

〔共同研究：現代世界とアンゲリカン神学の役割〕

# The Historiography of the Nippon Sei Ko Kwai of during and after the Second World War

— An Interim Report —

by

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(In co-operation with Mark Seizo Oka, John Nobukazu Kimura, Teiichi Kurihara, Paul Tsuneo Fujikura, Katsumi Tsuboi, Taketo Takizawa, Andrew Kozo Nonome and Paul Shigeyoshi Toma)

## Preliminary Remarks

More than seventeen years have past since the university course was founded above the Boy's High School of this Anglican Church related educational institution, named after St. Andrew, the first apostle who immediately followed Jesus Christ after His calling. The inauguration of St. Andrew's University was celebrated by Dr. Geoffrey Francis Fisher, the Archbishop of Canterbury, and Dr. Michael Hinsuke Yashiro, the Presiding Bishop of the Nippon Sei Ko Kwai.<sup>a)</sup> In his congratulatory address of Archbishop Fisher he had mentioned: "In this great university, for which I pray, will serve God and this nation for generations to come, I pray above all that there may be a staff of men, Christian and godly, and devout in heart and mind who can convey to their pupils, not only knowledge to use in the world, but wisdom. To teach them how to direct men's undertakings and thoughts above the level of mere commercial exploitation, to the level of reconciliation between man and man".....<sup>b)</sup>.

When the university was dedicated it consisted of the Department of Economics of three hundreds and sixty students, and

now it has grown into a big one which has three departments, the Department of Economics, Business Administration and Sociology, and about five thousand students within these seventeen years. Although it has no Divinity School or Theological Department, the members of the faculties and staffs of the university have been trying to convey to their students, not only knowledge to use in the world, but wisdom, and trying to teach them how to direct men's undertakings and thoughts to the level of reconciliation between man and man which is accomplished by our Lord Jesus Christ, the Mediator.<sup>c)</sup> It was really a great co-operative endeavour of those members of the faculties and staffs of both Christians and non-Christians, to realize the founder's wishes. When the various groups of research were organized into one body and the Institute of Human Science was founded, the Division of Christian Studies was also established together with some other divisions of studies of Physical Culture, of Thought and Cultures, of Languages and Literatures and of International Relations, about fifteen years ago. The St. Andrew's University Journal of Christian Studies has been issued as an annual report on our theological studies and

because of the uniqueness of this periodical publication, especially the academic contribution of the special issue of William Temple, No. 5, 1969, it has been highly esteemed in the sphere of theological studies in Japan.

The Institute of Human Science changed its research systems two years ago. From the necessity to reconsider the study system of our institute as a laboratory which is dealing with the various problems of the rapid changing world, the effectiveness of the research system was examined in both the faculty meetings and the steering committee of the institute. The final decision to reorganize the research system was given by combining two of the research unions, the Institute of Human Science and the Institute of Industry and Trades, into one united body, called the Research Institute of St. Andrew's University. The St. Andrew's University Journal of Christian Studies is being continued by this institution.

#### The Modern World and Anglicanism

According to the managerial regulations of the Institute of Research all of the divisions of specific studies were obliged to disappear into periodical group work on project studies of urgent problems. It was a serious question how the new study system would be able to continue the work which had been done by the previous organization, and after long prudent consideration we chose "The Modern World and Anglicanism" as a laboratory subject of the project team of Christian members among the faculties. But the study subject is so huge that we should accumulate the result of some concentrated research activities. Therefore we started our research, firstly, focusing on the theme 'the formation of Modern Japan and the Anglican Contribution,' for the Christian influences were very

great in the formation of Modern Japan and the Anglican contribution towards the modernization of Japan also should be described in very precisely.

The first Protestant missionary to Japan was Dr. J. B. Bettelheim, an Anglican missionary. He had left England in September of 1845 and arrived Okinawa in May 1846 as a missionary of Loochoo Naval Mission. At that time Japan and Okinawa had not opened their doors to foreign countries and a government detective watched his activities so closely that he could not do any direct evangelical work such as holding a Bible class, prayer meeting or worship, not any indirect work of evangelism such as academic teaching or medical service. Then he had to stay inside the lodging house with his family and a Chinese interpreter, and he tried to translate the Gospels and tracts for evangelism into the Okinawan language. He stayed in Okinawa about eight years longer, and particularly in the last three years, he had engaged in translating the Bible. The Four Gospels in his translation have been known by the name of the Bettelheim Bible.<sup>43</sup>

Fortunately, one of our colleagues, the Rev. John Nobukazu Kimura has a copy of original of the Bettelheim Bible. So we can conjecture how many difficulties Bettelheim and his family had overcome for the glory of God.

The translation of the Bible into a nation's own language has borne a great deal of fruit in various fields of language, literature, religion and culture. Wycliff's Bible, Luther's Bible and King James' Authorized Version all had given a great deal of influence on their nation's history.

Following the official visit of Commodore Perry and his fleet from America, Japan opened her doors to foreign countries in 1854 after three hundred years of isolation from the

rest of the world. It was almost ten years after Bettelheim had landed in Okinawa. The modernization of Japan has been done very rapidly and Japan has grown up as a civilized country in the world. Educational programs are also very important and effective in developing countries, so also here in Japan. Japan, which had restored the Emperor's direct form of government from the Shogun's indirect political system, had tried to build a national education system according to the European pattern. Christian contributions in education in this country were very great, either as personal leaders of well trained teachers or as Christian schools sponsored by various denominations. Many great Christian teachers had a strong influence on their pupils and students with their own intense personalities as faithful Christians. Also many of the Christian schools, colleges and universities supplied people for the next generation who had been educated with not only knowledge but also the wisdom of God. The education of girls and women was also begun by Christian leadership and many of the famous private women's colleges and girls' educational institutions were initiated by Christians. Even before the Second World War these Christian schools were held in high esteem among those private educational institutes in this country.

