

中文版在第 10-12 頁

梧州扶輪社員唐汝琪主教--在華奉獻了天主教傳教事業五十餘年

Wuchow Rotarian -- Bishop Frederick Anthony Donaghy
Catholic missionary dedicated over five decades to evangelization in China

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The Most Reverend Bishop Frederick Anthony Donaghy (唐汝琪主教), M.M. (13 January 1903 – 5 February 1988) was an American Catholic missionary and bishop who served as the first Bishop of Wuchow (*Wuzhou*), in Kwangsi (*Guangxi*) Province, Republic of China (中華民國廣西省梧州).

- Ministry in China: Ordained a priest in 1929, he spent decades in South China. During World War II, he remained in Wuchow to conduct relief work.
- Episcopal Appointment: He was consecrated a bishop in 1939 and was named the first Bishop of Wuchow by Pope Pius XII in 1946.
- Persecution and Exile: Following the Communist takeover in 1949, he was interned for six months and held under house arrest until his expulsion from China in 1955.
- Mission in Taiwan: After his exile, he moved to Taiwan (臺灣), where he founded the Sisters of the Sacred Hearts of Jesus and Mary (耶穌瑪利亞聖心修女會) (the island's first indigenous sisters' order) in 1958. He also served as the Regional Superior for Maryknoll in Taiwan, Hong Kong, and the Philippines.
- Vatican II: He participated as a Council Father in all four sessions of the Second Vatican Council (1962–1965).

During his missionary years in Wuchow, Bishop Donaghy joined the Rotary Club of Wuchow (梧州扶輪社) as an Active Member holding the Classification “Religion – Catholic Mission Bishop” with nickname in both English and Chinese like this “Tong Sam Chong 唐三藏” in the Club.

Born in New Bedford, Massachusetts, U.S.A., Donaghy was ordained a priest in 1929 and immediately departed for mission work in Ka Ying (嘉應), Kwangtung (*Guangdong*) Province (廣東省), China, where he mastered the local Hakka dialect and advanced through roles such as seminary teacher, mission leader, and Vicar Delegate. In 1939, he was appointed Vicar Apostolic of Wuchow, overseeing its transformation from a region resistant to conversions--“the City of No Conversions”---to one yielding over 3,000 baptisms between 1942 and 1949, while coordinating relief efforts during World War II. Elevated to Bishop of Wuchow in 1946, his tenure ended in persecution: imprisoned for six months in 1949 and held under house arrest until expulsion by Chinese Communists in 1955, after which he relocated to Taiwan.

In Taiwan, Donaghy founded the Chinese Congregation of the Sisters of the Sacred Hearts of Jesus and Mary (耶穌及聖母聖心修女會) in Taipei (臺北) in 1958---the island’s first indigenous sisters’ order---and served as Regional Superior for the Formosa-Hong Kong region, as well as Dean of Miaoli, fostering local clergy and laity amid post-expulsion refugee challenges. He participated as a council father in all four sessions of the Second Vatican Council (1962–1965), contributing to global Church reforms while embodying his episcopal motto, *Quis proximus?* (“Who is my neighbor?”), drawn from the Good Samaritan parable. Retiring as Bishop Emeritus of Wuchow in 1983 after 44 years of active episcopal service (with total tenure as bishop spanning 49 years until his death), Donaghy died of cancer at Maryknoll’s St. Teresa Residence in Ossining, New York, leaving a legacy of resilient missionary adaptation and cultural immersion in East Asia.



The Story of Frederick Anthony Donaghy

Early Life and Formation

Birth and Family Background

Frederick Anthony Donaghy was born on 13 January 1903, in New Bedford, Massachusetts, U.S.A. His parents were James Donaghy and Rose King Donaghy, who raised a family of six sons and one daughter in the New Bedford area. Two of the sons pursued vocations to the priesthood: Donaghy’s brother William became a Jesuit priest and later served as president of the College of the Holy Cross in Worcester, Massachusetts.

