg, Rev. & Mrs. E. H., Sen-  
 dai.
- 
14. General Mission Board of  
 the Free Methodist Church  
 of North America.
- 
- Mylander, Miss Ruth, Osaka.  
 Pickens, Miss Lillian, Osaka.  
 Wagner, Rev. & Mrs. H. H. (A).
- 
15. Independent of Any So-  
 ciety.
- 
- Andrews, Miss Olive M. E., To-  
 kyō.  
 Andrews, Miss Sarah S., Shizu-  
 oka.  
 Bagley, Miss Kate, Shizuoka.  
 Bixler, Mr. & Mrs. O. D., Shioda  
 Mura, Ibaraki Ken.  
 Bouldin, Rev. & Mrs. G. W.  
 (A).  
 Briggs, Rev. B. W., Yokohama.  
 Chappell, Miss Mary, Tokyo.  
 Cochran, Miss M. Eugenia, Ma-  
 suda Machi, Akita Ken.  
 Cole, Mr. & Mrs. Harold W.,  
 Osaka.  
 Course, Mr. & Mrs. J. H., To-  
 kyō.  
 Craig, Mr. Eugene B., Tokyo.  
 Craig, Miss Mildred E., Masuda  
 Machi, Akita Ken.  
 Cypert, Miss Lillie D., Tokyo  
 Fu.  
 Dievendorf, Mrs. A., Fukuyama.  
 Dithridge, Miss Harriet, Tokyo  
 Fu.  
 Douglas, Miss Charlotte (A).  
 Ellis, Mrs. Charles, Nagahama  
 Machi, Agawa Gun, Kochi  
 Ken.  
 Ewing, Miss Annie M., Tokyo.  
 Farnham, Miss Grace, Tokyo.  
 Fleming, Rev. & Mrs. Robert  
 A., Tokyo.  
 Fox, Mr. & Mrs. H. J., Daigo  
 Machi, Ibaraki Ken.  
 Francis, Rev. T. R., Fukuyama.  
 Gale, Mrs. Emma, Kawaragi  
 Mura.  
 Gardener, Miss Fanny, Hako-  
 date.  
 Gillett, Miss E. R., Tokyo.  
 Glaeser, Mr. & Mrs. Martin L.,  
 Fukuoka.  
 Gubbins, Miss Gladys M. (A).  
 Hartshorne, Miss A. C., Tokyo  
 Fu.  
 Hay, Mr. & Mrs. T. A., Taihoku.  
 Hessel, Rev. & Mrs. E., Matsu-  
 yama.  
 Jackson, Mr. & Mrs. Raymond,  
 Nagoya.  
 Johnson, Mr. & Mrs. Theodore  
 (A).  
 Kennedy, Miss Clara E., Tokyo.  
 Lemmon, Miss Vivian, Tokyo.  
 Luke, Mr. & Mrs. Percy T.,

Tokyo.  
 Madden, Miss Grace, Osaka.  
 Madden, Mr. & Mrs. M. B.,  
 Osaka.  
 Martin, Prof. & Mrs. J. V.,  
 Kobe.  
 McCaleb, Mr. J. M., Tokyo.  
 McNaughton, Rev. & Mrs. R.  
 E., Hakodate.  
 McSparran, Dr. & Mrs. Joseph  
 L., Yokohama.  
 Musser, Mr. & Mrs. C. K., To-  
 kyō.  
 Rennie, Rev. William, Hakoda-  
 te.  
 Rhodes, Mr. & Mrs. E. A., Yo-  
 kohama.  
 Richert, Mr. & Mrs. Adolph,  
 Fukuoka Shi.  
 Robertson, Miss Elvah A.,  
 Osaka Fu.  
 Robinson, Mr. & Mrs. C. C.,  
 Kobe.  
 Rupert, Miss Nettie L., Kobe.  
 Santee, Miss H. C., Kobe.  
 Sawyer, Mr. Ray, Osaka.  
 Schenck, Rev. & Mrs. H. W.,  
 Yokohama.  
 Schoonover, Miss Ruth, Tokyo.  
 Sheppard, Miss E., Kobe.  
 Simeon, Miss R. B., Akashi.  
 Smyser, Rev. M. M., Yokote  
 Machi, Hiraka Gun, Akita  
 Ken.  
 Taylor, Mrs. Mary, Kobe.  
 Topping, Miss Helen, Tokyo.  
 Upton, Miss E. F., Moro Mura,  
 Iruma Gun, Saitama Ken.  
 Watkins, Miss Elizabeth T.,  
 Fukuoka Shi.  
 Watts, Rev. & Mrs. F. E., Kobe.  
 Whitehead, Miss Dora, Tokyo.  
 Woolley, Miss Alice D., Kobe.  
 Wright, Miss A. H., Kumamoto  
 Shi.  
 Wright, Mr. R. J. (A).  
 Yates, Rev. N. P., Taito, For-  
 mosa.

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#### 16. Japan Apostolic Mission.

---

Coote, Mr. & Mrs. L. W.,

Ikoma, Nara Ken.  
 Dunn, Miss Leta, Ikoma, Nara  
 Ken.  
 Gray, Mr. & Mrs. F. H., Ikoma,  
 Nara Ken.  
 Hughes, Miss Olive, Ikoma,  
 Nara Ken.

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#### 17. Japan Book and Tract Society.

---

Braithwaite, Mr. & Mrs. G. B.,  
 Tokyo.

---

#### 18. Japan Evangelistic Band.

---

Bazeley, Miss B. Rose (A).  
 Bee, Mr. & Mrs. William, Kobe.  
 Collins, Mr. & Mrs. Arthur M.,  
 Tsuyama Shi, Okayama Ken.  
 Cuthbertson, Miss Florence,  
 Akashi, Hyogo Ken.  
 Cuthbertson, Mr. & Mrs. James,  
 Kobe.  
 Dyer, Mr. & Mrs. A. L. (A).  
 Gandier, Miss G. B., Yagi Cho,  
 Takaichi Gun, Nara Ken.  
 Garrard, Mr. M. H. (A).  
 Gillespy, Miss J. C. (A).  
 Gosden, Mr. Eric W., Matsu-  
 zaka Shi.  
 Hoare, Miss D. E., Osaka Fuka.  
 Jones, Mr. & Mrs. Tudor, Kobe.  
 Richardson, Miss Helena, Ta-  
 kasago Machi, Hyogo Ken.  
 Smith, Miss I. Webster, Akashi.  
 Soal, Miss A. A., Kobe.  
 Tetley, Miss Winifred, Kobe.  
 Thoren, Miss Amy (A).  
 Wait, Mr. R. T., Gobo Cho,  
 Wakayama Ken.  
 Wilkinson, Mr. & Mrs. C. S.  
 (A).  
 Williams, Mr. F. T., Akashi.  
 Woodworth, Miss Olive F.,  
 Kobe.

---

#### 19. Japan Rescue Mission.

---

Bradbury, Miss Ivy, Sendai.  
 Butler, Miss Bessie, Sendai.  
 Dann, Miss Janet M., Sendai.  
 Dempsie, Rev. & Mrs. George

(A).

Hesketh, Miss Ellen (A).  
 James, Miss Ruth (A).  
 Kelly, Miss Ruth, Osaka.  
 Kirkaldy, Miss Minnie, Osaka  
 Fu.  
 Lloyd, Miss Mary, Osaka Fu.  
 McConnell, Miss Alice, Sendai.  
 McGrath, Miss Violet, Osaka  
 Fu.  
 Morris, Miss Kathleen, Osaka  
 Fu.  
 Murray, Miss Elsa R., Sendai.  
 Palmer, Miss M. E., Sendai.  
 Penny, Miss Florence, Osaka  
 Fu.  
 Saville, Miss Rose, Osaka Fu.  
 Thomas, Miss Irene, Osaka Fu.  
 Torbet, Miss Isabel, Osaka Fu.  
 Wilson, Miss Dorothy, Sendai.  
 Wright, Miss Phyllis, Sendai.

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**20. Liebenzeller Mission.**


---

Buss, Rev. & Mrs. B., Hachioji  
 Shi.  
 Lang, Rev. & Mrs. Ernst, Yoko-  
 hama.  
 Mosimann, Rev. & Mrs. Otto,  
 (A).  
 Nothhelfer, Rev. & Mrs. Karl,  
 Tokyo.

---

**21. Lutheran Evangelical As-  
 sociation of Finland.**


---

Karen, Rev. & Mrs. A. (A).  
 Minkinen, Rev. & Mrs. T.,  
 Kami Iida.  
 Niemi, Miss Tyyne, Sapporo.  
 Salonen, Rev. & Mrs. K. (A).  
 Savolainen, Rev. & Mrs. J. V.,  
 Asahigawa Shi.  
 Uusitalo, Miss S. S., Tokyo.

---

**22. Missionary Bands of the  
 World.**


---

Abel, Miss Dorothy L. (A).  
 Abel, Mr. & Mrs. Fred (A).

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**23. Board of Foreign Missions  
 of the Methodist Episcopal  
 Church and Woman's For-  
 eign Missionary Society of  
 the M. E. Church.**


---

Alexander, Rev. & Mrs. R. P.,  
 (retired), Tokyo.  
 Ashbaugh, Miss Adella M., Na-  
 gasaki Shi.  
 Bailey, Miss Barbara, Tokyo.  
 Berry, Rev. Arthur D., Tokyo.  
 Bishop, Rev. & Mrs. Charles  
 (retired), Tokyo.  
 Brumbaugh, Rev. & Mrs. T. T.,  
 Tokyo.  
 Byler, Miss G. M., Hakodate.  
 Chase, Miss Laura, Fukuoka.  
 Cheney, Miss Alice (A).  
 Collins, Miss Mary D., Tokyo.  
 Couch, Miss Helen, Nagasaki  
 Shi.  
 Curry, Miss Olive (A).  
 Curtice, Miss Lois K., Hiroasaki  
 Shi.  
 Daniel, Miss N. Margaret, To-  
 kyo.  
 Draper, Rev. G. F. (retired),  
 Yokohama.  
 Draper, Miss Marion R., Yoko-  
 hama.  
 Draper, Miss Winifred F., Yoko-  
 hama.  
 Fehr, Miss Vera, Nagasaki.  
 Finlay, Miss L. Alice, Kagoshi-  
 ma.  
 Gealy, Rev. & Mrs. F. D. (A).  
 Gerrish, Miss Ella M. (A).  
 Hagen, Miss Olive I., Nagasaki  
 Shi.  
 Heckelman, Rev. & Mrs. F. W.,  
 Tokyo.  
 Howey, Miss Harriet M., Fuku-  
 oka.  
 Iglehart, Rev. & Mrs. C. W.,  
 Tokyo.  
 Iglehart, Rev. & Mrs. E. T., To-  
 kyo.  
 Kilburn, Miss Elizabeth H.  
 (A).  
 Lee, Miss Mabel, Kumamoto

Shi.  
 Luthy, Rev. & Mrs. S. R. (A).  
 McKelvie, Miss Mary Janet,  
 Tokyo.  
 Oldridge, Miss Mary Belle (A).  
 Paine, Miss Mildred Anne, To-  
 kyo.  
 Peckham, Miss Caroline S. (A).  
 Peet, Miss Azalia E., Kushikino,  
 Kagoshima Ken.  
 Pider, Miss Myrtle Z., Tokyo.  
 Place, Miss Pauline (A).  
 Scott, Rev. & Mrs. F. N., Naga-  
 saki Shi.  
 Shacklock, Rev. & Mrs. F. (A).  
 Simons, Miss Marian, Tokyo.  
 Spencer, Rev. & Mrs. R. S., Fu-  
 kuoka.  
 Sprowles, Miss Alberta B., To-  
 kyo.  
 Starkey, Miss Bertha F., Keijo,  
 Korea.  
 Taylor, Miss Erma M., Hirosaki.  
 Teague, Miss Carolyn M. (A).  
 Wagner, Miss Dora, Hakodate.  
 White, Miss Anna Laura, Na-  
 gasaki.

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24. Board of Foreign Missions  
 of the Methodist Episcopal  
 Church, South.

---

Anderson, Miss Myra P., Hiro-  
 shima.  
 Carroll, Miss Sallie E., Oita  
 Shi.  
 Cobb, Rev. & Mrs. J. B., Ashiya.  
 Colvin, Miss Thelma, Kobe.  
 Cook, Miss M. M., Osaka.  
 Cooper, Miss Lois W., Hiroshi-  
 ma.  
 Feely, Miss Gertrude, Oita.  
 Field, Miss Ruth, Osaka.  
 Finch, Miss Mary D., Hiroshi-  
 ma.  
 Frank, Rev. & Mrs. J. W., To-  
 kuyama.  
 Gaines, Miss Rachel, Hiroshi-  
 ma.  
 Haden, Rev. & Mrs. Thomas H.  
 (retired), Nishinomiya.  
 Hager, Rev. & Mrs. S. E.,

Himeji.  
 Hilburn, Rev. & Mrs S. M.,  
 Nishinomiya.  
 Holland, Miss C. G., Kobe.  
 Huckabee, Rev. & Mrs. W. C.,  
 Hiroshima.  
 Hudgins, Miss Mildred, Kobe.  
 Johnson, Miss Katharine, Hiro-  
 shima.  
 Jones, Rev. H. P., Nishinomiya.  
 (Mrs. Jones absent).  
 Matthews, Rev. & Mrs. W. K.,  
 Nishinomiya.  
 Meyers, Rev. & Mrs. J. T., Oka-  
 yama Shi.  
 Mickle, Mr. & Mrs. J. J., Nishi-  
 nomiya.  
 Ogburn, Rev. & Mrs. N. S., Ni-  
 shinomiya.  
 Oxford, Rev. & Mrs. J. S., Kobe.  
 Palmore, Rev. & Mrs. P. L., Oita.  
 Peavy, Miss Anne R., Osaka.  
 Reed, Mr. & Mrs. J. P., Nishi-  
 nomiya.  
 Searcy, Miss Mary G., Osaka.  
 Shannon, Miss Ida L., Hiroshi-  
 ma.  
 Shannon, Miss Katherine, Kobe.  
 Shaver, Rev. & Mrs. I. Leroy,  
 Matsuyama.  
 Smith, Mr. & Mrs. Roy, Kobe.  
 Stevens, Miss C. B., Osaka.  
 Stewart, Rev. & Mrs. S. A.,  
 Genzan, Korea.  
 Stott, Rev. & Mrs. J. D., Uwa-  
 jima.  
 Stubbs, Rev. & Mrs. David C.,  
 Kobe.  
 Tarr, Miss Alberta, Hiroshima.  
 Towson, Miss Manie, Nakatsu  
 Shi.  
 Towson, Rev. W. E. (retired),  
 Nakatsu Shi.  
 Tumlin, Miss Mozelle, Oita.  
 Wainwright, Rev. & Mrs. S. H.,  
 Tokyo.  
 Whitehead, Miss Mabel, Osaka.  
 Williams, Miss Anna Belle,  
 Osaka.

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25. Miho Mission.

---

Ackers, Miss Mary Jane, Ogaki,  
Gifu Ken.

Hess, Miss Mava B., Ogaki, Gifu  
Ken.

Miller, Miss Erma L. (A).

Weidner, Miss Sadie Lea, Ogaki,  
Gifu Ken.

Whewell, Miss Elizabeth A.,  
Ogaki, Gifu Ken.

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26. Board of Foreign Missions  
of the Methodist Protestant  
Church.

---

Hempstead, Miss Ethel, Hama-  
matsu.

Hodges, Miss Olive I., Yokohama.

Warner, Rev. & Mrs. Paul F.,  
Nagoya.

Wolfe, Miss Evelyn M. (A).

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27. Missionary Society of the  
Church of England in  
Canada.

---

Archer, Miss Anne L. (retired),  
Karuzawa, Nagano Ken.

Bailey, Miss H., Toyohashi Shi.

Bowman, Miss N. F. J., Nagoya.

Clench, Miss M., Nagano Shi.

Foerstel, Miss M., Okaya.

Hamilton, Miss F., Matsumoto.

Hawkins, Miss F. B., Okaya.

Horobin, Miss H. M., Inariyama  
Machi.

Isaac, Miss I. L., Okaya, Naga-  
no Ken.

Miller, Miss Jessie M., Gifu.

Moss, Miss Adelaide F., Takata  
Shi.

Powell, Miss L., Obuse Mura.

Powles, Rev. & Mrs. P. S. C.,  
Takata.

Shaw, Miss L. L. (CLS), Tokyo.

Shore, Miss S. G., Gifu.

Spencer, Rev. & Mrs. V. C.,  
Nagoya.

Start, Dr. & Mrs. R. K., Obuse  
Mura, Nagano Ken.

Walker, Miss M. M., Nagano.

Waller, Rev. & Mrs. J. G. (A).

Waller, Rev. W. W., Ueda.

Watts, Rev. & Mrs. H. G.,  
Niigata.

---

28. Osaka Mission.

---

Cribb, Miss E. R., Osaka.

Thornton, Rev. & Mrs. S. W.,  
Sanda Cho, Hyogo Ken.

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29. Ost-Asian Mission (East  
Asia Mission).

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Hennig, Rev. Dr. Liemar, To-  
kyo.

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30. Omi Brotherhood.

---

Vories, Mr. & Mrs. John, Omi-  
Hachiman.

Vories, Mrs. J. E., Omi-Hachi-  
man.

Vories, Mr. & Mrs. W. M., Omi-  
Hachiman.

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31. Oriental Missionary Socie-  
ty (Holiness Church).

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32. Board of Foreign Missions,  
Presbyterian Church in  
Canada.

---

Anderson, Miss Mary E. (A).

MacDonald, Miss Ethel G.,  
Kobe.

MacKay, Rev. Malcolm R.,  
Nagoya.

MacLean, Miss Jean C., Kobe.

Murphy, Miss Gladys M. (A).

Young, Dr. & Mrs. L. L., Kobe.

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33. Domestic and Foreign  
Missionary Society of the  
Protestant Episcopal  
Church in America.

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(a) Missionary District of  
Kyoto.

---

Chapman, Rev. & Mrs. J. J.,  
Kyoto.

Dickson, Miss L. E., Nara.

Disbrow, Miss H. J., Kyoto.

Foote, Miss Edith L., Kyoto.

Hester, Miss M. W., Nara.  
 Johnson, Miss Thora, Kyoto.  
 Jones, Dr. & Mrs. F. M., Osaka.  
 Lloyd, Rev. & Mrs. J. H., Wakayama.  
 Morris, Rev. & Mrs. J. K., Kyoto.  
 Nichols, Rt. Rev. & Mrs. S. H., Kyoto.  
 Oglesby, Mrs. J. M., Kyoto.  
 Shaw, Rev. & Mrs. H. R., Kanazawa.  
 Skiles, Miss Helen, Kyoto.  
 Smith, Rev. & Mrs. P. A., Osaka.  
 Sumners, Miss Gertrude, Kyoto.  
 Van Kirk, Miss A. S., Osaka.  
 Williams, Miss H. R., Kyoto.

(b) Missionary District of North Tokyo.

Barbour, Miss Ruth, Tokyo.  
 Bath, Miss Marie L., Kusatsu.  
 Bowles, Dr. & Mrs. H. E. (A).  
 Boyd, Miss Louisa H., Kawagoe Machi.  
 Branstad, Mr. Karl E., Tokyo.  
 Burnside, Miss Ruth, Tokyo.  
 Chappell, Rev. & Mrs. James, Mito.  
 Cornwall-Legh, Miss M. H., Akashi.  
 Elliott, Dr. Mabel E., Tokyo.  
 Evans, Rev. & Mrs. C. H., Tokyo.  
 Foerstel, Miss Ella L. A., Tokyo.  
 Foote, Mr. & Mrs. E. W., Tokyo.  
 Fowler, Mr. & Mrs. J. E., Tokyo.  
 Gardiner, Miss Ernestine W., Tokyo.  
 Heckleman, Miss Eleanor, Tokyo.  
 Heywood, Miss C. G., Tokyo.  
 Hubbard, Miss Jeannette, Tokyo.  
 Humphreys, Miss Marian, Nikko.  
 Knapp, Deaconess S. T., Tokyo.  
 Marshall, Mr. & Mrs. George H., Tokyo.  
 McGill, Miss Mary B., Kusatsu.  
 McKim, Miss Bessie M., Zushi,

Kanagawa Ken.  
 McKim, Miss Nellie, Mito.  
 Morse, Rev. Father W. P., Tokyo Fuka.  
 Murray, Miss Edna B., Tokyo.  
 Nettleton, Miss Mary, Kusatsu.  
 Nuno, Miss Christine M., Tokyo.  
 Overton, Mr. Douglas W., Tokyo.  
 Peters, Miss Augusta F., Tokyo.  
 Pond, Miss Helen M., Tokyo.  
 Reifsnider, Rt. Rev. & Mrs. C. S., Tokyo.  
 Rose, Rev. & Mrs. Lawrence, Tokyo.  
 Rusch, Mr. Paul S., Tokyo.  
 St. John, Mrs. Alice C., Tokyo.  
 Schaeffer, Miss Mabel R., Tokyo.  
 Schereschewsky, Miss Caroline, Tokyo Fuka.  
 Scott, Mr. & Mrs. R. W., Tokyo.  
 Shipp, Miss Helen K., Tokyo.  
 Spackman, Rev. & Mrs. H. C., Tokyo.  
 Viall, Rev. Kenneth L. A. (S.S.J.E.), Tokyo.  
 White, Miss Sarah G., Tokyo.  
 Zoll, Mr. Donald, Tokyo.  
 (c) Missionary District of Tohoku.

