

同志社大学図書館



8510150784

Kujito Japan
Dec. 24th / 76.

President Selye,

My Dear Sir:

Allow me to write
you a few lines to congratulate
you for your being elected
as the President of our dear
Amherst College. I heard
of it a long time ago but
having been prevented by my
landful work I have post-
poned it thus far. I say
it is too late to send my con-
gratulation to you. Nonetheless
I feel it is better than not
sending it at all. As the
is so dear to you, you must

As she has been
more for raising men,
spiritual warriors, the
warriors of peace, I trust
under your management
she will raise more war-
riors than ever before.

As you have often said
while I was with you, "if
the world is organically
united, I trust, if she
raises more spiritual war-
riors in her bosom, we
will surely receive its
effect on this side of
the water. May the
Lord give you a long life,
for the Amherst College,
for the world."

Your grateful friend
W. W. Garrison

*THE COMPLETE WORKS
OF
JOSEPH HARDY NEESIMA*

6

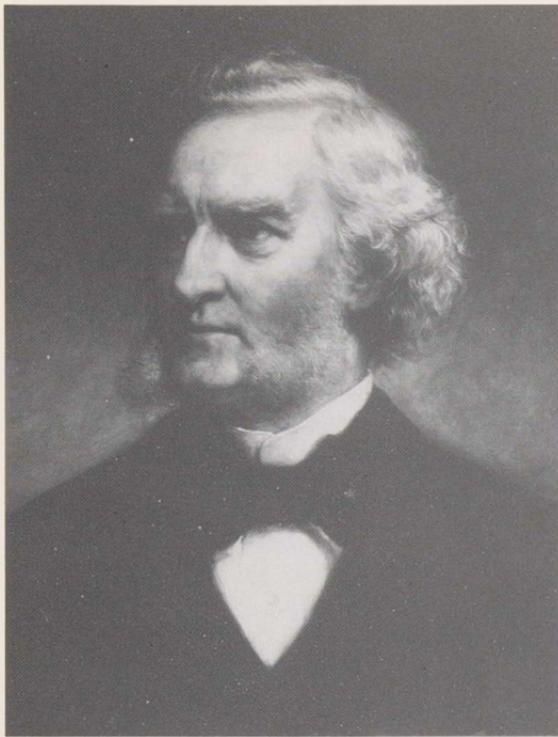
Letters in English

DOHOSHA
1985
KYOTO · JAPAN



*Nesima in undergraduate years at Amherst
1868*

アーモスト大学時代の新島襄(26歳当時)



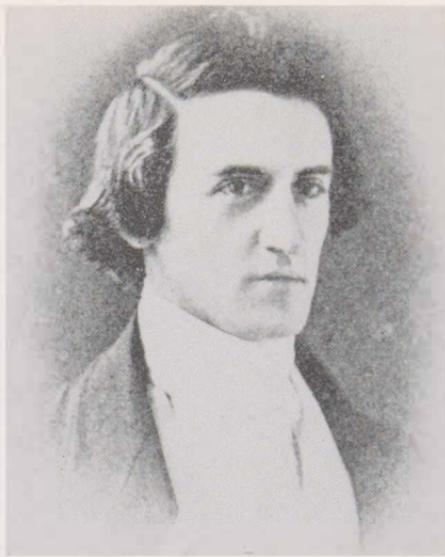
Alpheus Hardy
(1815—1887)

アルフィーアス・ハーディー
(1815—1887)



Susan Holmes Hardy
(1817—1904)

スーザン・ホームズ・ハーディー
(1817—1904)



Alpheus Hardy at 29

29歳当時のハーディー



Mary E. Hidden

(1818—1893)

ミス・メアリ E. ヒドン

(1818—1893)



Julius Hawley Seelye

(1824—1895)

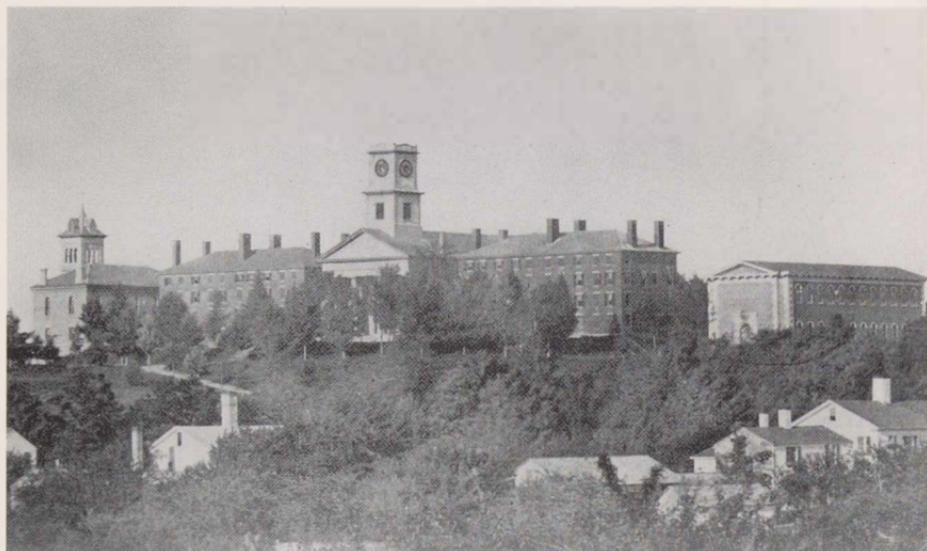
President, Amherst College

(1876—1890)

ジュリアス H. シーリー

(1824—1895)

1876年から14年間、
アモスト大学の総長をつとめた。



College Row, Amherst 1870

*Williston
Hall*

*North
College*

*Johnson
Chapel*

*South
College*

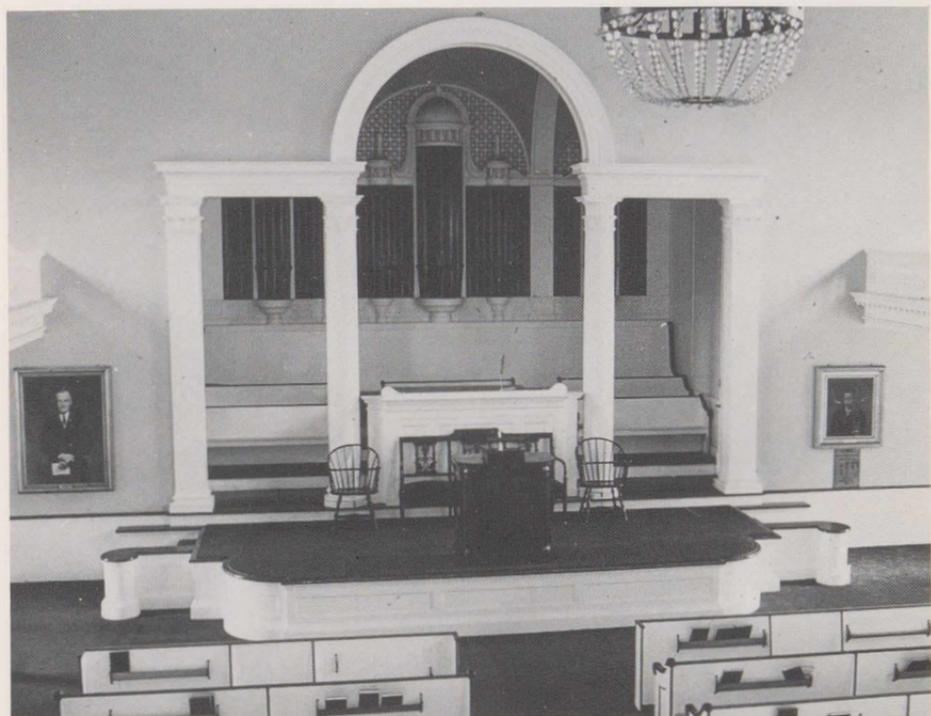
*Appleton
Cabinet*

新島在学時代のアーモスト大学(左から、ウイルストン・ホール、
北寮、ジョンソン・チャペル、南寮、アップルトン陳列室)



Andover Seminary students early 1870s

アンドーヴァー神学校の学生たち(明治4、5年頃)



Johnson Chapel Interior Today

*Calvin Coolidge, President of the United States 1923—1929 and class
of 1895, to the left, and Neesima class of 1870, to the right,*

ジョンソン・チャペル内部(左側にクーリッジ大統領、
右側に新島の肖像が掲げられている。)



*Neesima with wife Yae
in Kyoto, 1876*

新島と八重夫人
(明治9年、京都にて撮影)



Neesima and family, about 1876 in Kyoto

<i>Wife</i>	<i>Yae's Mother</i>	<i>Father</i>	<i>Mother</i>	<i>Older Sister</i>
<i>Yae</i>	<i>Saku</i>	<i>Tamiharu</i>	<i>Tomi</i>	<i>Miyo</i>

新島家の人びと(むかって左から、八重夫人、
夫人の母・佐久、父・民治、母・とみ、姉・みよ)

West Gouldsborough, Maine
Aug. 7 1885

Mr. Uchimura

Dear Sir:

I received your
last two letters yesterday

I thank God that my dear
brother Uchimura came out so
brightly and boldly as to converse
honestly entirely to the Gospel mission.

I heartily agree with your new
conclusion of saying with a loud voice
"Amen" It has caused me some
uncommon anxiety about your
future course. Even in writing
you my last letter I had some
idea that your reply may be alto-
gether beyond my expectation.

I found to say I am very glad
of it I trust this will be
last decision, ~~and never~~
again. I am sure, a man
will be opened to you for

I would write this letter with my thanks for your this leading force
stop my story to their hearts and change their own

... I am provided some how

into Amherst. Never mind of
your personal affairs. ^{Money} ^{and} ^{consecration}
will follow true manliness.
Allow me to assure you that ⁱⁿ ^{the} ^{world}
the Trinity God none in this world
may be so glad as I am to-day
for your ^{best} decision. I thank
God for ^{the} ^{opportunity} of rejoicing
with you. I will write to Pres.
Sibley very soon. I will attempt to
go back to General Warren until we
hear fr. Amherst. Try to stay
in the north as far as you can.
because it will be better for you to
be at a higher latitude than Pa.

Finally my dear brother wait
upon the Lord. He will make
my path plain & bless feet.
Yours in the Lord
Joseph H. Neesiman.

Draft of letter of council and
thanksgiving for Uchimura Kanzō's
decision to attend Amherst College as
arranged by Neesima.

内村鑑三にあてた書簡の下書き
(No. 232, 277-78 ページ参照)

FOREWORD

Although Joseph Hardy Neesima (1843–1890) was not the first Japanese to study seriously in the West, he has, as far as has come to light, four interesting “firsts” to his credit: the first Japanese to receive a baccalaureate (B. S., Amherst College, July 14, 1870); the first Japanese to be ordained in the Protestant tradition (on September 24, 1874 at the Mount Vernon Church, Boston); groom in the first Japanese Protestant wedding service, with Yamamoto Yae conducted by the Rev. J. D. Davis, January 3, 1876—and this in the Yanagihara residence within the Imperial Palace grounds!; and the first Japanese to receive an honorary degree (LL. D., Amherst, voted July 2, 1889) though *in absentia*. As is obvious from these volumes of his completeworks his contacts, East and West, were substantial, varied and serious; much is owed by many parties to his unique start and his vision during the exciting Meiji years, and far down into the twentieth century, even to our own day.

There are four substantial collections of Joseph Hardy Neesima’s letters in English—at the American Board Archives at Harvard, Amherst College, Andover Newton and Doshisha—as well as those in print, mostly in A. S. Hardy’s *Life and Letters of Joseph Hardy Neesima* and some from J. D. Davis’s *A Sketch of the Life of the Reverend Joseph Hardy Neesima, LL. D.* In this volume we have brought all these together. The material varies from seldom-seen manuscript originals to the closely edited and somewhat revised letters in those two books published soon after Neesima’s death. Unfortunately, decades of search in places likely and unlikely—including the search services of the Library of Congress in Washington—have failed to uncover the original Hardy trove; we have had to assume that these letters did not long survive the appearance of Hardy’s volume. This has sorely complicated the editorial work, for most of the other

surviving letters exist in Neesima's own hand and carry the flavor of his expression faithfully—misspellings, mistakes, slips and all.

Neesima's penmanship is firm and fluid. Spelling was not his strong suit, and many phonetic renderings suggest that his pen had trouble keeping up with his thought—hardly a rare phenomenon—but he was able to make his points in an impressive, workmanlike manner. His character, courtesy and comportsment won the trust, and often the affection, of the many people he met and worked with in all parts of the world, and this is amply reflected in his letters.

Still, it is the published letters corrected by Hardy for errors of spelling, grammar and awkwardness against which the other letters must be considered in the task of editing Neesima's English correspondence. We have chosen to render a readable, useful version of all Neesima's English letters currently available, in the hope that it can also be used by responsible scholars as source or reference material. Purists who wish to delve into the vicissitudes of the prose of one of the early Japanese acquirers of a useful English language tool will have to immerse themselves in the originals, as available. It would not, in this connection, be fair or appropriate to compare Neesima with, for instance, Uchimura Kanzō, whose career he helped forward at a critical time by making it possible for him to go to Amherst College and with whom he looked forward to years of cooperative endeavor. Uchimura put his talents to different uses than did Neesima, and he was able to polish his eloquent English prose and theology more deliberately in a career which became well and properly recognized. The same can be said of Nitobe Inazō and Okakura Tenshin, two others who mastered English. Furthermore, it is easy to think of Neesima as their contemporary, but in fact he was a full generation, two decades, ahead of Uchimura both in age and at Amherst College. For Neesima English was a vehicle for useful communication and persuasion in the cause of Christian education in early and mid-Meiji Japan. For this cause he gave his all-too-short life.

In addition to those in Hardy's volume some of these letters have already appeared in various places and forms. Among them are the following:

『基督教研究』(同志社大学神学部基督教研究会)

魚木忠一「内村鑑三と新島襄」“Kanzo Uchimura and

FOREWORD

- Joseph H. Neesima” (第28巻第1号/1954年8月)
Otis Cary, 「続内村鑑三と新島襄」 “Kanzo Uchimura and
Joseph H. Neesima (continued)”
(第28巻第3・4号/1955年10月)
——「新島とシーリー」 “Neesima and Seelye”
(第29巻第1号/1956年3月)
——「新島とシーリー(II)」 “Neesima and Seelye (II)”
(第30巻第3号/1957年10月)
- 『人文学』(同志社大学人文学会)
Otis Cary, 「内村の決断の夏—1885年」
“Uchimura’s Summer of Decision—1885”
(第24号/1956年4月)
- Japan Quarterly*
Otis Cary, “Uchimura, Neesima and Amherst—Recently
Discovered Correspondence” (October-
December 1956, Vol. III, No. 4)
- 『文化学年報』(同志社大学文化学会)
Otis Cary, 「新島襄と内村鑑三とアモスト大学」
“Neesima, Uchimura and Amherst College”
(第9号/1959年12月)
- Andover Newton Quarterly*
Vaughn Dabney, “The Letters of Joseph Hardy Neesima
to Mary E. Hidden” Vol. 2, No. 2
(November, 1961) (partial)
- Moonlight Series*
Otis Cary, ed., “Joseph Hardy Neesima’s Letters to Mary
E. Hidden” (November, 1977) (complete)

In Volume VII, the second volume of Neesima’s English works, comprising his journals, records, reports, sermons, notes, etc., we have decided to remain as close to their original form as seems fair and representative, enlightening and useful to both general reader and serious scholar. That will be a different—and perhaps more pleasing—indication of Neesima’s English capability, “warts and all.”

This first realization, after several attempts, of the publication of the complete works of Neesima extends to nine volumes, seven in Japanese. It also seemed appropriate to add as the tenth volume, a translation into Japanese of Hardy’s book which carries many details not available elsewhere.

LETTERS IN ENGLISH

Neesima's extensive correspondence in Japanese began to be published with some care in a large volume in 1942 and was followed by an another volume in 1960. The current volumes, Volumes III and IV, comprise Neesima's correspondence in Japanese and are thoroughly revised against original sources, as available. Carefully annotated copies of secondary source versions, the originals of which have yet to come to light, have also been included. Listed here are the titles of the ten volumes of *The Complete Works of Joseph Hardy Neesima* or 『新島襄全集』:

Volume I	Education	第1卷	教育編
Volume II	Religion	第2卷	宗教編
Volume III	Letters in Japanese, I	第3卷	書簡編 I
Volume IV	Letters in Japanese, II	第4卷	書簡編 II
Volume V	Diaries and Journals	第5卷	日記・紀行編
Volume VI	Letters in English	第6卷	英文書簡編
Volume VII	Diaries and Journals in English	第7卷	英文日記・ 紀行編
Volume VIII	Addenda—Items of Significance	第8卷	補遺・雑纂編
Volume IX	Letters Received by Neesima	第9卷	來簡編
Volume X	<i>Life and Letters of Joseph Hardy Neesima</i> (in Japanese translation)	第10卷	『新島襄の生涯 と手紙』(訳)

In preparing Neesima's 300-odd English letters we have tried to keep editorial changes and commentary to a minimum. These guidelines were followed:

The letters have been arranged chronologically. Initials indicating the source follow identification of the addressee:

- AB the American Board of Commissioners for Foreign Missions (the vast correspondence of which rests in the Houghton Library at Harvard University)
- AC the Amherst College Archives (in the Frost Library)
- AN the Andover Newton Theological School Archives
- DA the Doshisha Archives

FOREWORD

L&L Hardy's *Life and Letters of Joseph Hardy Neesima*
JD Davis's *A Sketch of the Life of Rev. Joseph Hardy Neesima*

As footnoted on page 163 Neesima's rendering of his name evolved from "Nee Sima" to "Nee-Sima" to "NeeSima" to finally "Neesima." Joseph derived from "Joe" which is what Captain Horace S. Taylor of the *Wild Rover*, puzzled by the complications of Japanese names, decided to call him. The Biblical appropriateness surely must have soon dawned on Neesima as he progressed in his studies. Hardy, as a middle name, Neesima took as he parted from the Hardys as noted in his letter of October 13, 1874 on the eve of his departure for Japan.