Education and Vocation to Priesthood

Donaghy completed his primary and secondary education at local grammar and high schools in New Bedford, Massachusetts. He then attended the College of the Holy Cross in Worcester, Massachusetts, graduating in June 1925.

After college, Donaghy studied theology for three years at St. Mary's Seminary in Baltimore, Maryland. In 1928, he entered the Maryknoll Seminary in Ossining, New York, for his fourth and final year of priestly formation, during which he professed vows as a member of the Catholic Foreign Mission Society of America (Maryknoll), reflecting his specific calling to missionary work abroad.

Donaghy's vocation to the priesthood was influenced by his family's Catholic background, as one of his brothers, William A. Donaghy, also entered the priesthood as a Jesuit and later served as president of the College of the Holy Cross. He was ordained a priest on 29 January 1929, at Maryknoll, preparing him for foreign mission service.

Priestly Ministry

Ordination and Initial Assignments

Frederick Anthony Donaghy was ordained a priest of the Catholic Foreign Mission Society of America (Maryknoll) on 27 January 1929, at the Society's seminary in Ossining, New York, following completion of his theological studies. At age 26, he joined the ranks of Maryknoll's pioneering missionaries, an order founded in 1911 to evangelize in foreign lands, particularly Asia.

His initial assignment commenced immediately after ordination, with departure for South China later in 1929 to the mission station at Ka Ying (now Mei Xian 梅縣), Kwangtung Province. There, Donaghy immersed himself in the local Hakka dialect, achieving fluency that enabled effective preaching and catechesis among rural communities resistant to Christianity due to cultural and linguistic barriers. His early duties included baptisms, establishment of outstations, and collaboration with indigenous catechists amid challenges like poverty and sporadic anti-foreign sentiment.

By the early 1930s, Donaghy had expanded his responsibilities within the Kaying vicariate, overseeing pastoral care in remote villages and contributing to Maryknoll's broader efforts to build self-sustaining local churches. This foundational period honed his administrative skills and commitment to inculturation, setting the stage for subsequent roles before his episcopal appointment in 1939.

Missionary Work in China Prior to Episcopacy

Following ordination to the priesthood on 27 January 1929, Donaghy departed for his first missionary assignment in Ka Ying, Kwangtung Province, South China, arriving that same year as a member of the Maryknoll Fathers. Ka Ying represented one of Maryknoll's early footholds in southern China, where the Society had established presence amid challenging terrain, linguistic barriers, and limited Catholic infrastructure.

Donaghy's initial three years (1929–1932) were spent as an assistant priest in the Chongpu Mission, a rural outpost under the Ka Ying vicariate. There, he immersed himself in local culture, achieving proficiency in the Hakka dialect, which facilitated evangelization among the predominantly Hakka-speaking population. He also contributed to education by teaching at the minor seminary, fostering vocations among young Chinese men in an era when foreign missionaries relied on such institutions to build indigenous clergy. His adaptability and rapport with locals marked him as effective in grassroots pastoral work, though the region posed logistical hardships including poverty, disease, and sporadic anti-foreign sentiment.

In 1932, Donaghy transferred to Tsengow (正果) (now Zeng Cheng 增城 area), assuming responsibility for the mission station and serving there for the next seven years until 1939. As superior, he oversaw evangelistic efforts, including preaching in Hakka, French, and English, which broadened his outreach to diverse groups within the vicariate. He exhibited particular aptitude in youth ministry, organizing catechetical programs and engaging adolescents, who formed a key demographic for sustained church growth in mission territories. Under his leadership, the station saw incremental progress in baptisms and community building, despite broader challenges like the encroaching Sino-Japanese tensions that disrupted supply lines and missionary travel by the late 1930s.