But Christian churches in Japan, particularly the Nippon Sei Ko Kwai, had to face many difficulties in those war times especially during the Second World War. It was also important and difficult for the churches of Japan to reestablish themselves as they were before, because many of the church buildings had been burned by the ravages of the war and their organizations and denominations were broken by the pressure of the militaristic government of Japan. Many foreign missionaries who had remained in this country

during the war suffered in various ways as Miss Leonora Edith Lea has written so vividly in her posthumous manuscripts. We printed her manuscript, "Fascinated by Japan; War-time Memoirs of Leonora Edith Lea, edited with a Biographical Note by James Takashi Yashiro" in the tenth and eleventh volume of the St. Andrew's University Journal of Christian Studies in 1974 and 1975. I, myself, also wrote a serial essay on "An Evaluation of the Protestant Amalgamation and the Reconciliation in the Ecumenical Trend according to M. H. Yashiro's Documents" which dealt with the same situation of the Anglican Church of Japan. We know that the phrase 'the Protestant Amalgamation' has an unfamiliar sound because the Unity of the Church is a familiar word in the Ecumenical Movement and the latter had been used in the Scheme of the Church of South India, of the Church of North India, Ceylon and Pakistan, of the Church of Nigeria and many other church schemes which had been trying to build one Christian body in their countries. But the situation of the Christian churches in Japan was absolutely different from those church unions in other countries. Japan had fought with Britain, America, Canada, Australia and other nations but Italy and German had stood on the Japanese side. Therefore Christian missionaries who came from foreign countries, except Roman Catholic and Lutheran, had been pressed to go back to their own home and those who remained in this country were kept in prisons or foreigner's camps because the nationalities of these missionaries were of the enemy countries of Japan. And the Protestant churches in Japan were urged to join into one Christian organization because the government could more easily control one organized Christian church than many denominational churches which had

different wishes.

Of course the tide of the Ecumenical Movement had infiltrated into this country since the International Missionary Conference in Edinburgh in 1910. The leaders of Christian churches of Japan had earnestly considered that the Unity of the Church was the Lord's wish. But the question had been raised as to whether it was truly the Lord's wish or not to join into one body merely to accord with the government's desire for control. And thoughtful discussions and earnest debate were repeated continually, and finally, Methodists, Congregationalists, Presbyterians and a part of the Baptists joined together into one body called Nippon Kirisuto Kyodan, the United Church in Japan. A part of Anglican church of Japan departed from the rest of the Nippon Sei Ko Kwai and joined into the Kyodan and those people who did not agree to join this church called the unification of this Protestant church by the word 'Amalgamation.' They had chosen a way of distress under the oppression of the militaristic government of Japan which was acting under the New Religious Bill<sup>②</sup>. By the end of 1943 about sixty clergymen and seventy seven churches of the Sei Ko Kwai had joined this Amalgamated Church and the rest of the Nippon Sei Ko Kwai consisted of about one hundred priests, six bishops and one hundred and forty five churches. They dared to choose the narrow hard path to maintain the diocesan and provincial function of the Anglican Church and her historic episcopate. But the government urged them to choose the other way and join the Amalgamated Church or to be isolated churches which had no contact or membership in a diocese because the New Religious Bill did not allow the dioceses and provinces of the Nippon Sei Ko Kwai to remain.

There was also an atmosphere of abhorrence

at being called unpatriotic among Japanese members of the Christian church, as Miss Lea wrote :

"In England the ministers of her Majesty's government receive salaries, and so does the leader of her Majesty's Opposition. He is paid to keep up his opposition which keeps her Majesty's government united."

"Two fighting sections of a country will frequently unite when attacked by a common enemy. The attack of an enemy will bring unity and peace to a country. But when there is no opposition and no enemy from outside, a government must think of other means of uniting the country. The Japanese militaristic government was unable to say it was preparing for war ; it had therefore to adopt a slogan to attain the unity vital for the making of war. The slogan adopted by Japan was "amalgamation in every field." In Japanese Amalgamation is "Godo." The newspapers reported daily the amalgamation of patriotically-minded companies, schools, clubs, etc. Godo became the atmosphere of the time ; people did it voluntarily. It became so much the thing to do that anyone not interested in Godo was considered unpatriotic. The whole country was streamlining itself just as the subtle government hoped it would do.<sup>①</sup>

The Special Police and the gendarmeries had summoned those priests and bishops who did not join the Amalgamated Church and detectives or plain-clothes policemen had been shadowing and watching them and took them into custody. Therefore hostility and enmity and suspicion towards other people had grown up among them. It is one of the most miserable things for a man that he has suspicion about his companion's will, as Othello by William Shakespeare showed us. Hostility in their hearts which was placed these

during the Amalgamation period could not be wiped out so easily it remained long after the war ended.

Immediately after the Second World War was ended, those priests and bishops who had endured the oppressive religious policy of the militaristic government of Japan asked those clergymen who had joined the Amalgamation to come back and to restore the Nippon Sei Ko Kwai together with them. In December 1945 the General Synod of the Nippon Sei Ko Kwai was held at St. Paul's Rikkyo University and the restoration of the Nippon Sei Ko Kwai as an Anglican province was declared but it took three years' talks and meetings with heartfelt brotherly love. Just before the Lambeth Conference 1948, the Sei Ko Kwai had a liturgy called "the Reconciliation Service." The functions and organization of the Sei Ko Kwai were really restored. Bishop Yashiro was asked to report on this amalgamation problem at the Lambeth Conference and it accepted the Report on the Status of Certain Japanese Bishops.

When we consider the meaning of the Restoration and the Reconciliation Service of the Nippon Sei Ko Kwai from the viewpoint of the Ecumenical Movement as well as from the viewpoint of the Anglican succession, however much we may praise the effort for the Restoration we can not overestimate it because of the powerful leadership of the Nippon Sei Ko Kwai among the Christian churches of Japan. The Post-War Sei Ko Kwai, directed by the Rt. Rev. Michael Hinsuke Yashiro had been a great witness for our Living Lord in the society of Japan, and in civil and ecclesiastical life.