Neesima was named 新島七五三太 Shimeta when born in Edo on January 14, 1843 (old calendar), February 12 (Gregorian), where his father was on duty for the Annaka han as master scribe. The name is unusual and carries a double-entendre, the phonetics also being a colloquial expression denoting pleasure at accomplishment. Neesima was the fifth child preceded by four sisters and it was his grandfather who said, "Shimeta!" when he heard the news of a birth of a boy, for the expectation was that now the line would be perpetuated. Neesima himself explains it as "a most joyous phrase often used by our people when they come to realize some long cherished hopes or wishes."

At age fifteen it was customary to take a further adult name as a mark of passage into adulthood. In Neesima's case this was 敬幹. One reading would be Keikan, but the pronunciation of samurai names go by their own law; how he read it is not clear; he continued to use Shimeta until his departure from Japan.

Purists would have him referred to as "Nijijima Jō" or even "Niishima Jō." We prefer to stay with his own spelling as it evolved. Cut off from evolving methods of rendering his mother tongue in Roman letters he made do with his own style which he explains to Dr. N. G. Clark: "[Rev. D. C. Greene] likes to spell my name Nijima. I don't quite fancy to change it now. My name is well known among my American friends by Neesima." (#134 p. 163)

When discernible, the date and place of origin, the salutation and the complimentary closing are Neesima's own; the date of the

very first letter, however, has been adjusted from the old calendar, also correcting his error of a day. The date and place we have put in two lines for the sake of uniformity.

The source of many of the letters, especially some taken from Hardy and a few from Davis, make exact attribution and quotation difficult; we have chosen to use ellipses only when the source so indicates but not otherwise, even if the quoted portions are obviously not the complete letter. Usually these portions seem to be full paragraphs without excisions. When the same letter has two sources the more complete version is given with differences footnoted.

When possible, first names of addressees—and, on their first appearance, for individuals mentioned in the text—have been supplied, with appropriate brackets. All letters, including drafts, are in Neesima's hand unless otherwise noted.

Neesima was very free about paragraphing, especially toward the end of many letters; stray and miscellaneous sentences have been consolidated into the same paragraph as appropriate.

Neesima's capitalization, use of cardinal and ordinal numbers in dates and of "ult." are inconsistent; especially embarrassing are "christian" (often) and "Church" (often). Neesima's mastery of the article in English is good but not perfect: "I was [a] little discouraged and homesick also." Malapropisms and other creations crop up: "commissionary," "complainment," "revolting light house," "hasting letter," "to remind our business," "before God's present." These have been edited on a case by case basis.

Neesima's own deletions and corrections have been respected and/or footnoted when significant. His underlinings stand, but it seemed too much to capitalize double underlinings; they also appear in italics.

Neesima, as was usual for a male child of samurai rank, started calligraphy practice at age six and *kangaku* at age ten. At age fourteen he ventured into *rangaku* (study of Dutch) under TAJIMA Junsuke, but with his teacher entering the naval school at Nagasaki may have continued his Dutch studies at the Tezuka Juku for a few months. Age 17 finds him at the Sugita Juku possibly studying under Renkei rather than Gentan, its head. There follows a period at the Bakufu Naval School (variously known as Gunkan Sōrensho and Kaigun Kyōjusho) learning mathematics and navigation. In 1862 Neesima continues "western studies" at the Kōga Gengo

FOREWORD

Juku and after a cruise to the Inland Sea as far as Okayama begins studying English at the Kawakatsu Juku but soon takes leave of his family for Hakodate where he exchanged English lessons for Japanese with Father Nicolai during the few weeks before he fled from Japan at age 22, the summer of 1864.

With an appreciation of this linguistic background one can catch Dutch influences in his own, sometimes distinctive, romanization of Japanese proper nouns. These, and his renderings of all place names have been retained for flavor, e.g. Cendai (three times, other times Sendai!), Cudoo (for Kudō), Kushiu (for Kyūshū), Bufaloo, Pitchburgh, Quannon, Nigata, etc. Unintelligible portions are very rare so our use of *sic* has been kept to a minimum. Silent correction has been employed, leniently but we trust with some consistency.

Over six hundred entries appear in a record kept of misspellings (affectionately titled "JHN's (Mis!) Spelling Book"); these have been silently corrected, as did Hardy. Toward easier reading, various pet Neesima-style contractions and abbreviations have been spelled out—e.g. "fr"(from, for), "govt"(government), "Sab"(Sabbath), "th"(though), "thro"(through), "tow"(toward), "tt"(that), "wh"(what, where), "Xty"(Christianity), and others.

Punctuation is basically Neesima's, but we have often supplied abbreviation points ("Dr." "Rev." "Mrs." "Mass." "Nov."). He tends to use a comma or semi-colon with a dash ("... harmony;— the ..."); only the more appropriate one has been kept. He consistently used "it's" for "its" and often "your's" for "yours" and these have been corrected.

Mysteries remain. Drafts of seven letters, definitely or probably sent, have been included, judged to be important. Thirty-odd more, initial drafts, probably refined and sent, are fragmentary and/or illegible. They are listed with actual or approximate dates in an appendix. However, several paragraphs he wrote for Captain Taylor while aboard the *Wild Rover* and one draft of an important letter of encouragement to Uchimura Kanzō were deemed important enough to include in an appendix. Why the originals of fourteen letters, many of significance—sent to Dr. N. G. Clark, the American Board Secretary, and showing notations of dates of receipt at the Board Rooms—rest in Doshisha's Archives is not clear.

A toting up of the number of lines in the various collections gives perhaps a different index for Neesima's foreign contacts. Of course,

LETTERS IN ENGLISH

many of the Hardy (L&L) and Davis (JD) items are partial and personal while the rest are full letters to the addressee, excepting the few drafts where portions were indecipherable. Many of the letters in Doshisha and at the American Board (AB) are longer and take on the nature of reports, naturally, while his letters to Miss Hidden at Andover Newton (AN) were completely personal. The table below may be helpful:

Source	Number of letters	Number of lines	Number of words (approx.)	%age of total lines
L&L	120	3,326	40,968	28.05
DA	72	3,154	37,848	26.6
AN	48	1,961	23,532	16.5
AB	31	1,773	21,276	14.95
AC	25	1,299	15,588	11.0
JD	16	282	3,384	2.4
Other	2	61	732	0.5
Totals	314	11,856	142,272	100.0

* * * *

A veritable army of helpers has been enlisted over the decades in collecting, transcribing, proof-reading and preparing these letters. All cannot be mentioned. Margaret Hitchcock Emerson, Rena Durkan, John Lancaster and Anne Ostendarp at Amherst College; Mary Walker and Virginia Stowe at the American Board; E. E. O'Neal, Jr. at Andover Newton; and, not least, in Kyoto and Japan, Len Schrader, Alden Matthews, Honda Tae, Kuwayama Noriko, Yoshifuji Kyōko, Matsuyama Yoshimi and a platoon of Carys—Frank, Beth, Ann, Frank Bates, Ellen and Alice. And, finally, my longtime collaborator and friend, Professor Kitagaki Muneharu, not only volunteered to prepare the index but also wrote the substantial introduction in Japanese.

Summer 1985

*Otis Cary
Amherst House
Doshisha, Kyoto*

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WITH PLACE

THE DECADE ABROAD (1864-1874)

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Besides the regular index, prepared meticulously by Professor Kitageki Muneharu, it was deemed helpful to provide a listing according to correspondents in addition to the chronological listing. The romanization of place and personal names, as well as Neesima's misspellings of non-Japanese places and names are his own and are retained for flavor as already stated. For convenience the key for the location of the letters is given again:

AB	American Board of Commissioners for Foreign Missions	
AC	Amherst College Archives	
AN	Andover Newton Theological School Archives	
DA	Doshisha Archives	
L&L	Hardy's <i>Life and Letters of Joseph Hardy Neesima</i>	
JD	Davis's <i>A Sketch of the Life of Joseph Hardy Neesima</i>	

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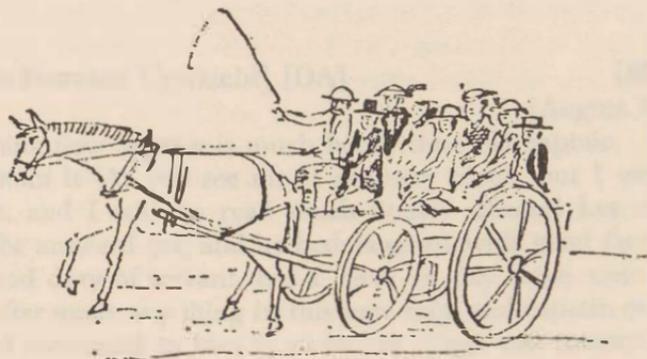
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THE DECADE ABROAD

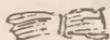
1864—1874



*Enjoying an outing with Captain Taylor's family, at Chatham,
on Cape Cod, Massachusetts—Neesima on far right.
(Letter 16)*

1a [To FUKUSHI Unokichi] [DA] [Shanghai]
[August 9, 1864]

The captain come to day with an another captain in the board and he talk to me it "This captain wants to take you, I think he will go to Amerika before I do, and I think it would be dangerous for you to go Nagasaki, and it would be better for you go to Amerika with him, and he will want you to act as servant to him, and he will teach you." I answerd it "I come from Hakodadi with you, therefore I wish go to Amerika with you, but if I with you go to Nagasaki, I shall be very dangerous, thereby I must belong to him." 花
I thank you,, how do you do? Pray! Be good health, I shall see you again. Please, make my compliment (*) to Mr. Sawabe [Takuma], and Sukanuma [Seiichirō], also tell to Sawabe it "combu one piece=1 dollor.



Your Servant,
753ta

9^d July, ~~bun-qua~~
ganti 1 year

(*) Guard your health

1b [To FUKUSHI Unokichi] [DA] [Shanghai]
[August 10, 1864]

I think new captain is much better than old captain. I tell to new captain it 'As you see me, I am very block, but I wish go to Amerika, and I wish to read much books. Please! Let me reach my aim he answerd yes, and he had laughed with good face. I firt understood duty of servant, but I have to day more time to read a book after made any thing in this new ship, and captain coll cloats-boy, and commend to him to make my cloats and trausers.

10^d July, ganti 1 year.

[These are the first surviving examples of Neesima's English prose and are rendered verbatim. They were probably directed to FUKUSHI Unokichi and perhaps entrusted for delivery to some party returning to Japan. The two renditions are in a careful script on two sides of blue paper. There are various minor corrections in pencil, not included here, some of

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which are improvements on the original and may indicate that these are drafts of what was sent. The *kanshi* poem is also in pencil.]

2 To Alpheus Hardy [L&L] [Boston]
[c. October 14, 1865]

I am very thankful to you. You relieve me, but I can't show to you my thankfulness with my words. But I at all times bless to God for you with this prayer: O God! if thou hast eyes, look upon me. O God! if thou hast ears, hear my prayer. Let me be civilized with Bible. O Lord! thou send thy Spirit upon my Hardy, and let him relieve me from sad condition. O Lord! please! set thy eyes upon my Hardy, and keep out him from illness and temptation.

Your obedient servant,
Joseph Nee Sima

3 To Alpheus Hardy [L&L] Andover
January 1, 1866

I am very well and had a most comfortable New Year. O, I may say I never had such a comfortable New Year in my life, because I had enough of all things that I wanted without any trouble and labor. O dear Sir, I feel your kindness and goodness from the top of my head to the extreme of my feet, and I wish you to know that since I came here how happy I am, and how successful as follows:

In the school I had recitations in arithmetic from decimal fractions until duodecimal, and I heard many scholars read or spell in English. O dear Sir, it seems to me I have found a kind and godly neighbor called Mr. Flint, who lives in Mr. Hidden's house. He teaches me every evening the arithmetic, and I have recited to him through reduction, signs, definitions, vulgar fractions, decimal fractions, addition, subtraction, multiplication, division, interest, and compound interest, until commission. A few days ago he gave me a small geography, and hears me recite about it; and lets me write some compositions, and corrects them for me; and Mrs. Flint explains to me the New Testament every evening, too. I have memorized Beatitudes, Lord's Prayer, golden rule, 22nd Chap. Matthew 37th verse, 3d chap. St. John 16th verse, 1st and 23d Psalms, and Ten Commandments, and I have read in the New Testament until the

17th Chap. Luke; and I have read out from the Old Testament the escape of Israelites from Egypt; their stay in a wilderness, eating and dressing by God's miracle; Moses' death; Daniel in the lion's den; three wise men in the strongest fire; the strongest man Samson; the miracle for a widow and Naaman in the time of Elijah; and I have stopped in his room every evening to recite out these things.

Mr. Hidden and his sister take care about me very kindly, and I feel very comfortable, as if I had been in my father's home. I think all these things belong to the providence or mercy of God, and I must glorify, love, and obey Him. I hope and believe too He will bless you and your whole family. I would like to see you sometime.

4 To Alpheus Hardy [L&L]

Andover

January 20, 1866

I am very well through God's mercy and your care. Dear Sir, I am not able how to explain my great thankfulness to you, but in my mind only. When I rest from my study I always remember God's mercy and your care, and give thanks to Him, and pray to Him for you, "Bless him who helps the poor for thy name's sake." Please tell me when your friend will go out from Boston to Yokohama. I hope to send letters to my father and my friend who lives in Hakodate to let them know of my present success. . . .

5 To FUKUSHI Unokichi [JD, L&L]¹

Andover

February 23, 1866

Mr. Munokite,

Dear Sir:

I am very well through God's mercy. Since I commenced my hazardous adventure I have spent many valuable days in hard work; oh! sometimes I had very miserable work: but this work I did not do for money, but for true knowledge. When I called on Him who made heaven and earth and sea, and all that in them is, my

1. Both Davis (JD) and Hardy (L&L) render this early letter which each has edited in his own light; Davis is the fuller but in two places Hardy is followed. Davis carries the salutation "Mr. Munokite" which was Neesima's original mistaken rendering of Unokichi; in later years he went by the name of FUKUSHI Naritoyo.

sorrow turned into joy, and my misery to success. Oh, I may surely say it is very wonderful and marvelous that such success has fallen on me! I passed through many thousand miles of water very safely without hurricane, tempest, or any trouble. When I came to Boston, the ship's owner, Mr. Alpheus Hardy, and the ship's captain, Horace S. Taylor, relieved me from my miserable condition, and gave me all things which I needed, and sent me to the academy at Andover, Mass., to get an education, paying my board and expenses.

I came to the house of Mr. Hidden—he don't keep any boarder but me only—and he and his sister care for me as much as for one of their own family, and I am very much enjoyed to stay here. Also I find a kind and religious man in Mr. Flint, a neighbor who was a teacher of some higher school for thirteen years. Every evening he hears me recite in arithmetic, that is named Eaton's Higher School Arithmetic, and his wife explains to me the most holy and valuable book in the world, entitled the New Testament, and tells about our Saviour, Jesus Christ, who was sent down from his Father to enlighten the darkness and save sinners. In the academy I am studying reading, spelling, grammar, and the same arithmetic; also I have a Bible-lesson every Sabbath. All the teachers and scholars, and many who know about me, are interested in me and love me, and some give me things to please me. But these things they don't do for my sake, but for the Lord Jesus Christ.

Oh, dear friend, think you well who is Christ. The same is the Light in darkness. It is not the light that comes out from the sun, moon, stars, and candles; but this the true light that shines on the benighted and wicked world and guides us unto the way of salvation. The light of candle is blown away, but this is the true light of eternal life, and we can by no wise blow it out, and we may take this life through Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might believe." See John, 3d chapt. 16-17 verses, New Testament.

Oh, dear friend, I have nothing to repay your kindness, but will send only, study the Bible, and my photograph. Please care for your health, and study the book I have mentioned above. Oh, alas! it is not the country's law to study the Bible and worship our tender and merciful Father who made us, loved us, and gave his only

begotten Son, through whom we may be saved. But the law ought to be broken, because it is made by the devil, the king of the world. The world was not made by the devil, but by our true Father, who gave unto us his true law. O friend, whether then is right in the sight of God¹ to hearken unto the devil more than unto God, please judge you.

If the fierce devil persecute you for righteousness' sake, don't trouble yourself; I am sure God will protect you from all evil, and though your body should be killed, your soul would be received unto him, and you would dwell in the brightest² place with eternal life. I would like, indeed, to go there with you.