Donaghy's administrative talents led to his appointment as Vicar Delegate of Ka Ying in 1935, a role involving oversight of multiple stations and coordination with Maryknoll superiors. This position honed his leadership amid the Vicariate's expansion, where he balanced direct pastoral duties with strategic planning for church sustainability. His tenure as a missionary priest concluded during a 1939 furlough in Indiana for promotion work, when he learned of his elevation to Vicar Apostolic of Wuchow, marking the transition from priestly missionary to episcopal responsibilities. Throughout his pre-episcopal decade in China, Donaghy's efficiency, cultural sensitivity, and popularity among Chinese Christians and fellow missionaries underscored his foundational contributions to Maryknoll's southern China efforts.

Episcopacy in China

Appointment as Bishop of Wuchow

Frederick Anthony Donaghy, a Maryknoll missionary priest, was appointed Vicar Apostolic of Wuchow on July 20, 1939, by Pope Pius XII, receiving titular episcopal rank as Bishop of Setea. This appointment came while Donaghy was on furlough in the United States for promotion work, following a decade of missionary service in southern China, including leadership of the Tsengow mission and roles in language acquisition and seminary instruction. He was consecrated a bishop on 21 September 1939, in Fall River, Massachusetts, enabling him to assume governance of the Vicariate, a missionary territory previously known for resistance to conversions.

On 11 April 1946, the Holy See elevated the Vicariate Apostolic of Wuchow to the Diocese of Wuchow and formally appointed Donaghy as its first ordinary bishop, affirming his continued leadership amid post-World War II challenges in China. This transition marked the maturation of the mission under his administration, which had seen over 3,000 baptisms by late 1949 despite historical difficulties in evangelization. Donaghy's episcopal appointment reflected the Catholic Church's strategy to consolidate missionary gains in the region through established diocesan structures, though it preceded the rapid political shifts leading to communist control three years later. He retained the see until resigning in 1983, thereafter holding emeritus status until his death.

Pastoral Leadership Amid Political Upheaval

Donaghy was appointed Bishop of Wuchow on 11 April 1946, assuming leadership of the diocese amid the intensifying Chinese Civil War between Nationalist and Communist forces, which disrupted missionary activities and threatened Catholic communities. In this period, he focused on sustaining pastoral care, including administering sacraments such as confirmation and distributing communion to local Catholics, as evidenced by his documented participation in such rites in Wuchow as late as 1950. His efforts emphasized orthodox Catholic doctrine and community cohesion despite escalating violence and anti-foreign sentiment, with the diocese encompassing rural missions vulnerable to shifting front lines.

Following the Communist victory in 1949, Donaghy navigated intensified state pressure on religious institutions, resisting the establishment of the state-sponsored "independent church" movement, which sought to sever ties with the Vatican. He maintained traditional liturgical practices, achieving sustained Sunday Mass attendance of approximately 60 percent among urban Wuchow Catholics, though rural adherents faced intimidation from Communist political workers, including prohibitions on church visits. Donaghy explicitly instructed followers against endorsing the independent church and barred dual membership in the Communist Youth Movement and the Catholic faith, actions that underscored his prioritization of doctrinal fidelity over political accommodation.

His leadership also involved supporting organizations like the Legion of Mary (聖母軍), which Communists deemed subversive for promoting lay Catholic activism. Despite these stances, seven missions in the Diocese were repurposed by the government for offices and grain storage by 1955, though he secured limited chapel access at two sites to preserve minimal worship. Donaghy's arrest in December 1950---triggered by planted evidence of a revolver and opium---led to six months of imprisonment, including interrogation and solitary confinement, yet upon release, he resumed oversight until his expulsion in June 1955, demonstrating resilience in guiding the flock through coerced ideological campaigns.

Persecution Under Communist Rule

Following the Communist victory in the Chinese Civil War and the establishment of the People's Republic of China (中華人民共和國) on 1 October 1949, Bishop Donaghy faced

escalating restrictions on his pastoral activities in Wuchow. In December 1950, he was arrested by Communist security police on charges of subversion, after a revolver and a package of opium---items he claimed were planted in his residence---were “discovered” there. This arrest occurred amid a broader campaign targeting foreign missionaries, with Maryknoll reporting multiple seizures of personnel and property in the region that month.