At the start of the research on "the Modern World and Anglicanism" bringing our attention into focus on Japan's Modernization and the Anglican Contribution we should regulate

the historical materials first. It is, however, an enormous task to research the Modern World and Anglicanism. We firstly started with collecting historical material of the Nippon Sei Ko Kwai from the beginning of her evangelism, especially of her hard days during and after the war until the Restoration.

Fortunately we have been allowed to handle numerous original letters and hand-written manuscripts of Bishop Yashiro which were kept by Miss Lea. She was one of the greatest missionaries who came to Japan, and she served the church of Japan throughout her life of seventy-five years. The readers of her posthumous work, "Fascinated by Japan" can easily understand her noble character and her great missionary service. She was also one of the people who did various kinds of thankless tasks when the centenary of the Nippon Sei Ko Kwai was held and St. Andrew's University was dedicated. Immediately after the inauguration she gave a lecture on Christianity in English once a week as a visiting professor in spite of her busy daily schedule as Principal of St. Michael's International School and President of Shoin Junior College. She accompanied Bishop Yashiro for forty-five years as his faithful secretary and co-worker and that is why she kept the Bishop's letters and documents. Now James Takashi Yashiro, one of bishop's sons and Professor at St. Paul's University, is keeping them according to her will. We give our heartfelt gratitude for his twenty-years kindness as our colleague by writing his name above.

#### General Notes of Materials

1. Almost all of the letters and documents, which Bishop Yashiro sent to his friends and churches in foreign countries and which he

received from overseas churches, were kept by Miss Lea. We would not have any of them without the years of endeavour by Miss Lea.

2. Almost all of them were written in English and it is more convenient for overseas scholars who are dealing with similar subjects in this field of study to make the list of materials in English, and so we dare to make it in English.

3. When we study the New Testament we are fascinated by the interesting relations between the Acts of the Apostles and the accounts in the Epistles. These descriptions of the Bible allow the readers to know the author, date of issue and place of issue and other important details of the scriptures. And the readers of the Bible can suppose what historical facts happened with these details and descriptions, and so when we read chapter three of the First Epistle to the Corinthians we can suppose that there were splits among those Christians in Corinth, and also we suppose the age of this schism from the date and age of issue of the First Epistle to the Corinthians. With this in mind we have tried to make clear the dates of issue, the places of issue and the receivers' addresses of these bishops letters as much as we possibly can.

4. Although we are expecting to publish all of these letters and documents some day, today we have to hide the details of personal writings as we know that there is an accepted social code to seal the personal affairs of the historical materials for about thirty years. Therefore we made a list of materials as follows, and you may be allowed to read them at the Research Institute of St. Andrew's University if you want to see them and copy-making may also be available.

5. If you want to have a Zerox copy of specific documents among the materials on the

following list, ask the Research Institute by giving the file number and file sign according to the list. We shall serve as a copy service since the careful maintenance of the original materials should be respected by any students and scholars in academic studies. This is the agreement between us and the owners of originals, and the owners of the originals can avoid the trouble of visits or people asking to see them by our copy service.

6. The File sign 'E' means Miss Lea's essay or documents and document number showing its ordinal number among the same group of papers. For instance, E-1-29 is as Fig. 1 and E-1-36 is as Fig.2.

7. The file sign 'BL' means the Bishop's letter which were written by the Rt. Rev. Michael Hinsuke Yashiro.

8. As there are so many letters and descriptions we could make a list of only one-fifth of them by this time, and we have also omitted a great deal of material written in Japanese from the listed materials of this issue.

9. The membership of our group has changed. When we started this research project Mr. Kinowaki, a chaplain of St. Andrew's Boys' High School, was a member but he has moved to a Junior College in Kyushu and we welcomed Rev. Andrew Kozo Nonome, chaplain of St. Andrew's Boys' High School, from St. Mary's Church in Ôtsu and Mr. Taketo Takizawa, Assistant Professor of St. Andrew's University, from the University of Hokkaido.

### Marginal Notes

a) The Archbishop of Canterbury and the primates of some other foreign provinces of the Anglican Communion gathered in Japan because the centenary of Anglican Evangelism in this country was held in the year, 1959.

Then St. Andrew's University was dedicated to God's Glory as a centennial offering.

b) The Extracts from the Address by the Archbishop of Canterbury at the Opening of St. Andrew's University, April 15, 1959.

c) "Keep in mind, therefore, that once you were physically Gentiles and were called uncircumcision by the so-called circumcision that is made with human hands in the flesh; that in those days you were separated from Christ, aliens without the right of Israel's citizenship, and strangers to the covenants of promise, living in the world without hope and without God. But now in Christ Jesus you, who were once far away, have been brought near by the blood of Christ. For He is our peace. Breaking down the barrier that sepa-

rated Jews and Gentiles He united the two sections. By His own human nature He brought the hostility to an end, by abolishing the Law of commandments with its regulations, so that in Himself He might create the two into one new person and thus make peace, and through the cross reconcile them both in one body to God, bringing the hostility to an end by the cross." (Ephesians 2 : 11-16.)

d) The Centennial History of Nippon Sei Ko Kwai, N. S. K. K., Tokyo, 1959, (published in Japanese), p. 2.

e) L. E. Lea ; Fascinated by Japan, St. Andrew's University Journal of Christian Studies, No. 10, 1974, p. 84.

f) Ibid. p. 85.