Your truly friend,

Nee Sima Simata³

6 To Susan H. Hardy⁴ [L&L]

North Chatham

April 9, 1866

... I am very glad springtime has come and weather becomes warmer and pleasanter day by day, birds singing here and there, and grass becoming green on the wayside, fields, and hills. I hear farmers will sow seed in the ground pretty soon. I say myself, I must try to sow seed in my heart and mind, that I may bear fruit unto everlasting life. When I grow weary by study I take a walk for exercise. Now it is too warm to wear my overcoat, and the overcoat which you gave me for spring wear is very suitable for this season. I feel very happy for your charitable love. I have spent this vacation in reading, writing composition, drawing, and translating the Gospel of John in the Japanese language. Please accept these, in which I have written account of the Japanese religions,⁵ and care for your health, and give my regard to Mr. Hardy and your whole family.

1. Davis adds "in the sight of God".

2. Rendered "brighter" in L&L.

3. Hardy, more correctly, renders the signature "Shimeta."

4. Mrs. Alpheus Hardy, of course.

5. There is an account of Confucianism, Shintoism and Buddhism which seems to date from this time which appears in the succeeding volume; whether it is this account is not clear.

7 To Susan H. Hardy [L&L] Andover
July 24, 1866

So you (like the Samaritan) relieve me from the misery, and help me to get good education, therefore I will call you my neighbor. Nay, I will call you my mother whom God gives me. I pray to Him for you day and night that He may bless your family bountifully. He knows our hearts and desires. If we ask Him faithfully, He will answer us with best thing. . . . O, be cheerful to help me (a poor boy, like a wingless bird). Our Father which art in Heaven will rejoice your charitable deed, and will reward to you with the best thing. . . . I am very glad I got through arithmetic in this term. I will take algebra and grammar in the next term. My eyes are not very well, but I expect they shall be strong if I stop my study little while and take much exercise in this vacation. This afternoon I must go to the exhibition of the Academy, therefore I have not much time to write many things to you. Please give my love to Mr. Hardy and tell him be very careful for this hot season.

8 To Mary E. Hidden [AN] Chatham
1st August [1866?]

My Dear Miss Hidden,

I am very well through God's mercy. Since I left your house, I have spent already the time of a week. But I feel this week very long, because I give up my study entirely, except the Scripture, that I read as my daily duty, and ride round the town almost every day; I say myself, I have pretty good time. First time I thought, Mr. Alpheus Hardy jr. would take me down here, but it was not so. At a little while after I got in Mr. Hardy's office, Capt. H. S. Taylor came in to see me, and took out me from there. He visited his brother in law and his own brother in the city. He bought for me a nice straw hat, two paper collar's boxes and three pair woolen stockings. At $\frac{1}{2}$ past 4 P.M. we got in a car, little after 8, we came to Harwich of centre. There I saw Capt.'s father and his nephew. They took us in a horse chaise and carried us to Chatham (about 8 miles from Harwich of centre). Capt.'s father's family are the couple, five sons and four daughters; Four sons and three daughters married already, but last daughter stay home. They all are very pleasant folks. They receive me as their old acquaintance, and I enjoy very

much to stay here. Last Sunday I went to Baptised [*sic*] church with Capt. Taylor his sister, and his nephew, and we stayed in Sabbath school. I had the Sabbath lesson with little children, but our teacher was quite different from the Sabbath teacher of Phillips Academy. Alas! He could not explain meanings very well. But I was astonished in the even prayer meeting. Gentlemen and ladies made prayers, and gave remarks. A sailor gave remark, and burst in many tears for his past sins, now repents, wants come to Jesus; and request to whole society to pray for him. I say, I never had been such interested meeting because they seemed me so Godlike and faithful. The minister's name is Mr. Carr. I like him very much, because he used plain English, and spoke slowly and distinctly. Last Monday I was called to Capt.'s brother J. Taylor's house, and stayed whole day. Last Tuesday, the Captain took me and his brother S. N. Taylor's daughter, and visited his sister, who live in Harwich (10 miles from here) and I had very good time there. Please don't concerned about me. Merciful God! My helper, my refuge, and my rock! He guides me into such good hand, as He guided me unto Mr. Hardy, and you, and Mr. Flint's couple. I say myself, how wonderful is the providence of God has fallen upon the poor and helpless heathen who know not any trade to earn himself. When this thought press my mind, my thankfulness burst in tears, washed my cheeks, and watered my handkerchief. I made vow to Him, who loves me and gives mercy on me; I will deny myself, bear cross daily. By and by I will take march to battle field, where many millions of devils dwell, and I will fight to them for our redeemer Christ's sake. I understood surely Christ is not shield of our body, but our soul. Though devil kill my body, they can destroy my soul by no way. Therefore I may say, how much better to kill body for soul's sake, than to destroy soul for body's sake. I departed from you a week ago, but this space of the time seemed me very long and I remember you, and want see you; if I see you again, I will rejoice for it. Therefore I think now if we meet together in the kingdom of above, after we took our welfare from this world, perhaps, our rejoice could not describe hardly. Therefore I will make haste to go Him, who taketh away our sin from the world, and giveth us Everlasting life and Eternal habitation. I pray for you, and for your aunt, that she may become comfortable, and for your brother, that he may grow strong. I wish unto you heartily that you may

rest your mind and body. Let go the little care of the world, seek to rest yourself, that you may prolong your life in this blessed land. Please give my love to Mr. Taylor's folks and your neighbours. Please, tell me where are Mr. Flint's folks, I want write to them. Miss Hidden, please, write little note to me and show me only how are your family and friends; I don't want to hinder your time. If you pray to God, please remember me, and pray for me, that I may grow wiser and better, may do right before God's present, and may take great advance in my study.

Yours Truly

Joseph Nee-Sima

9 To Susan H. Hardy [L&L]

Andover

September 10, 1866

. . . Mrs. [*sic*] Hidden's aunt, called Mrs. C[handler]¹, commenced to be weak from the last spring and grew worse and worse. Now she is in the point between life and death. In the evening of the last Sunday I went in her chamber and waited on her a little while. Though her mind turned aside, she seemed to me more quiet than any rest time. I told her: "Mrs. C[handler], I pray to God for your blessing and I believe He will answer my prayer. Won't you pray to Him? I think He will hear your prayer and bless you." Then she answered: "Joseph, I thank you for your kindness," bursting in tears; and she cried out quite loud, "O Lord, have compassion on me, and show me thy mercy through Jesus Christ." She cried twice in this manner. At that time Mrs. Hidden was downstairs. She heard then this crying, and thought very strangely, and came up to her chamber door and asked me: "What matter is it?" I told her she made prayer. She said: "Does she make prayer? I never heard her make prayer, nor noticed it in my life. I am very glad about it." Then she asked her: "Do you trust in Jesus?" She said: "Yes, live or die, I trust in Him." She is aged about three score and ten, but never said anything regard Jesus, nor made prayer; but from my single question in that Sabbath evening she turned her heart unto Him who takes sins away from the world. . . . I believe the Lord will hear her earnest prayer and guide her into everlasting habitation. . . .

1. Actually Miss Abigail Chandler.

10 To Susan H. Hardy [L&L]

Andover

October 27, 1866

... I am very well through the tender care of God. I enjoy very much my studies in this term. My eyes are quite well, so that I can study during the day, and in the night, least one hour and half or two. In the beginning of this term I took Romans for my evening study, and read through it a week ago. Mr. Flint interested me very much and explained it for me. Now I am reading first Corinthians. Last Friday Capt. Taylor's wife wrote a letter to me, and told me he will sail to China again and he would like to see me before his voyage. Therefore I wanted to see him very much. But I thought within my heart that I must spend some money for going up and coming back. But in the Saturday morning Mrs. Flint gave me a ticket, and Mr. Hidden presented to me one dollar bill to spend it in Boston. After our morning prayers in the Academy I went to Boston ... then I went to Charlestown to see Capt. Taylor. He was there on board the ship and seemed very glad to see me. Forenoon I stayed there with him, and it was very pleasant to me to spend a few hours with my old acquaintance. Afterwards he took me to Boston to get dinner, gave me his thin overcoat which is very suitable for this season, and bought for me a very nice hat, though I did not tell him about it. After a quarter of five o'clock he came to the depot with me, bought a ticket for me, and said good-by, bursting in tears. O Mrs. Hardy, is it not wonderful that the providence of God has fallen on me, a poor Japanese, so much?

Last Monday M[ontgomery Sears?] told me my trunk had come. Mrs. Hardy! when I opened the trunk I said within my heart: "What shall I do to you?" because you give me so many things as your own boy. Not these things only, but my education, hoping that I might do great good to my native land. I think, though you help me so much, you hope no reward from me, because you know I am poor. Therefore I may say surely that your heavenly reward shall be increased. Please remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive."... Last Monday evening Mrs. C[handler] died. I think she is sitting now by the right hand of Jesus. A few weeks ago Mrs. Shedd asked to you about my joining the Seminary Church, and she wrote to Mrs. Flint that you are approved of it. If you and Mr. Hardy approve it, I shall join it the next communion. Now I believe Jesus Christ is the Son of God

who died for our sins, and we shall be saved through Him. I love Jesus more than anything else. I cast whole self to Him and try to do right before His sight. This is my vow. I will go back to Japan and persevere to turn the people to Jesus from Devil. I determined myself to Jesus so fast that nothing can separate my love from Him. But my flesh is weaker than my spirit, therefore I wish to join church and to unite in Christ, that I may grow more Christlike and I may do great good to my nation for his name's sake. If you approve it, please give me answer in the next week. Please care for yourself and give my love to Mr. Hardy and all your family. I would like to see you sometime. . . .

11 To Susan H. Hardy [L&L]

Andover

December 25, 1866

It is the beautiful morning of Christmas. I feel very bright and happy, and I am thankful to Heavenly Father for his remarkable care on me from the time of my landing on Boston till now, as you know yourself surely. . . . The communion of the church in the Seminary will be observed in the next Sunday. I shall join to it in that time and shall be baptized in the name of Father, Son, and Holy Ghost. Perhaps you will be very busy on the last day of this week, therefore I dare not say: "Please come up here and spend the next Sabbath with me." But I should be very happy to have you and Mr. Hardy present at the communion season. . . .

12 To HAMADA HIKOZŌ¹ [DA?]

[Andover]

[April 11, 1867]

Dear Sir,

Will you send my father's letter to Rev. Mr. [Samuel R. ?] Brown or to some other American missionary and let him direct it to me? If you will do it for me, I will be very much obliged to you.

Your obedient servant

Joseph Nee-Sima

1. Actual name of the famous castaway known abroad as "Joseph Hico" and whom Neesima addressed "Mr. シコゾフ or Siko-Zoo." By this short letter to "Hico" Neesima hoped to receive, through missionary channels, his father's first letter since his successful escape from Japan. Hico was back in Yokohama by this time.

13 To Susan H. Hardy [L&L]

Andover

May 18, 1867

Since I departed from you I wanted to write a few lines to ask how you are, but I was just as busy as bees with my studies. . . . After the class got through the study of natural philosophy they took botany for the remainder of the term. I hesitated to take it because I thought I could not spend my time for flowers. My teacher was in favor of it and told me it was a very fine study, just as useful as natural philosophy; so I was obliged to take it, and borrowed his book, because it costs so much. I did not like to get it without consulting you. It is very hard to remember names of flowers, but I enjoy very much, being encouraged to it by that God would not forsake me, because He cares for the minutest flower. I would like to have a book of my own. If you please, send your word by M[ontgomery Sears?] and let me know if I may buy it or not. Also my teacher and Mr. Flint advised me to commence geometry. . . . The class in the Academy was too far advanced for me to enter it, so Mr. Flint offered to hear me recite half an hour each day. . . . I like to see the Japanese Commissioner [*sic*], but I think better for me to hide myself from them, because I am runaway boy and the law-breaker of the government. . . .

14 To Mary E. Hidden [AN]

North Chatham

July 31st, 1867

Dear friend,

I am very well through the tender care of my Heavenly Father, though I changed food and water entirely.

I understood from Mr. Flint's letter, that you and your brother were well as usual, and I was very glad hear about you. If you write to me, let me know, how do you and your brother, and how is Mrs. Flint now. How does your brother get long in getting hay?

I think, you do work so hard as usual; but my leaving of your family made some change to you, and gave you more rest, because washings, and mendings of my clothes take up your time great deal. I have written my journey from Andover to Chatham, and I separate it from this letter, because I want, that you will show it to Mr. and Mrs. Flint, and your particular friends.

We had very wet and uncomfortable weather from last Friday

till last Monday, but the sun came out from the yesterday morning. Now the weather is very pleasant, and the sea-breeze is very healthy. I have pretty good appetite, and sleep well every night. I hope to be refreshed by this vacation, and be able to enter into new studies.

My eyes are not quite well, because I kept writing altime these two or three days. I wrote to Rev. Russell, Capt.'s brother in law, Japanese OoHara [Reinosuke?], and Mr. Flint. Now I write to you this letter, because you interested in me very much, and I want to let you know, how I get long in the Cape. Capt.'s father is very smart, and works quite hard in his farming ground, though he is 72 years aged, and his sister does not make any change from last year; she is most too pleasant, I hope, she would keep herself more sober, and draw near to her blessed Saviour Jesus. I do not eat any meats these six days, but buns, peas, potatoes and codfish.

I miss your nice food very much, but I think, the simplest food of Cape Cod will do more good to me than the richest meats of Andover. Please, care for yourself, and take rest as you can.

Give my especial regard to your brother, and give much thanks to him over and over for his kind *gift*. Give also my regard to Mr. and Mrs. Flint, her mother, Deacon E. Taylor, his family and all, whom I know at your house. How is Mrs. Flint now, I am very anxious for her, and pray for her daily.

I hope and pray too, God bless your family, and you peace abundantly. I would like to see you very much—very.

Your sincere friend

Joseph Nee-Sima

When I went to Mr. Hardy's office, I did not see Mr. Hardy Jr. and I saw Mr. Goold there. He gave \$15 for tickets and other expenses. I shall be very careful for them.

15 To Susan H. Hardy [L&L]

North Chatham

August 8, 1867

I left Andover on the 25th July to visit my friends who live in North Chatham. When I came to Boston I met showers many times, but I carried my trunk from the Maine depot to the Old Colony depot in the interval of many showers. . . . I took my seat unfortunately in the back part of the car, not knowing future occurrences. When we came to Tremont the conductor called out the changing

of the cars, but I was reading a book in which I was much interested, and the same time a pretty heavy shower passed us, so that I could not hear his calling. When I thought that I had come to an halfway place where I changed cars when I came to Chatham the last time, not knowing the cars changed some time ago I asked a gentleman how far is the place where I may change cars to go to Chatham. He said, "Chatham!" much surprised, and told me "you have the wrong train now. You cannot go to Chatham to-night because this will go to New Bedford." I told the conductor about it and showed him my ticket to Chatham. He was a very good and kind man. He said: "You cannot help it now, and you must go to the next station, New Bedford;" and he said also he would not charge me at all. I came to Fair Haven about 7 o'clock P.M. Between it and New Bedford there lies a large river. I crossed it by a ferryboat and arrived at the city of New Bedford safely.

I knew not anybody there at all, therefore I thought it would be a safe way to find the right kind of people. When I found a church I asked a gentleman about its denomination and its minister's name. He answered me very kindly: "It is an Orthodox church, and the minister's name is Mr. C[raig]." I asked him about his residence. He showed me his house very plainly. When I went to his house and rang the bell, a young lady came to the door. I asked her to see Rev. Mr. C[raig] a moment. She took me to the beautiful parlor and gave me a chair, saying she would call out Mr. C[raig] pretty soon, and she asked me my name. I told her my name very plainly, but she could not get hold of my last name hardly, and went away understanding only that my name is Joseph. After a while Mr. C[raig] came to the parlor and shook my hand. Then I told him: "I am a stranger. My name is Joseph Neesima. I left Boston this afternoon at four o'clock to go to Chatham, but I took the wrong train, not knowing the cars changed at the station of Tremont, and I arrived in this city unexpectedly. Be so kind as to direct me to a house where I may pass the night with the least expense." He asked me: "Have you money enough to pay for your lodging?" I answered him: "Yes, Sir, I have, but I hope to pass the night with the least expense, because I did not expect at all to come to this city to-night." He thought I was a poor traveler and gave half of a dollar saying: "This may help you to a half of your lodging." I did not take it from him, saying: "No, thank you, Sir, I do not wish

to take this from you, but I hope you will direct me to a safe place.”

It was quite dark inside of his house, because it was a cloudy evening and it was after seven o'clock. He took me out of his house and told me he would take me to a Seaman's Home, because he thought I was a poor Spanish fishman, seeing my dark complexion and knowing that many Spanish people are coming in the city for the whale business. When I was in his house I could not distinguish his appearance hardly, but I saw him very well out of the door. He is about fifty-six or seven years of age, and his stature is about middle size. He has dark hairs, and some of them are turned to gray. His manner is very simple, yet his appearance is very graceful. He did not talk much, but spoke very distinctly and eloquently. He asked me where I came from. I answered: "I came from Japan." "How long ago?" "About two years ago." "Where do you reside?" "I reside in Andover." Then he said he knew some people there. I asked him whom he knew there, and he said he knew Deacon A[bbott]. I told him I knew him and I resided a very short distance from his house. He said he knew Prof. E[dwards] A. Park and told me Prof. Park came to the city a few weeks ago to ordain some minister. He asked me what I did there. I answered: "I am a member of Phillips Academy." He asked me how I liked American customs. I—"I like them better than our heathenish customs." He asked how I like the religion. "I like the true God better than gods of wood and stone." He asked how I came over to this country. I gave him a short account of my leaving Japan and how Providence guided me wonderfully to this enlightened country. Then he said he would take me to a different place from that which he mentioned before. He came with me to a large and beautiful Hotel called *Parker House*, which I supposed the best hotel of the city, and he paid also for my lodging. When I saw him take out money from his pocketbook, I took my money quickly and paid back to him. But he would not take it from me, saying: "When I go to your country and am a stranger, then please show me your kindness," and went away quickly, bidding me good-night. He wrote his name on a paper which I found in my pocket—Rev. Wheelock Craig. I took a nice supper there and slept in a splendid room. . . . The next morning I took breakfast early. I came back to the same place where I missed the cars to the Cape, and arrived in Chatham little after 3 o'clock P.M., taking a coach seven miles from the centre of Harwich. I was

received cordially by my old acquaintances here, and I was very glad to see them. Before I arrived at the city of New Bedford I prayed to the Lord that he would take care of me and guide me to a safe place. So he answered my prayers and guided me to such a kind and godly man to help to pass that night safely. Perhaps some people, who trust in their own wisdom and do not believe in the providence of God, would say that I was lucky at that time, not thinking of his providence at all. But I can say surely the Providence guided me to a safe place, because I believe nothing can occur without the Providence of God.