Donaghy was imprisoned for approximately six months in a Communist facility, enduring interrogation and isolation typical of the regime’s suppression of perceived ideological threats. He was released in June 1951 and permitted to return to his mission, but under severe constraints that amounted to virtual house arrest, limiting his mobility and public ministry. During this period, the Chinese Patriotic Catholic Association (中國天主教愛國會), established by the state in 1951 to sever ties with the Vatican, intensified pressure on loyal clergy, forcing many to denounce foreign influences or face further reprisals; Donaghy refused such oaths, maintaining fidelity to Rome.

These measures culminated in his formal expulsion from the Mainland China in June 1955, when he was deported to the British Crown Colony Hong Kong, ending nearly three decades of missionary presence in Wuchow. The episode exemplified the systematic persecution of Catholic bishops under Mao Tse-Tung’s (毛澤東) rule, where over 3,000 foreign missionaries were expelled or imprisoned by the mid-1950s as part of efforts to eradicate Western religious influence and consolidate state control over faith communities. Donaghy’s account disputed official claims of religious tolerance, highlighting planted evidence and coerced compliance as hallmarks of the regime's tactics.

Post-Exile Ministry

Relocation to Taiwan

Following his expulsion from the Mainland China in June 1955 amid intensifying Communist persecution of foreign missionaries, Bishop Frederick Anthony Donaghy relocated to Taiwan, then known as Formosa, to sustain his commitment to Catholic evangelization in Chinese-speaking regions. There, he leveraged the island’s growing role as a refuge for exiled clergy and laity fleeing the People’s Republic, integrating into Maryknoll operations amid a Catholic population that expanded from approximately 5,000 in 1950 to about 200,000 by 1960.

In May 1956, Donaghy was appointed Dean of Miaoli, a rural diocese in central Taiwan, and Group Superior overseeing Maryknoll personnel across Taiwan, Hong Kong, and the Philippines, roles that positioned him as a key administrator for regional mission coordination. He subsequently served two terms as Regional Superior of the Formosa-Hong Kong Region, directing strategic expansions such as seminary training and parish development tailored to Taiwanese and expatriate Chinese communities.

Donaghy’s initiatives included founding the Chinese Congregation of the Sisters of the Sacred Hearts of Jesus and Mary in Taipei in 1958, establishing an indigenous female

religious order to support catechesis, education, and healthcare amid post-war reconstruction. He retained his Miaoli deanship until 1979, transitioning afterward to pastor of St. Margaret Mary Parish in Sanyi (三義聖女瑪加利大堂), where he focused on local pastoral care until health declined in the 1980s. Throughout, his Taiwan tenure emphasized self-sustaining missions, reflecting Maryknoll's adaptation to exile by prioritizing native vocations over direct mainland re-entry.

Continued Service and Retirement

Donaghy contributed to local ecclesiastical development by initiating the Chinese Congregation of the Sisters of the Sacred Hearts of Jesus and Mary in Taipei in 1958, marking the first indigenous sisters' congregation established in Taiwan. He participated in the Second Vatican Council, attending sessions from 1962 to 1965, which informed his pastoral approach in the region. As Dean of Miaoli, he also served as pastor of St. Margaret Mary Parish in Sanyi, maintaining direct involvement in parish ministry and catechesis until entering Maryknoll's Special Society Unit in 1979, while celebrating his golden jubilee of priesthood that year.

He attended all four sessions of the Second Vatican Council. He continued to be recognized as the diocesan bishop of Wuchow until his resignation was accepted by Pope John Paul II in 1983. Retaining the title of Bishop Emeritus, though he continued limited pastoral duties in Taiwan owing to his longstanding attachment to Chinese communities. By 1987, declining health from severe weakness prompted his return to Maryknoll's St. Teresa Residence in the United States, effectively marking his retirement from active service.