Fig. 1

E-1-29

①

## The Succession of Bishops in the Nippon Seikokwai

1. Channing Moore Williams, First Bishop in Yedo, 1866-1889
2. A. W. Poole, Bishop in Japan, 1883-1885
3. Edward Bickersteth, Bishop in Japan
4. John McKim Second Bishop in Yedo, 1893-1935  
(translated to North Kwanto)
5. Henry Evington Bishop in Kyushu, 1894-1909
6. William Awdry, Bishop in Osaka & South Tokyo, 1896-1908  
(South Tokyo 1896-1908)
7. P. K. Fyson, Bishop in Hokkaido, 1896-1908
8. Hugh James Foss, Bishop in Osaka, 1899-1923
9. Sindney Catlin Partridge, Bishop in Kyoto, 1900-1911
10. Cecil Bouflower, Bishop in South Tokyo, 1909-1921
11. Walter Andrews, Bishop in Hokkaido, 1909-1917
12. Arthur Lea, Bishop in Kyushu, 1909-1935
13. Henry St. George Tucker, Bishop in Kyoto, 1912-1923
14. Heber J. Hamilton, Bishop in Mid.-Japan, 1912-1934
15. Samuel Heaslett, Bishop in South Tokyo, 1922-1941
16. Joseph Sakunoshin Motoda, Bishop in Tokyo, 1923-1928
17. John Yasutaro Naide, Bishop in Osaka, 1923-1945
18. Charles S. Reifsnider, Suffragan, Later Bishop in North Kwanto, 1924-1941
19. John Basil Simpson, Bishop in Kobe, 1925-1941
20. Shirley Hall Nichols, Bishop in Kyoto, 1926-1940
21. Gordon J. Walsh, Bishop in Hokkaido, 1927-1941
22. Peter Yonetaro Matsui, Bishop of Tokyo, 1928-1943
23. Norman Spencer Binsted, Bishop in Tohoku, 1928-1941
24. Paul Shinji Sasaki, Bishop of Mid.-Japan, 1935, translated to Tokyo, 1942-1946
25. John Charles Mann, Bishop in Kyushu, 1935-1941
26. Peter Sadajiro Yanagihara, Suffragan, Later Bishop of Osaka, 1940-
27. Michael Hinsuke Yashiro, Suffragan, Later Bishop of Kobe, 1940-
28. Timothy Makoto Makita, Bishop of North Kwanto, 1941, translated to Tokyo, 1947-1959
29. Matthias Jiro Sasaki, Bishop of Kyoto, 1941-1961
30. Todomu Sugai, Bishop of South Tokyo, 1941-1947
31. Light Shinjiro Maekawa, Bishop of Hokkaido, 1941-, translated to South Tokyo 1947-1953
32. John Kensuke Onishi, Bishop of Mid.-Japan, 1944-1956
33. John Yoshio Kudo, Bishop of Korea 1943-1945, later Bishop of non-Diocese,
34. Peter Jusaku Fujimoto, Bishop of non-Diocese, 1943-1961
35. Peter Kanichi Matsumoto, Bishop " " " 1943-
36. P. Michinobu Yokota, Bishop " " " 1943-1945
37. John Zensaburo Yagi, Bishop " " " 1943-
38. Moses Shoichi Murao, Bishop " " " 1943-
39. Augustine Tsunenori Takase, Bishop " " " 1943-
40. John Bunzo Goto, Bishop " " " 1943-
41. Timothy Shinzo Nakamura, Bishop of Tohoku, 1944-
42. Paul Jimbei Machijima, Bishop of Kyushu, 1947-
43. John Naohiko Okubo, Bishop of North Kwanto, 1947-
44. P. S. C. Powles, Suffragan Bishop of Mid.-Japan 1948-1956
45. Paul Kazuyoshi Ueda, Bishop of Hokkaido 1948-
46. K. A. Viall, Suffragan Bishop of Tokyo, 1949-1950
47. Isaac Hidetoshi Nose, Bishop of South Tokyo, 1954-
48. Paul Yasuo Kurose, Bishop of Mid.-Japan, 1956-
49. David Makoto Goto, Bishop of Tokyo, 1959-