Binsted, Rt. Rev. & Mrs. N. S., Sendai.  
 Boyle, Miss Helen, Sendai.  
 Disbrow, Miss Helen J. (A).  
 Draper, Rev. & Mrs. W. F., Sendai.  
 Gray, Miss Gladys, Sendai.  
 Hittle, Miss Dorothy, Sendai.  
 Jansen, Miss Bernice, Sendai.  
 Lewis, Rev. & Mrs. H. M., Koriyama.  
 Moss, Rev. Frank H., Jr., Yonezawa.  
 Ranson, Deaconess Anna L., Isoyama.  
 Spencer, Miss Gladys, Aomori.

34. Independent Board for Presbyterian Foreign Missions.



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35. Board of Foreign Missions of the Presbyterian Church of the United States of America.

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Barnard, Rev. & Mrs. C. E., Matsuyama.  
 Bovenkerk, Rev. & Mrs. H. G., Tsu, Ise.  
 Buchanan, Rev. & Mrs. Daniel C., Kyoto.  
 Chapman, Rev. & Mrs. E. N., Shingu Machi.  
 Chapman, Rev. & Mrs. G. K., Kobe.  
 Clark, Rev. & Mrs. E. M., Kobe.  
 Daughterty, Miss Lena G., Tokyo.  
 Dunlop, Mrs. J. G., Shimonoseki.  
 Evans, Miss Elizabeth M., Sapporo.  
 Gillilan, Miss Elizabeth, Tokyo.  
 Grube, Miss Alice, Osaka.  
 Hall, Mrs. Harriet W., Osaka.  
 Halsey, Miss Lila S., Tokyo.  
 Hannaford, Rev. & Mrs. Howard D., Tokyo.  
 Helm, Mr. & Mrs. Nathan T., Tokyo.  
 Hereford, Miss Grace, Osaka.  
 Hereford, Miss Nannie, Sapporo.  
 Hereford, Rev. W. F., Hiroshima.  
 Kerr, Rev. & Mrs. William C., Keijo, Korea.  
 Lake, Rev. & Mrs. Leo C., Sapporo.  
 Lamott, Rev. & Mrs. Willis C., Tokyo.  
 London, Miss Matilda H., Tokyo.  
 McCrory, Miss Carrie H., Otaru.  
 McDonald, Miss Mary D., Tokyo.  
 Mackenzie, Miss Virginia M., Shimonoseki.  
 Martin, Rev. & Mrs. David P., Osaka.  
 Miles, Miss Mary, Kanazawa.  
 Monk, Miss Alice M., Sapporo.  
 Oltman, Mr. & Mrs. Paul V.

Tokyo.

Palmer, Miss Helen M., Osaka.  
 Reeve, Rev. & Mrs. W. S., Osaka.  
 Reischauer, Rev. & Mrs. A. K., Tokyo.  
 Reiser, Miss A. Irene, Kanazawa.  
 Riker, Miss Jessie, Yamada.  
 Riker, Miss Susannah M., Osaka.  
 Smith, Miss Janet C., Sapporo.  
 Smith, Rev. & Mrs. John C., Wakayama.  
 Thomas, Rev. Winburn T., Kyoto.  
 Tremain, Rev. & Mrs. Martel A., Nokkeushi, Hokkaido.  
 Walling, Miss C. Irene, Tokyo.  
 Walser, Rev. & Mrs. Theodore D., Tokyo.  
 Wells, Miss Lillian A., Yamaguchi.  
 Wilkin, Miss Eleanor M., Tokyo.

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36. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (So. Presbyterian).

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Archibald, Miss Margaret, Nagoya.  
 Brady, Rev. & Mrs. J. Harper, Kochi.  
 Bryan, Rev. & Mrs. Harry H., Tokushima.  
 Buchanan, Miss Elizabeth O., Gifu.  
 Buchanan, Rev. & Mrs. Percy W., Nagoya.  
 Buchanan, Rev. & Mrs. Walter McS., Marugame.  
 Buchanan, Rev. & Mrs. W. C., Tokushima.  
 Buckland, Miss Ruth, Nagoya.  
 Crawford, Rev. & Mrs. Vernon A., Okazaki.  
 Currell, Miss Susan, Marugame.  
 Dowd, Miss Annie (retired), Kochi.  
 Erickson, Rev. & Mrs. S. M., Takamatsu.

Fulton, Rev. & Mrs S. P., Kobe.  
 Gardner, Miss Emma Eve,  
 Takamatsu.  
 Hassell, Rev. & Mrs. A. Pierson,  
 Tokushima.  
 Kirtland, Miss Leila G., Maru-  
 game.  
 Logan, Rev. & Mrs. Charles A.,  
 Tokyo.  
 Lumpkin, Miss Estelle, Toku-  
 shima.  
 McAlpine, Rev. & Mrs. James  
 A., Gifu.  
 McIlwaine, Rev. William A.,  
 Nagoya.  
 Moore, Rev. & Mrs. J. Wallace,  
 (retired), Takamatsu.  
 Moore, Rev. & Mrs. Lardner W.,  
 Toyohashi.  
 Munroe, Rev. & Mrs. Harry H.,  
 Takamatsu.  
 Myers, Rev. & Mrs. Harry W.,  
 Kobe.  
 Cstrom, Mrs. H. Conrad, Kobe.  
 Patton, Miss Annie, Nagoya.  
 Patton, Miss Florence (retired),  
 Nagoya.  
 Robinson, Miss Amy, Nagoya.  
 Smythe, Rev. & Mrs. L. C. M.  
 (A).

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37. Reformed Church in  
 America.

---

Bekman, Miss Priscilla M., Yo-  
 kohama.  
 Bogard, Miss Frances B., Shi-  
 monoseki Shi.  
 Bruns, Rev. & Mrs. Bruno (A).  
 Couch, Miss S. M., Nagasaki.  
 Darrow, Miss Flora, Tokyo  
 Hoekje, Rev. & Mrs. W. G.,  
 Tokyo.  
 Kuyper, Rev. & Mrs. H., Oita.  
 Luben, Rev. & Mrs. B. M. (A).  
 Moore, Rev. & Mrs. B. C.,  
 Kurume.  
 Noordhoff, Miss Jean, Nagasaki.  
 Oltmans, Rev. & Mrs. A. (re-  
 tired), Tokyo.  
 Oltmans, Miss C. Janet,  
 Yokohama.

Pieters, Miss Johana A.,  
 Shimonoseki.  
 Reeves, Miss Virginia, Yoko-  
 hama.  
 Stegeman, Rev. & Mrs. H. V.E.,  
 Yokohama.  
 Taylor, Miss Minnie (retired),  
 Nagasaki.  
 TerBorg, Rev. & Mrs. John,  
 Tokyo.  
 Walvoord, Miss Florence C. (A).  
 Zander, Miss Helen R., Yoko-  
 hama.

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38. Salvation Army.

---

Best, Major & Mrs. Arthur,  
 Tokyo.  
 Davidson, Adjutant & Mrs.  
 Charles, Tokyo.  
 Smyth, Brigadier Annie, Tokyo.

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39. Scandinavian American  
 Alliance Mission.

---

Anderson, Rev. Joel, Tokyo.  
 Carlson, Rev. & Mrs. C. E., To-  
 kyo.  
 Pietsch, Rev. Timothy, Tokyo.

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40. Southern Baptist Con-  
 vention.

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Carver, Miss Dorothy, Kokura.  
 Dozier, Mrs. C. K., Fukuoka.  
 Dozier, Rev. & Mrs. Edwin B.,  
 Fukuoka.  
 Dozier, Miss Helen, Kokura.  
 Garrott, Rev. W. Maxfield,  
 Fukuoka.  
 Graves, Miss Alma, Tokyo.  
 Jesse, Miss Mary D., Kokura.  
 Lancaster, Miss Cecile, Kokura.  
 Mills, Rev. E. O., Nagasaki.  
 Ray, Rev. & Mrs. Hermon S.,  
 Tokyo.  
 Ray, Rev. & Mrs. J. F., Hiro-  
 shima.  
 Schell, Miss Naomi, Tobata.

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41. Seventh Day Adventists.

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Dietrich, Pastor & Mrs. George,  
Kobe.  
Evens, Pastor & Mrs. H. P., To-  
kyo.  
Forshee, Mr. & Mrs. Clayton  
D., Tokyo.  
Koch, Pastor & Mrs. Alfred,  
Sapporo.  
Millard, Mr. & Mrs. Francis R.,  
Tokyo.  
Nelson, Pastor & Mrs. A. N.,  
Tokyo.  
Olsen, Dr. & Mrs. E. H., Tokyo.  
Starr, Dr. & Mrs. Paul V.,  
Tokyo.  
Thurston, Mr. & Mrs. C. F.,  
Tokyo.  
Webber, Mr. & Mrs. Perry A.,  
Showa Machi, Chiba Ken.

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42. Society for the Propaga-  
tion of the Gospel in  
Foreign Parts.

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(a) Kobe Diocese:

Allen, Rev. E., Kobe.  
Badger, Rev. E., Kobe.  
Basil, Rt Rev. Bishop, Kobe.  
Druitt, Miss M., Kobe.  
Edwards, Miss N., Kobe.  
Ford, Rev. J. C., Kobe.  
Fowells, Miss A., Kobe.  
Holmes, Miss Mary, Shimon-  
seki.  
Lea, Miss L., Kobe.  
Smith, Miss E., Kobe.  
Stokes, Miss K. S. (A).  
Stranks, Rev. & Mrs. C. J., Kobe  
Shlgai.  
Strong, Rev. G. N., Shimon-  
seki.  
Voules, Miss J., Kobe.  
Walker, Mr. & Mrs. F. B., Kobe.  
Williams, Miss A., Himeji.  
Wood, Miss V., Kobe.

(b) Tokyo Diocese:

Chope, Miss D. M., Tokyo.  
Hallstone, Miss M. E., Tokyo.  
Phillipps, Miss E. G. (A).  
Shaw, Rev. & Mrs. R. D. M.,

Tokyo.

Sisters of the Community of  
the Epiphany.  
Stockdale, Miss Katherine F.,  
Tokyo.  
Tanner, Miss L. K., Tokyo.  
Trott, Miss Dorothea E., Tokyo.  
Woolley, Miss Katherine, To-  
kyo.

(c) South Tokyo Diocese:

Heaslett, Most Rev. Bishop S.,  
Yokohama.  
Pott, Rev. Roger, Yokohama.  
Sansbury, Rev. & Mrs. C. K.,  
Tokyo.  
Shepherd, Miss K., Hiratsuka.  
Wordsworth, Miss R., Chiba

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43. Foreign Missionary Society  
of the United Brethren in  
Christ.

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Knipp, Rev. & Mrs. J. E., Otsu  
Shi.  
Shively, Rev. & Mrs. B. F.,  
Kyoto.

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44. United Church of Canada.

---

(a) General Board:

Ainsworth, Rev. & Mrs. F.,  
(A).  
Albright, Rev. & Mrs. L. S.,  
Tokyo.  
Bates, Rev. & Mrs. C. J. L.,  
Nishinomiya.  
Bott, Rev. & Mrs. G. E., Tokyo.  
Cragg, Rev. & Mrs. W. J. M.,  
Nishinomiya.  
Hennigar, Rev. & Mrs. E. C.,  
Tokyo.  
Holmes, Rev. & Mrs. C. P.,  
Fukui.  
McKenzie, Rev. & Mrs. A. P.,  
(A).  
McWilliams, Rev. & Mrs. W. R.,  
Shizuoka.  
Newman, Rev. & Mrs. R. G.,  
(A).

Norman, Rev. & Mrs. Daniel  
(retired), Karuzawa.  
Norman, Rev. & Mrs. W. H. H.,  
Kanazawa.  
Outerbridge, Rev. & Mrs. H.  
W., Nishinomiya.  
Parker, Mr. & Mrs. K. A., Kobe.  
Price, Rev. & Mrs. P. G., Nago-  
ya.  
Stone, Rev. & Mrs. A. R., Na-  
gano.  
Whiting, Rev. & Mrs. M. M.  
Kobe.  
Woodsworth, Rev. & Mrs. H. F.,  
Nishinomiya.  
Wright, Rev. & Mrs. R. C., Ta-  
kaoka.

**(b) Women's Missionary So-  
ciety:**

Allen, Miss A. W., Tokyo.  
Armstrong, Miss Margaret E.,  
Toyama Shi.  
Barr, Miss Lulu M. (A).  
Bates, Miss E. L., Tokyo.  
Callbeck, Miss Louise M., Ka-  
nazawa Shi.  
Chappell, Miss Constance S.,  
Tokyo.  
Clazie, Miss Mabel G., Tokyo.  
Cook, Miss Dulcie, Ueda Shi.  
Courtice, Miss Sybil R., Tokyo.  
Douglas, Miss Leona M., Kofu  
Shi.  
Drake, Miss Katharine (A).  
Govenlock, Miss Isabel, Shizu-  
oka Shi.  
Graham, Miss Jean A. C.,  
Tokyo.  
Greenbank, Miss Katherine M.,  
Kofu Shi.  
Halg, Miss Mary T., Kofu Shi.  
Hamilton, Miss F. Gertrude,  
Tokyo.  
Hurd, Miss Helen R., Ueda Shi.  
Jost, Miss E. E., Shizuoka.  
Jost, Miss H. J., Tokyo.  
Keagey, Miss Margaret D., Ha-  
mamatsu Shi.  
Killam, Miss Ada, Nagano Shi.

Kinney, Miss Jane M., Tokyo.  
Lediard, Miss Ella, Kanazawa  
Lehman, Miss Lois, Tokyo.  
Leith, Miss M. Isobel, Shizuoka  
Lindsay, Miss Olivia C., Kana-  
zawa.  
Matthewson, Miss Mildred, To-  
kyo.  
McLachlan, Miss A. May,  
Shizuoka Shi.  
McLeod, Miss Anna O., Kofu  
Shi.  
Rorke, Miss M. Luella, Fukui  
Shi.  
Ryan, Miss Esther L., Fukui  
Shi.  
Sadler, Miss Neta (A).  
Saunders, Miss Violet (A).  
Scott, Miss Mary C., Toyama  
Shi.  
Scruton, Miss M. Fern, Ueda  
Shi.  
Staples, Miss Marie M., Nagano  
Shi.  
Strothard, Miss Alice O., Tokyo.  
Suttie, Miss Gwen, Kofu Shi.  
Tweedie, Miss E. Gertrude,  
Toyama Shi.

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**45. United Christian Mission-  
ary Society.**

---

Clawson, Miss Bertha F. (re-  
tired), Tokyo.  
McCoy, Rev. & Mrs. R. D.,  
Tokyo.  
Trout, Miss Jessie M., Tokyo.  
Young, Rev. & Mrs. T. A., To-  
kyo.

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**46. Universalist General Con-  
vention.**

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Bowen, Miss Georgene (A).  
Cary, Rev. Maude L., (Mrs.  
Henry M.), Tokyo.  
Cary, Rev. & Mrs. Harry M., Jr.,  
Tokyo.  
Downing, Miss Ruth G., Tokyo.  
Hathaway, Miss M. Agnes (re-  
tired), Zushi.

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47. Board of Foreign Missions  
of the United Lutheran  
Church in America.

---

Aderholdt, Miss Virginia, Tokyo.  
Akard, Miss Martha B., Kumamoto Shigai.  
Bach, Rev. & Mrs. D. G. M., Kumamoto.  
Harder, Miss Helene, Fukuoka.  
Heltibridge, Miss Mary (A).  
Hepner, Rev. & Mrs. C. W. (A).  
Horn, Rev. & Mrs. E. T., Tokyo.  
Knudten, Rev. & Mrs. A. C., (A).  
Linn, Rev. & Mrs. J. K., Tokyo.  
Lippard, Rev. & Mrs. C. K., Csaka.  
Lippard, Miss Faith (A).  
Miller, Rev. & Mrs. L. S. G., Kumamoto.  
Potts, Miss Marlon (A).  
Powlas, Miss Annie, Tokyo.  
Powlas, Miss Maude (A).  
Schillinger, Rev. & Mrs. George, Kumamoto.  
Shirk, Miss Helen M., Fukuoka.  
Stirewalt, Rev. & Mrs. A. J. (A).  
Thorlaksson, Rev. & Mrs. S. O., Kobe.  
Winther, Rev. & Mrs. J. M. T., Fukuoka.  
Winther, Miss Maya, Saga Shi.

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48. Wesleyan Methodist Connection of America.

---

Gibbs, Rev. & Mrs. M. A. (A).

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49. Woman's Union Missionary Society of America.

---

Ballantyne, Miss Mary K., Yokohama.  
Loomis, Miss Clara D. (A).  
Lynn, Mrs. Harrison A., Yokohama.  
Pratt, Miss Susan A., Yokohama.

Tracy, Miss Mary E., Yokohama.

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50. Yotsuya Mission.

---

Cunningham, Mrs. Emily B., Tokyo.  
Hitch, Miss Alice M., Tokyo.  
Hitch, Miss Annie May, Tokyo.  
Hitch, Mr. & Mrs. Thomas G., Tokyo.  
Jones, Miss Ethel, Tokyo.  
Shimmel, Miss Edith, Tokyo.

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51. Young Men's Christian Association.

---

Durgin, Mr. & Mrs. Russell L., Tokyo.  
Jorgensen, Mr. & Mrs. Arthur, Tokyo.

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52. Young Women's Christian Association.

---

Hockin, Miss Margaret, Tokyo.  
Kaufman, Miss Emma R., Tokyo.  
Rhodes, Miss Rowena, Tokyo.  
Roe, Miss Mildred, Tokyo.  
Walen, Miss Evlyth A., Tokyo.

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53. Board of Foreign Missions of Presbyterian Church in Canada (Formosa).

---

Adams, Miss Ada E., Taihoku.  
Burdick, Miss Alma M., Tansui.  
Dickson, Rev. & Mrs. James I., Tansui.  
Douglas, Miss Dorothy C., Tansui.  
Gushue-Taylor, Dr. & Mrs. G., Taihoku.  
Heighton, Miss Ruth, Taihoku.  
Hermanson, Miss Hildur, Taihoku.  
Little, Dr. & Mrs. John Llew, Taihoku.  
Mackay, Mr. & Mrs. George W., Tansui.

MacMillan, Rev. & Mrs. Hugh,  
Taihoku.

Ramsay, Miss Margaret, Tokyo.

Taylor, Miss Isabel, Tansui.

Weir, Miss Mildred, Taihoku.

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54. Foreign Missions of the  
Presbyterian Church of  
England. (Formosa).

---

Adair, Miss Lily, Shoka.

Band, Rev. & Mrs. Edward (A).

Beattie, Miss Margaret W.,  
Tainan.

Cullen, Miss Gladys S., Tainan.

Cumming, Dr. & Mrs. G. G.,  
Shoka

Elliott, Miss Isabel, Shoka.

Healey, Rev. & Mrs. F. G.,  
(A).

Livingston, Miss A. A. (A).

Mackintosh, Miss S. E., Tainan.

MacLeod, Rev. D. D., Tainan.

MacLeod, Miss Ruth, Tokyo.

Marshall, Rev. & Mrs. D. F.,  
(A).

Montgomery, Rev. & Mrs. W.  
E., Tainan.

Singleton, Mr. L. (Mrs. Single-  
ton absent), Shoka.

Weighton, Mr. R. G. P., Tainan.

## ALPHABETICAL LIST WITH ADDRESSES

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Telephone Number; and Postal Transfer Number.

