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HISTORICAL SKETCHES.

No. 101.—THE NAGANO MISSION, JAPAN.

WHEN favored lately with a visit from the Rev. H. J. Foss, S.P.G. missionary at Kobe, Japan, we asked him the question, "How do you pronounce Nagano?" His answer showed that the accent should be placed upon the first syllable, the second "a" being short, Nag'-ano. But this does not give the whole pronunciation as he gave it, for it is more as if it were spelt Nang-ano. But inasmuch as "parlons" does not exactly represent the French word "parlons," neither does "Nang" represent fully the true sound of the first syllable of the Japanese word "Nagano." As nearly as we could catch it, it would seem as if one started to say Nang-ano, but did not quite complete the full sound of the first syllable. Probably, at this distance from Japan, it will suffice for us to call it Nag'ano.

The friends of the Domestic and Foreign Missionary Society of the Church of England in Canada are deeply interested in this mission, for Bishop Bickersteth, of Japan, has set it off as its own particular field of labor. Indeed, the Bishop has marked out a very distinguished future for it, for, in a letter recently received from him, he expresses the hope that it shall be known before long as a Canadian diocese in Japan.

The Rev. J. G. Waller is the father of the movement and the head of the mission. His first reinforcement was Masazo Kakuzen, a native Japanese whom Professor Lloyd brought over with him to Toronto. Becoming well acquainted with English, and even theology, this talented young Japanese was admitted to the diaconate by the Lord Bishop of Toronto, acting for Bishop Bickersteth. Mr. Waller has assigned him a post of duty in some distant part of the province, and everything seems to point to the fact that he and his wife (also a native Japanese) are doing a good work among their own country people. Miss Paterson, of

Toronto, has also gone to join this mission as a teacher. She will no doubt be very useful as a companion as well as a worker. A companion! How lonely it must seem sometimes to a European, a Canadian, an American, to live alone among a people whose language (even) they scarcely know, whose ways are all different from their own, who can extend to them no human sympathy whatever! Conscious themselves of being foreigners among a people quick to notice and ridicule every little mistake that is made in the etiquette and customs of the country, they must feel terribly their isolation. Gladly, then, must every visitor, every one who comes to reinforce them, be welcomed; and if Miss Paterson did nothing else than give some ray of brightness to her own people who are strangers in a strange land, her presence in

Japan would be of the greatest value. But she will do more than that. Her influence among the children and young people of Japan, foreigner though to them she certainly is, will be strong in the right way, and will lead them to respect and to love the religion which she represents.

But the mission is about to have further aid and reinforcement. The Rev. F. W. Kennedy, with wife and child, now upon the Pacific, making his way to join his old friend Mr. Waller in his work. He takes with him also his wife's mother, Mrs. Roe. In the light of companionship alone, this reinforcement will be of the greatest value.

Mr. Kennedy is a nephew of the Rev. J. McLean Ballard, rector of St. Anne's Church, Toronto. He was educated at Trinity College School, Port Hope, and subsequently at Trinity University, Toronto. He was admitted to the diaconate in 1890, and to the priesthood in 1891, by the Right Rev. Dr. Sweatman, Bishop of Toronto. It was Mr. Kennedy's design to accompany Mr. Waller to Japan in the first instance, but as he was not then in holy orders it was thought best to delay his departure. In the meantime he became interested in the parish or mission of Albion and Bolton, in the diocese of Toronto, and continued there till the old call to go to Japan reasserted itself and he obeyed. His people were loth to part with



REV. F. W. KENNEDY,
Canadian Missionary in Japan.