Legacy and Death

Contributions to Catholic Missions

Donaghy's missionary efforts in China, beginning in Ka Ying in 1929, emphasized linguistic and cultural adaptation, including mastery of the Hakka dialect and preaching in multiple languages. As vicar apostolic and later bishop of Wuchow from 1939, he oversaw pastoral work that yielded over 3,000 baptisms between 1942 and 1949 in a region previously known as the "City of No Conversions" since Maryknoll's arrival in 1925. This growth occurred despite wartime disruptions, including Japanese occupation and relief operations for displaced populations, demonstrating resilience in evangelization amid adversity.

Following expulsion from the Mainland China in 1955, Donaghy extended his mission to Taiwan, where he served as regional superior and dean of Miaoli. A pivotal contribution was founding the Chinese Congregation of the Sisters of the Sacred Hearts of Jesus and Mary in 1958, the first indigenous sisters' order established in Taipei, fostering local vocational leadership and self-sustaining religious communities. His approach, guided by the motto *Quis proximus?* (Who is my neighbor?), prioritized inculturation, enabling sustained Catholic presence among Chinese diaspora despite communist suppression on the mainland.

Over 59 years of priesthood, including 49 as bishop, Donaghy’s legacy includes transforming mission territories through direct evangelization, institutional foundations, and participation in the Second Vatican Council (1962–1965), which reinforced adaptive strategies for global missions. His work bridged pre- and post-exile eras, contributing to Maryknoll’s enduring footprint in East Asia by nurturing native clergy and laity capable of independent operation.

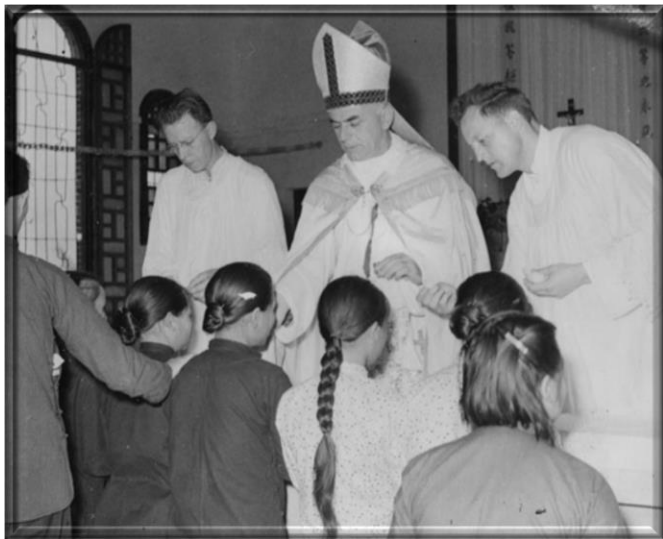
Death and Commemoration

Rotarian Bishop Frederick Anthony Donaghy died of cancer on 5 February 1988, at the Maryknoll center in Ossining, New York, at the age of 85.

Father Albert Fedders has noted that “Bishop Donaghy, now 85, is known by Maryknollers and especially by the Chinese priests here as one of the most cheerful and jovial entertainer we have ever known...” Bishop Donaghy wrote last year, “Periodically I am asked why, after so many years, I continue to live in China. The answer is simple – more than two-thirds of my life have been spent among a people I greatly admire and respect, doing a work I thoroughly enjoy.”

Wake services and a Mass of Christian burial were conducted in his honor by the Maryknoll Society. Donaghy’s remains were subsequently interred at West Mountain Cemetery in Miaoli, Taiwan, in accordance with his longstanding wish to be buried on Chinese soil. His family noted their appreciation that the Maryknoll Society facilitated this arrangement despite his death occurring in the United States.