### A

- Abel, Miss Dorothy L., 1927, MBW—101 Alton Ave., Indianapolis, Ind., U.S.A.
- Abel, Mr. & Mrs. Fred, MBW—101 Alton Ave., Indianapolis, Ind., U.S.A.
- Ackers, Miss Mary Jane, 1933, MM—Ogaki, Gifu Ken.  
岐阜縣大垣市郭町1ノ5
- Acock, Miss Winifred M., 1922, ABF—1 of 8 Nakamaru, Kanagawa Ku, Yokohama. (Tel. Kanagawa 2176).  
横濱市神奈川區中丸1ノ8
- Adair, Miss Lily, 1911, EPM—Shoka, Formosa.  
臺灣彰化
- Adams, Miss Ada E., 1927, PCC—79 Miamae Cho, Taihoku, Formosa.  
臺灣臺北宮前町79
- Aderholdt, Miss Virginia, 1936, ULC—30 Koun Cho, Mita, Shiba Ku, Tokyo.  
東京市芝區三田功運町30
- Ainsworth, Rev. & Mrs. Fred, 1915, UCC—c/o Foreign Mission Board, Wesley Buildings, 299 Queen St., W. Toronto, Canada.
- Akana, Mrs. Catherine, 1929, ABCFM—59 Nakayamate Dori 6-chome, Kobe. (Tel. Motomachi 2865).  
神戸市中山手通6ノ19
- Akard, Miss Martha, 1913, ULC—Kyushu Jo Gakuin, Kumamoto Shigai. (Tel. 2187)  
熊本市外九州女學院
- Albright, Rev. & Mrs. L. S., 1926, UCC—23 Kami Tomizakacho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3516).  
東京市小石川區上富坂町23
- Alexander, Rev. & Mrs. R. P., 1893, 1896 (retired), MEFB—2 Aoyama Gakuin, Shibuya Ku, Tokyo. (Tel. Aoyama 2008-2010).  
東京市澁谷區綠岡 青山學院 2
- Allen, Miss Annie W., 1905, UCC—Aisei Kan, 47 2-chome, Kammeido, Joto Ku, Tokyo. (Tel. Sumida 3102).  
東京市城東區龜戸 2ノ47
- Allen, Rev. E., AKC, 1927, SPG—15 Shimoyamate Dori 5-chome, Kobe.  
神戸市下山手通 5ノ15

- Allen, Miss Thomasine, 1915, ABF—Morioka.  
盛岡市天神町 31
- AMERICAN BIBLE SOCIETY,  
2 Ginza 4-chome, Kyobashi  
Ku, Tokyo. (Tel. Kyobashi  
6405).  
東京市京橋區銀座 4ノ2
- Anderson, Miss Irene, 1928, EC  
—95 Shimizudai, Koriyama,  
Fukushima Ken.  
福島縣郡山市清水臺 95
- Anderson, Rev. Joel (Wife ab-  
sent), 1900, SAM—15 Ueno-  
hara, Nakano, Tokyo.  
東京市中野區上ノ原 15
- Anderson, Miss Mary E., 1930,  
PCC—Acton, Ontario, Cana-  
da.
- Anderson, Miss Myra P., 1922,  
MES—% Hiroshima Jo Ga-  
kuin, Hiroshima. (Tel. 506).  
廣島市流川町 廣島女學院
- Andrews, Miss Olive M. E., 1927,  
IND—1493 Ekota Machi 4  
Chome, Nakano Ku, Tokyo.  
東京市中野區江古田町 4ノ1493
- Andrews, Miss Sarah S., 1916,  
IND—37 Oiwa Miyashita Cho,  
Shizuoka.  
靜岡市大岩宮下町 37
- Ankeney, Rev. & Mrs. Alfred,  
1914, 1923, ERC—1145 Chapel  
St., New Haven, Conn., U.S.A.
- Archer, Miss Anne L., 1899 (re-  
tired), MSCC — Karuizawa,  
Nagano Ken.  
長野縣輕井澤町
- Archibald, Miss Margaret, 1928,  
PS—5-chome, Nagahei Cho,  
Nagoya.
- 名古屋市長塀町 5丁目
- Armstrong, Miss Margaret E.,  
1903, UCC—274 Sogawa Cho,  
Toyama Shi, Toyama Ken.  
(Tel. 2126).  
富山縣富山市總曲輪町 271
- Ashbaugh, Miss Adella M., 1908,  
MEFB—Kassui Jo Gakko, Hi-  
gashi Yamate, Nagasaki.  
長崎市東山手 活水女學校
- Aurell, Rev. & Mrs. K. E., 1891,  
ABS—645 Kugahara, Omori  
Ku, Tokyo.  
東京市大森區久ヶ原町 645
- Axling, Rev. (D. D.) & Mrs. Wil-  
liam, 1901, ABF—5 Nichome,  
Shirakawa Cho, Fukagawa  
Ku, Tokyo. (Tel. Misaki Tab-  
ernacle, Kanda 1628).  
東京市深川區白河町 2ノ5
- ## B
- Bach, Rev. & Mrs. D. G. M.,  
1916, ULC—388 Shinyashiki  
Machi, Kumamoto.  
熊本市新屋敷町 388
- Badger, Rev. E. (B.A.), 1936,  
SPG—15, Shimoyamate Do-  
ri 5 Chome, Kobe.  
神戸市下山手通 5ノ15
- Baggs, Miss M. C., 1925, CMS—  
7 2-chome, Nobori Cho, Kure  
Shi.  
吳市登町 2ノ7
- Bagley, Miss Kate, 1917, IND  
—12 1-chome, Higashi Ku-  
sabuka Cho, Shizuoka.  
靜岡市東草深町 1ノ12
- Bailey, Miss Barbara M., 1919,  
MEFB—4 Aoyama Gakuin,  
Shibuya Ku, Tokyo. (Tel. Ao-  
yama 2011).



東京市澁谷區綠岡 青山學院 4

Balley, Miss H., 1927, MSCC—  
111 Naka Hachi Cho, Toyo-  
hashi Shi.

豊橋市中八町 111

Baker, Miss Elsie M., 1924, CMS  
—Poole Girls' High School,  
Katsuyama dori, 5 Chome,  
Higashinari Ku, Osaka. (Tel.  
Tennoji 290).

大阪市東成區勝山通 5丁目  
プール高等女學校

Baldwin, Miss Cecily M., 1930,  
CMS—540 Ikebukuro 1-cho-  
me, Toshima Ku, Tokyo.

東京市豊島區池袋 1ノ540

Baldwin, Mrs. J. McQ., 1893,  
CMS — 540 Ikebukuro 1-  
chome, Toshima Ku, Tokyo.

東京市豊島區池袋 1ノ540

Ballantyne, Miss Mary K., 1936,  
WU—212 Bluff, Yokohama.  
(Tel. (2) 3003).

横濱市中區山手 212

Band, Rev. & Mrs. Edward, 19  
12, EPM—c/o 15 Russell Sq.,  
London, W.C.1., England.

Barbour, Miss Ruth, 1931, PE—  
St. Luke's Hospital, Tsukiji,  
Tokyo. (Tel. Hospital: Kyo-  
bashi 6101-5).

東京市京橋區築地 聖路加病院

Barnard, Rev. & Mrs. C. E.,  
1930, 1931, PN—Tokiwa Ma-  
chi, Matsuyama.

松山市常盤町

Barr, Miss Lulu M., 1920, UCC  
—27 Holton Ave., South, Ha-  
milton, Ont., Canada.

Barth, Rev. & Mrs. N. H., 1926,  
AG—1720 Shinohara Cho,  
Yokohama.

横濱市神奈川區篠原町 1720

Basil, Rt. Rev. Bishop, D.D.,  
1910, SPG—Gwai 15 Shimo-  
yamate Dori 5-chome, Kobe.

神戸市下山手通 5ノ15

Batchelor, Ven. Archdeacon  
John (D.D.) 1879 (retired)  
CMS—25 Castle St., Hert-  
ford, Herts., England.

Bates, Rev. (D.D.) & Mrs. C. J.  
L., 1902, UCC—Kwansei Ga-  
kuin, Koto Mura, Nishino-  
miya. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

Bates, Miss E. L., 1921, UCC—  
2 Toriizaka, Azabu Ku, To-  
kyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂 2

Bath, Miss Marie J., 1934, PE  
Kusatsu, Gumma Ken.

群馬縣草津町

Bauernfeind, Miss Susan M.,  
1900, EC—84 Sasugaya Cho,  
Koishikawa Ku, Tokyo. (Tel.  
Koishikawa 3546; F. C. Tokyo  
70367).

東京市小石川區指ヶ谷町 84

Bazeley, Miss B. Rose, 1926,  
c/o JEB Office, 55 Gower St.,  
London.

Beattie, Miss Margaret, 1933,  
EPM—% Presbyterian Girls'  
School, Tainan, Formosa.

臺灣 臺南 長老教女學校

Bee, Mr. & Mrs. William, 1926,  
JEB—c/o JEB, 6 Shiomidai  
Cho, 4 Chome, Suma, Kobe.

神戸市須磨區潮見臺町 6

Bekman, Miss Priscilla M., 1936,  
RCA—Ferris Seminary, 178  
Bluff, Yokohama.

横濱市山手 フェリス女學校

- Bennett, Rev. & Mrs. H. J.**, 1901, 1905, ABCFM—Higashi Machi, Tottori.  
鳥取市東町
- Benninghoff, Rev. (D.D.) & Mrs. Harry B.**, 1907, ABF—551 1-chome, Totsuka Machi, Yodobashi Ku, Tokyo. (Tel. Ushigome 3687. F. C. Waseda Hoshien, 757866).  
東京市澁橋區戸塚町 1ノ551
- Berry, Rev. Arthur D., D.D.**, 1902, MEFB—8 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10).  
東京市澁谷區綠岡 青山學院 8
- Best, Major & Mrs. Arthur**, 1931, SA—20 Haramachi, Shibuya Ku, Tokyo. (Tel. Kudan 2344).  
東京市澁谷區原町 20
- Bickel, Mrs. L. W.**, 1898 (retired), ABF—50 Shimotera Machi, Himeji.  
姫路市下寺町 50
- Binford, Mr. & Mrs. Gurney**, 1893, 1899, AFP—103 S. 15th St., Richmond, Ind., U.S.A.
- Binsted, Rt. Rev. (D.D.) & Mrs. N. S.**, 1915, PE—9 Moto Kaji Cho, Sendai. (Tel. 2481)  
仙臺市元鍛冶町 9
- Bishop, Rev. & Mrs. Charles**, 1879 (retired), MEFB—10 Aoyama Gakuin, Tokyo. (Tel. aoyama 2008-2010).  
東京市澁谷區綠岡 青山學院 10
- Bixby, Miss Alice C.**, 1914, ABF—% C. E. Bixby, 133 Chatham Road, Syracuse, N.Y., U.S.A.
- Bixler, Mr. & Mrs. Orville D.**, 1918, IND—Shioda Mura, Naka Gun, Ibaraki Ken.
- 茨城縣那珂郡塩田町
- Bogard, Miss Frances B.**, 1936. RCA—Baiko Jo Gakuin, Shimonoseki Shi.
- 下關市 梅光女學院
- Bosanquet, Miss Amy C.**, 1892 (retired), CMS—47 Shinsaka Machi, Akasaka Ku, Tokyo.  
東京市赤坂區新坂町 47
- Bott, Rev. & Mrs. G. E.**, 1921, UCC—23 Kamitomizaka Chō, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638).  
東京市小石川區上富坂町 23
- Bouldin, Rev. (D.D.) & Mrs. G. W.**, 1906, IND—Scottsboro, Ala, U.S.A.
- Bovenkirk, Rev. & Mrs. H. G.**, 1930, PN—Tsu Shi, Mie Ken.  
三重縣津市
- Bowen, Miss Georgene E.**, 1925, UGC—77 Atkinson St., Bellows Falls, Vermont, U.S.A.
- Bowles, Mr. & Mrs. Gilbert**, 1901, 1893, AFP—14 1-chome, Mita Daimachi, Shiba Ku, Tokyo. (Tel. Mita 804).  
東京市芝區三田臺町 1ノ14
- Bowles, Dr. & Mrs. H. E.**, 1930, PE—881 Young St., Honolulu, T. H.
- Bowman, Miss N. F. J.**, B.A., 1907, MSCC—5 3-chome, Shirakabe Cho, Nagoya. (Tel. Higashi 3090).  
名古屋市白壁町 3ノ5
- Boyd, Miss Louisa H.**, 1902, PE—Kuruwa Machi, Kawagoe Shi, Saitama Ken.  
埼玉縣川越市郭町
- Boydell, Miss Kathleen M.**, 1919, CMS—% C.M.S. Sals-

- bury Square, London, E.C. 4. England.
- Boyle, Miss Helen, 1928, PE—69 Motoyanagi Cho, Sendai. (Tel. 2633).  
仙臺市元柳町 69
- Bradbury, Miss Ivy, 1936, JRM—7, Tomizawa, Sendai Shi. (Tel. 4318).  
仙臺市富澤 7
- Brady, Rev. & Mrs. Harper, 1917, PS—88 Takajo Machi, Kochi shi, Kochi Ken.  
高知市鷹匠町 88
- Braithwalte, Mr. & Mrs. G. Burnham, 1923, JBTS—5 Hikawa Cho, Akasaka Ku, Tokyo. (Tel. Akasaka 3044).  
東京市赤坂區氷川町 5
- Branstad, Mr. Karl E., 1924, PE—St. Paul's University, Ikebukuro, Tokyo. (Tel. St. Paul's: Otsuka 404, 1223).  
東京市豊島區池袋 立教大學
- Briggs, Rev. B. W., 1934, Chaplain Missions to Seamen, Yamashita Cho, Yokohama.  
横濱市中區山下町
- BRITISH AND FOREIGN BIBLE SOCIETY**, 95 Yedo Machi, Kobe Ku, Kobe. (Tel. Sannomiya 2725. Telegraph: Testaments, Kobe).  
神戸市神戸區江戶町 95 日本聖書教會
- Brumbaugh, Rev. & Mrs. T. T., 1924, MEFB—312 East 5th Street, Greenville, Ohio, U.S.A.
- Bruns, Rev. & Mrs. Bruno, 1930, RCA—25 E. 22nd St., New York.
- Bryan, Rev. & Mrs. Harry H., 1931, PS—Maegawa Cho, Tokushima Shi, Tokushima Ken.  
德島市前川町
- Buchanan, Rev. (Ph. D.) & Mrs. Daniel, C., 1921, PN—Ichijodori, Muromachi Nishi, Kyoto Shi.  
京都市西室町一條通
- Buchanan, Miss Elizabeth O., 1914, PS—47 Asahi Machi, 2-chome, Kano, Gifu Ken.  
岐阜縣加納町旭町
- Buchanan, Rev. (Ph. D.) & Mrs. Percy W., 1925, PS—32 Nagaike Cho, 2-chome, Naka Ku, Nagoya.  
名古屋市中區長池町 2ノ32
- Buchanan, Rev. (D.D.) & Mrs. Walter McS., 1895, 1897, PS—439 Nakabu, Marugame.  
丸龜市中府 4 9
- Buchanan, Rev. (D.D.) & Mrs. W. C., 1891-1928 (retired), PS—Tokushima.  
德島市
- Buckland, Miss Ruth A., 1925, PS—5-chome, Nagahei Cho, Nagoya.  
名古屋市長塀町 5丁目
- Buncombe, Rev. W. P., 1888 (retired), CMS—487 Asagaya, 3-chome, Suginami Ku, Tokyo.  
東京市杉並區阿佐ヶ谷 3ノ487
- Burdick, Miss Alma M., 1927, FCC—Tansui, Formosa.  
臺灣淡水

Burnet, Miss M. A., 1917, CJPM  
445 Hyakken Machi, Maebashi, Gumma Ken.

群馬縣前橋市百軒町 445

Burnside, Miss Ruth, 1923, PE  
—American Church Mission, Ikebukuro, Tokyo.

東京市豊島區池袋

Bushe, Miss S. L. K., 1921, CMS  
—c/o C.M.S., Salisbury Sq., London, E.C. 4, England.

Buss, Rev. & Mrs. Bernhard, 1928, L—570 Koyasu Machi, Hachioji Shi, Tokyo Fu.

東京府八王子市市安町 570

Butler Miss Bessie, 1921, JRM  
—7, Tomizawa, Sendai Shi. (Tel. 4318).

仙臺市富澤町 7

Byers, Miss Florence M., 1928, AG—240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken.

兵庫縣武庫郡瓦木村高木 240

Byler, Miss Gertrude M., 1927, MEFB—Iai Jo Gakko, Hakodate, Hokkaido.

北海道函館市杉並町 遺愛女學校

## C

Callbeck, Miss Louise M., 1921, UCC—14 Saibansho Dori, Kanazawa Shi, Ishikawa Ken. (Tel. 1607).

石川縣金澤市裁判所通 14

Carlson, Rev. & Mrs. C. E. 1913 SAM—3622 2-chome, Nagasaki Naka Cho, Toshima Ku, Tokyo.

東京市豊島區長崎仲町 2ノ3622

Carroll, Miss Sallie E., 1926, MES—55 Niage Machi, Oita Shi, Oita Ken.

大分縣大分市荷揚町 55

Carver, Miss Dorothy, 1934, SBC—Seinan Jo Gakuin, Kokura.

小倉市 西南女學院

Cary, Miss Alice E., 1915, ABCFM, Shukugawa, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 3290).

兵庫縣西宮市夙川

Cary, Rev. & Mrs. Frank, 1909, 1916, ABCFM—6 3-chome, Tomioka Cho, Otaru, Hokkaido.

北海道小樽市富岡町 3ノ6

Cary, Rev. Maude L., (M.A.), (Mrs. Henry M.) 1924, UGC—5 Sakurayama, Nakano Ku, Tokyo.

東京市中野區櫻山 5

Cary, Rev. & Mrs. Harry M., Jr., 1935, UGC—5 Sakurayama Nakano Ku, Tokyo.

東京市中野區櫻山 5

Cary, Mrs. Otis (retired), 1878, ABCFM—Shukugawa, Nishinomiya. (Tel. Nishinomiya 3290).

西宮市夙川

Chapman, Rev. & Mrs. E. N., 1917, PN—Isada, Shingu Shi, Wakayama Ken.

和歌山縣新宮市伊佐田

Chapman, Rev. & Mrs. G. K., 1921, PN—52 Nakao Cho, Kobe.

神戸市中尾町 52

Chapman, Rev. & Mrs. J. J., 1899, PE—Karasumaru Dori,

- Shimotachiuri Kyoto. (Tel. Nishijin 2372; F. C. Osaka 33329).
- 京都市鳥丸通下立賣
- Chappell, Miss Constance S., 1912, UCC—896 5-chome, Sendagaya Machi, Shibuya Ku, Tokyo.
- 東京市澁谷區千駄ヶ谷町 5丁目
- Chappell, Rev. & Mrs. James, 1895, PE—536 Naka Machi, Mito.
- 水戸市仲町 536
- Chappell, Miss Mary, IND—896 5-chome, Sendagaya Machi, Shibuya Ku, Tokyo.
- 東京市澁谷區千駄ヶ谷町 5丁目
- Chase, Miss Laura, 1915, MEFB—Fukuoka Jo Gakko, Fukuoka Shi. (Tel. 2222).
- 福岡市 福岡女學校
- Cheney, Miss Alice, 1915, MEFB—3433 Fifth Ave. S., Minneapolis, Minn., U. S. A.
- Chope, Miss D. M., 1917, —108 Zoshigaya, Koishikawa Ku, Tokyo.
- 東京市小石川區雜司ヶ谷 108
- CHRISTIAN LITERATURE SOCIETY**, 2-1 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 7001, 252).
- 東京市京橋區銀座 4ノ2 教文館
- CHURCH PUBLISHING SOCIETY**—24 Zaimoku Cho, Azabu Ku, Tokyo. (Tel. Aoyama 7802).
- 東京市麻布區材木町 24 聖公會出版社
- Clapp, Miss Frances M., Mus D., 1918, ABCFM—Muromachi Dori, Imadegawa Agaru, Kyoto.
- 京都市室町通今出川上ル
- Clark, Rev. (Ph. D.) & Mrs. E. M., 1920, PN—9 of 4 Nagamine Yama, Oishi, Nada Ku, Kobe.
- 神戸市灘區大石長峰山
- Clawson, Miss Bertha F. 1898, (retired), UCMS—475 Kami Kitazawa, 2-chome, Setagaya Ku, Tokyo. (Tel. Matsuzawa 2901).
- 東京市世田ヶ谷區上北澤 2丁目
- Clazle, Miss Mabel G., 1910, UCC—Aiseikan, 47 2-chome, Kamaido, Joto Ku, Tokyo. (Tel. Sumida 3102).
- 東京市城中區龜戸 2ノ47 愛清館
- Clement, Rev. & Mrs. J. J., 1933, 1934, AG—3864 3-chome, Minami Nagasaki Machi, Tokyo.
- 東京市豊島區南長崎町 3丁目
- Clench, Miss M., 1923, MSCC—22 Kitsune Ike, Nagano Shi. 長野市狐池 22
- Cobb, Rev. (D.D.) & Mrs. E. S., 1904, ABCFM—1 of 13 Tanaka Asukai Cho, Kyoto.
- 京都田中飛鳥井町 1ノ1
- Cobb, Rev. & Mrs. J. B., 1918. MES—Eki Kita 3-cho, Ashiya, Hyogo Ken.
- 兵庫縣芦屋驛北 3丁目
- Cochran, Miss M. Eugenia, 1935, IND—Masuda Machi, Akita Ken.
- 秋田縣増田町
- Colborne, Mrs. S. E., 1894 (retired), CMS—Minamihara Mura, Awa Gun, Chiba Ken.

千葉縣安房郡南三原村

Cole, Mr. & Mrs. Harold W., 1937, IND—678 Nakamiya Cho, Asahi Ku, Osaka.

大阪市旭區中宮町 678

Collins, Mr. & Mrs. Arthur M., 1929, JEB—6 Shiomidai Cho 4 Chome, Suma Ku, Kobe.

神戸市須磨區潮見臺町 4ノ6

Collins, Miss Mary D., 1929, MEFB—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2011).

東京市澁谷區綠岡 青山學院 4

Colvin, Miss Thelma, 1932, MES—35 Nakayamate Dori, 4-chome, Kobe.

神戸市中山手通 4ノ35

Cook, Miss Dulcie, 1930, UCC—Shinsan Machi, Ueda, Nagano Ken.

長野縣上田市新參町

Cook, Miss M.M., 1904, MES—Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji Ku, Osaka. (Tel. Minami 1475).

大阪市天王寺區石ヶ辻町 5290  
ランバス女學院

Cooper, Miss Lois W., 1928, MES—Hiroshima Jo Gakuin, Hiroshima.

廣島市流川町 廣島女學院

Coote, Mr. & Mrs. Leonard W., 1913, JAM—Tawaraguchi, % Ikoma Bible School, Ikoma, Nara Ken. P.O. Box 5, Ikoma. F.C. Osaka 59374).

奈良縣生駒私書函 5

Cornwall-Legh, Miss Mary H., 1916, PE—511 Uenomura 1 Chome, Akashi, Hyogo Ken.

兵庫縣明石市上野村 1ノ511

Couch, Miss Helen, 1916, MEFB—Kassui Jo Gakko, Higashi Yamate, Nagasaki.

長崎市東山手 活水女學校

Couch, Miss S. M., 1892, RCA—96 Kami Nishiyama Machi, Nagasaki.

長崎市上西山町 96

Course, Mr. & Mrs. James H. 1928, IND—American School, 1985 2-chome, Kami Meguro, Meguro Ku, Tokyo. (Tel. Aoyama 6297).