16 To Mary E. Hidden [AN]

North Chatham
Aug. 15th 1867

Dear friend,

I had gladly received your kind letter last Sunday evening. I did not go after mail last Saturday, but a lady, who lives near to Mr. Taylor's house, went to post office, found your letter there, and fetched it to me last Sunday eve. I read it over and over, and showed it to Mr. Taylor's folks. They were very glad too for your kindness toward me.

I was invited to sailing with Capt.'s brother, sisters, and nephews last Saturday afternoon. We sailed within Chatham harbor, and we had splendid time.

Our members were too many to get in one chaise, therefore we rode on truck car together, as following picture will show it to you precisely. [Appears as frontal illustration of *The Decade Abroad.*]

I went to Baptist church last Sunday, and heard Rev. Warren's preach, from the city of Lowell. He was a teacher in the common school of Chatham about twelve years ago.

He became suddenly a preacher of Gospel, without going through the Theological study. He preached in Harwich at first. Finally he was called to Lowell with the salary \$1200, but his salary is increased afterward; now he has \$3000. I think he is a good preacher, but he does not use big words at all. I heard, his church is numbered over six hundred.

Mr. Taylor invited him and his wife to tea yesterday. They came here, and spent an half of a day with us. Though I was with him in the same room, he did not speak one word to me, so I did not

seek to speak with him.

My health is very well, and my eyes seem little better to-day. Since I came down here, we had heavy fog most every day, but we have had very fine weather these five days, the heavy fog just begins this afternoon.

Though I miss Capt. Horace this time, I enjoy very much to stay with his family. They are just kind to me, as my own relation. When they are invited to somewhere, they take me there also.

I think, I will leave Chatham next Thursday, or Friday, will stay in South Braintree a day, and come back Andover within the next week. I wrote to Mrs. Hardy last week, but I have not her answer yet. You did not tell me about your brother. How is his health?

I suppose, he gets long nicely on his farming. How is Mrs. Flint now? I hope, she would get up before she leave Andover. I will not write to her this time because I will come back Andover pretty soon.

Please, love yourself for your health and give my regard to Mr. Flint and his wife, your brother, and your spiritual brother E. T. I would like to see you pretty soon. I hope, Mr. Flint would send back my composition within a few days, because I want to show it to Mr. Taylor's family before I leave them.

Your sincere friend

Joseph Nee Sima

We had splendid prayer meeting last Sunday evening. Many gentlemen and ladies made good remarks and prayers.

17 To Susan H. Hardy [L&L]

North Chatham

August 26, 1867

. . . I was received by Capt. Taylor's father's family kindly and welcomely. They are all pleasant and social people and they treat me as their own family. I am thankful to God for his perpetual care to me. Though I had nothing with me when I left Japan, yet I do not suffer at all for the destitute of the daily necessity. *He* gave me you and others as friends to care me. Therefore I do prove this precious verse: "Be strong and of good courage, be not afraid, neither be thou dismayed; for the Lord God is with thee withersoever thou goest." When I read this verse my grateful feeling towards

Him caused me many streams of tears. . . . I do not read much this vacation, but I read the Book and a few pages of geography every day. I hope my eyes will grow strong enough to enter into new study in the next term. I love study dearly, so that I cannot leave it entirely. . . . Now we have quite number in the family. The sum of them is twelve. We went to the seashore yesterday and dug out one bushel of clams, and we shall go to woods to-morrow to get blackberries if it be fine weather. . . . Though I do not write to you very often, I do feel grateful for your kindness always, and mention you in my prayers daily for your prosperity in this world and future blessing in the another. . . . I have communicated very often to Japanese who are in Monson Academy.¹ I think a youngest of them is a fine scholar, and I hope he will become a good instrument for the future civilization of the benighted Japan.

17d Diary entry while at Chatham [L&L]

Summer 1867

I study Latin every forenoon, and exercise myself every afternoon in elocution, walking by the sea. In the evening I read the memoirs of Rev. Henry Martyn. It kindles my cold heart, and lowers my pride into humiliation. My faith and love to God and my fellowmen seemed me so faint that I could hardly perceive them. I am comforted by the words, "Be of good cheer. Thy sins are forgiven thee." While I was walking by the side of that boundless ocean I recalled also, "Deep calleth unto deep," and I said within myself that though my sins are deep they would by no means exhaust the deep of God's love. Then I thanked God that my face was turned neither back nor to the sides, but forward. Afterwards I found myself very foolish and ignorant, saying: "How could I promote his kingdom to my heathen friends, seeing I am so foolish and ignorant?" It seemed me the Lord answered: "I will be thy master and teach thee my way." It is very strange that with such desire I find also evil powers in me very forcible.

This is hottest day of the year. But in my walkings I do not

1. Several Satsuma students were studying there, lonely in their isolation; two of them died and their graves, in Monson, Massachusetts, bear characters as well as English inscriptions.

suffer much heat because of love of nature.

I was very weary this morning. Evil powers in my heart tempted me to stay at home, saying it would not be sin if you kept your heart right; you can read and praise and pray just well as in the church. I said, "No, no." Evil powers came in afternoon in like manner, saying, "You are most too tired; you would not get much benefit because your head is drowsy." I replied also, "No, no, I will not miss the service unless I be too sick."

18 To Mary E. Hidden [AN]

Amherst
Sept. 8th/67

Dear friend,

I will write a few lines to you to-day because I find a few hours to write.

I commenced study from last Monday, and since that time I was so busy, that I could not find a time to write to you. But to-day is the day to put aside all anxiety of my study, and to rest my soul in my dearest friend Jesus.

When I left you, I wanted to give much thanks to you for your kind care toward me, but the tears run out before my words, and full sorrow troubled my heart, so that I could not express my grateful feeling, but tears only. So you must know my feeling from my tears and sorrows, though I did not express it with words.

A week ago last Saturday evening $\frac{1}{4}$ before 7 o'clock, I arrived to Amherst, leaving Boston 2 50 P.M. I come alone, but I did not take wrong train at this time. Prof. Seelye came after me to the depot, and received me as his old acquaintance.

Mr. Hardy thought, that it would be better for me to room with a student in the college building and board in club. But he did not give me money to buy things which I needs at present, but he sent word to Prof. Seelye to buy things with his charge. But I can not get all things at same store, neither get small and worthless things with his charge.

I have not yet furniture to enter into the college building, therefore I am still staying in Prof. Seelye's house. I think, Mr. Hardy will come up here within this week, and bring up bedlinens with him.

Prof. Seelye is most godly man I ever saw, and his family are very pleasant and kind to me. He has one boy and two little girls.

I went to the room of North Hall last Thursday, where I may go, to see it and my room mate. The room is very pleasant and quite large, but the bedroom is rather small. The room mate is called [Albert] Livermore, he is very nice and smart young man. Prof. Seelye has great interest and full confidence in him.

When I left Andover my heart was very grievous, but now I enjoy Amherst just as I enjoyed my beloved Andover, because the Lord is with me, and comfort me. I remember you always and especially in the hours of my prayers.

J. Nee-Sima

Give my regard to your brother, and give much thanks to him for his kindness toward me. Also give my regard to Deacon Taylor, his family, and your neighbours. This morning Prof. Tyra [Tyler] preached in the chapel of college building. Text was Gospel John 14:2.

I study Trigonometry and Chemistry, and attend Prof. [Ebenezer S.] Snell's lecture on Philosophy. I think, I will write to Mr. Flint this afternoon, if my eyes are not very tired, but I am rather doubtful. I may write or not, because I studied very hard last week.

You must excuse my hurry writing and improper grammar. I must try to save my eyes, because I have very hard study. I studied 18 pages on Trigonometry last Wednesday. My eyes are about same. I can study during the day-light.

Will you pray for my prosperity in my study?

I will send my Photograph to your brother. I left my little book and Map of Boston in your sitting room. Will you send them to me?

19 To Susan H. Hardy [L&L]

Amherst

September 23, 1867

. . . I moved to the College (North College, No. 8) last Saturday. Prof. Seelye got for me all things which I need, and I paid up for them all, because he thought it is not best way to make little debts here and there. I send a list to you so that you may know how many things I bought and how much I paid for them. I wish you would send some money to me to get daily wants. I will make an oath to you that I will never spend money foolishly, but be very prudent, because my Heavenly Father provides all good things for

me so that I can say: "I shall not want." When I buy anything I will write down each time and will show it to you sometime.

My room is quite large and very pleasant. My roommate is very quiet, nice, and Christian young man. I am thankful I have found such a young man to room with. We keep up our daily duty toward our Heavenly Father by faith and prayers. I enjoy to board in Club. We have a very nice table generally. I joined to the missionary band in the College. We have interesting meetings every Sabbath morning. It is very pleasant for us to meet together, sing, praise our Maker, and ask Him that he would help us to carry the glad tidings to poor heathens. I am thankful that God called me out of the darkness and made me know the place where I may rest the eternal rest. Therefore I am entirely willing to preach the Gospel to my countrymen so that they may also be happy as I am. When I proclaim the truth to them perhaps they will persecute me, but I am not afraid of it, having this confidence in Jesus that though I should die in the dark regions *He* would cause me to live in the bright heaven forever. I saw in some paper sixty-three Japanese native Christians were arrested at Yokohama. But I say, it will stand, it must stand, and the Gospel must be known to them.

I feel always grateful for your kind care and I pray in your behalf without ceasing. I would like to hear from you very much.

20 To Orilla Flint¹ [L&L]

Amherst

October 30, 1867

... I am very happy to tell you about my father's letter which I have first received since I left home. He received my letter which I wrote him last spring from Andover. He says that some American gentleman in Yokohama sent my letter by his faithful Japanese friend to him so that no trouble might fall on it. He was waiting there to get his reply and carry it to Yokohama, therefore my father wrote it with great haste. I will not tell you all what he said, but a few particular points. He was very anxious of me since he heard the information of my escaping from Hakodate. But he was so glad to hear from me over the water and find out where I am and how I am successful. He did not complain much for my leaving Japan, but,

1. Mrs. Ephraim Flint.

seems me, he was very much contented of it, because I wrote to him about beautiful American customs, and told him also what I do, what I study, how I feel happy, and how *I believe in true God*. His family are all well. My grandfather is still living. He is eighty-two years old and his health is quite well. He wrote to me a Japanese short poem which means that he is expecting my return most every day. I hope he would live till my return, so that I may tell him the way where he may find Jesus. . . .

He did not reply about the religion which I explained to him quite plainly. I suppose he had not time to write many things. I also received letters from my friend who lives in my prince's house, my brother, and sister. My friend says he did always try to comfort my parents and grandfather so that they might not be too much anxious of me, and he will comfort them in future also. He told me he will take good care for my family as well as his family. My brother says when he read my letter that he was so excited that the tears ran over his face, and cold perspiration covered whole his body. He gave much thanks for my advice and instruction. He is studying Chinese in a high school. He feels quite ignorant and humble. He says he is like a flag¹ which dwells in a small well and sees the heavens in little space. He wishes to see vast ocean and wide heaven. He comes in his prince's house every day and teaches Chinese to many children. My sister says she is praying for me to her vain gods every day—I am pity of her. . . .

21 To Susan H. Hardy [L&L]

Amherst

November 16, 1867

. . . My vacation will come pretty soon, but I know not where I may go. Will you tell me where I may go? I hope I would study some during the vacation, but if you find good chance I will work something to pay my expenses. I asked Prof. Seelye about my staying in the College room during vacation, but he told me the law of the college does not allow to keep any students in the rooms during the winter vacation lest the building should get fire. He invites me

1. Not knowing the famous "frog in the well which knows not the ocean" aphorism in Japanese, Hardy compounds Neesima's misspelled "flog" which he intended as "frog" (which illustrates the "r" and "l" difficulty for the Japanese).

to spend the vacation with him. I don't know myself which way I should take. Please tell me which way I may take. I will follow your information.

Last Sunday morning Dr. [S. B.] Treat preached at the chapel. In the afternoon Rev. Mr. Wheeler gave full account of his work at Harpoot, and at the evening Dr. Clark made remarks to evangelize Chinese empire, and made a noble statement to send a thousand missionaries to North China within ten years. They were very good and encouraged me very much indeed. I was almost persuaded to go forth to fight against Babylon, and break down the great wall of Satan. Yet I must nourish up myself and must wait until I have full strength and knowledge of our Lord Jesus Christ. This thought keeps me always happy and encourages me to go on my daily studies. . . .

22 To Mary E. Hidden [AN]

Amherst

Nov. 22d/67

Dear friend

I had received your letter a week ago Tuesday. I was very glad hear from you, and also glad, that you and your brother are well as usual. I meant to reply your letter soon as I could, but I had taken a very bad cold from the same day. I had terrible headache through the week. I could not study neither go out the door.

My chum brought over meals to me. So I took meals at my room, taking only cold water. I used up Hamlins mix sometime ago, which you had given me, when I left Andover. I got it at a druggist shop in the town. I took it just before go to bed. It caused me great quantity of perspiration and made me feel better.

Though I have perfectly contented to room in the college, yet I have felt home sick (not home of Japan, but Andover) when I have been unwell. When I laid down on a sofa, feeling sickish, all past things came to my memory. I remembered your kindness, which I had shown [to] me and said within my heart, if I were in Andover, you would make some hot drinks, and heat soap stone for me. At the same time, I tried to turn away such a weak feeling because if I kept such feeling, perhaps I would grow more sickish. I must try to keep my feeling strong and vigorous, trusting only in the Lord my God. *He* is only my unchangeable friend in both heaven and earth. Yet

I could not help sometime such a weak and delicate feeling. Now I am all right.

I got through the study of the Physiology yesterday, and I shall finish the Mathematics next Monday. I shall be very glad, when I get through all my studies. It is quite desirable to change the course of mind, and take some rest after hard study. I hope, I would have pretty good recreation.

I am very much obliged to you for your invitation; but I don't know yet, where I may go this vacation. I asked Miss [*sic*] Hardy about it last week, but she does not reply yet. I suppose, she would let me stay here during the vacation. I like to see those Japanese, who are at Monson but it will be some expenses to go there. I trust only, that the Providence will guide me some where to spend the vacation. My eyes are rather tired now, though they have been quite well last ten weeks.

You did not speak much about your brother. How is he? Does he enjoy his good health? How is the harvest of Corn? I suppose you had not much apples this year. How is my old *acquaintance* Sam? Please give much thanks to Deacon Taylor for his kind inquiring of me, and also give my especial regard to him and his family. I am sorry, that those twins babies were gone to the bare [*sic*] of God—but the Lord knows the best. Please give my regard to Mr. M. Abbott, Deacon Abbott and Miss Flag.

Please tell Mrs. Flint, that I will reply her letter next week. I have been exhibition this evening. The exercise was very good. I think, I ought not write any more to night. Please let me bid good night to you. Take good care for yourself and give my love to your brother. I mention you always in my prayers, that the blessing of God may abide in you all. I hope, you would pray also for me, and my country men.

Your grateful friend
Joseph Nee-Sima

I would like to hear from you always.

23 To Orilla Flint [L&L]

Amherst
December 1, 1867

... I had a letter from Mrs. Hardy last Monday. She invited me to spend the vacation with her and told me Capt. Taylor has

arrived in Boston. So I must go up to Boston by all means. I proposed to go last Monday when I finish my sawing wood (O, hard wood! made my spinal column pain!), but the same morning two young men called on me unexpectedly. Do you think who they are? Two Japanese from Monson. They hindered my sawing wood but I was perfectly satisfied to spend a few days with my countrymen.

When I saw them I did not know whether should I speak English or Japanese, but they began to talk Japanese with me, so I was obliged to speak my own tongue. At first I found some confusion to talk to them, but I did speak better and faster than they did. They stayed in my room whole morning, and the afternoon I showed them all cabinets and Gymnasium. I called on them at Hotel in the evening and I stayed there after ten o'clock. We read together 28th chapter of St. Matthew. I think they understood the chapter quite well, but they found trouble to understand the Trinity; so I explained to them far as I know. They asked me to make prayers, but I could not make them in Japanese, so I made them in English. Though they cannot speak English freely, yet they understand English very well.