## Fig. 1

②

(Name)	(Consecrated)	(Place)	(Dioscese)
1. Williams,	Oct. 3, 1866	St. John's, New York	Yedo, Japan
2. Poole,	Oct. 18, 1883	Lambeth, England	Japan
3. Bickersteth,	Feb. 2, 1886	St. Paul's, London	Japan
4. McKim,	June 14, 1893	St. Thomas's New York	Yedo-North-Kwanto
5. Evington,	Mar. 4, 1894	Lombeth, England	Kyushu
6. Awdry	June 29, 1896	England	Osaka-South-Tokyo
7. Fyson,	June 29, 1896	England	Hokkaido
8. Foss,	Feb. 2, 1899	England	Osaka
9. Partridge,	Feb. 2, 1900	Trinity Church, Tokyo	Kyoto
10. Bouflower,	Jan. 31, 1905	Westminster, England	South-Tokyo
11. Andrews,	Nov. 30, 1909	Westminster, England	Hokkaido
12. Lea,	Nov. 30, 1909	Westminster, England	Kyushu
13. Tucker,	Mar. 25, 1912	Trinity Church, Kyoto	Kyoto
14. Hamilton,	Oct. 18, 1912	Canada	Mid.-Japan
15. Heaslett,	Jan. 25, 1933	Westminster, England	South-Tokyo
16. Motoda,	Dec. 7, 1923	St. Timothy's, Tokyo	Tokyo
17. Naide,	Dec. 11, 1923	Osaka	Osaka
18. Reifsnider,	Feb. 12, 1924	Pasadena (June, 1936)	North-Kwanto
19. Basil,	Sep. 29, 1925	England	Kobe
20. Nichols,	April 13, 1926	Trinity Church, Kyoto	Kyoto
21. Walsh,	Nov. 1, 1926	Canterbury, England	Hokkaido
22. Matsui,	July 25, 1928	Trinity Church, Tokyo	Tokyo
23. Binsted,	Dec. 3, 1928	U. S. A.	Tohoku
24. P. S. Sasaki,	July 25, 1935	St. John's, Nagoya (Apr. 2, 1942)	Mid.-Japan-Tokyo
25. Mann,	Oct. 18, 1935	London	Kyushu
26. Yanagihara,	June 29, 1940	Osaka (June 29, 1947)	Osaka
27. Yashiro,	Sep. 29, 1940	St. Michael's Kobe (Jan., 1942)	Kobe
28. Makita,	Aug. 6, 1941	St. Matthea's, Maebashi (Apr. 1947)	North-Kwanto-Tokyo
29. M. J. Sasaki,	Sep. 19, 1941	St. Agnes's, Kyoto	Kyoto
30. Sugai,	Sep. 23, 1941	St. Andrew's, Yokohama	South-Tokyo
31. Maekawa,	Sep. 29, 1941	Sapporo, Hokkaido (Feb. 1948)	Hokkaido-South-Tokyo
32. Onishi,	Feb. 2, 1944	Nagoya	Non-Diosece
33. Kudo,	Mar. 1, 1932	St. Michael's, Kobe	Korea-Non-Diosece
34. Fujimoto,	Aug. 24, 1943	Osaka	Non-Diosece
35. Matsumoto,	Aug. 24, 1943	Osaka	Non-Diosece
36. Yokota,	" " "	"	" "
37. Yagi,	" " "	"	" "
38. Murao,	" " "	"	" "
39. Takase,	" " "	"	" "
40. Goto,	Aug. 24, 1943	Osaka	Non-Diosece
41. Nakamura,	June 4, 1944	Hirosaki	Tohoku
42. Machijima,	Jan. 28, 1947	St. Augustin's, Yahata	Kyushu
43. Okubo,	Dec. 18, 1947	All Saints, Urawa	North-Kanto
44. P. S. C. Powels,	Mar. 18, 1948	Obuse, Nagano	Mid.-Japan
45. Ueda,	Aug. 24, 1948	Sapporo	Hokkaido
46. K. A. Viall,	Apr. 25, 1949	Trinity, Tokyo	Tokyo
47. Nose,	Feb. 24, 1954	Yamate, Yokohama	South-Tokyo
48. Kurose,	Feb. 11, 1956	St. Matthew	Mid.-Japan
49. Makoto,	June 11, 1959	St. Margaret	Tokyo

Fig. 2

E-1-36



*The Presiding Bishop and Mrs. Michael H. Yashiro  
and Miss Lea, Dean of the Junior College,  
request the pleasure of the company of*

*on the occasion of  
the Opening of the Gymnasium  
at the Shoin Girls' High School, Atami, Kobe  
by T. J. H. Prince and Princess Mikasa  
on Thursday, September 19<sup>th</sup>, 1957, at 10:30 a.m.*

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
E	1	1	18	L. E. LEA	?	KOBE	Bishop Arthur Lea's Theory of Involution
"	"	2	7	"	"	"	The Reunion of Christians
"	"	3	6	"	1946. 7. 21	"	Election of Diocesan Bishop of Osaka
"	"	4	5	"	1947	"	Odawara 1947
"	"	5	4	"	?	"	St. Michael's International School, Kobe
"	"	6	4	"	1957. 10. 5	"	The History of the Shoin Gakuin
"	"	7	6	"	1953	"	The Shoin School, Kobe
"	"	8	5	"	1952	"	THE SHOIN JUNIOR COLLEG, KOBE, JAPAN
"	"	9	4	"	1956	"	Mr. Isamu Asano, Principal of Shoin Gakuin, Kobe (died Oct. 9, 1956)
"	"	10	1	"	?	"	The Tarumi Christian Center
"	"	11	1	"	"	"	The Kinder Gartens of Kobe
"	"	12	2	"	"	"	Living Quarters for Theological Students
"	"	13	2	"	1950	"	THE OLYMPIA KINDER GARTEN, KOBE, JAPAN
"	"	14	11	"	?	"	THE NIPPON SEIKOKAI
"	"	15	3	"	1950. April	"	Letter to Friends who gave financial Aid
"	"	16	5	"	1951. 10. 25	"	PRINCE MIKASA'S VISIT
"	"	17	4	"	"	"	Prince Mikasa's Visit
"	"	18	11	"	1953. 8. 6	"	The Place and Work of Laymen in the Church of Japan
"	"	19	4	"	1955. 7. 17	"	Kobe Fellowship Meeting
"	"	20	11	"	1960	"	Report 1960
"	"	21	3	"	1950. 8. 6	"	Letter (Type writing)
"	"	22	3	"	1950	"	(Send to Australia 1950 before Bp. Yashiro's Visit to Archbp. of Sydney)
"	"	23	4	"	?	"	Address at Missionaries Meeting
"	"	24	2	"	1951. 2. 4	"	Letter (Type writing)
"	"	25	5	"	1952. 12.	"	Japan at Christmas 1952
"	"	26	2	"	1955. 10. 16	Orpington, Kent, England	Letter (Type writing) to the Friends in Kobe
"	"	27	2	Approved by M. H. YASHIRO	1970. 2.	Kobe	Invitation Letter to contribute towards the Yashiro Memorial Hall and Kobe Diocesan Ordinanants' Fund.
"	"	28	8	L. E. LEA	1958	"	A Profile of Bp. M. H. Yashiro
"	"	29	2	"	1959?	"	The Succession of Bishops in the Nippon Seikokwai
"	"	30	6	"	?	"	(None Title)
"	"	31	5	"	?	"	HIROHITO'S STRUGGLE TO SURRENDER Condensed from Foreign Service Colonel Bonner Fellers, U. S. A., Retired