東京市目黒區上目黒 2ノ1985  
アメリカン スクール

Courtice, Miss Sybil R., 1910, UCC—2 Toriizaka, Azabu Ku, Tokyo. (Tel. Akasaka 1058; F. C. Tokyo 44665).

東京市麻布區鳥居坂 2

Covell, Mr. & Mrs. J. Howard, 1920, ABF—1 of 73 Kanoe Dai, Naka Ku, Yokohama. (Tel. Kanto Gakuin, Choja Machi 201).

橫濱市中區庚臺 1ノ73

Cox, Miss Alice M., 1900, CMS—Showa Kita Dori, 6-chome, Amagasaki.

尼ヶ崎市昭和北通 6丁目

Craig, Mr. Eugene B., (Wife absent), 1911, IND—Denco Kan, 6 of 7 1-chome, Tsukasa Cho, Kanda, Tokyo.

東京市神田區司町 1ノ6ノ7

Craig, Miss Mildred E., 1935, IND—Masuda Machi, Akita Ken.

秋田縣增田町

Cragg, Rev. (D.D) & Mrs. W. J. M., 1911, UCC—Kwansei Gakuin, Koto Mura, Nishino-

miya Shigai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

Crawford, Rev. & Mrs. V. A., 1929, PS—26 Kabutonishi. Rokku Cho, Okazaki Shi.

岡崎市六供町兜西

Crew, Miss Angie, 1923, ABCFM—Kobe College, Nishinomiya (Tel. Nishinomiya 2264-65).

西宮市 神戸女學院

Cribb, Miss E. R., C—9 Kita 2 Chome, Dembo Machi, Nishi Yodogawa Ku, Osaka.

大阪市西淀川區傳保町

Cuddeback, Miss Margaret E., 1931, ABF—50 1 Chome, Minami Dori, Moto Imasato, Higashi Yodogawa Ku, Osaka. Tel. Kita 7005).

大阪市 東淀川區元今里町 南通 1ノ50

Cullen, Miss Gladys S., 1926, EPM—Shinro, Tainan, Formosa.

臺灣臺南新樓

Cumming, Dr. & Mrs. G. G., 1930, EPM—Shoka, Formosa

臺灣彰化

Cunningham, Mrs. Emily B. 1901, YJ—6 Naka Cho, Yotsuya, Tokyo.

東京市四谷區仲町 6

Currell, Miss Susan McD., 1921, PS—Marugame, Kagawa Ken.

香川縣丸龜市

Curry, Miss Olive, 1925, MEFB—1515 Wareman Ave., Pittsburgh, Pa., U.S.A.

Curtice, Miss Lois K., 1914, MEFB—9 Naka Kawarage

Cho, Hirosaki Shi, Aomori Ken.

青森縣弘前市中瓦ヶ町 9

Curtis, Miss Edith E., 1911, ABCFM—235 Shukugawa, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 3290).

兵庫縣西宮市夙川 235

Cuthbertson, Miss Florence, 1935, JEB—Sunrise Home, Okuradani, Akashi, Hyogo Ken.

明石市大藏谷

Cuthbertson, Mr. & Mrs. James, 1905, JEB—7 Shiomidal Cho, 4 Chome, Suma, Kobe.

神戸市須磨區鹽見臺町 4ノ7

Cypert, Miss Lillie D., 1917, IND—616 Kichijoji, Tokyo Fu.

東京府吉祥寺 616

## D

Daniel, Miss N. Margaret, 1898, MEFB—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2011).

東京市澁谷區綠岡 青山學院 4

Dann, Miss Janet M., 1929, JRM—7, Tomizawa, Sendai Shi. (Tel. 4318).

仙臺市富澤町 7

Darrow, Miss Flora, 1922, RCA—Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takawana 3666).

東京市芝區白金今里町 明治學院

Daugherty, Miss Lena G., 1915 PN—100 Tsunohazu 2 Chome, Yodobashi Ku, Tokyo.

東京市淀橋區角筈 2ノ100

- Davidson, Adjutant & Mrs. Charles, 1929, SA—29 Sakuragaoka, Shibuya Ku, Tokyo. (Tel. Kudan 2344).  
東京市澁谷區櫻ヶ丘 29
- DeForest, Miss Charlotte B., L.H.D., 1903, ABCFM—c/o Kobe College, Nishinomiya. (Tel. Nishinomiya 2264-65).  
西宮市神戸女學院
- Dempsie, Rev. & Mrs. Geo., 1918, JRM—"Beth-Nimrah" 4, Gilbert Road, Bournemouth, England.
- Denton, Miss Mary F., Ed. D., 1888 (retired), ABCFM—Doshisha Jo Gakko, Kyoto. (Tel. Kami 43).  
京都市同志社女學校
- Dickson, Rev. & Mrs. James I., 1927, FCC—Tansui, Formosa.  
臺灣淡水
- Dickson, Miss L. E., 1927, PE—Yamanoue, Tenma, Nara Shi.  
奈良市天満山ノ上
- Dietrich, Pastor & Mrs. George, 1924, SDA—34 Nakajima Dori 3-chome, Fukiai Ku, Kobe.  
神戸市葦合區中島通 3ノ24
- Dievendorf, Mrs. A., 1924, IND—Sannomaru, Fukuyama Shi, Hiroshima Ken.  
廣島縣福山市三ノ丸
- Disbrow, Miss Helen J., 1921, PE—281 Fourth Avenue, New York, N.Y., U.S.A.
- Dithridge, Miss Harriet, 1910, IND—Tachikawa Machi, Tokyo Fu.  
東京府立川町
- Doubleday, Miss Stella C., 1898, CMS—Seishijogakuin, Sarushinden, Ashiya, Hyogo Ken.  
兵庫縣芦屋申新田
- Douglas, Miss Charlotte, 1931, IND—37 Bluff, Yokohama.  
横濱市山手 37
- Douglas, Miss Dorothy C., 1928, PCC—Tansui, Taiwan.  
臺灣淡水
- Douglas, Miss Leona M., 1930, UCC—324 Hyakkoku Machi, Kofu Shi, Yamanashi Ken. (Tel. 1166).  
山梨縣甲府市百石町 324
- Dowd, Miss Annie H., 1888, (retired), PS—180 Takajo Machi, Kochi Shi, Kochi Ken.  
高知市鷹匠町 180
- Downing, Miss Ruth G., 1929, UGC—Blackmer Home, 50 Takata Oimatsu Cho, Koishikawa Ku, Tokyo.  
東京市小石川區高田老松町 50
- Downs, Rev. & Mrs. Darley, 1919, 1922, ABCFM — 648-1 Togoshi Machi, Ebara Ku, Tokyo. (Tel. Ebara 2977; F.C. Tokyo 22598).  
東京市荏原區戸越町 1ノ648
- Dozier, Mrs. C. K., 1906, SBC—Seinan Gakuin, Fukuoka, Fukuoka Ken.  
福岡市 西南學院
- Dozier, Rev. & Mrs. Edwin B., 1932, SBC—Seinan Gakuin Fukuoka, Fukuoka Ken. (Tel. 3170).  
福岡市 西南學院
- Dozier, Miss Helen, 1935, SBC—Seinan Jo Gakuin, Kokura, Fukuoka Ken.  
福岡縣小倉市 西南女學院



Draper, Rev. Gideon F. (S. T. D.), 1880 (retired), MEFB—222-E Bluff, Yokohama. (Tel. Honkyoku 5084).

橫濱市山手 222 B

Draper, Miss Marion R., 1913, MEFB—222-B Bluff, Yokohama Tel. Honkyoku 5084).

橫濱市山手 222 B

Draper, Miss Winfred F., 1913, MEFB—222-B Bluff, Yokohama. (Tel. Honkyoku 5084).

橫濱市山手 222 B

Draper, Rev. & Mrs. W. F., 1935, PE—69 Katahira Cho, Sendai. (Tel. 1930).

仙臺市片平町 69

Druitt, Miss M., SPG—Shoin Jo Gakko, Aotani Cho, 3-chome, Nada Ku Kobe.

神戸市灘區青谷町 3丁目 松蔭女學校

Dunn, Miss Leta, 1936, JAM—Tawaraguchi, Ikoma Gun, Ikoma, Nara. Postal address: P. O. Box 5 Ikoma, Nara Ken.

奈良縣生駒私書函 5

Dunlop, Mrs. J. G., 1898, PN—Baiko JoGakuin, Maruyama Cho, Shimonoseki Shi.

下關市丸山町 梅光女學院

Durgin, Mr. & Mrs. Russell L., 1919, YMCA—5 of 7 Niehime Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 2532).

東京市麴町區富士見町 2ノ7

Dyason, Miss Kathleen E., 1936 CMS—7 Nobori Cho, Kure.

吳市登町 7

Dyer, Mr. & Mrs. A. L., 1905, JEB—c/o J. E. B., 55 Gower

St., London W.C.1., England.

## E

Edwards, Miss N., 1935, SPG—56 Yukinogosho Cho, Minato Ku Kobe.

神戸市湊區雪ノ御所町 56

Elliott, Miss Isabel, 1912, EPM—Shoka, Formosa.

臺灣 彰化

Elliott, Dr. Mabel E., 1925, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Hospital, Kyobashi 6101-5).

東京市築地 聖ルカ病院

Ellis, Mrs. Charles, IND—1897, Yokohama Mura, Nagahama Machi, Agawa Gun, Koichi Ken.

高知縣吾川郡橫濱町橫濱村

Engelmann, Rev. & Mrs. Marcus J., 1929 ERC—31 Torii Machi, Wakamatsu Shi, Fukushima Ken. (Tel. 728).

福島縣若松市鳥居町 31

English, Mr. Arthur, ABCFM—Amherst Bldg., Doshisha University, Kyoto.

京都市 同志社大學

Erlakson, Rev. (D.D.) & Mrs. S. M., 1905, PS—Hama Cho, Takamatsu, Kagawa Ken.

香川縣高松市濱町

Evans, Rev. & Mrs. Charles H., 1894, PE—72 Myogadani Cho, Koishikawa, Tokyo.

東京市小石川區茗荷谷町 72

Evans, Miss Elizabeth M., 1911, PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo.

札幌市南五條西十七丁目 北星  
女學校

Evens, Pastor & Mrs. H. P.,  
1932, SDA—Box 7, Suginami  
P. O. Tokyo. (Tel. Ogikubo  
2051).

東京市 杉並私書函 7

Ewing, Miss Annie M., 1914, IND  
—499 Koyama Cho, Ebara Ku,  
Tokyo.

東京市荏原區小山町 499

Ewing, Miss Hettie L., 1926,  
IND—Abilene, Tex., U.S.A.

## F

Fanning, Miss Katherine F,  
1914, ABCFM—Higashi Ma-  
chi, Tottori Shi.

鳥取市東町

Farnham, Miss Grace, 1925,  
IND—R 2, Springfield, Ore.,  
U.S.A.

Farnum, Rev. & Mrs. Marlin  
D., 1927, ABF—Shigei Mura,  
Mitsugi Gun, Hiroshima  
Ken. (F. C. Hiroshima 4658).

廣島縣御調郡重井村

Feely, Miss Gertrude, 1931,  
MES—55 Niage Machi, Oita  
Shi, Oita Ken.

大分市荷揚町 55

Fehr, Miss Vera J., 1920, MEFB  
—Kassui Jo Gakko, Naga-  
saki. (Tel. 1416).

長崎市 活水女學校

Fesperman, Rev. and Mrs.  
Frank L., 1919, ERC—112  
Kita Niban Cho, Sendai.  
(Tel. 2139).

仙臺市北二番丁 112

Field, Miss Ruth, 1927, MES—  
Lambuth Jo Gakuin, Ishi-  
gatsuji Cho, Tennoji Ku. O-  
saka Shi.

大阪市天王寺區石ヶ辻町 ラン  
パス女學院

Field, Miss Sarah M., 1917,  
ABCFM—Kobe Jo Gakuin,  
Okadayama, Nishinomiya.,  
Hyogo Ken. (Tel. Nishino-  
miya 2264-65).

西宮市岡田山 神戸女學院

Finch, Miss Mary D., 1925, MES  
—Hiroshima Jo Gakuin, Hi-  
roshima. (Tel. 506).

廣島市流川町 廣島女學院

Finlay, Miss L. Alice, 1906, MEFB  
—143 Kajiya Cho, Kago-  
shima. (Tel. 1592).

鹿児島市加治屋町 143

Fisher, Mr. & Mrs. Royal H.,  
1914, ABF—1 of 73 Kanoie Dai,  
Naka Ku, Yokohama. (Tel.  
Chojamachi 201).

横濱市中區庚臺 1ノ73

Fleming, Rev. & Mrs. Robert  
A., 1927, IND—205 3-Chome,  
Tsunohazu, Yodobashi Ku,  
Tokyo.

東京市淀橋區角筈 3ノ205

Foerstel, Miss Ella L. A., 1934,  
PE—St. Luke's Hospital,  
Tsukiji, Tokyo.

東京市京橋區築地 聖ルカ病院

Foerstel, Miss M., 1927, MSCC—  
Hamilton House, Tenno Cho,  
Okaya, Nagano Ken.

長野縣岡谷天王町 ハミルトン  
館

Foote, Miss Edith L., 1923, PE  
—Karasumaru Dori, Shimo-  
tachi Uri Agaru, Kyoto. (Tel.

- Nishijin 2372; F. C. Osaka 55455).  
京都市烏丸通下立賣上ル
- Foote, Mr. E. W., 1923, PE—St. Paul University, Ikebukuro, Tokyo.  
東京市豊島區池袋 立教大學
- Foote, Rev. (D.D.) & Mrs. John A., 1912, 1911, ABF—58 1-chome, Minami Dori, Moto Higashi Yodogawa Ku, Osaka. (F.C. Osaka 28813).  
大阪市東淀川區元今里町南通 1ノ58
- Forl, Rev. J. C. 1928, SPG—(All Saints, English Chaplaincy), 58 Nakayamate Dori, 3-chome, Kobe Shi.  
神戸市中山手通 3ノ58
- Forshee, Mr. & Mrs. Clayton D., 1935, SDA—Box 7, Suginami P. O. Tokyo. (Tel. Ogikubo 2051).  
東京市杉並 私書函 7
- Foss, Miss Eleanor M., 1936, CMS—Poole Girls' High School, Katsuyama Dori, 5-Chome, Higashi-nari Ku, Osaka. (Tel. Tennoji 290).  
大阪市東成區勝山通 5丁目  
プール高等女學校
- Fowells, Miss A., 1933, SPG—Shoin Jo Gakko, Aodani Cho, Nada Ku, Kobe.  
神戸市灘區青谷町 松蔭女學校
- Fowler, Mr. & Mrs. J. E., 1933, PE—St. Paul's University, Ikebukuro, Tokyo.  
東京市豊島區池袋 立教大學
- Fox, Mr. & Mrs. H. J., 1920, IND—Daigo Machi, Ibaraki Ken.  
茨城縣大子町
- Francis, Rev. T. R., 1913, IND—Sannomaru, Fukuyama, Hiroshima Ken.  
廣島縣福山市三ノ丸
- Frank, Rev. & Mrs. J. W., 1899, MES—Tokuyama Machi, Yamaguchi Ken. (F.C. Osaka 56362).  
山口縣徳山町
- Frank, Rev. & Mrs. L., 1919, —ERC—112 Kita Nibancho, Sendai. (Tel. 2139).  
仙臺市北二番丁 112
- Freeth, Miss F. May, 1895, CMS 96 Holly Lodge Mansions, Highgate, London N. 6, England.
- Frehn, Rev. & Mrs. M. C., 1925, CMA—Kitami, Tokyo Fu.  
東京市世田ヶ谷區北見
- Fulton, Rev. (D.D.) & Mrs. S.P., 1888, PS—45 Kamitsutsui Dori, 5-chome, Kobe.  
神戸市上筒井通 5ノ45

## G

- Gaines, Miss Rachel, 1914, MES—(Associate)—Hiroshima Jo Gakuin, Hiroshima. (Tel. 506).  
廣島市流川町 廣島女學院
- Gale, Mrs. Emma, 1925, IND—240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken.  
兵庫縣武庫郡瓦木村高木 240
- Gaudier, Miss G.B., 1934, JEB—Naizen, Yagi Cho, Takaichi Gun, Nara Ken.  
奈良縣高市郡八木町内膳

- Gardener, Miss Fanny E., IND  
1907, 57 Funami Cho, Hakodate.  
函館市船見町 57
- Gardiner, Miss Ernestine W.,  
1921, PE—St. Luke's Hospital, Tsukiji, Tokyo.  
東京市京橋區築地 聖ルカ病院
- Gardner, Miss Emma E., 1921,  
PS—Saiwai Cho, Takamatsu, Kagawa Ken.  
香川縣高松市幸町
- Garman, Rev. & Mrs. C. P.,  
1905, ABCFM, CLSJ—12 Hachiyama Machi, Shibuya Ku, Tokyo. (Tel. Kyo Bun Kwan, Kyobashi 0252).  
東京市澁谷區鉢山町 12
- Garman, Miss Margaret, 1934,  
ERC—33 Uwa Cho, Komegafukuro, Sendai. (Tel. 2544).  
仙臺市米ヶ袋上丁 33
- Garrard, Mr. M. H., 1924, JEB  
—c/o JEB, 55 Gower St., London W. C. 1, England.
- Garrott, Rev. W. Maxfield, Ph. D., 1934, SBC—Seinan Gakuin, Fukuoka.  
福岡市 西南學院
- Gealy, Rev. (Ph.D.) & Mrs. F. D., 1923, MEFB—Drew Theological Seminary, Madison, N.J., U.S.A.
- Gerhard, Miss Mary E., 1905,  
ERC—129 E. Vine St., Lancaster, Pa., U.S.A.
- Gerhard, Rev. (Pd.D.) & Mrs. Paul L., 1896, 1902, ERC—6 Minami Rokken Cho, Sendai. (Tel. 2261).  
仙臺市南六軒町 6
- Gerhard, Mr. & Mrs. Robert H.,  
1928, ERC—61 Kozenji Dor, Sendai. (Tel. 1959).  
仙臺市光禪寺通 61
- Gerrish, Miss Ella M., 1928,  
MEFB—Greenville Junction, Maine, U. S. A.
- Gibbs, Rev. & Mrs. Maurice A.,  
1919, WMCA—Forestville, N. Y., U.S.A.
- Gillespy, Miss J. C., 1902, JEB  
% J.E.B. Office, 55 Gower St., London, W.C.1, England.
- Gillett, Rev. (Ed.D.), & Mrs. C. S., 1921, ABCFM—Imadegawa, Teramachi Nishi San-jo, Kyoto. (F.C. Sendai 9810; Tel. Kami 3742).  
京都市寺町今出川西三條
- Gillett, Miss E. R., 1896, IND—  
123 Kashiwagi Machi, Yodobashi Ku, Tokyo. (F. C. Tokyo 60322).  
東京市澁橋區柏木 123
- Gillilan, Miss Elizabeth, 1923 &  
1929, PN—Tokyo Joshi Daigaku, Iogi Machi, 2-Chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2049).  
東京市杉並區井荻町 東京女子大學
- Glaeser, Mr. & Mrs. Martin L.,  
1931, IND—25 Josabashi Dor, Fukuoka.  
福岡市城西橋通 25
- Goldsmith, Miss Mabel O., 1928,  
CMS—351 Sasayama Cho 5-chome, Kurume.  
久留米市篠山町 5ノ 351
- Gordon, Mrs. M. L., 1872 (retired), ABCFM—% Rt. Rev. C. S. Reifsnider, Rikkyo Daigaku, Ikebukuro, Tokyo. (Tel. Otsuka 1817).