These two are best scholars among those Japanese in Monson. I hope they will become good instruments to their countrymen. I spoke with them about the religious matters during these hours. They found their sins; they found also the way where they meet their Master. They have humble and beautiful spirits, just as little children. They thought first they would study some sciences to benefit their country, but God opened their blind eyes and took away thick veil between them and heaven. He made them know the grace through which they may have immortality. So they feel grateful for his tender care towards them (though they are sinners) and they hope also to do some good things to their people for the sake of Christ. I am thankful that God bless my countrymen so much, and I hope the time will soon come for Gospel to bear fruit in the barren and unmatured land.

24 To Mary E. Hidden [AN]

Amherst

Jan. 8th 1868

Dear friend,

This is the very first letter, which I write to you in the Year of

1868. I have been quite well, since I left you, though I coughed sometime. I saw Mr. Hardy at his office a week ago Monday, and told me about the payment of my boarding. My first visit were a week and 2 days and the second were a week and 6 days; ($1^w \dots 2^d + 1^w \dots 6^d$) - 1 = $2^w \dots 1^d$.

Mr. Hardy told me, he would pay to you soon as he could. I went to his house that evening. Mrs. Hardy was at home and she had not any company with her. So I had chance to spend that evening with her with quiet and social conversation. She told me, she thought that afternoon she would write to me to invite me there and spend a week with her—and she liked have me there very much. But I told her about Mr. Flint's invitation and I asked her if she has not any objection about my going to Hinsdale, I would go there, because I have written to Mrs. Flint about my going. She felt very sorry, that she could not have me there. So she liked have me there next spring vacation.

Mr. Hardy had been some meeting that evening and came home quite late. He told me, he would like take me to Roxberry to call on four Japanese, who are studying there. But he knew that I could not stay there longer; so he promised me, he would take me there the next vacation. They spoke me very pleasantly and kindly, and bid me good night and also good by, because I was obliged leave them the next morning early. O! I must not forget to tell you about the picture frame. I went to the same store in Charlestown the same afternoon, where I got frame for the ship *Wild Rover*.

The man, who I knew, was not there, but very uncomfortable Irish man was attending the store, and asked a tremendous price for a simple frame. So I could not succeed so well as I did before. But I bought a nice frame with very reasonable price at a picture frame factory, 145 Hanover Street, Boston.

I paid .80 for the frame and cord.

I could not get such a frame  because it would take too much time for making. So I got. →

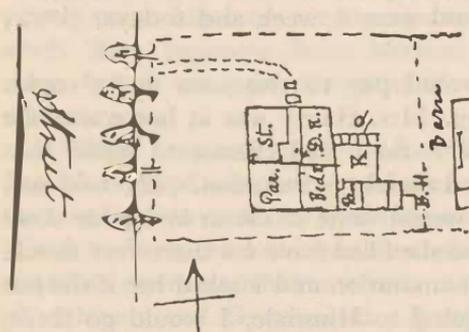
I think, it is very becoming frame for the picture; and I call it new years present from your brother. I will always remember his kindness.



I will keep the present from you at present; perhaps I will buy some good book to remember you. I do not mean to remember you by your present only, but I will remember your kind deed and heart

until death.

I left Boston 8 50 A.M., a week ago Tuesday and arrived at Hinsdale $\frac{1}{4}$ of 3 P.M. I was received welcomely by Mr. F.'s folks.



They are all well and enjoying their new house very much. Mrs. Shedd is still staying there. The house is very pretty and comfortable. Rooms are very well arranged and heated by furnace. The upper story contains 4 rooms. Every thing looks new and pleasant.

Hinsdale is pretty hilly country and is almost highest point of this state, being a part of Green Mountain[s]. I think, it is not a great farming place. There are four factories for woolen goods.

Mr. Flint invited his people to the parsonage. Though it was quite snowy, yet 70 or 80 people called on him. They stayed there till half past ten. Mr. F. made excellent prayers for the dedication of the parsonage and his people.

He invited both Sabbath school teachers and children last Monday evening. They wished to hear Japanese. So I was obliged to declaim a Japanese piece and sang Japanese song. They were very much interested in them.

Mrs. F. made plenty cakes for them, but they ate them up almost, because they were more than her expectation. They were about 175. It was great party.

I left Hinsdale yesterday on the noon train and arrived at Amherst about 4 P.M. I slept in Prof. Seelye's house last night. I have been quite busy to day for making my room comfortably. I have been the depot to meet my chum this evening. He has arrived on the last train. Many students came back on the same train.

I must commence study pretty soon. I hope, my eyes and health will be good during this term.

Please take good care for your health and keep yourself easy and comfortably. Give my especial regard to your brother, Deacon Taylor, his family, Miss Flagg and all, whom I know. If you find a time, please write to me. I would like very much to know, how

you and your brother do.

Your Sincere friend

Joseph Nee-Sima

Mr. Flint likes his people very much and is enjoying his work among them. The people like him very much and send many things to him to supply him.

Mrs. F. has been quite well, since I went there, but she seemed rather tired after the great party.

I have been attending all prayer meetings there. They had very interesting meeting generally.

I am quite tired and my eyes do not require to write any more.

J. N. S.

25 To Susan H. Hardy [L&L]

[Amherst]

January 10, 1868

This is the beginning of the year, therefore I hope to renew my spirit to perform my Christian duty better, and to keep up my Christian light intenser and to be ready for His calling. I am praying and watching lest I should fall into sin. So I am praying for your family in same manner. Take good care for your health and enjoy yourself under the cross.

26 To Susan H. Hardy [L&L]

[Amherst]

February 14, 1868

I enjoy my college life very much, and I cannot express my great and deep joy in Jesus with my pen. He helps me to resist all evils, He comforts me with the Holy Spirit, He guides me in the path of righteous with his gentle hand, saying, "Come, take the water of life freely." Is it not kind invitation for a sinner like me? When I think of his grace I do not think about the world's things. I like to do something boldly for the advancement of his kingdom.

27 To Susan H. Hardy [L&L]

[Amherst]

February 21, 1868

I had a recent news from Japan which told me about war between Shogun and princes. Shogun's residence in Yedo was burned by

a mob of Satsuma prince who educates the young men at Monson. It is very short walk from my home, but I do not feel anxious about my folks because I demand [remand?] them under the protection of the Almighty Hand.

To-morrow will be holiday. We shall not have any recitations. I should like to have such a day once and a while. I salute you all for the day, for the gift of the hero to this nation, and for independence. I should like to see such freedom in my country.

28 To Mary E. Hidden [AN]

Amherst

Feb. 21st/68

Dear friend,

I meant to write to you long since. But I have been very busy during the past weeks for my study. Yes, I can say only, study, *read*, eat and sleep. I understood, your brother has been sick and you was quite unwell. I was very sorry for you, that you have had such time. But I suppose, you are better at this time and enjoy good health.

I am very much obliged to you for your long and cordial letter. I estimate [*sic*] it above all my friends' letters, because I know very well, that you cannot take much time for writing letters. And I judge also your interest in me by it; or else you would not write to me such long good, and cordial letter. I thank you for sending "Christian Banner." It illustrates me the religious truth and full wisdom of Almighty. I enclose 6 two cents stamps for whole year. Please, send two papers at once.

I like tell you many things, but I must look out my beloved weak eyes. So I will not write so much as I heartily would. It seems me wonderful that I can study so well, though my eyes are not very good; so I witness surely, that God is with me, and helps his poor servant.

I found a paper in the post office for me yesterday. I could not see the stamp scarcely, but I judged him who sent it, by his hand writing. When I open it, I found his name in it. It is well known to you. So I will not write down his name. Please give much thanks to him for it, and give him and his family my kind regard.

Please take good care for your health. Give my cordial love to your brother, and tell him, that he should take care for his health.

Though our lives depend on the *providence*, yet much care for health will prolong our lives. Give my regard to Miss Flagg, and all your neighbours.

Your grateful friend

Joseph Nee-Sima

I have not heard long while from Mr. and Mrs. Flint. I think, I will write to them soon as I can. I had received \$50 from Mrs. Hardy yesterday. So I am quite rich. Such a corruptible riches make me happy, but if I get heavenly and incorruptible riches through Christ, my happiness, and enjoyment will be unspeakable.

J. N. S.

There is war between Tycoon and princes in Japan. Tycoon's residence was burned down by mobs of Satsuma (Ashiwara's prince). It is very short way from my home. I hope, their lives will be preserved from danger. To morrow shall be *Holiday, Holiday* and *Holiday*.

29 To the Reverend James Ballagh¹

Amherst

March 13th/68

Dear Sir,

I am very happy to write a few lines to you.

I understood from Rev. Mr. Ferris, corresponding secretary of Reformed Dutch church, that you are laboring in Yoko-Hama for your Master's sake. He told me also that he did send my correspondence for home to you. I had its reply from home last December. My father told me, an American gentleman sent my letter to him through his Japanese friend. He did not say that gentleman's name but I think, he meant of you.

I thank you for your kindness and also for your sending it by such a safe way. I wrote to home about 7 weeks ago. I suppose, it will trouble you also. I have heard a few weeks ago about the civil war in Japan and have been anxious of my home.

Mr. Hunt (who returned from India last fall, stays in Amherst now, and will bound to China through Yoko-Hama) told me, he will carry my letter for home to Yoko-Hama. So I send this enclosure to you once more by his kindness. Be so kind as to send this to home again. If you send it through your Japanese friend please, let my

1. In Japan Mission Papers of Reformed Church of America, Sage Library, New Brunswick, New Jersey.

father pay all its expenses. I told my father about your name. If you please, tell him about your residence, its number and name of street. Perhaps, he may come up there and see you. If you see him please, tell him, that I am not his lost child. Please comfort him and tell him that I am studying here to qualify myself to do "my Father's will." Explain this phrase to him so that he may know who is my true *father*. I have my younger brother in a Chinese school in Yeddo. He is pretty good scholar, but I think, he has not any idea of his Maker. I wish he will become christian.

The christianity is the first thing for us. We must cast away our heathanic [*sic*] lusts. We must come to Jesus by all means. He is only our life and Saviour.

I read a few weeks ago very interesting facts of young converted Japanese in the extracts of letters from you and Mr. D. Thomson's [David Thompson] Dec. 5/67. I hope and pray earnestly that God would raise up many young men to preach Crucified Christ to their companions, Yea all over the islands.

I had a letter from a Japanese, who is studying in Monson, Mass. He stated his believing in Jesus in such a strong manner. "I believe, Jesus is very Christ, and I will never give up *him*, even though my body cut by sword or burn in fire." I thank God, that *he* loved my countrymen so much, and opened their eyes to behold Crucified Christ, so that they might not perish, but have everlasting life. Pray for us all, so that we may receive the truth, wisdom and strength from above through the grace of Jesus Christ, so that we may carry glad tidings to our benighted people. I will pray in your behalf without ceasing. Please give my love to your fellow laborers and your native christian friends.

Yours in Christ,

Joseph Nee-Sima

Excuse my hurry writing; I am very busy for getting my lessons.

30 To Susan H. Hardy [L&L]

[Amherst]

March 28, 1868

My coat sleeves and button holes almost wear out, and its color fades away some. If you have coat at hand I wish you would give me one so that I may wear it to the church. But if you have not any I will wait till the next fall, because it is not my privilege to wear

new clothing. But it shall be my great desire to wear a pure and white robe in the future world.

31 To Susan H. Hardy [L&L] [Amherst]
March 30, 1868

I have been quite nervous these four or five weeks. I was not able to sleep soundly. Dr. Hitchcock recommend me to take footbath every evening and eat some light things just before I go to bed to stupefy my brain. I did so faithfully sometime, but I stopped it last week because I can sleep better than used be—also I do not wish to spend money in such vain way. Does Mr. Hardy take much walk? I think the walking is essential and also desirable for business men and students. When I study long while in my room I feel oppressive and tiresome, but when I go out in field, open my lung and breathe abundant oxygen, I feel always light, happy, and vigorous. It is only way for me to restore my health, so I wish Mr. Hardy would take much exercise in open air. Please give my love to him and all.

32 To Dr. Edward Hitchcock [AC] [Amherst]
April 15th/68

Dear Sir,

I had taken a cold from last vacation.

I do not feel quite well. I have a head-ache sometime and I feel chilly sometime. If you come over toward the college this evening or to-morrow morning, I wish you would call on me and give me something to take.

But please, do not come over this way for my sake.

Your truly

Joseph Nee-Sima

33 [To Susan H. Hardy] [L&L] Amherst
April 27, 1868

I received your kind letter and check and an inclosure from Japan in due time. I thank you for your kind request for my illness. I feel almost better, but Prof. Seelye still keeps me in his house.

I do not know what I should do for his kindness but *thanks* only. He is very much afraid that I should take cold again because the weather is so changeable and unpleasant, and does not allow me to go to recitations. So I am still staying in his house. He pleases to have me in his home very much because Mrs. Seelye does not yet come back from Albany. But I must go back to my room soon as I can. When I received your check I thought it would be very hard work for me to obtain so much with my own hand and felt grateful for your gift. When Prof. Seelye's man brought me your letter he told me, "this is from your home," not knowing truly where it came from. When I looked at its direction I perceived it came from you, but I felt some soft thing in it like Japan paper, so I replied him "probably it may be." Then I opened it. It was really a letter from home. My father told me he wrote me sometime ago before that, but I have not received it yet. He says his family is all well except my mother, she has been so anxious of me since I took my adventure. My sister wrote me also. They send their especial regards and much thanks to you. Beside that, there is great confusion among the people. The people of Yedo have great fear that the enemy of Shogun should attack the city, so my father and all wish me come back. But I am not his own. How can I go back now, having a plow on my hands? I must prepare myself for my Master's work. Yet I think I can do great good for my mother here. I can pray fervently for her. God is present everywhere, so I trust He will take care of her. If I go back now I suppose I must go to war. I do not wish at all to kill myself in such a barbarous war. But I devote myself to go to battle against Satan, taking the helmet of salvation and the sword of the Spirit, which is the word of God. Will you remember my mother in your prayers? I pray for her many times a day. I hope God will preserve her life till she may hear the *word of life*.

34 To Mary E. Hidden [AN]

Amherst
April 29th/68

Dear friend,

I am very anxious what become of you.

I have not heard from you some time neither I have written to you a long while. So I will write a few lines to inquire you and your

brother. How are you all now? I suppose you are all well as usual. I should like to know, how Deacon Taylor's folks are. I wrote to Deacon T. some time ago. But I have not heard any thing from him. I want to know, whether it was received by him or not.

I understood Mrs. J. Taylor has gone to her heavenly home. I should like to go there myself very much, when I have done my earthly duty.

I had taken very bad cold from last vacation.

I feel almost better, but I lost my strength very much. I am not able to study much. I do not go to recitation yet. When the sun is warm, I take a little walk every day. But I feel very tired, when I walk about a mile. I feel quite comfortable this morning. I hope I may be soon able to study hard.

Prof. Seelye took me to his house, when I have taken cold, and he keeps me still there. I walked up to my room in the college this morning, and began to write this note to you. I am grateful for Prof. S's kindness. He takes care of me just so much as you did to me, when I was with you. But I can not feel so easy there as I did in your house. I must be very careful whatever I do or converse.

The sowing time is getting near. I think, your brother will soon commence his open air's business. I hope, he will be strong this year, so that he may be able to do much for farming.

I had a letter from home last Friday. My father says, his family are well, except my mother. She has been so sorrow for my leaving home and taking such a hazardous adventure. So she become sick (I think, she is a kind of insane.) from last fall. Father says there is less hope, that she should recover again. Also there is great confusion among the people. The people of Yedo have great fear that the enemy of Tycoon should attack the city. So my father and all wish have me come back and help them along. But I can not go back there at the present. I must prepare myself for my Master's work. I think I can go back there in *his* appointed time. Yet I can do some good thing here for my mother. I request your especial prayer for her. Take good care for your health, and remember me to your brother, Deacon T's folks, Miss Flagg, and all your neighbours. May the blessing of the Lord make you all prosperous, both in spirit and body.

Your grateful friend

Joseph Nee-Sima

I wrote to Mrs. Flint yesterday. I expect to hear from her pretty soon. Please write me, if you find a little time to spare.

35 To Mary E. Hidden [AN]

Amherst
May 18th/68

Dear friend,

I thank you for your kind reply, and also your good advice for obtaining my health. Though I am getting better now, yet I am trying to keep myself easy and free. But I am strongly tempted to study hard, because I missed my recitations almost three weeks. I must make up my study sometime, which I lost.

When I am in my room, I study hard as I can, but when I get my lesson, I go out the door and walk half an hour sometime one hour or two.

I returned to my college room and club a week ago Thursday. I am getting along nicely. My Dr. Lewis gave me some bitter for my stomach last week. It does me great good and causes me very good appetite.

We had very warm and delightful weather these two and three days ago. I enjoyed my out door exercise very much, breathing in the sweet and fresh air, looking at the beauty of nature, and meditating on the grand work of the Almighty God and His infinite wisdom and power. But this morning is quite wet and rainy.

I had a letter from Mrs. Flint two weeks ago. She is getting little better and is able to walk slowly within the house. But her trouble is weakness. I hope, she will be better, when the weather grows warmer. I am very glad to hear that you are well as usual and your brother is improving some. I hope, he will be very careful for his health—not get any more cold.

Last evening Rev. Mr. Seemore [probably Henry Seymour, Amherst College class of 1838] made excellent remarks in our chapel meeting. He stirred up young souls to be ministers or missionary. He stated also young Japan's progress in the Western education under the charge of American missionaries in an Academy in Yedo. He presented to us many Bible society tracts, and told us that we may obtain them in Prof. Tyler's house. I think, I will call on him this evening and get a few of those tracts. I suppose, they are most excellent tracts (for instance "Come to Jesus,"

“Sinner’s friend” etc.).