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1950 年 -- 中華人民共和國梧州——唐汝琪主教為接受堅振禮的中國天主教徒主持領聖體。
1950 – Wuchow, People’s Republic of China –
Bishop Frederick Donaghy distributes communion to Confirming Chinese Catholics



臺灣苗栗頭屋洛雷托聖母之家 -- 唐汝琪主教靈修中心
Bishop Frederic Anthony Donaghy Spiritual Center
The Holy House of Loreto in Touwu, Miaoli, Taiwan

梧州扶輪社員--唐汝琪主教

在華奉獻了天主教傳教事業五十餘年



唐汝琪主教 (The Most Reverend Bishop Frederick Anthony Donaghy, M.M.) (1903 年 1 月 13 日—1988 年 2 月 5 日) 是一位美國天主教傳教士，曾任中華民國廣西省梧州首任主教。

- 在中國的牧靈工作：1929 年晉鐸後，在中國南方牧靈數十年。第二次世界大戰期間，他留在梧州從事救災工作。
- 主教任命：他於 1939 年祝聖為主教，並於 1946 年被教宗庇護十二世(Pope Pius XII)任命為梧州教區首任主教。
- 迫害與流亡：1949 年中國共產黨建政中華人民共和國後，他先被拘留六個月，後被軟禁在家，直到 1955 年驅逐出境。
- 在臺灣的傳教：離開中國大陸後，他移居臺灣，並於 1958 年創立了耶穌瑪利亞聖心修女會（臺灣第一個原住民修女會）。他也曾擔任瑪利諾會臺灣、香港和菲律賓的區域會長。
- 梵蒂岡第二屆大公會議：他以教父身分參加了梵蒂岡第二屆大公會議（1962-1965）的全部四次會議。

在梧州傳教期間，唐汝琪主教加入了梧州扶輪社(Wuchow Rotary Club)為現職業社員，職業分類「宗教-天主教主教」，社內的英文和中文暱稱「Tong Sam Chong 唐三藏」。



唐汝琪生平

早年生活

- 1903年1月13日，唐汝琪生於美國麻塞諸塞州東南部的新貝德福德港，洗名安東尼；其兄長為耶穌會會士。少年入新貝德福德文法高級學校、聖十字學院，後獲得文學學士學位。
- 1925年9月，入天主教巴爾的摩總主教區下屬的聖瑪利亞修院，進修哲學。
- 1928年9月，唐汝琪前往紐約，入瑪利諾外方傳教會總會院學習神學。
- 1929年1月27日，唐汝琪在26歲時於紐約瑪利諾總會院晉鐸。同年9月，由瑪利諾外方傳教會派往中華民國廣東省嘉應縣傳教。