- 東京市豊島區池袋 立教大學  
 Gosden, Mr. Eric W., 1933, JEB  
 —1128 Oaza Nishimachi, 5-  
 Chome, Matsuzaka Shi, Mie  
 Ken.  
 三重縣松阪市西町大字 5ノ1128  
 Govenlock, Miss Isabel, 1912,  
 UCC—Eiwa Jo Gakko, Nishi  
 Kusabuka, Shizuoka (Tel  
 1417)  
 靜岡市西草深町 英和女學校  
 Graham, Miss Jean A. C., 1933,  
 UCC—Aiseikan, 47 2-chome,  
 Kameido, Joto Ku, Tokyo.  
 (Tel. Sumida 3102).  
 東京市城東區龜戸2ノ47  
 Graves, Miss Alma, 1935, SBC—  
 %Japanese Language School,  
 3 of 9 Shiba Park, Shiba Ku,  
 Tokyo. (Tel. Shiba 3864).  
 東京市芝區芝公園9ノ3 日語學  
 校內  
 Gray, Mr. & Mrs. F. H., 1902,  
 JAM—Tawaraguchi, % Iko-  
 ma Bible School, Ikoma,  
 Nara Ken. (Box 5, Ikoma P.  
 O.), (F. C. Osaka 59374)  
 奈良縣生駒 私書函5  
 Gray, Miss Gladys G., 1920,  
 PE—9 Motokaji Cho, Sendai.  
 仙臺市元鍛冶町9  
 Greenbank, Miss Katherine M.,  
 1920, UCC—Eiwa Jo Gakko,  
 Atago Cho, Kofu Shi, Yama-  
 nashi Ken. (Tel. 2591)  
 山梨縣甲府市愛宕町 英和女學  
 校  
 Gressitt, Mr. & Mrs. J. Full-  
 erton, 1907, ABF—c/o Prof. E.  
 G. Linsley, 2050 10th Ave.,  
 Oakland, Calif., U.S.A.  
 Grube, Miss Alice, 1933, PN—  
 Wilmina Jo Gakko, Tama-  
 tsukuri, Higashi Ku, Osaka.  
 大阪市東區玉造 ウイルミナ女  
 學校  
 Gubbins, Miss M., 1922, IND—  
 Hatchetts, Nonington, Dover,  
 Kent, England.  
 Gulick, Mr. & Mrs. Leeds, 1921,  
 1922, ABCFM—% A.B.C.F.M.  
 14 Beacon St., Boston, Mass.,  
 U.S.A.  
 Gushue-Taylor, Dr. & Mrs. G.,  
 1911, PCC—79 Miamae Cho,  
 Taihoku, Taiwan.  
 臺灣臺北市宮前町79
- ## H
- Hackett, Mr. & Mrs. H. W.,  
 1920, ABCFM—(from Sept)  
 Kobe College, Nishinomiya.  
 (Tel. Nishinomiya 2264-65).  
 西ノ宮市神戸女學院  
 Haden, Rev. (D.D.) & Mrs.  
 Thomas H., 1895, 1915 (re-  
 tired), MES—Kwansei Gaku-  
 in, Koto Mura, Nishinomiya  
 Shigai.  
 西宮市外甲東村 關西學院  
 Hagen, Miss Olive I., 1919, ME  
 FB—Kassui Jo Gakko, Higa-  
 shi Yamate, Nagasaki.  
 長崎市東山手 活水女學校  
 Hager, Rev. (D.D.) & Mrs. S. E.,  
 1893, MES—120 Goken Ya-  
 shiki, Himeji.  
 姫路市五軒邸120  
 Haig, Miss Mary T., 1920, UCC  
 —324, Hyakkoku Machi, Kofu  
 Shi, Yamanashi Ken. (Tel.  
 1166)  
 山梨縣甲府市百石町324  
 Hail, Mrs. Harriet W., 1898 &

- 1928, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3220)  
 大阪市東區玉造 ウイルミナ女學校
- Hailstone, Miss M. E., 1920, SPG—Koran Jo Gakko, 353 Sanko Cho, Shirokane, Shiba Ku, Tokyo. ((Tel. Takanaawa 4943)  
 東京市芝區白金三光町358 香蘭女學校
- Halsey, Miss Lila S., 1904, PN—Joshi Gakuin, 33 Kami Niban Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 1175)  
 東京市麴町區上二番町33 女子學院
- Hamilton, Miss F., 1914, MSCC—Shinta Machi, Matsumoto, Nagano Ken.  
 長野縣松本市新田町
- Hamilton, Miss F. Gertrude, 1917, UCC—Toyo Eiwa Jo Gakko, 2 Toriizaka, Azabu Ku, Tokyo. (Tel. Akasaka 1058)  
 東京市麻布區鳥居坂2 東洋英和女學校
- Hamilton, Miss Kathleen, 1924, CMS—78 Nishi Machi, Yonago.  
 米子市西町78
- Hannaford, Rev. & Mrs. Howard D., 1915, 1918, PN—Meiji Gakuin, Shiba Ku, Tokyo Tel. Takanawa 3666-8).  
 東京市芝區白金今里町 明治學院
- Hansen, Miss Kate I., Mus. D., 1907, ERC—16 Juniken Cho, Komegafukuro, Sendai. (Tel. 3673)  
 仙臺市米ヶ袋十二軒丁16
- Harder, Miss Helene, 1927, ULC—337 Tera Machi, Haruyoshi, Fukuoka.  
 福岡市春吉寺町337
- Hartshorne, Miss A. C., 1896, IND—Eigakujiku, Kita Tama Gun, Kodaira Mura, Tokyo Fu. (Tel. Kodaira 4, 16)  
 東京府北多摩郡小平村 津田英學塾
- Hassell, Rev. (D.D.) & Mrs. A. Pierson, 1909, PS—Honcho, Tokushima Shi.  
 徳島市本丁
- Hathaway, Miss M. Agnes, 1905 (retired), UGC—200 Hisagagi Shirayama, Zushi, Kanagawa Ken.  
 神奈川縣逗子久木白山
- Hawkins, Miss F. B., 1920, MSCC Hamilton House, Tenno Cho, Okaya, Nagano Ken.  
 長野市岡谷天王町 ハミルトン館
- Hay, Mr. & Mrs. T. A., IND—123 Tomon Cho, Taihoku.  
 臺北市東門町123
- Heaslett, Most Rev. Bishop (D. D.) S., 1900, SPG, CMS—220 Yamate Cho, Naka Ku, Yokohama.  
 橫濱市中區山手町220
- Healey, Rev. & Mrs. F. G., 1930, EPM—% 15 Russell Square, London W.C.1., England.
- Heckelman, Rev. (D.D.) & Mrs. F. W., 1906, MEFB—5 Aoyama Gakuin, Shibuya, Tokyo. (Tel. Aoyama 2008-2010).  
 東京市澁谷區綠岡 青山學院 5

- Heckleman, Miss Eleanor, 1937,  
PE—St. Luke's Hospital, Tsu-  
kiji, Tokyo.  
東京市京橋區築地 聖ルカ病院
- Heighton, Miss Ruth, 1935, PCC  
79 Miamae Cho, Taihoku,  
Formosa.  
臺灣臺北市宮前町79
- Helm, Mr. & Mrs. Nathan T.,  
1927, PN—3-A Meiji Gakuin,  
Imasato Cho, Shiba Ku, To-  
kyo.  
東京市芝區白金今里町 明治學  
院 3—A
- Heitbridle, Miss Mary, 1927,  
ULC—% Board of Foreign  
Missions, ULCA, 18 East Mt.  
Vernon Place, Baltimore,  
Md., U.S.A.
- Hempstead, Miss Ethel L., 1921,  
MP—16 Motoshiro Cho, Ha-  
mamatsu.  
濱松市元城町16
- Hennig, Rev. Dr. Leimar, OAM  
—39 Kami Tomizaka Cho,  
Koishikawa, Tokyo.  
東京市小石川區上富坂町39
- Hennigar, Rev. (D.D.) & Mrs.  
E. C., 1905, UCC—23 Kami  
Tomizaka Cho, Koishikawa  
Ku, Tokyo. (Tel. Koishikawa  
638).  
東京市小石川區上富坂町23
- Henty, Miss Audrey M., 1905,  
CMS—3 Higashigashi Dori 4  
Chome, Tsukishima, Tokyo.  
東京市京橋區月島東通4ノ3
- Hepner, Rev. (D.D., Ph.D.) &  
Mrs. C. W., 1912, ULC—% Bd  
of Foreign Missions, 18 E.  
Mt. Vernon Place, Baltimore,  
Md., U.S.A.
- Hereford, Miss Grace, 1925, PN  
—Wilmina Jo Gakko, Tama-  
tsukuri, Higashi Ku, Osaka.  
(Tel. Higashi 3270)  
大阪市東區玉造 ウイルミナ女  
學校
- Hereford, Miss Nannie, 1932,  
PN—Hokusel Jo Gakko, Mi-  
nami 5 Jo, Nishi 17-chome,  
Sapporo.  
札幌市南五條西十七丁目 北星  
女學校
- Hereford, Rev. (D.D.) & Mrs.  
W. F., 1902, PN—189 Koku-  
taiji Machi, Hiroshima.  
廣島市國秦寺町189
- Hermanson, Miss Hildur, 1932,  
PCC—79 Miamae Cho, Tai-  
hoku, Taiwan.  
臺灣臺北市宮前町79
- Hertzler, Miss Verna S., 1911,  
EC—14 Yojo Dori, 2-chome,  
Minato Ku, Osaka.  
大阪市港區四條通2ノ14
- Hesketh, Miss Ellen, 1924, JRM  
—"Beth-Nimrah", 4, Gilbert  
Road, Bournemouth, Eng-  
land.
- Hess, Miss Mava B., 1937, MM  
—Ogaki, Gifu Ken.  
岐阜縣大垣市
- Hessel, Rev. E., & Mrs. I., 1931,  
IND—Nakaichiman Machi,  
Matsuyama.  
松山市中一萬町
- Hester, Miss Margaret W., 1928,  
PE—Yamanoue, Tenma,  
Nara Shi.  
奈良市天満山ノ上
- Heywood, Miss C. Gertrude,  
1904, PE—St. Margaret's  
School, Kugayama, Sugina-  
mi Ku, Tokyo Shi.

- 東京市杉並區久我山 立教女學校
- Hibbard, Miss Esther, 1929, ABCFM—Muromachi Dori, Imadegawa Agaru, Kyoto.  
京都市室町通今出川上ル
- Hilburn, Rev. (Ph.D.) & Mrs. S. M., 1923, MES—Kansai Gakuin, Koto Mura, Nishinomiya.  
西宮市外甲東村 關西學院
- Hind, Mrs. J., 1891 (retired), CMS—Sembo Cho, 6-Chome, Tobata Shi, Fukuoka Ken.  
福岡縣戸畑市千防町六丁目
- Hitch, Miss Alice M., 1937, YJ—455 Taishido, Setagaya Ku, Tokyo.  
東京市世田ヶ谷區太子堂455
- Hitch, Miss Annie May, 1936, YJ—455 Taishido, Setagaya Ku, Tokyo.  
東京市世田ヶ谷區太子堂455
- Hitch, Mr. Thomas G., 1936, YJ—455 Taishido, Setagaya Ku, Tokyo.  
東京市世田ヶ谷區太子堂455
- Hittle, Miss Dorothy, 1919, PL 12 Yodomibashi Dori, Sendai.  
仙臺市澗橋通12
- Hoare, Miss D. E., 1918, JEB—549 Furumachi, Kashiwara Cho, Osaka Fuka.  
大阪府下柏原町古町549
- Hockin, Miss Margaret, 1935, YWCA—8, 1-Chome, Surugadai, Kanda Ku, Tokyo. (Tel. (25-1118-9)).  
東京市神田區駿河臺1ノ8
- Hodges, Miss Olive I., 1902, MP—Eiwa Jo Gakko, 124 Maita Machi, Yokohama Shi. (Tel. 3-6031)  
橫濱市蒔田町 124 英和女學校
- Hoekje, Rev. (D.D.) & Mrs. Willis G., 1907, 1908, RCA—5 Meiji Gakuin, Shiba Ku, Tokyo. (Tel. Takanawa 3666; F. C. Fukuoka 1081)  
東京市芝區白金今里町 明治學院5
- Holland, Miss C. G., 1915, MES—35 Nakayamate Dori, 4-chome, Kobe.  
神戸市中山手通4ノ35
- Holmes, Rev. (D.D.) & Mrs. C. P., 1906, UCC—96 Hoekami Cho, Fukui Shi, Fukui Ken.  
福井縣福井市寶永上町96
- Holmes, Miss Mary, 1916, SPG 422 Kannonzaki Cho, Sanbyaku-me, Shimonoseki.  
下關市觀音崎町三百目422
- Holtom, Rev. (Ph.D., D.D.) & Mrs. Daniel C., 1910, ABF—1 of 4 Miharu Dai, Naka Ku, Yokohama. (Tel. Kanto Gakuin, Chojamachi 201).  
橫濱市中區三春臺1ノ4
- Holt, Miss Eugenie, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken.  
兵庫縣西宮市岡田山 神戸女學校
- Horn, Rev. (D.D.) & Mrs. E. T., 1911, ULC—921 Sagimiya, 2-chome, Nakano Ku, Tokyo. (Tel. Ogikubo (102) 2293).  
東京市中野區鷺宮町2ノ921
- Horne, Miss Alice C. J., 1906, CMS—Minami Odori, Ita Machi, Tagawa Gun, Fuku-



- oka Ken.  
 福岡縣田川郡伊田町南大通
- Horobin, Miss H. M., 1923, MSCC — Inariyama Machi, Nagano Ken.  
 長野縣稻荷山町
- Howard, Miss R. Dora, 1891 (retired), CMS — 61 Asahi Cho, 2-chome, Sumiyoshi Ku Osaka. (Tel. Ebisu 1486)  
 大阪市住吉區旭町2ノ61
- Howey, Miss Harriet M., 1916, MEFB—Fukuoka Jo Gakko, Fukuoka. (Tel. 2222)  
 福岡市 福岡女學校
- Hoyt, Miss Olive S., L. H. D., 1902, ABCFM—65 Okaido, 3-chome, Matsuyama.  
 松山市大街道3ノ65
- Hubbard, Miss Jeanette, 1935, PE — St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5).  
 東京市京橋區築地 聖ルカ病院
- Huckabee, Rev. & Mrs. W. C., 1933, MES—323 Zakoba Machi, Hiroshima Shi.  
 廣島市雜魚場町323
- Hudgins, Miss Mildred, 1936 MES—35 Nakayamate Dori 4 Chome, Kobe. (Tel. Fukiai 5158).  
 神戸市中山手通4ノ35
- Hughes, Miss Olive, 1936, JAM —Tawaraguchi, Ikoma Gun, Ikoma, Nara. Postal address: P.O. Box 5 Ikoma, Nara Ken.  
 奈良縣生駒 私書函5
- Hughes, Miss Alice M., 1897, (retired) CMS—Minamihara, Awa Gun, Chiba Ken.  
 千葉縣安房郡南三原町
- Humphreys, Miss Marian, 1915, PE—Shiken Cho, Nikko Machi, Tochigi Ken.  
 栃木縣日光町四軒町
- Hurd, Miss Helen R., 1911, UCC —Baika Kindergarten, Ueda  
 上田市新參町 梅光幼稚園
- Husted, Miss Edith E., 1917, ABCFM—Kobe Joshi Shingakko, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2624).  
 西宮市岡田山 神戸女子神學校
- Hutchinson, Canon & Mrs. A. C., 1909, 1912, CMS—850 Ropponmatsu, Fukuoka Shi.  
 福岡市六本松850
- Hutchinson, Rev. & Mrs. E. G., 1916, 1919, CMS—Nishi Cho, Yonago Shi.  
 米子市西町

## I

- Iglehart, Rev. (D.D., Ph.D.) & Mrs. C. W., 1909, 1911, MEFB —7 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10).  
 東京市澁谷區綠岡 青山學院 7
- Iglehart, Rev. (S.T.D.) & Mrs. E. T., 1904, MEFB—Aoyama Gakuin, Tokyo.  
 東京市澁谷區綠岡 青山學院
- Isley, Miss Alice M., 1935, ERC —168 Higashi Sambancho, Sendai. (Tel. 4395).  
 仙臺市東三番丁168
- Isaac, Miss I.L., 1918, MSCC—Hamilton House, Tenno Cho, Okaya, Nagano Ken.  
 長野縣岡谷天王町 ハミルトン館

## J

Jackson, Mr. & Mrs. Raymond,  
IND—8 Otabako Cho, Minami  
Ku, Nagoya.

名古屋市南區御蓑町8

James, Miss Ruth, 1931, JRM  
—"Beth-Nimrah", 4, Gilbert  
Rd., Bournemouth, England.

Jansen, Miss Bernice A., 1930,  
PE—69 Moto Yanagi Machi,  
Sendai. (Tel. 2623).

仙臺市元柳町69

JAPAN BOOK AND TRACT  
SOCIETY,—4 Ginza, 4-cho-  
me, Kyobashi Ku, Tokyo.  
(Tel. Kyobashi (56) 4573;  
F.C. Tokyo 2273).

東京市京橋區銀座4ノ4 基督教  
書類會社

Jesse, Miss Mary D., 1911, SBC  
—Seinan Jo Gakuin, Kokura  
Shi, Kukuoka Ken.

小倉市西南女學院

Johnson, Miss Katharine, 1922,  
MES—Hiroshima Jo Gakuin,  
Hiroshima. (Tel. 3860).

廣島市流川町 廣島女學院

Johnson, Mr. & Mrs. Theodore,  
1925, 1929, IND—24 So. Grant  
St., Stockton, Calif., U.S.A.

Johnson, Miss Thora, 1927, PE  
—St. Agnes' School, Muro  
Machi Dori, Shimotachi Uri,  
Kyoto. (Tel. Nishijin 330).

京都市室町通下立賣 平安女學  
院

Jones, Miss Ethel, 1935, YJ—1-  
3 Nakacho, Yotsuya Ku, To-  
kyo.

東京市四谷區仲町1ノ3

Jones, Dr. & Mrs. Frank M.,  
1929, PE—St. Barnabas' Hos-  
pital, 66 Saikudani Cho,  
Tennoji Ku, Osaka. (Tel.  
Tennoji 3828; F. C. Osaka  
82538); Res.: Shinohara Hon-  
machi 2 Chome, Nada Ku,  
Kobe. (Tel. Mikage 6041).

神戸市灘區條原本町2丁目

Jones, Rev. H.P. (wife absent),  
1908, MES—Kwansei Gakuin  
Koto Mura, Nishinomiya,  
Hyogo Ken.

西宮市外甲東村 關西學院

Jones, Mr. & Mrs. Tudor, 1924,  
JEB—23 Tsuyuno Cho. 2  
Chome, Kobe.

神戸市野町都由2ノ23

Jorgensen, Mr. & Mrs. Arthur,  
1912, YMCA—4 of 7 2-cho-  
me, Fujimi Cho, Kojimachi  
Ku, Tokyo. (Tel. Kudan  
2531).

東京市麴町區富士見町2ノ7

Jost, Miss Eleanor E., 1928,  
UCC—Eiwa Jogakko, Shizu-  
oka. (Tel. 1417).

靜岡市 英和女學校

Jost, Miss H. J., 1898, UCC—  
4 Aoyama Gakuin, 22 Midori-  
gaoka, Shibuya Ku, Tokyo.  
(Tel. Aoyama 2008).

東京市澁谷區綠岡 青山學院4

Juergensen, Miss Agnes, 1924,  
AG—66 Takamachi, Hama-  
matsu Shi.

濱松市高町66

Juergensen, Rev. & Mrs. C. F.  
1914, (retired), AG—1663  
Takinogawa Machi, Takino-  
gawa, Tokyo.

東京市瀧野川區瀧野川町1666

Juergensen Rev. & Mrs. John W., 1919, 1928, AG—18 5-chome, Shogetsu Cho, Nagoya.

名古屋市松月町5ノ18

Juergensen, Miss Marie, 1924, AG—1666 Takinogawa Machi, Takinogawa Ku, Tokyo.

東京市瀧野川區瀧野川町1666

## K

Kane, Miss Marion E., 1932, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2624-5).

西宮市岡田山神戸女學院

Karen, Rev. & Mrs. A., 1922, LEF — Etela-Hesperiankatu 34. A. 5. Helsinki, Finland.

Karns, Miss Berie Haynes, A. B., Th.b., 1919, CN—Daikoku Machi, Shichijo Agaru, Kyoto.

京都市大黒町七條上ル

Kaufman, Miss Emma R., 1912, YWCA—8, 1-Chome, Surugadai, Kanda Ku, Tokyo. (Tel. (25) 1118-9).

東京市神田區駿河臺1ノ8

Keagey, Miss Margaret D., 1908, UCC—138 Matsushiro Cho, Hamamatsu Shi, Shizuoka Ken.

濱松市松城町138

Kennedy, Miss Clara E., 1924, IND—372 Minami 3-chome, Numabukuro, Nakano Ku, Tokyo.

東京市中野區沼袋南三丁目37 2

Kerr, Rev. & Mrs. W. C., 1908, 1912, PN—32 Hitsu-undo,

Keijo, Korea.

朝鮮彌雲

Kilburn, Miss Elizabeth H., 1919, MEFB—Germantown, Penna, U.S.A.

Killam, Miss Ada, 1902, UCC—69 Agata Machi, Nagano. (Tel. 1789).

長野縣縣町69

Kinney, Miss Jane M., 1905, UCC—2 Torii Zaka, Azabu Ku, Tokyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂2

Kirkaldy, Miss Minnie, 1924, JRM—Haze, Higashi Mozu Mura, Senpoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村榎

Kirtland, Miss Lella G., 1910, PS—Marugame Shi, Kagawa Ken.

香川縣丸龜市

Knapp, Deaconess Susan T., 1918, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

Knipp, Rev. (D.D.) & Mrs. J. Edgar, 1900, UB—Kamide, Mildera Shita, Otsu Shi, Shiga Ken.

大津市三井寺下神出

Knudten, Rev. & Mrs. A. C., 1920, ULC—% Board of Foreign Mission, U.L.C.A., 18 East Mt. Vernon Place, Baltimore, Md., U.S.A.

Koch, Pastor & Mrs. Alfred, 1924, SDA—Minami 6 Jo. Nishi 11-chome, Sapporo, Hokkaido.

札幌市南六條西十一丁目

Kramer, Miss Lois F., 1917, EC  
—Naperville, Illinois, U.S.A.

Krider, Rev. & Mrs. W. W.,  
1920, MEC—Board of For.  
Missions, M. E. Church, 150  
Fifth Ave., New York.

Kriete, Rev. (D.D.) & Mrs.  
Carl D., 1911, ERC—168 Hi-  
gashi Samban Cho, Sendai.  
(Tel. 4395).

仙臺市東三番丁168

Kuecklich, Miss Gertrud, 1922,  
EC—310 Sumida Machi, Mu-  
kojima Ku, Tokyo.

東京市向島區隅田町310

Kuyper, Rev. & Mrs. Hubert,  
1911, 1912, RCA—1852 Naka-  
jima Ura, Oita Shi, Oita Ken.

大分市中島浦1852

KYO BUN KWAN,—2 Ginza,  
4-chome, Kyobashi Ku, To-  
kyo. (Tel. Kyobashi 7001,252).

東京市京橋區銀座4ノ2 教文館

## L

Lade, Miss Helen R., 1922, PE—  
St. Lukes Hospital, Tsukiji,  
Tokyo. (Tel. Kyobashi  
6101-5).

東京市京橋區築地 聖ルカ病院

Lake, Rev. & Mrs. Leo C., 1916,  
PN—2 of 6 Nishi Kita 7 Jo,  
Sapporo, Hokkaido.