I must go to my business now, so I will not write any further. Please take good care for your health. Give my manifold regards to your brother Deacon Taylor and all whom I know well.

Your grateful friend

Joseph Nee-Sima

I understood Mrs. J. Taylor’s death from Mrs. Hardy sometime ago, and I did not know Mrs. Dove’s death till you wrote to me. I am very sorry of them. We don’t know when death shall overcome us. So we must prepare fully to die happy and live again through the Grace of Jesus Christ.

I got a flower press last week. I pressed some, but they are [not] quite dry yet. I enclose a cherry blossom, which is almost dried.

J. N. S.

I thank you for your sending a post stamp. It saved me to buy one.

36 [To Susan H. Hardy] [L&L]

Amherst

June 15, 1868

I began lately to collect minerals, because I thought it will be worth to me to know something about them. When I was home I thought Japan is a farming country, but I think now she is a mineral country. There are several mines of gold, silver, copper, iron, platinum (lately discovered), and many precious stones. But the people generally keep temples of gods on summits of mountains, and dare not touch them, even though they see veins of minerals very plainly, lest they should defile the temples of gods and gods would pour out wrath upon them. Perhaps I may not spend much time for minerals when I go home, but I hope I will teach them only wise Creator, remove their foolish ideas, and stir them up to take in Christian civilization.

37 To Professor Julius H. Seelye [AC]

Wolfborro [N. H.]

July 28th/68

Dear Sir,

I am very well through the grace of God. Since I left Amherst, I have stopped in several places and spent a day or two with my

friends generally. Therefore I have not advanced so far as we would think. I came through Boston and Andover and I am now on the Lake Winnepesaukee. We took steamboat from Alton Bay yesterday, came to Wolfborough, stopped in Rev. Mr. [Leander] Thompson's house last night; he is father of Mr. Everet Thompson. Please excuse my using pencil. I cannot use pen very well, because the boat shakes my hand so much.

I am very sorry that we have very smoky weather. We can't see very clearly distant scenery. Some person told us there was a great fire in Canada and caused such a fog. We have been Weirs just now and going to Center of Harbor.

I arrived at Center of Harbor at $\frac{1}{4}$ to 1 o'clock P.M. Mr. Thompson came over with us to Center of Harbor and carried dinner for us. There is very large hotel; great many companies took dinner there and got coach for White Hills.

We have been travelling about two miles from Center of Harbor and now resting on the foot of Red Hill. If the weather be clear, we should like to climb up the hill very much.

We ought come through the main road, but we thought, it would be best way to take straight course from Andover. We came through Lawrence, Methuen, Salum, New Hampshire, Derry, Chester, Raymond, Deerfield, Barnsted to Alton Bay. It seemed us very short way, but we found it very Zig Zag. Some gentleman told us, it would be much shorter way come through Dover.

We have had very pleasant excursion so far. We have been camping out once. And slept in barn 3 times.

We have been travelling very much but only 7 or 8 days; we have spent rest days with our friends on the way. We shall not have any more friends toward the mountain; so we must be entirely strangers.

I suppose, you will be going out the West pretty soon. I should like to hear from you, but I could not tell you, where your letter may be directed, because our excursion depend on circumstances. Probably we may change our directions. Did you hear from Mrs. James? She had [not] much time when she got in car at Palmer, so she hasted very much—I was so afraid that it would hurt her. If you write to her, please remember me to her. Please remember me to Mrs. Seelye, Willie, Bessie, and all who I know. I hope you will [have] very pleasant vacation indeed.

Your grateful friend

Joseph Nee-Sima

We met quite hard rain last Friday evening near to Salum. It rained whole night. Since that time we have very pleasant cool travelling. I misspelled Wolfborro instead of Wolfborough.

38 To Susan H. Hardy [L&L]

Amherst

August 22, 1868

. . . I am very happy to write a few lines to you from my beloved Amherst. I returned here yesterday very safely. I was received kindly by Prof. Seelye, and I am now staying in his house because I cannot get in my room until next Monday. I can only say I have had a great grand time. I have been tramping more than five weeks and more than four hundred miles. Yet my feet are not sore at all. I understood very well how to manage them. I feel grateful to you for furnishing money to me for spending this vacation in such a profitable and pleasant manner. I met my companions at Worcester and began our tramp from there. We came through Boston, Andover, Lawrence, Salem, New Hampshire, and we spent the first Sabbath on our way at Raymond, N. H. We were invited to make some remarks in evening prayer-meeting. We made remarks about mission work to awake up missionary spirit among that church. The meeting was very full and the people very attentive to our remarks. A gentleman made a motion to raise more money than the last time to help the mission cause. They gave us meals and lodging without charge.

We crossed Lake Winnipiseogee with a steamboat. It was mostly smoky weather to see distant view. I was unwell a little while at Jackson by taking bath in Diana Fall. I stopped in Jackson House about two days. It took my money off very badly. We went up Mt. Washington on 3d inst. from Glen side. We stopped there two days and one night on account of the smoky weather. We saw most glorious sunset. Then we came down Crawford side. We went up Cannon Mountain and went near to the rock which forms profile of Old Man. Then we visited Flume, and took photograph of our party. I suppose I can procure one for you. Our party was broken up from Flume, because I wanted to visit several mines in Franconia, Lisbon, and Warren, and they would not care about

visiting them. They went down on Plymouth route, and I came up Ore Hill in Franconia, gold mine in Lisbon, and copper mine in Warren. So I obtained quite knowledge about minerals in vacation. Last Saturday I left Warren about half past four P. M. and traveled through a woods after 7 o'clock. It was quite dark, yet I could not find any house to pass that night, and when I came across a house, man would not receive me in his house, even in his barn, so I was obliged to come still farther. Finally I found a house some way beyond that and passed that night in a barn. Just after I got in barn it stormed furiously. It was rather old barn and leaked all over, but rubber blanket kept me dry. The next day was the Lord's day, but there was not any house where I may keep the day. Many folks round that way would not care about the day. Some of them worked in garden. So I was obliged to travel nine miles on that morning. I arrived at a meeting-house of O[rford?] just before the morning commences. Out appearance of the house is very old and looks unpainted, but inside is very well furnished. They had not a regular preaching there on account of the absence of their pastor. The people of that place seem me very rich. Yes, rich enough to support several pastors. Yet they did not get any minister to supply the pulpit. The people dressed very nicely, but they appeared only cold in the worship. I can say surely that I never have been such a dry and cold meeting since I came to America. I went in some old gentleman's class in the Sabbath-school. It is most cold and uninviting school I ever been. I crossed the river and went in F[airlee?] meeting-house that afternoon. I heard an old and bright preacher there. I found out afterwards it was Miss [Phebe Fuller] McKeen's father, and I tried to see him, but he does not reside there. A gentleman received me cordially, and I was also invited to make some remarks in prayer-meeting. I told them our heathenish customs and manners. The night after I stopped in a part of Windsor, Vermont. When I went near to a house I saw a young gentleman sitting on a chair. I asked him whether he would let me sleep in his barn over the night. He asked me who I was and whence I came. I told him my name and where I came from. He called up his mother to see me. When she understood I am a Japanese she told me she read something about me in a religious paper. She said very kindly, "I would not let Christian man sleep in our barn." After a few conversation she took me to a handsomely furnished bedroom and brought me all things

which are necessary. I had very sweet rest and sleep more than eight hours. The next morning she gave me nice breakfast, also many tracts and small pocket hymn-book. I doubt not she is good Christian lady. Also that young man gave me ride to the village about a mile and half. Some people are so liberal and good to such a stranger.

39 To Mary E. Hidden [AN]

Amherst
Sept. 9th/68

Dear friend

I find a little time to write a few lines to you. So you must excuse my hurry writing. I had returned Amherst two weeks ago last Friday very safely from my trip, and I am fully engaging to my study. When I wrote to you from Mt. Washington, I told you, I would send you a picture of Tip-top House of the mountain. So I bought two pictures; one for you and another for myself. But unfortunately I have lost them on the way. I bought several pictures beside those. So I lost them all. I can't tell where I lost them, whether in a house, where I stopped or on the road. But I am sure, that I lost them in Walpole New Hampshire. I was very sorry when I found out they were gone. But I think, some body did find them and would enjoy them instead of me.

I am ever thankful for your gift, when I visited you on my trip. They did great good.

I separated from my companions at Franconia and went up Ore Hill of Franconia Gold mines in Lisbon to hunt after minerals, and traveled alone nearly two weeks. Yet I did not find any trouble at all. I have written my journey partly. But I can not finish it now, because I can't spare a time for it.

How are you now? How is your brother's health? I am very anxious of him and hope indeed, he will improve his health. Are Deacon T.'s family well as usual? Please remember me to them all. If you find a little time please write me a few lines and tell me, how you are now. I should like indeed to hear from you at any time. Also give my regard to Mrs. Hardy.

Your sincere friend

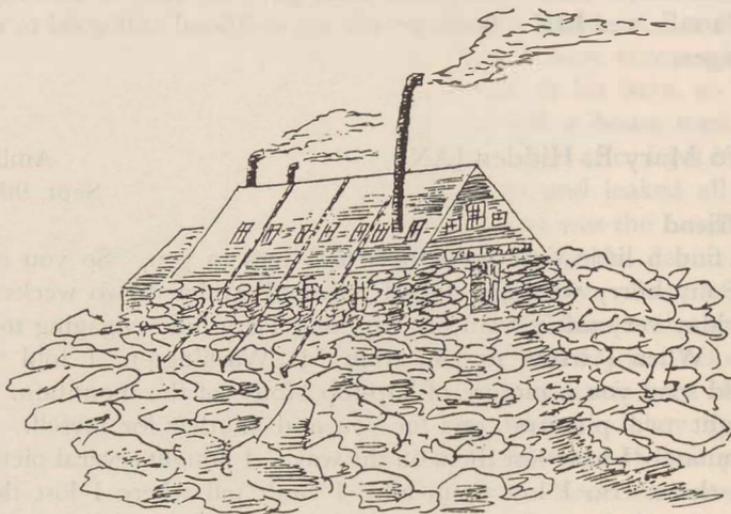
Joseph Nee-Sima

I am very much obliged to you for your sending "Christian

Banners" to me. I received them about two weeks ago.

J. N. S.

Coarse sketch of Tip-top House in Mt. Washington.



There are no trees and remarkable plants, but very short Alpine plants and mosses on the rocks.

I commenced Latin from last week. I hope, I will enjoy it.

40 To Susan H. Hardy [L&L]

[Amherst]

September 19, 1868

... Regard to \$10. which I obtained from furniture, I do not know where it has gone. It disappeared very strangely. I kept it in my trunk, but it is lost somewhere. I am sure no one could steal it because I kept trunk locked always. So I think I have taken it out and paid it to a store in some evening, mistaking it as one dollar. I do not spend money foolishly, as you know well, and if I do I give you its account always. I am sorry to say I have lost it by my carelessness. I wish you would excuse my carelessness, but do not think I have deceived you, spending it by some foolish way. I am preparing myself to be good man and striving daily to walk with God. So I would not deceive you by all means.

41 [To Susan H. Hardy] [L&L] [Amherst]
October 1, 1868

. . . I received a package a week ago Tuesday. I found in it a coat, a tail-coat, a vest, and a pair of pants. I hope you will excuse me that I do not take that tail-coat. I think I have not old enough or dignity enough to wear that coat. You must excuse me, because my chum laughed at me when I put on that tail-coat. I have three vests now, so I shall not take that vest too. I want clothings, but not more than necessary.

42 To Susan H. Hardy [L&L] [Amherst]
November 8, 1868

. . . I asked Mr. Hardy to procure Dana's Mineralogy. I wanted it very much but durst not ask you so long on account of expense. But I made up my mind some time ago that I would save its expense by some way. I stopped my drinking tea. It does not amount to much in one term, but it will be considerable in the course of a year. I hope you will excuse me my asking you to procure such an expensive book. I inclose the list of my college expenses. I spent more than I did expect, but I hope you will not find any fault in me. . . . I hate indeed to trouble myself so often and so constantly in this carnal supply, and anticipate now I shall be exceedingly happy when I get rid of all troubles of this kind and reach to the place where I may wear one pure and white robe which shall not need any more mending, washing, or changing. Yet I think it is very reasonable to take care for my body while I am in this world.

43 To Mary E. Hidden [AN] Amherst
Nov. 14th/68

Dear friend,

Do not think that I have forgotten you, because I have [not] written to you a long while.

I have been studying quite hard this term, and I feel little tired now. I have only a week more to study. I shall be very glad to have a vacation.

Though my eyes are about the same, yet I have been studying so far through the mercy and preserving power of my Heavenly

Father. So I will ever endeavour to look upon him, and trust myself entirely to his care. When I was at home, I felt happy without God. Yes, I enjoyed there a temporary happiness like some animal enjoy his prey. But thanks be unto God, that he has revealed himself to me and shown everlasting happiness and eternal rest. So I can not be happy without him, because he is my joy and salvation.

I wrote so far last Saturday evening. While I was writing this the same evening, I heard suddenly the knocking of the door. When I opened it, it was a Japanese from Monson. I was so glad to see a man, who shook my hand so joyously, saying "Nee-Sima *Gokigen Yoroshika*" (How do you do? Nee-Sima!). He asked me to keep him over Sunday; because he wanted to see the service in the College. I took him to the chapel twice and to the missionary band meeting, and evening prayer meeting. He said, he did not understand wholly, what he heard in the chapel and prayer meeting, but I had understood some and expressed his enjoyment very deeply. He is just a year younger than I.

His name is Kudo Zuro. He has not advanced in his study so far as other Japanese in Monson have. He has gone back yesterday afternoon. Two of them were gone home over two months ago. So there are only three Japanese remaining.

I had nice call from the friends of Boston [Mr. and Mrs. Hardy] three weeks ago. I do not mention their names, because you know them well. The gentleman kept himself busy in the trustee's meeting, but his wife called on me in my room and spent a couple hours with me. She has many friends here—but she did not call on any one of them, except me. I am ever thankful for her benevolence. She brought up two thick woolen shirts, drawers, and stockings for me. She has granted my petition to remain here a year more after this. So I shall have a chance to study Latin and Greek.

The term will close on next Monday. I am invited to Hinsdale to spend the vacation to Mr. Flint. Mrs. F. told me in her last letter, that Mr. F. is not well. I think, he is somewhat better though far from strong.

I have been writing my past so far. Now I must ask you, how are you and your brother getting along. Is your brother's health any better? I should like to know about it very much. I think good deal of him and pray always for his bodily and spiritual welfare.

Is Deacon Taylor and his family well? I wish, you will

remember me to them all. How things go in Andover? If there is any news, please let me know about it. Are your neighbours well? Please remember me to them all—especially to Mr. and Mrs. Hardy.

I find myself quite busy now, being so near the end of the term. So I hope, you will excuse me of my hasty writing. I have been sawing wood to day. So I feel rather weary this evening. But I must study some this evening. So I shall not write any further.

I should like to hear from you always. May the Love of God make you happy and help you along in well doing! Pray for me that I might become a good and faithful follower of Jesus Christ.

Your Grateful friend

Joseph Nee-Sima

Kudo, my Japanese friend, told me a very encouraging fact as following:

“I had been told by many persons to come to Jesus. But I rejected it entirely at first, because I did not know really about his character. After I read through the Gospels, I found out what man he was. Every word, which he has spoken, pierced through my soul. I found my poor and miserable condition. So I come to Jesus, expecting that he would forgive my sin. I did reject him at first, because I did not know him. But now I know him very well. Then how can I reject such dear and precious Saviour.”

44 To Mary E. Hidden [AN]

Amherst

Jan. 16th/69

Dear friend,

I returned here a week ago Thursday, visiting my Japanese friends in Monson on the way from Hinsdale. I had been anxious of you sometime. But I was so glad to receive your welcome letter on my return. I am glad to hear that you are well as usual and your brother is improving since the cold weather.

I had been quite well during last vacation. I spent it very pleasantly with Mr. Flint. Mr. and Mrs. F. were very kind to me and made me to feel quite [at] home. I had been studying, reading doing a little thing for Mr. F.

I made there many acquaintances. The people were very much interested in me and bowed down to me on the street, calling my name, though I did not know them at all. I was invited to

Mr. Kittridge and several other families to tea. I suppose Mr. E. Taylor knows Mr. Kittridge because he is a member of the legislatures. I had happy Christmas there. All of us were invited to a fair. They sold so many fancy works there and made \$160 to help the society along. Mr. F. invited also his people to his house on the new year evening. We entertained them with a magic lantern and Zoetrope. We had snow there during 6 weeks past. So I had good chance to get the sleigh-riding.

Since I came back here, I have been so busy for my study. Yet I have thinking this week, that I would write pretty long letter to you this afternoon. But unfortunately I had a caller this afternoon. He stopped here so long and took up my time so much.

So I shall not write any farther. But I will substitute one *thing* to my writing i.e. a Japanese writing, which came from Yoko Hama. I may find its account on the adjacent paper. It belongs to our society. So I wish, you will return it to me within a week or two.

I am studying Latin, Mineralogy, and partly reading History—and attend Prof. Snell's lecture. Pray for me so that I may go on my study.

You informed me about Miss Phebe McKeen's deep interest in me. Perhaps I will write to her when I find a little time. But if you see her within a few weeks, please give my kind regard to her.