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
E	1	32	5	Bob Coleman	1952?	Tokuyama	THE NIPPON SEI KO KAI (Autonomous branch of the Anglican church in Japan)
"	"	33	2	L. E. LEA	?	Kobe	The Tarumi Christian Center
"	"	34	2	"	1970. 5.	"	Invitation Letter to contribute towards the Yashiro Memorial Hall and Kobe Diocesan Ordinant's Fund
"	"	35	4	"	?	"	THE SHOIN SCHOOL, KOBE
"	"	36	1	Bp. M. H. YASHIRO MRS. YASHIRO MISS L. E. LEA	1957. 9.	"	Invitation Letter of the Opening of the Gymnasium of the Shoin Girls' High School
"	2	1	A1~35	L. E. LEA	1970?	"	1940 Spy Incident, The Foreign Bishops Prepare for Resignation, The Bishop of Kobe Declines to Resign, The Rev. H. Yashiro Elected and Consecrated Assistant Bishop, The Consecration of Bishop H. Yashiro, Self Support The 1939 Religious Bill Streamling the Country The Proposed Amalgamated Protestant Church, The Positiveness of Negative Resistance, The Proposed Amalgamated Church and the Nippon Seikokai, The Problems Facing the Nippon Seikokai The Amalgamation Committee, The Seikokai in the Anti-Amalgamation Period, The Last Meeting of the Japanese Bishop with the Foreign, Missionaries Leave A Proof of Divinity of Jesus Christ, The Formation of the Amalgamated Church, October 17, 1940. Consular Warnings Bishop Basil Returns Missionaries Leave Finances Frozen The Amalgamated Church The Roman Catholic Church and the Orthodox Church War

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
E	2	2	B1~10	L. E. LEA	1970?	Kobe	Sai-itch—Reunion The Tight Rope 1927-1940 Kelham Kidnapping someone's mistress Presence of mind Albert Hall Meeting Life in Japan in 1939 Church Watts Anti-Foreign Propaganda Sept. 22-29, 1940 The Spy and the Cigarette The Food Centre for Enemy Nationals Miedbrodt Mrs. Nishikawa The Himeji Station Incident War ended None Titled
"	"	3	C1-44	"	"	"	The Religious Bill Recognition and Control Seikokai Men help the Amalgamation Amalgamation of Protestant Denominations Relief from Tension August 15, 1940 Kobe Meeting of 7 missionaries Kobe Diocese Bp. Heaslett Kobe Standing Committee Election of Assistant Bishop Bp. Basil sail for U. S. A. Arima Conference Consecration of Bishop Yashiro Internationalism Buddhism
"	"	4	D1-26	"	"	"	Shinto was divided by the Government into State and Religious Shinto The Drafting of Soldiers
"	"	5	E1-3 extra	"	"	"	
"	"	6	L1-53	"	"	"	

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
E	2	7	Insert	L. E. LHA	1970?	Kobe	None Titled
"	3	1	2	"	"	"	Kagawa
"	"	2	80	"	"	"	F1-80
"	"	3	1	"	"	"	The Election of Assistant Bishop for Kobe
"	"	4	15	"	"	"	G1
"	"	5	4	"	"	"	H1-15
"	"	6	5	"	"	"	The Spy Incident (continued)
"	"			"	"	"	I1-4
"	"			"	"	"	Amalgamation
"	"			"	"	"	J1-5
"	"			"	"	"	Assets Frozen
"	"			"	"	"	Cleaning up after the Resolution
"	"			"	"	"	Queens
BL	1	1	1	M. H. Y.	undated	?	
"	"	2	3	"	"	"	
"	"	3	2	"	1952.10.14	N. Y.	
"	"	4	2	"	" 9.18	"	
"	"	5	2	"	" 9.11	"	
"	"	6	2	"	" 9.12	Boston	
"	"	7	2	"	" 8.23	Honolulu	
"	"	8	3	"	1951.10.9	?	
"	"	9	1	"	1950.6.12	Aruidale	
"	"	10	1	"	" 6.13	"	
"	"	11	1	"	" 5.27	Wellington N. Z.	
"	"	12	5	Organizer	"	"	—CHRISTIAN POLITICAL PARTY ASSOCIATION
"	"	13	3	M. H. Y.	1951.8.1	Takamatsu	
"	"	14	2	Johnhuaun, Bp.	1950.4.30	Osaka	(at Pool Gakuin)
"	"	15	1	M. H. Y.	" 6.7	?	
"	"	16	1	"	" 6.1	"	
"	"	17	2	"	" 5.16	Rotogue, N. Z.	
"	"	18	2	"	" 5.3	Los Angels	
"	"	19	2	"	" 5.12	Honolulu	
"	"	20	2	"	" 5.3	Tokyo	
"	"	21	3	"	" 2.5	Hiroshima	
"	"	22	3	"	1949.12.24	Bangkok	
"	"	23	2	"	" 12.12	London	
"	"	24	4	"	" 12.17	Nagpur, India	
"	"	25	2	"	" 11.30	Surrey, Eng.	

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
BL	1	26	2	M. H. Y.	1949. 11. 8	281, N. Y.	(at PECUSA, 281)
"	"	27	2	"	" 11. 16	N. Y.	(at G. T. S.)
"	"	28	2	"	" 10. 29	Washington, D. C.	
"	"	29	2	"	" 10. 19	N. Y.	(at PECUSA, 281)
"	"	30	1	"	" 9. 29	"	"
"	"	31	2	"	" 9. 23	"	"
"	"	32	3	"	" 9. 7	on plane	
"	"	33	6	"	" 8. 22	Kobe	
"	"	1	4	"	1958. 10. 3	Florida	
"	2	2	2	"	"	"	
"	"	3	4	"	" 10. 13	Florida	(at Maiami Beach)
"	"	4	1	"	1957. 10. 29	Shimonoseki	
"	"	5	1	"	" 11. 2	London	
"	"	6	4	Miss Pat Arrow	"	"	" "A Bishop in the News"
"	"	7	5	M. H. Y.	" 8. 23	Kobe	A Series of Interviews of the King's
"	"	8	2	"	undated	"	Messenger, S. P. G.'s children Magazine
"	"	9	2	"	? in 1959	"	
"	"	10	2	"	1955. 9. 16	Hawaii	
"	"	11	4	"	" 8. 7	Kobe	
"	"	12	2	"	1955. 8. 17	Tokyo	
"	"	13	3	"	1956. 2. 15	Kobe	
"	"	14	3	"	" 3. 10	"	
"	"	15	6	"	? 10-19-24	"	
"	"	16	3	"	1956. 1. 2	"	
"	"	17	4	"	1955. 7. 2	"	
"	"	18	1	M. H. Y. & others	" 5. 20	Awa-Tomioka	
"	"	19	4	M. H. Y.	" 1. 20	Kobe	
"	"	20	5	"	" 8. 15	Tokyo	
"	"	21	2	"	1954. 6. 25	San Francisco	
"	"	22	2	"	" 8. 19	Denver	
"	"	23	1	"	undated	Kobe	
"	"	24	2	"	" Friday Night	Kobe	
"	"	25	2	"	1950. 5. 16	Rotorua, N. Z.	
"	"	26	3	"	1955. 5. 14	Kobe	