札幌市北七條西6ノ2

Lamott, Rev. (D.D.) & Mrs.  
Willis C., 1919, PN—Meiji  
Gakuin, Imazato Cho, Shiba  
Ku, Tokyo. (Tel. Takanawa  
3666-8).

東京市芝區白金今里町 明治學  
院

Lancaster, Miss Cecile E., 1920,  
SBC—Selman Gakuin, Itozu,  
Kokura Shi, Fukuoka Ken.  
(Tel. 964).

福岡縣小倉市到津 西南學院

Lane, Miss Evelyn A., 1912,  
CMS—Seishi Jo Gakuin,  
Sarushinden, Ashiya, Hyogo  
Ken.

兵庫縣芦屋申新田 聖使女學院

Lang, Rev. & Mrs. Ernst,  
1928, L—405 Miyatani, Ki-  
kuna Machi, Kanagawa, Yo-  
kohama.

橫濱市神奈川區菊名町宮谷 05

Langill, Miss Adella, ABCFM—  
Kobe College, Nishinomiya.  
(Tel. Nishinomiya 2264-65).

西宮市岡田山 神戸女學院

Lea, Miss L., 1927, SPG—Shoin  
Koto Jo Gakko, Aotani Cho,  
3-chome, Nada Ku, Kobe.

神戸市灘區青谷町 松蔭高等女  
學校

Lediard, Miss Ella, 1916, UCC  
—14 Saibansho Dori, Kana-  
zawa Shi. (Tel. 1607).

金澤市裁判所通14

Lee, Miss Mabel, 1903, MEFB—  
596 Kuhonji, Oemachi, Ku-  
mamoto Shi.

熊本市大江町九品寺596

LeGalley, Mr. Charles M., 1929,  
ERC—60 Kozenjidori, Sendai.  
(Tel. 1959).

仙臺市光禪寺通60

Lehman, Miss Lois, 1922, UCC  
—2 Toriizaka, Azabu, Tokyo.  
(Tel. Akasaka 1058).

東京市麻布區鳥居坂2

Leidal, Miss Marie, 1935, ERC  
—28 Uwacho, Komegafukuro,

- Sendai. (Tel. 2191).  
仙臺市米ヶ袋上丁23
- Leith, Miss M. Isobel, 1933,  
UCC—Eiwa Jo Gakko, Nishikusabuka Machi, Shizuoka Shi. (Tel. 1417).  
静岡市西草深町 英和女學校
- Lemmon, Miss Vivian, 1930,  
IND—Yuba City, Cal., U.S.A.
- Lewis, Rev. & Mrs. H.M., 1932,  
PE—50 Ike no Dai, Koriyama.  
郡山市池ノ臺50
- Lindsay, Miss Olive C., 1912,  
UCC—14 Saibansho Dor1,  
Kanazawa Shi. (Tel. 1607).  
金澤市裁判所通14
- Lindsey, Miss Lydia A., 1907,  
ERC—16 Juniken Cho, Komegafukuro, Sendai. (Tel. 3673).  
仙臺市米ヶ袋十二軒丁16
- Linn, Rev. J. K. & Wife 1915,  
ULC—448 Umabashi, Suginami Ku, Tokyo.  
杉並區馬橋448
- Lippard, Rev. (D.D.) & Mrs. C. K., 1900, ULC—124 Teizukayama, Nishi 4-Chome. Sumiyoshi Ku, Osaka.  
大阪市住吉區西4ノ1
- Lippard, Miss Faith, 1925, ULC—% Board of Foreign Mission, U.L.C.A., 18 East Mt. Vernon Place, Baltimore, Md., U.S.A.
- Little, Dr. & Mrs. J.L., 1931,  
PCC—79 Miamae Cho, Taihoku, Taiwan.  
臺北市宮前町79
- Livingston, Miss Anne A., 1913,  
EPM—% 15 Russell Sq., London W.C. 1., England.
- Lloyd, Rev. & Mrs. J. H., 1908, 1914, PE—Higashi Kachi Machi, Wakayama Shi, Wakayama Ken. (F. C. Osaka 68232).  
和歌山市東徒町
- Lloyd, Miss Mary, 1929, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukada 8).  
大阪府泉北郡東百舌鳥村樋
- Logan, Rev. (D.D.) & Mrs. Charles A., 1902, 1936, PS—500 Shimo Ochiai, Yodobashi Ku, Tokyo.  
東京市淀橋區下落合500
- London, Miss Matilda H., 1907, PN—Joshi Gakuin, 33 Kami Niban Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 1175).  
東京市麴町區上二番町33 女子學院
- Loomis, Miss Clara D., 1901, WU Kyoritsu Jo Gakko, 212 Yamate Cho, Yokohama. (Tel. 2-3003; F. C. Tokyo 770966).  
橫濱市中區山手 12 共立女學校
- Luben, Rev. & Mrs. Barnard M., 1929, 1932, RCA—Coopersville, Michigan, U.S.A.
- Luke, Mr. & Mrs. Percy T., 1932, IND—123 Kashiwagi, 1-chome, Yodobashi Ku, Tokyo.  
東京市淀橋區柏木1ノ123
- Lumpkin, Miss Estelle, 1911, PS—Tokushima Honcho, Tokushima.  
徳島市本丁
- Luthy, Rev. & Mrs. S. R., 1922, MEFB—150 Fifth Ave., New York, U.S.A.

- Lynn, Mrs. Harrison A., 1921, WU—212 Bluff, Yokohama. (Tel. (2) 3003).  
橫濱市山手212
- MacCansland, Miss Isabelle, L.H.D., 1920, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2264-65).  
西宮市岡田山 神戸女學院
- MacDonald, Miss Ethel G., 1929, PCC—Nagamine Yama, Oishi, Nada Ku, Kobe.  
神戸市灘區大石長峰山
- MacKay, Mr. & Mrs. George W., 1911, PCC—Tansui, Formosa.  
臺灣淡水
- MacKay, Rev. Malcolm R., 1934, PCC—16 Yoshino Cho, 2-Chome, Higashi Ku, Nagoya.  
名古屋市東區吉野町2ノ16
- Mackenzie, Miss Virginia M., 1919, PM—Baiko Jo Gakuin, Maruyama, Shimonoseki Shi.  
下關市丸山 梅光女學院
- Mackintosh, Miss Sabine E., 1916, EPM—Presbyterian Girls' School, Tainan, Formosa.  
臺灣臺南 長老教女學校
- MacLean, Miss Jean C., 1928, PCC—Nagamine Yama, Oishi, Nada Ku, Kobe.  
神戸市灘區大石長峰山
- MacLeod, Rev. (D.D.) Duncan, 1907, EPM—Shinro, Tainan, Formosa.  
臺灣臺南新樓
- MacLeod, Miss Ruth, 1934, EPM—%Nichigo Bunka Gakko, 9 Shiba Park, Tokyo.  
東京市芝公園9 日語文化學校
- MacMillan, Rev. & Mrs. Hugh, 1924, PCC—79 Miamae Cho, Taihoku, Taiwan.  
臺灣臺北市宮前町79
- Madden, Miss Grace, IND—678 Nakamiya Cho, Asahi Ku, Osaka.  
大阪市旭區中宮町678
- Madden, Mr. & Mrs. M. B., 1895, IND—678 Nakamiya Cho, Asahi Ku, Osaka.  
大阪市旭區中宮町678
- Mann, Rt. Rev. Bishop & Mrs. J. C., 1905, 1908, CMS—303 Maeshinya, Haruyoshi, Fukuoka.  
福岡市春吉前新屋303
- Marshall, Rev. & Mrs. D. F., 1923, EPM—Absent.
- Marshall, Mr & Mrs. George H., 1930, PE—St. Paul's University, Ikebukuro, Tokyo. (Tel. St. Paul's—Otsuka 404 & 1223).  
東京市豊島區池袋 立教大學
- Martin, Rev. & Mrs. David P., 1923, 1929, PN—8 1-chome, Nishi Kitabatake, Sumiyoshi Ku, Osaka.  
大阪市住吉區西北島1ノ8
- Martin, Prof. (Ph.D.) & Mrs. J. V., 1900, 1914, IND—67/12 2-chome, Aotani, Nada Ku, Kobe  
神戸市灘區青谷2ノ12ノ67
- Matthews, Rev. & Mrs. W.K., 1902, MES—Kwansai Gakuin, Koto Mura, Nishinomiya Shigai. (Tel. Nishinomiya 620).  
西宮市外甲東村 關西學院
- Matthewson, Miss Mildred, 1936, UCC, 2 Torii Zaka,

- Azabu Ku, Tokyo. (Tel. Akasaka 1058).  
 東京市麻布區鳥居坂2
- Mauk, Miss Laura, 1915, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).  
 東京市小石川區指ヶ谷町84
- Mayer, Rev. (D.D.) & Mrs. P.S., 1909, EC—500 1-chome, Shimo Ochiai, Yodobashi Ku, Tokyo  
 東京市淀橋區下落合1ノ500
- McAlpine, Rev. James A., 1925, PS—Meiji Cho, Gifu Shi.  
 岐阜市明治町
- McCaleb, Mr. J. M., 1892, IND—68 1-chome, Zoshigaya, Toshima Ku, Tokyo.  
 東京市豊島區雄司ヶ谷1ノ68
- McCall, Rev. & Mrs. C. F., 1908, ABCFM—Kusale, Caroline Islands, South Seas.
- McCoy, Rev. (D.D.) & Mrs. R. D., 1904, UCMS—354 Nakazato Machi, Takinogawa Ku, Tokyo. (Tel. Koishikawa 523).  
 東京市瀧野川區中里町354
- McCrary, Miss Carrie H., 1912, PN—Tomiooka Cho, Otaru Shi Hokkaido.  
 北海道小樽市富岡町
- McDonald, Miss Mary D., 1911, PN—Tokyo Joshi Daigaku, Iogi Machi, 3-chome, Suginami Ku, Tokyo. (Tel. Ogi-kubo 2049).  
 東京市杉並區井荻3丁目 東京女子大學
- McGill, Miss Mary B., 1928, PE—Jizo, Kusatsu, Gumma Ken.  
 群馬縣草津町地藏
- McGrath, Miss Violet, 1928, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).  
 大阪府泉北郡東百舌鳥村樋
- McIlwaine, Rev. William A., 1919, PS—16 Yoshino Machi, 2-chome, Nagoya.  
 名古屋市芳野町2ノ16
- McKenzie, Mr. & Mrs. A.P., 1920, UCC—% Foreign Mission Board, Wesley Bldg., 299 Queen St., W., Toronto, Canada.
- McKim, Miss Bessie, 1904, PE—Shinjuku Kaigan, Zushi, Kanagawa Ken.  
 神奈川縣逗子町新宿
- McKim, Miss Nellie, 1915, PE—532 Naka Machi, Mito Shi.  
 水戸市仲町532
- McKnight, Rev. & Mrs. W.Q., 1919, ABCFM—13 Geki Cho, Sendai. (Tel. 3609; F. C. Sendai 9810).  
 仙臺市外記丁13
- McLachlan, Miss A. May, 1924, UCC—Eiwa Jo Gakko, Nishi Kusabuka Cho, Shizuoka Shi. (Tel. 1417).  
 静岡市西草深町 英和女學校
- McLeod, Miss Anna O., 1910, UCC—324 Hyakkoku Machi, Kofu.  
 甲府市百石町324
- McNaughton, Rev. & Mrs. R.E., 1928, IND—65 Suginami Cho, Hakodate, Hokkaido.  
 北海道函館市杉並町65
- McSparran, Dr. & Mrs. Joseph L., 1917, IND—100 Yamashita Cho, Yokohama. (Tel. 2-4974) Office: 7 Nihon O-

- dori, Naka Ku. (Tel. 2-3203)  
Telegrams: McSparran Yokohama).  
横濱市中區山下町100
- McWilliams, Rev. & Mrs. W.R.,  
1916, UCC—Nishikusabuka  
Cho, Shizuoka Shi.  
静岡市西草深町
- Merrill, Miss Katherine, 1924,  
ABCFM—65 Okaido, 3-cho-  
me Matsuyama.  
松山市大街道65
- Meyers, Rev. (D.D.) & J. T.,  
1893, 1926, MES—113 Kun-  
tomi, Okayama Shi.  
岡山市國富町113
- Mickle, Mr. & Mrs. J. J., 1921,  
MES—Kwansei Gakuin, Ko-  
to Mura, Nishinomiya Shi-  
gai. (Tel. Nishinomiya 620).  
西宮市外甲東村 關西學院
- Miles, Miss Mary, 1921, PN—  
Hokuriku Jo Gakko, Kana-  
zawa Shi.  
金澤市 北陸女學校
- Millard, Mr. & Mrs. Francis R.,  
1929, SDA—Box 7, Suginami  
P.O. Tokyo. (Tel. Ogikubo  
2051).  
東京市杉局並私書函7
- Miller, Miss Erma, L., 1926, MM  
—Bellevue, Ohio, U.S.A.
- Miller, Miss J., 1935, MSCC—  
Kiomachi, Gifu.  
岐阜市京町
- Miller, Rev. (D.D.) & Mrs. L.S.  
G., 1907, ULC—Kyushu Ga-  
kuin, Kumamoto.  
熊本市 九州學院
- Mills, Rev. E.O., 1908, SBC—  
1041 Narutaki Cho, Nagasaki.  
長崎市鳴瀧町1041
- Mlnkkinen, Rev. & Mrs. T.,  
1905, LEF—Kami Iida, Na-  
gano Ken.  
長野縣上飯田
- Monk, Miss Alice M., 1904, PN  
—Hokusei Jo Gakko, Sappo-  
ro.  
札幌市 北星女學校
- Montgomery, Rev. & Mrs. W.  
E., 1909, EPM—Shinro, Tai-  
nan, Formosa.  
臺灣臺南新樓
- Moore, Rev. & Mrs. B. C., 1924,  
RCA—2 of 71 Kyomachi, 3-  
chome, Kurume Shi, Fuku-  
oka Ken. (F. C. Fukuoka  
20927).  
福岡縣久留米市京町3ノ71ノ2
- Moore, Rev. (D.D.) & Mrs. J.  
Wallace, 1890, 1893 (retired),  
PS—Hanazono Cho, Taka-  
matsu, Kagawa Ken.  
香川縣高松市花園町
- Moore, Rev. & Mrs. Lardner W.,  
1924, PS—Asahi Machi, To-  
yohashi.  
豊橋市旭町
- Moran, Rev. & Mrs. Sherwood  
F., 1916, ABCFM—235 Shu-  
kugawa, Nishinomiya, Hyo-  
go Ken. (Tel. Nishinomiya  
3290).  
兵庫縣西宮市夙川235
- Morris, Rev. & Mrs. J. Ken-  
neth, 1925, PE—102 Goshod-  
den Cho, Murasakino, Kyoto  
Shi. (Tel. Nishijin 4300).  
京都市紫野御所殿町102
- Morris, Miss Kathleen, 1932,  
JRM — Haze, Higashimozi  
Mura, Sempoku Gun, Osaka  
Fu. (Tel. Fukuda 8).  
大阪府泉北郡東百舌鳥樫



- Morse, Rev. Father W. P. (S.S. J.E.), 1934, PE—929 Koenji 7 Chome, Suginami Ku, Tokyo.  
 東京市杉並區高圓寺7ノ929
- Moslmann, Rev. & Mrs. Otto, 1929, L. Tiefenastr., 94, Bern, Switzerland.
- Moss, Miss Adelaide F., 1918, MSCC—6 Nishishiro Cho, 3-chome, Takata Shi, Niigata Ken.  
 新潟縣高田市西城町3ノ6
- Moss, Rev. Frank H., Jr., 1934, PE—Moto Saiku Machi, Yonezawa.  
 米澤市元細工町
- Munroe, Rev. (D.D.) & Mrs. Harry H., 1905, 1906, PS—Takamatsu, Kagawa Ken.  
 香川縣高松市濱ノ丁
- Murphy, Miss Gladys M., 1930, PCC—Lake Egmont, Halifax Co., N. S., Canada.
- Murray, Miss Edna B., 1921, PE—St. Margaret's School, Kugayama, 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2118).  
 東京市杉並區久我山 立教女學校
- Murray, Miss Elsa R., 1928, JRM—7, Tomizawa, Sendai Shi. (Tel. 4318).  
 仙臺市富澤町7
- Musser, Mr. & Mrs. C. K., 1926, IND—357 Ikejiri, Setagaya Ku, Tokyo.  
 東京市世田ヶ谷區池尻町357
- Myers, Rev. (D.D.) & Mrs. Harry W., 1897, 1898, PS—112 Yamamoto Dori, 4-chome, Kobe.  
 神戸市山本通4ノ112
- Mylander, Miss Ruth, 1909, FMA—50 1-chome, Maruyama Dori, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).  
 大阪市住吉區丸山通1ノ50
- ### N
- Naefe, Miss Alma C., 1935, ERC—168 Higashi Sanbancho, Sendai. (Tel. 4395).  
 仙臺市東三番町168
- Nash, Miss Elizabeth, 1891, (retired), CMS—Biwa Ku, Hamada Machi, Shimane Ken.  
 島根縣濱田町琵琶區
- NATIONAL BIBLE SOCIETY OF SCOTLAND, 95 Yedo Machi, Kobe Ku, Kobe. (Tel. Sannomiya 2725; F. C. Osaka 11083).  
 神戸市神戸區江戸町95 日本聖書協會
- NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN, 13 Nishiki Cho, 1-chome, Kanda Ku, Tokyo. (Tel. Kanda 2774).  
 東京市神田區錦町1ノ13 日本日曜學校協會
- Nelson, Pastor & Mrs. A. N., 1918, SDA—Box 7, Suginami P. O. Tokyo (Tel. Ogikubo 2051).  
 東京市杉並局私書函7
- Nettleton, Miss Mary, 1929, PE—Jizo, Kusatsu, Gumma Ken.  
 群馬縣草津町池藏
- Newman, Rev. (M.A., B.D.) and Mrs. R. Gordon, 1931, UCC—

- % Foreign Mission Board,  
Wesley Building, 299 Queen  
St., W. Toronto, Canada.
- Nichols, Rt. Rev. & Mrs. S. H.,  
1911, PE—Karasumaru Dori,  
Shimotachi Uri, Kyoto. (Tel.  
Nishijin 2372; F.C. Osaka  
38079).  
京都市烏丸通下立賣
- Nicholson, Miss Goldie, 1932,  
ABF—500 S. Cowen St., Gar-  
rett, Indiana, U.S.A.
- Nicholson, Mr. & Mrs. Herbert  
V., 1915, AFP—Higashi Hara-  
machi, Mito Shi, Ibaraki  
Ken. (F. C. Tokyo 75981).  
茨城縣水戸市東原町
- Nicodemus, Mr. & Mrs. F. B.,  
1916, ERC—Clifton Hotel,  
8th Place, Los Angeles, Cal.,  
U.S.A.
- Nien, Miss Tyyne, 1926, LEF  
—Minami 12 Jo, Nishi 12-  
chome, Sapporo.  
札幌市南十二條西十二丁目
- Noordhoff, Miss Jeane, 1911,  
RCA—16 Higashi Yamate,  
Nagasaki Shi.  
長崎市東山手16
- Norman, Rev. (D.D.) & Mrs.  
Daniel, 1897 (retired), UCC  
—Karuzawa.  
長野縣輕井澤町
- Norman, Rev. & Mrs. W. H. H.,  
1932, UCC—Nakatakajo Ma-  
chi, Kanazawa.  
金澤市中鷹匠町
- Noss, Rev. & Mrs. George S.,  
1921, ERC—1128 W. Main  
St. Stroudsburg, Pa., U.S.A.
- Nothhelfer, Rev. & Mrs. Karl,  
1929, L—3 Horinouchi, Su-  
ginami Ku, Tokyo.
- 東京市杉並區堀ノ内3  
Nugent, Rev. & Mrs. Carl, 1920,  
ERC—308 Shinchiku, Higa-  
shi Dori, Yamagata.  
山形市新築東通308
- Nuno, Miss Christine M., 1925,  
PE—St. Luke's Hospital,  
Tsukiji, Tokyo. (Tel. Kyo-  
bashi 6101-5).  
東京市京橋區築地 聖ルカ病院
- O
- Ogburn, Rev. & Mrs. N. S., 1912,  
1921, MES—Kwansei Gakuin,  
Koto Mura, Nishinomiya  
Shgai.  
西宮市外甲東村 關西學院
- Oglesby, Mrs. J. M., 1931, PE—  
Karasumaru Dori, Shimota-  
chiuri, Kyoto. (Tel. Nishijin  
2372).  
京都市烏丸通下立賣
- Oldridge, Miss Mary Belle, 19-  
20, MEFB—Argonia, Kansas,  
U.S.A.
- Olds, Rev. (D.D.) & Mrs. C. B.,  
ABCFM—195 Kadota Yashi-  
ki, Okayama.  
岡山市門田屋敷195
- Olsen, Dr. & Mrs. Elmer H.,  
Box 7, Sugunami P.O., Tokyo.  
Tel. Ogikubo 2051).  
東京市杉並局私書函7
- Oltman, Mr. & Mrs. Paul V.,  
1931, PN—3 Meiji Gakuin,  
Imasato Cho, Shiba Ku, To-  
kyo.  
東京市芝區白金今里町 明治學  
院3

Oltmans, Rev. (D.D) & Mrs. Albert, 1886 (retired), RCA—2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.

東京市芝區白金今里町 明治學院2

Oltmans, Miss C. Janet, 1914, RCA—Ferris Seminary, 173 Bluff, Yokohama. (Tel. Honkyoku 1870).