I am ever so much obliged to you for your *good present*. I accepted it with much gratitude. It does me great good. I enclose a little note to Mr. E. Taylor and two mottos—one for you and another for Mr. Taylor.

I have not much time to write before go to supper, so I will stop my pen. Remember me to your dear brother and neighbours.

I remain your sincere friend

Joseph Nee Sima

I will send you a catalogue of Amherst College. Please show it Mr. E. Taylor when he call on you.

45 To Mary E. Hidden [AN]

Amherst

Feb. 11th/69

Dear Friend

Yours of the 31st last inst. [*sic*] was received a week ago Tuesday.

I feel grateful for your deep interest in me, and I hope, you will kindly accept my manifold thanks for it. When I was writing my last letter for you, I was so obstructed [*sic*] by a caller and had hardly time enough to finish it before the supper. So I did enclose those mottoes in such a hurry and forgot to give you their significations. But I meant to give you one which contains the picture of . . . [page missing]. . . .

You said, you have given it to Mr. T. and taken the another for yourself. There is not much difference between them. One is little more showy than the another. Perhaps I shall make the same kind as Mr. Taylor's for you sometime when I find time enough.

You asked me to send you a few autographs of mine for *a good woman*. So I enclose two autographs for her. I have written my name in Japanese style on the back side of small card. Please tell her they are not very good, and give her my regard too, though I have not seen her at all.

I had my pants made last week. I obtained them cheaper than a common price—at least one dollar cheaper. They fit me very well and makes me feel quite comfortable.

We have here very moderate weather these two days, though it is rather wet.

I am rather busy this morning. So I will stop my pen. Remember me to your brother and friends, whom I know well. May the Love of God make you exceedingly happy!

Your Sincere friend

Joseph Nee-Sima

46 To John Gardiner Smart [AC]¹

Amherst
March 17th/69

Dear friend,

I received your welcome letter this afternoon. I was so glad to hear from you.

I meant to write to you sometime ago. My study has prevented me from communicating to you so far. I [*sic*] asked me to write to you something about Japan for aiding you in your narrating of Japan in the coming Sabbath evening.

1. Envelope addressed to "John G. Smart, esq./Princeton Semy,/Princeton, N. J.".

I am not well this afternoon. I studied rather hard last night and did not sleep so well as usual.

I feel rather blue. Yet your letter has awakened me and encouraged me to write a few lines to answer for your request. I have not any news from home recently. However I will try to inform you something about our country.

You asked me about the manner of our government. Our government has changed since last year. Old emperor has regained his lost power and now is governing over whole Japan. Though it is more liberal than the previous government yet it is still a monarchical system. And the power of the government is shared by princes, by electing the representatives from each of them and giving them the power to execute the law. Yet the power is still remaining in the hands of the government and princes.

Merchants and farmers have nothing to do in the matter of the government. Those class of the people are kept down by the government like sheep before slaughter. They have not rite[*sic*] to say anything against the government.

You asked me also about their intellectual and religious condition.

I suppose, you know well about their religious system. It is the most degraded idol worsh[ipp]ing.

It prevails among the uneducated class of the people. The educated class of the people hold the doctrine of Confucious. Though his doctrine contains pretty good instructions, yet it has not power to change their heart. So you can judge the state of the people by looking at the religion or doctrine, which they profess.

Their intellectual power is not quite developed, because they have not very favorable means to improve it. Their moral character is rather low. Yet it is little higher than that of Chinese. But Chinese are progressing in their moral state recently, because the Gospel has been preached unto them. Japanese government forbids the people to embrace the Christianity, though the law against it is not so strict now as it has been. Though Japanese have not much inventive brain, yet they are very docile.

If you show them any thing they can comprehend it without any difficulty. You can judge their docility by looking at those Japanese in Monson. They received truth as it is in Jesus. I am sure, they will never deny *Him* before men. They are willing to give themselves

up to *him* entirely. *Cudoo* (one of Japanese in Monson) remarked me, when I saw him at last time, that we cannot exist without God. So it is right for us to obey to his commandment.

I doubt not, he expects to see Christ in heaven. I think, he fears God more than he does love him, because he feels so much of his unworthiness or sin. So I think if any one represents the simple truth to Japanese, the most of them will receive it. But Dear Sir—Where is man, who would offer himself to his Masters work? The field is white and it is large too.

33 millions are still without the Gospel. I feel always sad when I think of my country men, and I am willing to submit myself entirely to the *will* of God. I think it is his *will*, that all nations should know him. It is my pleasure to preach the Gospel to my native friends. I have been stopping my writing a few minutes on account of the trembling of my hand and gushing forth of my tears. I felt so sad for the miserable condition of my country men and also for the *want* of true consecrated labor. I think, some people in this country interest to hear something about the heathens, give money for the mission cause, but do not give themselves up to that work, because they must separate themselves from parents, sisters, brothers and all friends, and do not appreciate, how much better *friend* they can find on the heathen lands. If any one much more suffers for Jesus, much more he will be comforted. It is plain and sure enough that the missionary will receive manifold blessing from the Master. Christ said in his last commandment, "Go ye therefore and teach all nations"—"Lo I am with you always, even unto the end of the World."

In the another place, he said "He that loveth father or mother more than me is not worthy of me." So it is our duty sometime to deny all the earthly affections for his sake. "He that loseth his life for my sake shall find it."

So I think, all missionaries feel very happy in their lives, because they find the Saviour so nearer and closer to them. I believe, what the Apostle Paul said, "if the Lord be with us, who can be against us." The end of the Christian warfare will be triumph. I will not write any farther about the missionary policy, because you know all about it. But I hope you will represent to your friends what I have said regard to Japan, but do not read this letter before them, because I have written this so hastily and have not time enough to polish it.

I told to my chum, that you had received his letter and gave him your regards.

He has gone to the Alex[andrian] society this evening. I attend [*sic*] to go to there too. So I will close my writing. Please remember me to Mr. Fuller. I shall be very happy to hear from you at any time.

Yours truly,

Joseph Nee-Sima

Two young Japanese came up here 3 weeks ago and are studying at Mt. Pleasant school. They are not Christians but I hope they will be Christians hereafter. Please pray for them. Pray for my country.

Is there any one, who is willing to go to Japan to save the people from perishing?

[Rough memo attached]

Japan 260,000 Square miles 35,000,000 inhabitants

U.S. 2,010,160 Square miles 31,443,322, 1860

N. Y. city 1860, population 804,000,

Yedo 2,000,000 Osaka 150,000 Miaco 200,000

London 2,804,000,

4 Isles Iesso (Nippon Capital Yeddo 2,000,000,)

Sikoke and Kiusiu, 5 open ports in 1860, now 3 more, Yeddo being one of them.

47 To Mary E. Hidden [AN]

Amherst

May 12th/69

Dear friend

I have been anxious of you sometime and have thought to write to you at least a few lines. But time obliged me to delay so far. I hope, all of you are well and enjoying these delightful Spring weather.

I was invited by Capt. Taylor down to the Cape to attend his parents golden wedding on 28th last inst [*sic*]. I was obliged to go down to Boston at first, and thence to the Cape. I called on Mr. and Mrs. Hardy and took dinner with them. I was so delighted to hear from them, that you were visiting on the city sometime ago.

I left the city early on 28th last inst. [*sic*] for the Cape with Captain and his relations. We were so many and filled up almost one car. Capt. presented to his parents a beautiful group picture of all his relations, which amount up to 47. See figure. [Extended

Taylor family picture diagram, including Neesima, omitted.]

I think, the arrangement of the picture is very good. It is quite large picture—5 feet by 3½. I am accounted one of their families. I stayed there over the night and returned to Amherst on the next day. I enjoyed that trip very much though it made me some what tired.

I heard from my folks last Thursday. They are all well and safe. They are not in the city now but in their prince's dominion which is about 60 miles North West from the city. They are very pleasantly situated. So they like to live in such a quiet country town. My mother is better and is able to take care of her family.

My father came back to the city last October with his prince, and is performing the secretaryship for him. He wrote me very long good and kind letter. It took me nearly two hours to read through. I think, he loves me ever and has not a slight feeling against my leaving home and changing my religion.

My mother wrote me, that my grandfather is still living and talking about me most every day. I hope, he will survive until he may hear the glad tidings of Salvation. My brother wishes to come down to Yeddo to promote his knowledge, but my grandfather would not allow him to come away, lest he should follow my step. Though I should like to write still further, time obliges me to stop now.

Please remember me to your brother, Deacon Taylor, and his folks and all your neighbors.

Your faithful friend

Joseph Nee-Sima

I expect to hear from you some time. I am very much obliged to you for your sending me "The banners of Cross."

48 To Susan H. Hardy [L&L]

Amherst

May 21, 1869

... I heard from my folks some time ago as you know. I have been longing their news more than one year, so it gave me great pleasure and consolation. My father wrote me very long and kind letter and informed me all about what wonderful change has taken place in Japan within a few years. Most of the people of high ranks cut their hairs short and dress in the American style.

My father find more satisfactory in my being in this country,

seeing such a wonderful change is going on among the leading class of the people and knowing that the educational system of the western nations would soon be introduced into Japan. You may see in his letter which he has written to you how he was glad when he heard from me and understood that I have found good friends in this side of the world. He asked me to translate it into English so that you may know what he writes about. I have translated it nearly as he expressed his idea in his own way. My sister and brother have written to you too, but I have not translated them, because they contain nearly the same thing as my father said. I hope you will accept their thanks and best regards and appreciate how they have felt grateful for what you have done for me. I wish you would give him a reply, at least a few lines, and if you please, I will translate yours into Japanese. I think it will please him greatly.

49 To Mary E. Hidden [AN]

Amherst

June 2d/69

Dear friend,

I received yours 30th last inst. [*sic*] in due time.

I am so glad, that you are all well. Yet I hope, your brother will still improve his health. My health is very good, and my eyes are far better than used to be. I can go out the door without wearing those dark spectacles though the sun may be very bright. So I am tempted to study rather too hard. I hope, God will help my study along, so that I may be fitted to enter into his work to glorify his name.

I have just returned from the supper and have a little time to write before the dark. You must excuse my very hasty writing.

I thank you for your kind request concerning my spending this summer vacation. I do not know yet, whether I may spend it. But I have some desire to go down to Haddam Conn., Chester, and Goshon Mass. to collect minerals. And these last two places are very near to Hinsdale. So if I go around toward that way I will go to Mr. Flint to spend the vacation. Yet the future is not always sure and my plan may be entirely changed. Perhaps I may ask you to accommodate me a part of it.

I have not written to Mr. Flint long a while, neither heard from him some time. I expect to write to him when I find a little time.

Dr. Brown and his family paid a visit a few weeks ago. They

stopped here just one day and one night. I had very enjoyable time with them. They will leave this country for Japan on 1st July. So I expect to send letter to home through him. I wish also to send my photographs to my old acquaintances in the city.

Though I have taken my photographs in the town, I am not satisfied with it. So I will ask your brother's favor to obtain half a dozen of them from the artist in Lawrence for me. I think, it will cost about \$1.25. So I enclose it in this note. But if it is not sufficient, please let me know about it. I will make it all right. You know, I have two types there (one is larger than the another). I should like to take three from each type. Remember me to your brother and all, who I know well.

Your Sincere friend

Joseph Nee-Sima

Two Japanese from Amherst met Deacon Taylor on a car some time ago. They rendered me his word soon after their return from Boston. Please give him my regard, thanking for his kind remembrance of me. I am doing some missionary work to those Japanese.

Though they would not embrace the Christianity, yet they are studying the Bible. Pray for them, so that the Holy Ghost may soften their heart and they may soon humble themselves before the throne of grace.

50 To Mary E. Hidden [AN]

Amherst

June 23d/69

Dear friend,

I thank you for your kindness in sending me my likenesses, which belong to you. But I rather prefer that they should be kept by you and remembered by than they should please my old friends at home. I have got pretty good pictures at the town, though they are not so good as yours. So I will send these back to you, thanking for your kindness and also for your trouble in going to Lawrence on that purpose. Please remember me to your brother and Deacon Taylor's family.

Yours truly

Joseph Nee-Sima

50d Diary entries during walking trip [L&L]

Summer 1869

July 15th. I left Amherst on 10 30 train for Hartford, where I stopped with my old acquaintance, Mr. D. E. Bartlett. I was very cordially received by him. He took me to the city library, and also to the top of the State House where we could look down the whole city. It was a most striking sight that the brick and sandstone edifices were interwoven with the green trees.

16th. I left Hartford for Middletown on the noon train. When I came to the town I was told that the commencement exercises of Wesleyan University are being held in Methodist church. But the house was filled up by the audience. While I was hesitating near the entrance somebody pulled my arm from behind, and when I look back I behold Mr. A. [James Olney Averill] of '70 smiling with his large blue eyes. He had just come from Haddam and informed me whom I should see there, and where I may obtain my loving objects [minerals]. So I was very much encouraged to go forward to Haddam. But it was not quite time then for the steamer. To pass the time profitably I crossed the river by a ferryboat, and visited the sandstone quarry at Portland. Though I saw many specimens of bird-tracks, the man in the office would not part me any. I left Middletown on six o'clock boat after the dark. It thundered and rained furiously, and I admired the scene very much. Mr. W. B. accommodated me a room and meals, though his wife was not quite well. I think they love me some. I was very successful in obtaining tourmalines, but not very in getting columbites.

21st. I left Haddam for New Haven on foot, walking about seventeen miles that afternoon, though I spent considerable time for trouting and berrying. I passed the night in a farmhouse in North Guilford. The lady in the house treated me very kindly and would not charge me positively for either lodging or breakfast.

22d. It rained quite hard in the morning, but the weather was very beautiful and the sun was quite hot in the afternoon. I washed my undershirt and stockings at a small brook. When I reached New Haven I went to a hotel to pass the night.

23d. The commencement exercise of Yale College is held at the Central Church. I saw there two Japanese, Yoshida and Ohara. I did not like the exercises quite well, not seeing much Christian element in them. I visited the Mineralogical cabinet and

Art Gallery. I admired the picture of the prophet Jeremiah. Some careless fellows thought I was a society man and invited me to Δ. K. E. Society hall. The room used for the literary purpose is very well furnished. I saw there many glasses, and wine bottles on the stairs. So I am glad to find out what *secret* meant. While they were showing the rooms they asked me where did I join to the society. I replied: "I have not joined to the society yet. Perhaps I shall if I find time enough." I think they were no little surprised to hear my reply.

24th. I visited limestone quarry at Smithfield, eight miles from Providence, and found nice specimens there. I came to Providence to pass the night.

51 To Mary E. Hidden [AN]

North Chatham

Aug. 13th/69

Dear friend,

I will write you a few lines to inform you how I am, where I have been and where I am now. My health has been quite good and gained about 3 pounds since the vacation began. I feel always I am wonderfully led by Providence. I stopped in Amherst 5 days after the term closed. Then I took trip to Hartford—from H. to Middletown—from M. to Haddam on a steamboat. I stopped there at Haddam about 5 days on the purpose to obtain some specimens of minerals. I walked alone from H. down to New Haven. It was very pleasant and breezy day. I enjoyed that trip very much. I stopped in New Haven one night and half a day. I attended there the commencement exercise of Yale college, and visited also the Geological Cabinet and Art gallery of the college. I rode on cars from New Haven to Providence. I was detained there one day and two nights by an Amherst student, who resides in that city. I stopped in West Harwich about 3 days and a half with Capt. Taylor's sister's folks. I arrived at Chatham two weeks ago last Tuesday.

I enjoy my vacation with Captain's parents and his youngest sister Annie. They treat me as one of their own family. Since I came here, I have been spending every forenoon in studying Latin and afternoon in reading, walking or berrying. The day before yesterday I went to huckleberries with old gentleman and Annie to Orleans, riding about four miles on wagon, and brought home little

over fourteen quarts of berries.

I was invited to fishing by a neighbor yesterday. We went ten miles off from the shore on a small fishing boat. We caught 67 cod fishes. Some of them are longer than one yard. Though I enjoyed it exceedingly, yet I was partly seasick and did not eat much while I was on the boat.

I remember you always, especially in my daily devotions.

How are you now? How is your brother's health? How are your neighbors and friends, whom I knew well? I hope, you will inform me all about them. I am anxiously desiring to know of their prosperities. I suppose, Deacon Taylor and his family are all well. Please remember me to them. Please tell your brother to take good care for his delicate health, and not violate it very much during the hot season. Give him my kind regard too.

Please write me, if you find a little time and tell me about yourselves, and some news in the town.

I ever remain your faithful friend

Joseph Nee-Sima

Remember me to your neighbors.

The corn, potatoes, and beans are flourishing splendidly here in Mr. Taylor's field. How do they flourish in your field?

I have not suffered the heat at all since I came to the Cape. How is the heat in Andover this summer?

I have not heard from Hinsdale a long while. I am going to write to them to-day. I hope Mrs. Flint is not sick this summer. I enclose a pressed sea mare, which I found at the sea shore. It is rather poor specimen.

Though I do not find here much Christian company, yet I enjoy my sweet communion with the *Invisible Person*, who is my great strength and comfort. Pray for me that I may lose my pride, and selfishness in Christ's glory, live in him and abide in his love. And pray for my countrymen, so that they may soon receive truth, which is in Jesus Christ. Please do not neglect of this thing, because millions are perishing with it.