at this time L. E. Lea's address was as follows  
c/o SS. CHUSAN P & O, Estvine & Co. 18,  
Rue Colbert, France

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
BL	2	27	2	M. H. Y.	undated	Kobe	
"	"	28	1	"	1959. 4. 12	"	
"	"	29	2	"	? Monday	"	
"	"	30	1	"	1952. 2. 23	"	
"	"	31	1	"	1952. 10. 30	San Francisco	
"	"	32	3	"	1951. 7. 29	Takamatsu	
"	"	33	6	"	" 8. 7	Kobe	
"	"	34	1	"	undated	"	
"	"	35	2	"	"	"	
"	"	36	2	"	"	"	
"	"	37	"	"	"	"	
"	3	1	4	"	1951. 4. 24	Takamatsu	
"	"	2	1	"	1960. 8. 25	Kobe	L. E. Lea, 30 Grange Rd., Sutton, Surrey, Eng.
"	"	3	2	"	" 9. 2	"	"
"	"	4	2	"	" 9. 3	"	"
"	"	5	6	"	" 10. 3	"	"
"	"	6	1	"	" 9. 26	"	"
"	"	7	1	"	" 10. 3	"	"
"	"	8	3	"	undated	"	"
"	"	9	1	"	1960. 9. 30	"	"
"	"	10	2	"	undated	"	"
"	"	11	4	"	1960. 12. 9	"	"
"	"	12	4	"	1960. 8. 9	Lambeth Palace, London	17, Glenfield Rd, Bausteod Wood Surrey, Eng. c/o Daich Hotel, Tokyo
"	"	13	1	"	" 7. 30	"	896, Karuizawa, Nagano
"	"	14	5	Rev. Dewi Morgan S.P.G.	1958. 7. 16	"	"
"	"	15	2	M. H. Y.	" 7. 15	Sutton, Surrey	Kobe
"	"	16	1	E. Baylis	" 7. 14	?	To M. H. Y.
"	"	17	6	Harold Picles	" 7. 14	Lambeth Palace	To Miss E. Bayliss
"	"	18	2	M. H. Y.	" 5. 20	London	Kobe
"	"	19	2	Edmond Sulston Gn. Sec. S.P.G.	" 7. 12	Lambeth Palace	"
"	"	20	5	M. H. Y.	" 7. 8	"	"
"	"	21	4	"	" 6. 11	Bradford	"
"	"	22	4	"	" 6. 16	? England	"
"	"	23	2	"	" 6. 25	Sheffield	"
"	"	24	7	"	" 6. 29	? England	"
"	"	25	9	"	" 8. 2	Lambeth Palace	"



File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	c/o	Title
BL	3	26	1	Director of S.P.C.K.	7.21	London	c/o Lambeth Palace	
"	"	27	8	M.H.Y.	10.26	South Bend, U.S.A.	Kobe	
"	"	28	4	"	8.3	London	"	
"	"	29	2	"	10.26	N. Y.	"	
"	"	30	4	"	7.3	London	"	
"	"	31	1	Director of S.P.C.K.	6.25	"	"	
"	"	32	2	M.H.Y.	undated	Kobe	"	
"	"	33	2	"	1959. 8. 6	"	"	
"	"	34	1	"	undated	"	"	
"	"	35	3	"	1959. 8. 8	"	Karuizawa	
"	"	36	6	"	undated Sunday	"	"	
"	"	37	3	"	" Thursday	"	"	
"	"	38	4	N. Strong	1968. 8. 12	? England	"	
"	4	1	3	M.H.Y.	1956. 8. 16	Okayama	"	
"	"	2	4	"	"	"	"	
"	"	3	3	"	" 8.25	Kobe	"	
"	"	4	5	Fumiko Yashiro	" 8.18	Okayama	"	
"	"	5	6	M.H.Y.	" 8.16	"	"	
"	"	6	4	"	1952. 8. 16	Kobe	"	
"	"	7	7	"	" 11.25	SS. President Willson, (Kobe)	Kobe	
"	"	8	2	"	"	Tokyo	"	
"	"	9	2	"	" 9. 2	"	"	
"	"	10	1	"	" 2. 9	"	"	
"	"	11	2	"	1957. 8. 14	Kobe	Karuizawa	
"	"	12	4	"	1958.10.29	Georgia	Kobe	
"	"	13	2	L.E. Lea	1958. 8. 4	Kobe	To Whom it may concern	
"	"	14	2	M.H.Y.	undated, 2.30 p.m.	?	?	
"	"	15	6	"	1957. 1. 4	Akakura	Kobe	
"	"	16	3	"	" 8.16	Kobe	Karuizawa	
"	"	17	9	"	" 8.15	"	"	
"	"	18	5	"	" 8. 9	"	"	
"	"	19	5	"	1952.11.18	S. S. Willson	Kobe	
"	"	20	5	"	1954. 6. 22	Tokyo	"	
"	"	21	2	"	undated	?	?	