橫濱市山手178

Ostrom, Mrs. H. Conrad, 1911, PS—51 Shinohara, Nada Ku, Kobe.

神戸市灘區新原町51

Outerbridge, Rev. (S.T.D.) & Mrs. H. W., 1910, UCC—Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken (Telegrams: Wesleyana Nishinomiya) (Tel. Nishinomiya 620).

兵庫縣西宮市外甲東村 關西學院

Overton, Mr. Douglas W., 1936, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豐島區池袋 立教大學

Oxford, Mr. & Mrs. J. S. 1910, MES—23 Kita Nagasaa Dori, 4-chome, Kobe.

神戸市北長狹通4ノ23

## P

Paine, Miss Mildred Anne, 1920, MEFB—Aikei Gakuen, Motoki Machi, 1-chome, Adachi Ku, Tokyo. (Tel. Adachi 2815).

東京市足立區本木町 愛惠學園

Palmer, Miss Helen M., 1921,

PN—Wilmuna Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3220).

大阪市東區王造 ウイルミナ女學校

Palmer, Miss M. E., 1936, JRM—7, Tomizawa, Sendai Shi.

仙臺市富澤7

Palmore, Rev. & Mrs. P. L., 1922, MES—94 Niage Machi, Oita.

大分縣荷揚町94

Parker, Mr. (B.A.) & Mrs. Kenneth A., 1930, UCC—Canadian Academy, Aotani Cho, Kobe. (Tel. Mikage 4957).

神戸市灘區青谷町

Parr, Miss Dorothy A., 1927, CJPM—445 Hyakken Machi, Maebashi Shi, Gumma Ken.

群馬縣前橋市百軒町445

Patten, Miss Lora, 1936, ABF, 2 Nakajima Cho, Sendai. (Tel. 1192).

仙臺市中島丁2

Patton, Miss Annie V., 1900, PS 37 Aoi Cho, Higashi Ku, Nagoya.

名古屋市東區葵町37

Patton, Miss Florence, D., 1895 (retired), PS.—37 Aoi Cho, Higashi Ku, Nagoya.

名古屋市東區葵町37

Pawley, Miss Annabelle, 1915 & 1935, ABF—Soshin Jo Gakko, 1 of 8 Nakamaru, Kanagawa Ku, Yokohama. (Tel. Honkyoku 2176).

橫濱市神奈川區中丸1ノ8 搜眞女學校

Peavy, Miss Anne R., 1923, MES Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji, Osaka.

- 大府市天王寺區石ヶ辻 ランバ  
ス女學院
- Peckham, Miss Caroline S., 19-  
15, MEFB—150 Fifth Ave.,  
New York, N.Y.
- Peet, Miss Azalia E., 1916,  
MEFB—Hama no Jo, Kushi-  
kino, Kagoshima Ken.  
鹿兒島縣串木野村
- Penny, Miss Florence E., 1932.  
JRM—Haze, Higashimozu  
Mura, Sempoku Gun, Osaka  
Fu. (Tel. Fukuda 8).  
大阪府泉北郡東百舌鳥村樋
- Peters, Miss A. F., 1930, PE—  
St. Luke's Hospital, Tsuki-  
ji, Tokyo. (Tel. Kyobashi  
6101-5).  
東京市京橋區築地 聖ルカ病院
- Philipps, Miss E. G., 1901, SPG  
—108 Zoshigaya, Koishika-  
wa Ku, Tokyo.  
東京市小石川區雜司ヶ谷108
- Pickens, Miss Lillian O., 1918,  
FMA—50 1-chome, Maruya-  
ma Dori, Sumiyoshi Ku, O-  
saka. (Tel. Tengachaya  
2989).  
大阪市住吉區丸山通1ノ50
- Pider, Miss Myrtle Z., 1911,  
MEFB—Tokyo Joshi Daigaku.  
Iogi Machi, 3-chome, Sugi-  
nami Ku, Tokyo. (Tel. Ogi-  
kubo 2049).  
東京市杉並區井荻町3丁目 東京  
女子大學
- Piercy, Rev. H. Graham (B. Sc.)  
& Mrs., 1931, 1933, CMS—  
% C.M.S. Salisbury Square,  
London E.C. 4, England.
- Pieters, Miss Johana A., 1904,  
RCA—Baiko Jo Gakuin, Shi-  
monoseki Shi, Yamaguchi  
Ken.  
山口縣下關市 梅光女學院
- Pietsch, Rev. Timothy, 1936,  
SAM—3622 Nagasaki Naka-  
Cho, Toshima Ku, Tokyo  
東京市豊島區長崎仲町3622
- Pifer, Miss B. Catherine, 1901,  
1901, ERC—207 Azuma Ma-  
chi, Nagasaki, Toshima Ku,  
Tokyo.  
東京市豊島區長崎吾妻町207
- Pond, Miss Helen M., 1923, PE  
St. Luke's Hospital, Tsukiji  
Tokyo. (Tel. Kyobashi 6101-  
5).  
東京市京橋區築地 聖ルカ病院
- Pott, Rev. Roger P., 1935, SPG  
—234 Yamate Cho, Naka Ku,  
Yokohama.  
横濱市中區山手町234
- Potts, Miss Marion, 1921, ULC  
—% Board of Foreign Mis-  
sions, U.L.C.A., 18 East Mt.  
Vernon Place, Baltimore, Md.,  
U.S.A.
- Powell, Miss L., R.N., 1934, MS  
CC—New Life Sanatorium,  
Obuse Mura, Kami Takai  
Gun, Nagano Ken. (Tel. Obu-  
se 33).  
長野縣上高井郡小布施村 新生  
療養所
- Powlas, Miss Annie, 1919, ULC  
—14 Yanagiwara Cho, Honjo  
Ku, Tokyo.  
東京市本所區柳原町14
- Powlas, Miss Maud, 1918, ULC  
—% Board of Missions, U.L.  
C.A., 18 East Mt. Vernon  
Place, Baltimore, Md., U.S.A.
- Powles, Rev. & Mrs. P. S. C.,  
1916, MSCC—Nishishiro Cho,

1-chome, Takata Shi.

高田市西城町1丁目

Pratt, Miss Susan A., 1892, WU—Kyoritsu Joshi Shingakko, 212 Bluff, Yokohama. Tel. 2-3003; F.C. Tokyo 778066).

横濱市中區山手212 共立女子神學校

Preston, Miss Evelyn D., 1908, CMS—8 Charibert St., London, N. W. 8., England.

Price, Rev. & Mrs. P. G., 1912, UCC—8-chome, Hisaya Cho, Nagoya Shi.

名古屋市久我町8丁目

## R

Ramsay, Miss Margaret M., 1928, PCC—Language School, Tokyo.

東京市芝區芝公園9 日語文化學校

Randall, Rev. & Mrs. A. E., 1930, AG—1000 Kita Shin Machi, Ikoma, Nara Ken.

奈良縣生駒北新町1000

Ranson, Deaconess Anna L., 1904, PE—Isoyama, Fukuda Mura, Soma Gun, Fukushima Ken.

福島縣相馬郡福田村磯山

Ray, Rev. & Mrs. Hermon S., 1934, SBC—41 Kago Machi, Koishikawa Ku, Tokyo.

東京市小石川區駕籠町41

Ray, Rev. (D.D.) & Mrs. J. F., 1904, SBC—456 Senda Machi, Hiroshima Shi.

廣島市千田町456

Reed, Mr. & Mrs. J. P., 1921, 1926, MES—Kwansei Gakuin, Koto Mura, Nishinomiya Shigai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

Reeve, Rev. & Mrs. Warren S., 1927, 1923, PN—779 Hirano Nagare Machi, Sumiyoshi Ku, Osaka.

大阪市住吉區平野流町779

Reeves, Miss Virginia, 1932, RCA—Ferris Seminary, 37 Bluff, Yokohama. (Tel. 2-1870).

横濱市山手37 フェリス女學校

Reifsnider, Rt. Rev. (D.D.) & Mrs. C. S., 1901, PE—American Church Mission, Ikebukuro, Tokyo. (Tel. Otsuka 2400)

東京市池袋

Relschauer, Rev. (D.D., LL.D.) & Mrs. A. K., 1905, PN—Tokyo Joshi Daigaku, Iogimachi 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2049)

東京市杉並區井荻3丁目 東京女子大學

Reiser, Miss A. Irene, 1920, PN—Hokuriku Jo Gakko, Kanazawa Shi.

金澤市 北陸女學校

Rennie, Rev. William, 1906, IND—37 Hitomi Cho, Hakodate Shi, Hokkaido.

函館市人見町37

Rhoads, Miss Esther B., 1921, AFP—30 Koun Cho, Mita, Shiba Ku, Tokyo. (Tel. Mita 3390)

東京市芝區三田功運町30

Rhodes, Mr. & Mrs. E. A., 1919, IND—35 Hongo Cho, 2 Chome, Naka Ku, Yokohama.

横濱市中區本郷町2ノ35

- Rhodes, Miss Rowena, 1936, YWCA—8, 1-Chome, Surugadai, Kanda Ku, Tokyo.**  
東京市神田區駿河臺1ノ8
- Richardson, Miss Constance M., 1911, CMS—146 Koura Cho, 5-chome, Kita Sako Machi, Tokushima Shi.**  
徳島市北佐古町小浦町5ノ146
- Richardson, Miss Helena, 1929, JEB—% Mitsubishi Kaisha Shataku, Sakae Machi, Takasago, Kako Gun, Hyogo Ken.**  
兵庫縣加古郡高砂榮町三菱社宅
- Richert, Mr. & Mrs. Adolph, 1924, 1925, IND—25 Josai-bashi, Fukuoka Shi.**  
福岡市城西橋25
- Riker, Miss Jessie, 1904, PN—17 Miyajiri Cho, Yamada Shi, Ise.**  
伊勢山田市宮後町17
- Riker, Miss Susannah M., 1926, PN—61 Naka 1-chome, Kitabatake, Sumiyoshi Ku, Osaka.**  
大阪市住吉區北畠中1ノ61
- Roberts, Miss Alice, 1897 (retired), CMS—10 Lauriston Road, Wimbledon, London, S.W. 19, England.**
- Roberts, Rev. & Mrs. Floyd L., 1929, ABCFM—7, 7-Chome, Shiotsuke Dori, Naka Ku, Nagoya.**  
名古屋市中區鹽付通7ノ7
- Robertson, Miss Elvah A., 1905, IND—61 of 3 Azamitsu, Kyujoji Mura, Nakagawachi Gun, Osaka Fu.**  
大阪府中河内郡久寶寺村字三津
- Robinson, Miss Amy, 1936, PS—Nagahei Cho, 5-chome, Nagoya.**  
名古屋市長堀町5丁目
- Robinson, Mr. & Mrs. C. C., 1920, IND—% Canadian Academy, Harada Mura, Kobe.**  
神戸市原田村
- Robinson, Miss H. M., 1912, MS CC—8 3-Chome, Otabako Cho, Minami Ku, Nagoya.**  
名古屋市南區御賞町3ノ8
- Roe, Miss Mildred, 1927, YWCA—6 Nishiki Cho, 1-Chome, Kanda Ku, Tokyo. (Tel. Kanda 3652).**  
東京市神田區錦町1丁目 青年會同盟
- Rogers, Miss Margaret S., 1921, WU—% H. L. Willet, Willow Wade, Ambler, Pa., U.S.A.**
- Rorke, Miss M. Luella, 1919, UCC—96 Hoekami Cho, Fukui Shi, Fukui Ken.**  
福井縣福井市寶永上町96
- Rose, Rev. & Mrs. Lawrence, 1934, PE—Shingakuin, Ikebukuro, Tokyo.**  
東京市豊島區池袋 神學院
- Rumball, Mr. W.E.P., 1936, CJPM, 293 Hagi Machi, Maebashi, Gumma Ken.**  
群馬縣前橋市萩町293
- Rupert, Miss Nettie L., 1913, IND—Emmaus House, 161 Yamamoto Dori, 4-chome, Kobe.**  
神戸市山本通4ノ161
- Rusch, Mr. Paul S., 1926, PE—St. Paul's University, Ikebukuro, Tokyo.**  
東京市豊島區池袋 立教大學
- Ryan, Miss Esther L., 1913, UCC—96 Hoekami Cho, Fukui Shi, Fukui Ken.**  
福井縣福井市寶永上町96

Ryder, Miss Gertrude E., 1908, ABF — 51 1-chome, Denma Cho, Yotsuya Ku, Tokyo.  
 東京市四谷區傳馬町1ノ51

## S

Sadler, Miss Neta, 1930, UCC—652 Keefer St., Vancouver, B.C., Canada.

Salonen, Rev. & Mrs. K., 1911, LEF—Museokatu, 31 Helsinki, Finland.

Sansbury, Rev. & Mrs. C. K., 1932, SPG—Seikokai Shingakuin, Toshima Ku, Tokyo.

東京市豊島區池袋 聖公會神學院

Santee, Miss H. C., 1908, IND—Emmaus House, 161 Yamamoto Dori, 4-chome, Kobe.

神戸市山本通4ノ161

Saunders, Miss Violet, 1931, UCC—R. R. No. 3, Thornton, Ont., Canada.

Saville, Miss Rose, 1925, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukada 8).

大阪府泉北郡東百舌鳥村榎

Savolainen, Rev. & Mrs. J. V., LEF—Kawabata Cho, 4-Chome, Asahigawa Shi, Hokkaido.

北海道旭川市川端町4丁目

Sawyer, Mr. Ray, IND—% Mr. Madden, 678 Nakamiya Cho, Asahi Ku, Osaka.

大阪市旭區中宮町678

Schaeffer, Miss Mabel R., 1921, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

Schell, Miss Naomi, 1921, SBC—% Goodwill Center, Tobata Shi, Fukuoka Ken. (Tel. 840).

福岡縣戶畑市

Schenck, Rev. & Mrs. H. W., 1930, IND—66-B Bluff, Yokohama. (Pastor, Yokohama Union Church).

横濱市山手66—B

Schereschewsky, Miss Caroline, 1910, PE—15 Kichijoji, Tokyo Fu.

東京府吉祥寺15

Schillinger, Rev. & Mrs. George W., 1920, ULC—Kyushu Gakuin, Kumamoto.

熊本市 九州學院

Schneder, Rev. (D.D., LL.D.) & Mrs. D. B., 1887, ERC—1145 Chapel St., New Haven, Conn., U.S.A.

SCHOOL OF JAPANESE LANGUAGE & CULTURE.  
 3 of 9 Shiba Park, Shiba Ku, Tokyo. (Tel. Shiba 3864).

東京市芝區芝公園9ノ3 日語文化學校

Schoonover, Miss Ruth, 1931, IND—485 4-chome, Mabashi, Suginami Ku, Tokyo.

東京市杉並區馬橋4ノ485

Scott, Miss Mary C., 1911, UCC—274 Sogawa Cho, Toyama.

富山市總曲輪町274

Schroer, Rev. & Mrs. Gilbert W., 1922, ERC—71 Osawakawara Koji, Morioka Shi, Iwate Ken. (Tel. 1217; F.C. Sendai 4984).

岩手縣盛岡市大澤河原小路71

Schweitzer, Miss Edna M., 19-12, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

東京市小石川區指ヶ谷町84

Scott, Rev. (D.D.) & Mrs. F. N., 1903, MEFB—Chinzei Gakuin, Nagasaki. F.C. Treasurer, Tokyo 48401; Personal, Fukuoka 4060).

長崎市 鎮西學院

Scott, Mr. & Mrs. R. W., 1931, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

SCRIPTURE UNION OF JAPAN—4 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 4573)

東京市京橋區銀座4ノ4

Scruton, Miss M. Fern, 1926, UCC—Baika Kindergarten, Ueda Shi, Nagano Ken. (Tel. 9).

上田市新參町 梅光幼稚園

Searcy, Miss Mary G., 1920, MES—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji, Osaka.

大阪市天王寺區石ヶ辻町 ランパス女學院

Seiple, Rev. (Ph.D.) & Mrs. William G., 1905, ERC—4119 Hayward Ave., Baltimore, Md., U.S.A.

Shacklock, Rev. & Mrs. Floyd, 1920, MEFB—150 Fifth Ave., New York.

Shafer, Rev. (Litt.D.) & Mrs. Luman J., 1912, RCA—Bd. of Foreign Missions, 25 E. 22nd St., New York.

Shannon, Miss Ida L., 1904,

MES—Hiroshima Jo Gakuin, Hiroshima Shi. (Tel. 506)

廣島市流川町 廣島女學院

Shannon, Miss Katherine, 1908, MES—35 Nakayamate Dori, 4-chome, Kobe. (Tel. Fukiai 5158)

神戸市中山手通4ノ35

Sharpless, Miss Edith F., 1910, AFP—Shimotsuma Machi, Ibaraki Ken.

茨城縣下妻町

Shaver, Rev. & Mrs. I. Leroy 1919, MES—10 Ichibancho, Matsuyama.

松山市一番町10

Shaw, Rev. & Mrs. H. R., 1927, PE—7 Shimo Ishibiki Cho, Kanazawa Shi.

金澤市下石引町7

Shaw, Miss L. L., 1904, MSCC, CLSJ—2 Aoyama Gakuin, Tokyo.

東京市澁谷區綠岡 青山學院

Shaw, Rev. (D.D.) & Mrs. R. D. M., 1907, SPG—1328 Ikebukuro, 3-chome, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1328

Shepherd, Miss K., 1910, SPG—1543 Shinjuku, Hiratsuka Shi, Kanagawa Ken.

神奈川縣平塚市新宿1543

Sheppard, Miss E., IND—42 Nagura Cho, 5-Chome, Haya-shida Ku, Kobe.

神戸市林田區名倉町5ノ42

Shimmel, Miss Edith, 1935, YJ—1-3 Nakacho, Yotsuya Ku, Tokyo.

東京市四谷區仲町1ノ3



- Shippo, Miss Helen K., 1930, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5)  
 東京市京橋區築地 聖ルカ病院
- Shirk, Miss Helen M., 1922, ULC—337 Tera Machi, Haruyoshi, Fukuoka.  
 福岡市春吉寺町337
- Shively, Rev. (D.D.) & Mrs. B. F., 1907, UB—216 Muromachi, Imadegawa Agaru, Kyoto.  
 京都市室町今出川上ル216
- Shore, Miss S. G., 1921, MSCC—Kiomachi, Gifu.  
 岐阜市京町
- Simeon, Miss R. B., 1919, IND—511 1-chome, Uenomaru, Akashi Shi, Hyogo Ken.  
 兵庫縣明石市上野丸1ノ511
- Simons, Miss Marian G., 1930, MEC—11 Oura, Nagasaki.  
 長崎市大浦11
- Singleton, Mr. (Mrs. Singleton absent), Nankakusho, Shoka, Formosa.  
 臺灣彰化南郭在
- Sipple, Mr. & Mrs. Carl S., 1930, Bunka Apt., 26, 1-Chome, Motomachi, Hongo Ku, Tokyo. (Tel. Koishikawa, 7043).  
 東京市本郷區元町1ノ26
- Sisters of the Community of the Epiphany, 360 Sanko Cho, Shirokane, Shiba Ku, Tokyo.  
 東京市芝區白金三光町360
- Skiles, Miss Helen, 1922, PE—8 Kawarada, Matsugasaki Mura, Kyoto Fu.  
 京都府松ヶ崎村瓦田8
- Smith, Miss E., 1926, SPG—5-A Naka Yamate Dori, 3-chome, Kobe Shi.  
 神戸市中山手通3丁目
- Smith, Rev. H. E., 1927, AG—Nishi Iru, Koyama Ono Cho, Kitakoji, Muromachi, Kyoto.  
 京都市室町北小路小山大野西入
- Smith, Miss Harriet P., 1929, ERC—33 Uwa Cho, Komegafukuro, Sendaai. (Tel. 2544)  
 仙臺市米ヶ袋上丁33
- Smith, Miss I. Webster, 1917, JEB—Sunrise Home, Okuradani, Akashi, Hyogo Ken.  
 兵庫縣明石市大藏谷
- Smith, Miss Janet C., PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo Shi.  
 札幌市南五條西十七丁目 北星女學校
- Smith, Rev. & Mrs. John C., 1929, PN—Komatsubara Dori, Wakayama Shi.  
 和歌山市小松原通
- Smith, Miss Marie, AG—Nishi Iru, Koyama Ono Cho, Kitakoji, Muromachi, Kyoto Shi.  
 京都市室町北小路小山大野西入
- Smith, Rev. & Mrs. P. A., 1912, PE—Ishibashi Soen, Hankyu Ensen, Osaka Fuka. (F. C. Osaka 41754).  
 大阪府下阪急沿線石橋莊園
- Smith, Mr. & Mrs. Roy, 1903, 1910, MES—34 Ikuta Cho, 4-chome, Kobe.