中國大陸地區牧職

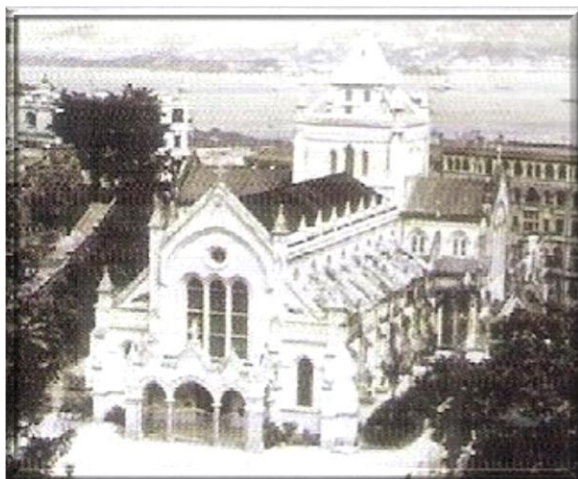
- 在1930年1月至8月期間，唐汝琪在嘉應當地學習中文及粵語。
- 1931年7月至1932年8月，唐汝琪擔任嘉應教區聖若瑟小修院教授。
- 1932年9月至1938年8月期間，擔任松口天主堂主任司鐸，兼管備修院。
- 1935年初，唐汝琪又兼任嘉應代牧區副主教。
- 1939年，馬奕猷神父卸任梧州宗座監牧區宗座監牧。同年7月20日，教廷將梧州監牧區升格為梧州代牧區。同日，正在美國休假的唐汝琪，獲教宗庇護十二世任命成為升格後的梧州宗座代牧區宗座代牧，領銜克里特島塞提亞教區主教。同年9月21日，在馬薩諸塞州福爾里弗教區福爾里弗聖母升天主教座堂晉牧，接受了瀑布河教區凱西迪主教的祝聖。同年12月，抵達中國廣西省梧州就任。
- 1940年初，唐汝琪將教區原有的培德修院撤銷，于培德修院的舊址成立了教區聖家修院（大修院）；並于蒼梧成立了預備性的聖若瑟小修院。
- 1941年唐汝琪又接管了廣西桂平縣教務；其後還相繼建立了梧州聖心小學、平南聖心小學、平南聖若瑟小學、郁林聖心小學、平南都榜小學、北流聖嬰幼稚園等；並在榮城以及松山天主堂設立了施藥所。
- 1942年12月13日，唐汝琪主禮祝聖葡萄牙籍耶穌會會士羅若望為天主教澳門教區主教。
- 1946年4月11日，聖座在中國設立聖統制，梧州宗座代牧區升格為梧州教區，屬於南寧教省，唐汝琪出任為梧州教區首任正權主教。唐主教任內勤奮傳教，曾在廣西建立多所學校及施藥所。至1949年底梧州教區已有超過3,000人領洗。1950年梧州教區信徒有19,871人。
- 1949年10月1日，中國共產黨在大陸地區建政中華人民共和國，並開始針對天主教進行宗教迫害及打壓，教會已經無法正常功能。唐汝琪秉承教廷傳信部以及駐華公使黎培里總主教的訓令，反對自辦教會與脫離教會聖統。
- 1950年12月19日，唐汝琪因違反人民政府戶籍法令被逮捕。直至1951年3月被釋放，但仍被限制自由，並被禁止進行宗教活動，當時已經被虐待至一耳失聰。隨即人民政府切斷了教區與瑪利諾會的聯繫，相繼沒收了教會產業。導致教區經費極度困難，外籍神職及修道相繼離境。
- 1955年6月10日，唐汝琪因護照過期，被人民政府限令強制出境。隨後，經英國殖民地香港返回美國。

臺灣苗栗總鐸

- 1956年5月，受黎培里總主教的邀請，赴臺灣省苗栗縣傳教；不久被臺北總主教區郭若石總主教聘任為苗栗縣總鐸區主任。
- 1960年初，唐汝琪創建臺北教區中國籍修女會，並報請教廷傳信部。1963年，獲得批准，定名「耶穌瑪利亞聖心修女會」，並開始籌建會院，至1968年3月竣工。

擔任主教團委員

- 1962年10月，唐汝琪及其他四十九名主教（中國籍主教十名），作為中國教會的代表，參加了梵蒂岡第二屆大公會議。1967年4月，作為天主教梧州教區主教，參予「天主教中國主教團」的籌建，並當選為天主教中國主教團委員。
- 1968年初，當選瑪利諾外方傳教會臺灣區會長。
- 1975年，唐汝琪又兼任苗栗縣大湖堂區本堂主任。
- 1975年7月25日，唐汝琪作為襄禮主教，于香港教區聖母無原罪主教座堂祝聖胡振中為天主教香港教區主教。



天主教香港教區聖母無原罪主教座堂

The Hong Kong Catholic Cathedral of The Immaculate Conception

- 1983年初，以年紀和身體狀況為由，唐汝琪向教宗若望保祿二世請辭梧州教區主教職務，獲得批准。
- 1987年12月，因癌症狀況惡化，唐汝琪返回紐約總會院靜養。
- 1988年2月5日，唐汝琪主教因癌症在紐約瑪利諾會聖德利撒靜居會所逝世，享年85歲。同年2月11日，唐主教的遺體由美國運回臺灣，安葬在苗栗市西山公墓。

為了紀念曾經在苗栗地區服務長達30年的唐汝琪主教，臺灣苗栗縣頭屋鄉的洛雷托聖母之家信徒靈修中心命名為[唐汝琪主教靈修中心]。信徒靈修中心樓高兩層，建地約170坪，可提供約22人住宿。（圖見第9頁）