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
BL	4	22	3	M. H. Y.	" Sunday Night	?	?
"	"	23	4	"	1953. 8. 3	Tokyo	Kobe
"	"	24	1	"	undated	?	?
"	"	25	2	"	1956. 9. 5	Kobe	?
"	"	26	3	"	undated Sunday	"	Karuizawa
"	"	27	5	"	1952.10. 6	New York	Kobe
"	"	28	3	"	" 10. 6	"	"
"	"	29	4	"	" 10.10	Atlanta	"
"	"	30	3	"	" 10.21	New York	"
"	"	31	8	"	" 11.12	San Francisco	"
"	"	32	2	"	" 2. 2	Honolulu	"
"	5	1	3	"	1964. 8.25	Kobe	Karuizawa
"	"	2	5	"	1962. 2. 2	Honolulu	Kobe
"	"	3	7	"	1959. 8.27	Kobe	Canada
"	"	4	3	"	" 8.23	"	"
"	"	5	4	"	" 8.16	"	"
"	"	6	7	"	" 8.31	"	"
"	"	7	5	"	" 9. 9	Tomakomai	"
"	"	8	2	"	" 9.27	Kobe	?
"	"	9	3	"	" 12. 5	Okinawa	Kobe
"	"	10	4	"	undated Wednesday	Kobe	?
"	"	12	4	"	1959.12.10	Okinawa	Kobe
"	"	13	7	"	1960. 6.14	Kobe	England
"	"	14	4	"	" 6.25	"	"
"	"	15	6	"	" 4.11	"	"
"	"	16	5	"	" 5.30	"	"
"	"	17	7	"	" 6. 6	"	"
"	"	18	5	"	" 5. 6	"	"
"	"	19	2	"	" 5.14	"	"
"	"	20	3	"	" 4.26	"	"
"	"	21	4	"	" 4.28	Tokushima	"
"	"	22	4	Mrs. M. H. Y.	" 7.16	Kobe	"
"	"	23	3	M. H. Y.	undated Friday	?	"
"	"	24	3	"	" Monday	?	"

File Sign	File No.	Doc. No.	Page	Author	Date of Issue	Place of Issue	Title
BL	5	25	3	M. H. Y.	undated Monday	?	?
"	"	26	5	"	1959. 12. 13	Okinawa	Kobe
"	"	27	2	"	?	?	?
"	"	28	1	"	?	?	?
"	"	29	2	"	"	"	"
"	"	30	2	"	"	"	"
"	"	31	1	"	undated Saturday	"	"
"	"	32	1	"	?	"	"
"	"	33	4	"	1958. 8. 19	Kobe	Karuizawa
"	6	1	3	"	1963. 8. 15	Toronto	Kobe
"	"	2	2	"	1964. 4. 29	London	"
"	"	3	6	"	" 4. 15	Canterbury	"
"	"	4	5	"	" 8. 20	Kobe	Karuizawa
"	"	5	6	A. E. A. Sulston S. P. C. K.	1963. 5. 20	London	Kobe
"	"	6	5	M. H. Y.	1964. 5. 5	Paris	"
"	"	7	4	"	" 4. 25	London	"
"	"	8	2	"	" 4. 18	Canterbury	"
"	"	9	6	"	" 4. 30	London	"
"	"	10	4	"	undated Sunday	?	?
"	"	11	2	"	1961. 9. 30	Ohio	Kobe
"	"	12	2	"	" 10. 2	"	"
"	"	13	4	"	" 9. 6	Sao Paulo	"
"	"	14	5	"	" 10. 16	New York	"
"	"	15	1	"	undated Friday	Kobe	?
"	"	16	3	"	"	Okinawa	Kobe
"	"	17	4	"	Sunday	"	"
"	"	18	3	"	1962. 8. 7	Kobe	Karuizawa
"	"	19	5	"	1960. 12. 2	"	England
"	"	20	3	"	1962. 8. 22	"	Karuizawa
"	"	21	3	"	" 8. 19	"	"
"	"	22	3	"	" 8. 10	"	"
"	"	23	6	"	? 10. 22	?	?
"	"	24	3	"	1964. 8. 27	Sendai	Karuizawa
"	"	25	5	"	" 8. 25	Kobe	"
"	"			"	" 8. 22	"	"

File Sign	File No.	Doc No.	Page	Author	Date of Issue	Place of Issue	Title
BL	6	26	5	M. H. Y.	1964. 8. 11	Kobe	Karuizawa
"	"	27	2	G. Fisher	1964. 1. 22	London	Kobe
"	"	28	6	M. H. Y.	1961. 5. 13	Kobe	England
"	7	1	1	"	undated Wednesday	Kobe	Kobe
"	"	2	4	"	1966. 2. 3	"	England
"	"	3	1	"	1965. 5. 2	"	Kobe
"	"	4	5	"	1966. 2. 14	"	England
"	"	5	3	"	" "26	"	"
"	"	6	4	"	?	?	?
"	"	7	2	"	"	"	"
"	"	8	7	"	Christmas Eve.	"	"
"	"	9	4	"	1961. 2. 12	"	Canada
"	"	10	4	"	" " 14	"	"
"	"	11	4	"	1960. 11. 17	"	England
"	"	12	2	"	1961. 1. 29	"	Canada
"	"	13	1	"	1960. 1. 19	"	England
"	"	14	6	"	" " 11	"	"
"	"	15	4	"	" 11. 3	"	"
"	"	16	6	"	1961. 1. 21	"	Canada
"	"	17	2	"	" 3. 12	"	"
"	"	18	4	"	" 9. 21	Michigan	Kobe
"	"	19	4	"	1963. 8. 13	Tokyo	Karuizawa
"	"	20	5	"	1961. 8. 22	Kobe	"