- 神戸市生田町4ノ34
- Smyser, Mr. M. M., 1903, IND—Yokote Machi, Hiraka Gun, Akita Ken. (F.C. Sendai 5183)
- 秋田縣平鹿郡横手町
- Smyth, Brigadier Annie, 1906, SA—% Mrs. J. F. Gressitt, 820 2-Chome, Shimo-Uma Machi, Setagaya Ku, Tokyo. (Tel. Kudan 2344).
- 東京市世田ヶ谷區下馬町2ノ820
- Smythe, Rev. (D.D.) & Mrs. L. C. M., 1913, 1916, PS—Box 330, Nashville, Tenn.
- Soal, Miss A. A., 1917, JEB—72 Chimori Cho, 2-chome, Suma Ku, Kobe.
- 神戸市須磨區千守町2ノ72
- Spackman, Rev. & Mrs. H. C., 1922, PE—American Church Mission, Ikebukuro, Tokyo.
- 東京市豊嶋區池袋
- Spencer, Miss Gladys G., 1921, PE—46 Tera Machi, Aomori Shi.
- 青森市寺町46
- Spencer, Rev. (M.A., B.D.) and Mrs. V. C., 1913, 1932, MSCC—3 Higashi Kataha Machi, 3-chome, Nagoya Shi. (F.C. Nagoya 20297, Canada Eikyokai Mission).
- 名古屋市東片端町3ノ3
- Sprowles, Miss A.B., 1906, MEFB—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2011)
- 東京市澁谷區線岡 青山學院4
- Staples, Miss Marie M., 1914, UCC—69 Agatamachi, Nagano. (Tel. 1789)
- 長野市縣町69
- Staples, Mrs. Minnie L., 1913, CN—Nishinotoin, Gojo Sagaru, Kyoto.
- 京都市西ノ洞院五條下ル
- Starkey, Miss Bertha F., 1910, MEFB—30 Sanchome, Takezoe-cho, Keijo.
- 京城府竹添町3ノ30
- Starr, Dr. & Mrs. Paul V., 1933, SDA—Box 7, Sugunami P. O. Tokyo. (Tel. Ogikubo 2051).
- 東京市杉並局私書函7
- Start, Dr. & Mrs. R. K., 1930, MSCC—(Oct.) New Life Sanatorium, Obuse, Kami Takai Gun, Nagano Ken. (Tel. Obuse 33).
- 長野縣上高井郡小布施 新生療養所
- Staveley, Miss J. Ann, 1928, CMS—60 Aiol Cho, 1-chome, Otaru Shi, Hokkaido.
- 小樽市相生町1ノ60
- Stegeman, Rev. (D.D.) & Mrs. H. V. E., 1917, RCA—Ferris Seminary, 37 Bluff, Yokohama. (Tel. 2-1870)
- 横濱市山手37 フェリス女學校
- Stevens, Miss C. B., 1920, MES—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka.
- 大阪市天王寺區石ヶ辻町 ランバス女學院
- Stewart, Rev. & Mrs. S. A., 1906, 1898, MES—Genzan, Korea.
- 朝鮮元山
- Stirewalt, Rev. (D.D.) & Mrs. A. J., 1905, ULC, CLSJ—% Board of Foreign Mission U. L. C. A., 18 East Mt. Vernon Place, Baltimore, Md., U.S.A.

- St. John, Mrs. Alice C., 1918, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5)  
 東京市京橋區築地 聖ルカ病院
- Stockdale, Miss Katherine F., 1934, SPG—8 Sakae Cho, Shiba Ku, Tokyo.  
 東京市芝區榮町8
- Stokes, Miss K., 1922, SPG—% S. P. G., 15 Tufton St., London, S.W.1.
- Stone, Rev. & Mrs. A. R., 1926, 1925, UCC—33 Minami Agata Machi, Nagano.  
 長野市南縣町33
- Stott, Rev. & Mrs. J. D., 1930, MES—22 Sasa Machi, Uwajima, Ehime Ken.  
 愛媛縣宇和島市笹町22
- Stoudt, Mr. & Mrs. O. M., 1917, ERC—15 Nishiki Cho, Sendai. Tel. 2628)  
 仙臺市錦町15
- Stowe, Miss Grace H., 1908, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya. (Tel. Nishinomiya 2264-5)  
 西宮市岡田山 神戸女學院
- Stowe, Miss Mary E., 1908 ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya. (Tel. Nishinomiya 2264-5).  
 西宮市岡田山 神戸女學院
- Stranks, Rev. & Mrs. C. J., 1928, SPG—13 Nishi Hirano, Mikage Cho, Kobe Shiga.  
 神戸市外御影町西平野町13
- Strong, Rev. G. N., 1926, SPG—Meichisan (Nakkeyama), Shimonoseki.  
 下關市明智山
- Strothard, Miss Alice O., 1914, UCC—Eiwa Jo Gakko, Nishikusabuka, Shizuoka Shi, Shizuoka Ken. (Tel. 1417)  
 静岡市西草深町 英和女學校
- Stubbs, Rev. & Mrs. David C., 1935, MES—Palmore Inst., 23 4-chome, Kitanagasa Do-ri, Kobe.  
 神戸市北長狹通4ノ23
- Sumners, Miss Gertrude, 1931, PE—St. Agnes' School, Muro-machi, Shimotachi Uri Sagaru, Kyoto. (Tel. Nishijin 330)  
 京都市室町下立賣下ル
- Suttle, Miss Gwen, 1928, UCC—Eiwa Jo Gakko, Atago Cho, Kofu, Yamanashi Ken. (Tel. 2591).  
 山梨縣甲府市愛宕町

## T

- Tanner, Miss K., 1911, SPG—Koran Jo Gakko, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.  
 東京市芝區白金三光町 香蘭女學校
- Tapson, Miss Minna, 1888 (retired), CMS—Garden Home, 3-chome, Ekota Machi, Nakano Ku, Tokyo. (Tel. Yotsuya 497).  
 東京市中野區江古田町3丁目  
 ガーデンホーム
- Tarr, Miss Alberta, 1932, MES—Hiroshima Jo Gakuin, Hiroshima Shi.  
 廣島市流川町 廣島女學院

- Taylor, Miss Erma M.**, 1913, MEFB—9 Naka Kawaragecho, Hirosaki.  
弘前市中瓦ヶ町9
- Taylor, Miss Isabel**, 1931, PCC—Tansui, Formosa.  
臺灣淡水
- Taylor, Mrs. Mary**, 1905, IND—Box 328, Sannomiya P. O., Kobe.  
神戸市三ノ宮局私書函328
- Taylor, Miss Minnie**, 1910 (retired), RCA—3 Oura, Higashi Yamate Machi, Nagasaki.  
長崎市東山手町大蒲3
- Teague, Miss Carolyn M.**, 1912, MEFB—Hartselle, Alabama, U.S.A.
- TerBorg, Rev. & Mrs. John**, 1922, RCA—Meiji Gakuin, Shiba Ku, Tokyo. (Tel. Takana-wa 3666).  
東京市芝區白金今里町 明治學院
- Tetley, Miss Winifrid**, 1930, JEB—98 Himuro Machi, 1 Chome, Kobe.  
神戸市氷室町1ノ98
- Tharp, Miss Elma R.**, 1918, ABF—34 of 62 Hayashi Cho, Koishikawa Ku, Tokyo. (Tel. ABF Office, Kanda 3115).  
東京市小石川區林町62ノ34
- Thede, Rev. & Mrs. Harvey**, 1920, EC—500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.  
東京市淀橋區下落合1ノ500
- Thomas, Miss A. Irene**, 1934, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukada 8).  
大阪府泉北郡東百舌鳥村榎
- Thomas, Miss Grace E.**, 1931, CJPM—445 Hyakken Machi, Maebashi, Gurama Ken.  
群馬縣前橋市百軒町445
- Thomas, Miss Helen**, 1936, AFP—30 Koun Cho, Mita, Shiba Ku, Tokyo.  
東京市芝區三田功運町30
- Thomas, Rev. & Mrs. Winburn T.**, 1933, PN—7 of 1 Tanaka Asukai Cho, Kyoto.  
京都市田中飛鳥井町jノ7
- Thompson, Miss Fanny L.**, 1905, CMS—33 Taisho Machi, 3-chome, Omuta Shi.  
大牟田市大正町3ノ33
- Thoren, Miss Amy**, 1925, JEB % Mrs. A. H. Anderson, Hamil, So. Dakota, U.S.A.
- Thorlaksson, Rev. & Mrs. S. O.**, 1916, ULC—33 7-chome, Kamitsutsui Dori, Fukiai Ku, Kobe.  
神戸市葦合區上筒井通7ノ33
- Thornton, Rev. & Mrs. S. W.**, 1930, O—Kamigawara, Sanda Cho, Hyogo Ken  
兵庫縣三田町上河原
- Thurston, Mr. & Mrs. C. F.**, 1927, SDA—Box 7, Sugunami P. O. Tokyo. (Tel. Ogikubo 2051).  
東京市杉並局私書函7
- Topping, Miss Helen F.**, 1911, IND—820 Shimouma Cho, 2-Chome, Setagaya Ku, Tokyo.  
東京市世田ヶ谷區下馬町2ノ820
- Topping, Rev. & Mrs. Henry**, 1895 (retired), ABF—820 Ni-chome, Shimo Uma Machi,

- Setagaya Ku, Tokyo. (Tel. Setagaya 2674).  
 東京市世田ヶ谷區下馬町2ノ820
- Topping, Rev. & Mrs. Willard F., 1923, 1921, ABF—69 Shimotera Machi, Himeji.  
 姫路市下寺町69
- Torbet, Miss Isabel, 1928, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukada 8).  
 大阪府泉北郡東百舌鳥村樋
- Towson, Miss Manie, 1917, MES—Morino Cho, Kanaya, Nakatsu Shi.  
 中津市金谷森野町
- Towson, Rev. W. E., (retired), 1890, MES—Morino Cho, Kanaya, Nakatsu Shi.  
 中津市金谷森野町
- Tracy, Miss Mary E., 1903, WU Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. 2-3003).  
 横濱市中區山手212 共立女學校
- Tremain, Rev. & Mrs. Martel A., 1927, PN—Nokkeushi, Kitamino Kuni, Hokkaido.  
 北海道北見國野付牛
- Tristram, Miss Katherine S., 1888 (retired), CMS—Poole Girls' High School, Katsuyama Dorl, 5-chome, Higashinari Ku, Osaka. (Tel. Tennoji 290).  
 大阪市東成區勝山通5丁目 プール高等女學校
- Troughton, Mr. & Mrs. H. W. F., 1934, CJPM—293 Hagi Machi, Maebashi, Gumma Ken.  
 群馬縣前橋市萩町293
- Trott, Miss Dorothea E., 1910, SPG—8 Sakae Cho, Shiba Ku, Tokyo.  
 東京市芝區榮町8
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- Tumlin, Miss Mozelle, 1923, MES—55 Niage Machi, Oita.  
 大分市荷揚町55
- Tweedie, Miss E. Gertrude, 1903, UCC—274 Sogawa Cho, Toyama Shi, Toyama Ken. (Tel. 2126).  
 富山市總曲輪町274

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- Ustitalo, Miss Siiri, 1903, LEF—1632 Ikebukuro, 3-chome, Toshima Ku, Tokyo.  
 東京市豊島區池袋3ノ1632

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- VanKirk, Miss Anne S., 1921, PE—St. Barnabas' Hospital, 66 Saikudani Cho, Tennoji Ku, Osaka. (Tel. Tennoji 3828).  
 大阪市天王寺區細工谷町66

Verry, Miss Hazel P., 1918, IND  
—600 Lexington Ave., New  
York, N.Y., U.S.A.

Viall, Rev. Father, (S.S.J.E.)  
Kenneth L. A., 1935, PE—  
929 Koenji 7-Chome, Sugi-  
nami Ku, Tokyo.

東京市杉並區高圓寺7ノ929

Vinall, Mr. & Mrs. G. H., 1929,  
BFBS, NBS—95 Yedo Machi,  
Kobe. (Tel. Sannomiya 2725;  
F. C. Osaka 11083).

神戸市江戸町95

Vories, Mrs. J. E., 1914, OBJ—  
Omi-Hachiman.

滋賀縣近江八幡

Vories, Mr. & Mrs. John, 1933,  
OBJ—Omi Brotherhood, Omi-  
Hachiman.

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Vories, Mr. (LL.D.) & Mrs. W.  
M., 1905, 1919, OBJ—Omi-  
Hachiman (Tel. Omi-Hachi-  
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Co., Osaka 5434).

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Voules, Miss J., 1913, SPG—56  
Yukino Goshō Cho, Minato  
Ku, Kobe.

神戸市湊區雲ノ御所56

## W

Wagner, Miss Dora A., 1913,  
MEFB—Iai Jo Gakko, Hako-  
date.

函館市 遺愛女學校

Wagner, Rev. & Mrs. H. H.,  
1918, FMA—521 North 53rd  
Ave., Los Angeles, Calif.,  
U.S.A.

Wainwright, Rev. (M.D., D.D.)

& Mrs. S. H., 1888, MES, CLSJ  
—2 Aoyama Gakuin, Shibu-  
ya Ku, Tokyo.

東京市澁谷區綠岡 青山學院2

Wait, Mr. R. T., 1933, JEB—  
792 Oaza Sono, Gobo Cho,  
Wakayama Shi, Wakayama  
Ken.

和歌山市御所坊町大字園792

Walén, Miss Evlyth A., 1936,  
YWCA—8, 1-Chome, Suruga-  
dal, Kanda Ku, Tokyo. (Tel.  
(25) 1118-9).

東京市神田區駿河臺1ノ8

Walker, Mr. & Mrs. F. B., 1903,  
SPG—5 Nakayamate Dori, 3-  
chome, Kobe.

神戸市中山手通3ノ5

Walker, Miss M. M., 1931,  
MSCC—604 Jarvis St., To-  
ronto 5, Canada.

Walker, Miss Mae, 1931, MSCC  
—5 Shirakabe Cho, 1-Chome,  
Nagoya. (Tel. Higashi 3090).  
名古屋市白壁町1ノ3

Waller, Rev. (D.D.), & Mrs. J.  
G., 1890, MSCC—Nishi Naga-  
no Machi, Nagano. (Tel. Naga-  
no 1894).

長野市西長野町

Waller, Rev. W. W., (B.A.),  
1929, MSCC—Baba Cho, Ue-  
da Shi, Nagano Ken.

長野縣上田市馬場町

Walling, Miss C. Irene, 1930,  
PN—Joshi Gakuin, Kami Ni-  
bancho, Kojimachi Ku, To-  
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東京市麴町區上二番町 女子學  
院

Walser, Rev. & Mrs. T. D., 1916,  
PN—19 of 9 Tsuna Machi,

- Mita, Shiba Ku, Tokyo.  
 東京市芝區三田綱町9ノ19
- Walsh, Rt. Rev. (D.D.) & Mrs. Gordon J., 1913, CMS—553 Nishi 8-chome, Minami 12 Jo, Sapporo Shi, Hokkaido.  
 札幌市南十二條西八丁目553
- Walvoord, Miss Florence C., 1922, RCA—25 E. 22nd St., New York
- Wansey, Rev. Joseph C. (M.A.), 1937, CMS—% Bishop Walsh, 553 Nishi 8-Chome, Minami 12 Jo, Sapporo.  
 札幌市南十二條西八丁目553
- Warner, Rev. & Mrs. Paul F., 1924, MP—43 Chokyuji Machi, Nagoya. (Tel. Higashi 87).  
 名古屋市長久寺町43
- Warren, Rev. & Mrs. C. M., 1899, ABCFM — Imadegawa, Teramachi-agaru, Kyoto. (Tel. Kami 3742).  
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- Watkins, Miss Elizabeth T., 1929, IND—Seinan Gakuin, Nishijin Machi, Fukuoka Shi. (Tel. 3170).  
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- Watts, Rev. & Mrs. F. E., 1926, IND—Seaman's Institute, 109 Ito Machi, Kobe. (Tel. San-nomiya 3433).  
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- Watts, Rev. (B.A., F.R.G.S.) & Mrs. H. G., 1927, MSCC—Suido Machi, Niigata Shi. (F. C. Nagano 4180).  
 新潟市水道町
- Webber, Mr. (Ph.D.) & Mrs. Perry A., 1916, SDA—Showa Machi, Kimitsu Gun, Chiba Ken.
- 千葉縣君津郡昭和町
- Weidner, Miss Sadie Lea, 1900, MM—Ogaki, Gifu Ken.  
 岐阜縣大垣町
- Weighton, Mr. & Mrs. G. P., 1933, EPM — Presbyterian Middle School, Tainan, Formosa.  
 臺灣臺南 長老教學校
- Weir, Miss Mildred F., Reg. N., 1935, PCC—79 Miamae Cho, Taihoku, Taiwan.  
 臺灣臺北市宮前町79
- Wells, Miss Lillian A., 1900, PN 13 Noda Machi, Yamaguchi Shi.  
 山口市野田町13
- Wengler, Miss Jessie, 1920, AG—20 Oiwake Cho, Hachioji Shi, Tokyo Fu.  
 東京府八王子市追分町20
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 岐阜縣大垣市
- White, Miss Anna Laura, 1911, MEFB—Kassui Jo Gakko, Nagasaki. (Tel. 1416).  
 長崎市 活水女學校
- White, Miss Sarah G., 1931, PE St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5).  
 東京市京橋區築地 聖ルカ病院
- Whitehead, Miss Dora, 1927, IND—1493 Ekota Machi 4-Chome, Nakano Ku, Tokyo.  
 東京市中野區江古田町4ノ1493
- Whitehead, Miss Mabel, 1917, MES—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka. (Tel. Minami 1475).

- 大阪市天王寺區石ヶ辻 ランパ  
ス女學院
- Whiting, Rev. & Mrs. M. M.,  
1912, UCC—Nagamine Yama,  
Oishi, Nada Ku, Kobe.  
神戸市灘區大石長峰山
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M.A.), 1934, CN—Daikoku Ma-  
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京都市大黒町七條上ル
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PN—Joshi Gakuin, Kojima-  
chi, Kojimachi Ku, Tokyo.  
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- Wilkinson, Mr. & Mrs. C. S.,  
1916, JEB—c/o Miss Ranck,  
1015 North Harvard Blvd.,  
Los Angeles, Calif., U.S.A.
- Williams, Miss A., 1934, SPG—  
37 Goken Yashiki, Himeji.  
姫路市五軒邸37
- Williams, Miss Agnes S., 1916,  
CMS—Poole Girls' School,  
Katsuyama Dori, 5-chome,  
Higashinari Ku, Osaka. (Tel.  
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大阪市東成區勝山通 プール高  
等女學校
- Williams, Miss Anna Belle,  
1910, MES—Lambuth Jo Ga-  
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- Williams, Mr. F. T., 1929, JEB  
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Akashi, Hyogo Ken.  
兵庫縣明石市大藏谷
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京都市室町下立賣
- Wilson, Miss Dorothea, 1935,  
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仙臺市富澤7
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ABCFM—Kusaie, Caroline  
Islands, South Seas.
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1899, ULC—15 Gokurakuji  
Cho, Fukuoka  
福岡市極樂寺町15
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—217 Nakanohashi Koji,  
Saga Shi.  
佐賀市中之橋小路217
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MP—c/o J. H. Lucas, War-  
wood, Wheeling, W. Va.,  
U. S. A.
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3-chome, Kobe.  
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- Woodard, Rev. & Mrs. William  
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H. B., 1933, CMS—64 Asahi  
Machi, 2-chome, Sumiyoshi  
Ku, Osaka.  
大阪市住吉區旭町2ノ64
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Ikebukuro 1-Chome, Toshi-  
ma Ku, Tokyo. (Tel. Otsuka  
(86) 1200).  
東京市豊島區池袋1ノ161



Woodsworth, Rev. & Mrs. H. F.,  
1911, UCC—Kwansai Gakuin,  
Koto Mura, Nishinomiya  
Shigai.

西宮市外甲東村 關西學院

Woodworth, Miss Olive F., 1928  
JEB—8, Shimidai Cho, 4-  
Chome, Suma Ku, Kobe.

神戸市須磨區驥見臺4ノ8

Woolley, Miss Alice D., 1925,  
IND—% C. B. K. Argall, Hill  
Pharmacy, Tor Hotel Road,  
Kobe.

神戸市下山手通リ

Woolley, Miss Katherine, 1912,  
SPG—Koran Jo Gakko, 385  
Sanko Cho, Shirokane, Shi-  
ba Ku, Tokyo.

東京市芝區白金三光町 香蘭女  
學校

Wordsworth, Miss R., 1910,  
SPG—1489 Samukawa, Chiba  
Shi.

千葉市寒川1489

Worthington, Miss Honoria J.,  
1899 (retired), CMS—1083  
Midori Cho, Hiroshima Shi.

廣島市綠町

Wright, Miss A. H., 1896, IND—  
635 Shimo Tatsuda, Kuro-  
kami Cho, Kumamoto Shi.  
(Tel. 488).

熊本市黒髮町下立田635

Wright, Miss Phyllis, 1935, JRM  
7, Tomizawa, Sendai.

仙臺市富澤7

Wright, Mr. R. J., IND—6 of 7  
Tsukasa Cho, 1-Chome, Kan-  
da Ku, Tokyo.

東京市神田區司町1ノ7ノ6

Wright, Rev. & Mrs. R. C., 1927,  
UCC—Takaoka Shi.

高岡市

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Yates, Rev. N. P., 1906, IND—  
Taito, Formosa.

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Young, Dr. & Mrs. L. L., 1905,  
(Korea), 1927 (Japan), PCC  
—Nagamine Yama, Oishi,  
Nada Ku, Kobe.

神戸市灘區大石長峰山

Young, Rev. & Mrs. T. A., 1912,  
1905, UCMS—65 Miyashita-  
cho, Koishikawa-ku, Tokyo.  
(Tel. Otsuka 1869).

東京市小石川區宮下町65

## Z

Zander, Miss Helen R., 1928,  
RCA—Ferris Seminary, 178  
Bluff, Yokohama.

橫濱市中區山手178

Zaugg, Rev. (Ph.D., D.D.) &  
Mrs. E. H., 1906, ERC—152  
Higashi Sanban Cho, Sen-  
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仙臺市東三番丁

Zoll, Mr. Donald, 1933, PE—  
St. Paul's University, Ikebu-  
kuro, Tokyo.

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