I feel somewhat, the day of my labor is approaching. Pray for me so that I may not faint away, but go forth to proclaim the redeeming grace of Jesus Christ to the poor, and perishing heathen. I need my Christian friends' prayers very much.

J. N. S.

52 To Susan H. Hardy [L&L]

Amherst

September 3, 1869

... I enjoyed my trip through Connecticut and Rhode Island very much and had also very enjoyable time at Chatham. It is rather quiet place, but I liked it more than a noisy city because the quietness of nature led me to a quiet meditation. I think it was the best part of my vacation to have my mind free from the study and to have a quiet meditation on the wonderful economy of nature or a sweet communion with Him who rules our whole universe and even cares for a poor sinner such as I am.

I am getting along nicely in my study. I like my new chum very much. He is very earnest Christian. O, what charming place Amherst is! I shall never be tired in studying here. I hope you will be charitable on me and not laugh at my hasting letter. I am just busy as bees and cannot spend much time for doing else but study. I hope God will sustain my strength to prepare for my life work.

Though you should delay your reply for my letter a month or a year I shall never have a slight doubt of your interest in me, because I hope you are my dearest friend. Yet I am always desiring to hear from you, and when I write to you I am anxiously waiting for your reply, because I always wish to know of your prosperity. If you are too busy, please write me a few lines, only a few lines. Let me know how you are.

53 To Mary E. Hidden [AN]

Amherst

Sept. 12th/69

Dear friend,

I have been thinking sometime to give you a reply for your welcome letter, but I have delayed so far, having not found much time to write, and busying myself entirely to my study. I never studied so hard before, as I do now. I have kept my book before my face pretty steadily, since the term begun and have scarcely taken any recreation until yesterday. Latin and Greek are pretty hard stuffs to be managed.

So I am obliged to study as hard as my health and eyes permit. But many of my college friends advised me to take a trip up to Mt. Warner and the sandstone bank of Connecticut river with them.

So I did, leaving behind all cares of my study, and had enjoyed it very much.

We started from Amherst separately between 9 50 and 10 A.M. and met together at the foot of the mountain. Then we separated again, and took different paths to climb up the mountain, breaking rocks and picking up specimens for the Geological purpose.

It will take me sometime to describe what we saw there. But I will describe it very briefly. We saw there two big boulders of Greenstone (sometime called trap rock) on the mountain, which were carried up there by an iceberg during the drift period. We found also many striae (iceberg scratch) on the sandstone on Connecticut river, and we found many Indian relics (arrow head and Indian bones) in their burying ground, which is a mile up to north from the sandstone. I came back here little after 5 o'clock P.M.

Having returned from the Chapel this afternoon, I took up your letter from my desk and read it again, thinking to write a reply for it. When I begin to write, it was just my supper time. After the supper, I have tried to finish up this. But the sun is sinking down the Western sky, leaving only purplish light on the distant hills to accommodate me a little while. So I am almost obliged to stop my pen. But I must add a few lines more to give my thanks for your *kind letter and present*. Both of them did me good. I need sometime a little money to buy a little thing (for instance apples, peaches, lozenges etc.) which I do not quite like to put down on my expensive list to show Mr. Hardy. So your *present* will be my own. I shall use it to comfort myself, when I feel tired from study. Thank you also for your informing me some news of Andover.

I ever remain your faithful friend

Joseph Nee-Sima

Give my kind regard to your brother and Deacon Taylor. I hope no harm to be done in writing this note to day, though I have not written letters in the Sunday, except one or two, since I came to Amherst.

54 To Susan H. Hardy [L&L]

Amherst

October 24, 1869

... A secretary of the American Missionary Society preached to us this morning, and stated to us very vividly in what fearful point

the American people stands now. They have 8,000,000 Irish people and many Germans and French, 4,000,000 negroes in South, many thousands of Chinese, and a few Japanese on the Pacific coast. Unless the American people stretch out their hands to enlighten, elevate, and educate them with the Christian truth they will ruin the free institution which is the pride of the nation. I was quite animated by his earnest discourse and felt indeed it is our best privilege to co-work with Christ and to promote his kingdom. When I came out from the chapel I heard great many say, "I don't like his sermon," and they did not manifest their sympathy with him at all. I felt so sorry for their coldness in their heart and disinterest for the Church of Christ and for the welfare of their own country. All heathens look at America as the centre of the Christian light. If the centre of the light has not much intenseness, how could it enlighten those who are lying in the remote dark corners? My dear friend, let us pray earnestly for those Christians who live for themselves and not for Christ. Let us pray for the American church so that she may be more jealous for promoting the blessed gospel to all nations. . . . My folks are all well. My father is still staying in Yedo with his prince, but he says he will soon leave his office and go home for rest because he has found his duty rather tedious in his age. Sometime he was obliged to sit up till two or three o'clock toward the morning for his inexcusable duty. It would be better for him to take a rest in a quiet country town, but his leaving the city will cause me a sad thing. Perhaps I may not hear from him so often as used to be. When he writes to me he always carries it himself to Yokohama to be mailed to America. He is very careful for sending his letter to me. He never trusts it to a postman lest his secret communication to me should be revealed by some accidental way. When he gets home he could not carry his letter down to Yokohama any more, because it would be most too far for him to walk—about 60 miles from Yedo. I demand my folks entirely on the providential care. Whatever thing may happen to them, I will say it is the Lord's doing.

55 To Mary E. Hidden [AN]

Amherst
Dec. 8th/69

Dear friend,

I arrived at Amherst safely a week ago Monday evening, and

was received very kindly by Prof. Seelye's folks. I tried to leave Boston a week ago Saturday, but I could [not] possibly get away on that day. So I stopped there over the Sunday. I slept over on the next morning and lost that morning train. I took 3 P.M. train and arrived at Amherst on 7 P.M.

I am very comfortably situated now. I stay and study at my room and take meals at Prof. Seelye's house. Prof. S. has been out the West for a few weeks, and returned home last Monday. While he was away from home, I took his place, sat ahead on the table, and led the family prayers.

I am quite busy for my study. I think, Greek is much harder than Chinese are.

It is very quiet here. A few students are staying here and there in the different buildings. Perhaps you might think, that I must be pretty lonesome. But I do not feel so lonesome as I thought, because my time is fully occupied by doing some thing. I go down to Prof.'s house 3 times a day and stay there each time for a while. While I am in my room, I engage to my study, and when I get tired from it, I take gym exercise, saw my wood or take a long walk. Beside those things I am constantly cheered by the invisible present of my Heavenly Father. Though my time is so fully occupied, yet I cannot forget my dear old home in Andover. I think of you very frequently and desire to see you again.

I am ever thankful for your kind entertainment and that thoughtful "gift," which gives me very comfortable sleep every night. And also your brother's present does me a great good. A few days ago I bought a peck of apples with it. It refreshes me very often, while I engage to the hard study. Please give him my thanks and respect.

I have begun to write this soon after I come back from my breakfast. My hand is rather cold and I can't write very freely. So I shall not write any farther. In regard to my study I have just written to Mr. [James Fiske] Merriam. Perhaps he will tell you all about it. So I will omit it in this.

Please remember me to Deacon Taylor and his folks, and all your neighbors.

Your sincere friend

Joseph Nee-Sima

We have snow enough here for sleigh-riding. But it keeps us

in a freezing state. I will send our Olio to your brother. It is rather different from our common catalogue.

56a To Mary E. Hidden [AN]¹

Amherst
Dec. 28/69

“Private”

Will you read this “enclosed” for yourself privately?—and if you think, there is any thing profitable, Please read it to Your Dear brother.

This is my first copy. Yet I hope, it is still legible. If you get through your reading, please return it to me, because I want to keep it for myself. Excuse my brief writing, because I am not quite strong yet.

Your sincere friend
Joseph Nee-Sima

Remember me your brother, Deacon T. and your good neighbors.

56b To Captain Horace S. Taylor’s relatives
[AN, DA]²

Amherst
Dec. 21st, 1869

“Copy”

Capt. H. S. Taylor was caught and killed between the ferryboat and the drop at East-Boston side on Saturday, Dec. 11th, 1869—I wrote this letter for his relatives who live merely for this world, and are very careless for their spiritual welfare, to warn them to be ready for the Master’s Call.

My Dear Friends,

Will you be kind enough as to spare your time in reading my unworthy letter which may inform you something acceptable to your

1. The tragic death of Capt. Taylor of the *Wild Rover*, crushed between a ferryboat and the dock in East Boston, obviously moved Neesima. He went straight away to console Mrs. Taylor and soon felt called upon to write the following, at least for Miss Hidden’s, and maybe her brother’s, eyes.

2. The first half of this hand-copied draft is only in the Hidden collection at AN; the second half follows a similar draft in DA in the same hand. Miss Hidden was doubtless also moved by Neesima’s draft and felt it deserved copying.

souls. Since Capt. Horace was taken away from us so suddenly I thought it well for every one to be ready for the Master's Call. So I asked myself, whether I am ready to go. I have been carefully examining myself since I returned to Amherst whether I have any doubt in the Saviour's Promise or I have any disinclination to the Master's Call.

I dare to say now, I am ready if the Lord calls me, because it would be better off for me to *leave* this world of sin and be with Jesus. I believe sincerely his grace is sufficient to save a poor unworthy sinner, such as I am. I came to Jesus because I found myself a miserable sinner. I accept him because he was ready to receive me. I believe fully I am secured in his hand to which I can cling with my childlike trust.

A thousand times I should surely have fallen into the uttermost darkness on account of the burden of my own sin, if he had not upheld me. I am nothing without him but a poor sinful creature. But my dark path is brightened by his presence.

He is now my precious Saviour. He is all in all. Blessed be the name of the Lord, who hath sent him to this sinful world to remove our spiritual disease.

As soon as I returned to Amherst I thought I should write to you on the subject of religion, so I began it last Thursday evening but unfortunately I had taken a cold, and since last Friday have been quite unwell. But through the kind care of my Amherst friend I am wonderfully improved.

While I was lying in my bed, sometime on a sofa, I was so much pressed by the Spirit that I should write to you on the above mentioned subject as soon as I could get strength enough to write, because I lost my opportunity to ask Capt. Horace about his religious view, in his life-time, though I sought it for a long time. If I had asked him about it, and obtained a certain answer from him perhaps I would have had a satisfaction, though he was so grievously taken away from us. It is too late now to *ask* him or to *invite* him to Jesus. He has already gone.

Though he did not profess the Name of Jesus before men, yet I have some reason to believe from his last words, "O! My God, O! My God," that he has already been a Christian inwardly. As all of you know well how he kept his thoughts within himself, and never expressed freely or outwardly. His spiritual affair is only known

between God and himself. Perhaps he may be much happier than to be with us, though it is a great loss to us.

I have been praying for him these four years. I hoped indeed, God would have remembered my¹ feeble prayers for him and received him into the pure, and spotless habitation through Jesus Christ.

We never thought, that he should be taken away so soon. But I suppose, it was his appointed hour. There is no error in God's doings. He does all things for our good. When he calls us, we cannot wait for a moment. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth² away." So we must know how frail we are.

Remember that there is a fatal point within *one step*. It is well for us to know that we are subject to the Divine dealing and it is very proper for us to be ready for the Master's call. My dear friends! Are you ready for it? Will you be ready to flee from the wrath to come?

Perhaps you may think, I am very impolite or unqualified to ask you such a thing. But as I have above mentioned, I was so pressed by the spirit and could possibly get rid of it. I don't know myself, whether it is merely my own thought or suggested by the spirit of your departed friend, that I should write to you in regard to your spiritual welfare. So you must not imagine by any means, that I have esteemed myself somewhat wiser than you are, because I asked you to be ready for the Master's call etc.

I esteem myself very low. I am unworthy as dust. I am a miserable sinner. I never heard of Jesus till I have fully grown up. But through the grace of God, I was led to know the plan of salvation. Whence I accepted it, I was filled with joy and gladness. And I wished also, every one should come to Him who is able to cleaneth all our sinful stains. He is always kind and gentle. He called himself a friend of sinners, while he was in the flesh. He is now pleading for us on his Father's Throne.

Such is our Saviour. Would you wish to become his friends and to insure your life in him? You can easily come to him if you chose. He is always inviting you to come. It is free indeed to every one. My dear friends! What is a hindrance between him and you?

1. Beginning of DA draft.

2. Miss Hidden renders as "fadeth".

Are you too proud to come? He will make you humble. Are you too weak to come? He will uphold you. Are you too busy to come? He will give you a precious hour to spend. Are you too tired to come? Come! He will give you a sweet rest. Are you poor? Come! He will make you rich in faith. Are you rich? He will make you poor in spirit. Old or young persons! Come! Jesus pities aged folks and loves children. Come now my dear friends! Do not delay.

Jesus is waiting for you at the door. You have now a better opportunity to come, his invitation is free. You can come without money. Can't you come now?

Perhaps some of us may be taken away so suddenly and unexpectedly as Capt. Horace was. For we know not indeed what will become of us on the morrow. But if we secure ourselves in Jesus, we shall surely live, though we die; for he is our life and resurrection. You have heard of him and known of him as your Saviour from your childhood. Why do you hesitate still? Step out boldly and join your hands to his. Then you will be safe. Friends! It is not any severe thing to be Christian, but a happier thing. It is easy too. The Lord will make you pleasant in every way.

Friends! Finally let me say to you "Be Christian." For I would not indeed, that you should pass away this sad affliction without receiving any sanctifying influence into your heart.

I shall not say any further about this subject. But if you have any doubt, fear, disinclination or difficulty drop me a line and tell me your case. I will make especial prayers for your conversion, because I fully believe, God would not object even the prayers of an unworthy sinner such as I am. May God draw nigh unto you, comfort you in your affliction, guide you gently by his spirit and save you at last.

Your faithful and unworthy friend
Joseph Nee-Sima

56d Diary entry in journal at Amherst [L&L]

December 1869

I write this to remember this sad event for myself, and also to warn my friends to be ready always for the Master's call. It was on Monday morning, Dec. 13th, 1869, that a little fellow brought me

a yellow letter [telegram], asking me quite briskly whether it belonged to me. It was a dispatch informing me that Captain Taylor was dead. It gave me a great surprise. I did not know myself what to do. I was perfectly silent and calm. I was still sitting in my chair, saying to myself "I do not believe this, it is my dream. It is not possible. It is not true." I was without a tear, without a word, but Then I rose calmly, and slowly went to a wall where hung his small likeness, and gazed upon it with wide opening eyes. He looked very active, not like a dead person. So I hastily stepped to the telegraph office and asked an officer whether there was no mistake in that dispatch. It was true. So I gave up all my doubts and hastened to the railroad. While I was in the cars I was deeply affected. It was very heavy cross for me to bear. When I walked it was like a lame man, helped by my umbrella. I did not see Mrs. Taylor that evening lest my presence might excite her grief, but when I saw the brothers and sisters I bursted out in a loud cry. I cannot describe by my pen such sad scenes. All his kind deeds of deep interest in me since I knew him in China, and how I spent my vacation with him about ten weeks ago, came to my memory. I could not possibly raise up my head, but only turn aside and weep bitterly. How can I tell why he was so dear to me. I fell into his kind hand at Shanghai; he gave me China jacket, showing me how to sew; he taught me navigation; he spoke patiently, forgave me always, and never spoke to me any unkind words; he introduced me to him who became my kind friend ever since. At our last good-by he kissed me. My captain, this is my last kiss. His forehead was cold as marble.

Then I said good-by to Mrs. Taylor and her little infant boy. "For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

57 To Mr. Henry Albert Stimson¹ [AC]

Amherst
Feb. 6th/70

Dear Sir,

I received a letter from Mr. W. B. Graves, my old teacher in Philips Academy in Andover, a few weeks ago. He informed me,

1. A graduate of Andover Theological Seminary in 1869.

how you did created quite an interest in the religious wants of my country among your Sabbath school children by telling them about Japan and about my coming to this country and my experience of the Christian truth, and asked me a favor to write to them some thing about Japan and her customs etc. I am very much pleased to hear, that you told them about Japan and interested them so much in a mission course.

I hope, you will still continue the missionary interest among your people and Sabbath school children. It does seem me always, that if any church has more missionary spirit, she is more active and influential than those, which have not. It is my great pleasure and privilege to inform any person about my country, if he desires to know of her not merely for a curiosity but for advancing Christ's kingdom among the benighted nations, and creating the sympathy and fellow feeling of his people or friends toward them.

Since I came to this country I have been requested by several persons to inform them some thing about Japan by letters. But I often refused to do so, because it requires considerable time to write, and prevent my study, though it might be an instrumentality to create some missionary interest among the people. I require a considerable time to get my lesson; and it is quite hard work to keep up my study with the American students. It owes partly to my feeble conception and partly to my deficient command of the language and insufficient fitness. On the other hand, I am not so strong as used to be. So I can't overwork at all. However I devote myself faithfully to my study and take a considerable exercise between my study hours.

Concerning to my writing some thing about Japan, I am often troubled and don't know what to do, because if I write it too brief, I can't express my idea and if I want to express my idea fully, it requires a considerable time. However I will try best I can as to inform you something, which may interest some of your people. I write this directly to you in the order that you might read this first and then tell your people in a better shape than my letter itself could. As I suppose, the most of your Sabbath school scholars are young persons and may be glad to hear some thing about the manner of our children.

They are different from your children in a great respect. They are strictly kept down by their parents, and taught to be obedient to their parents far more than it is excised in this country. Whatever

they do, they are obliged to ask their parents' permission. If they do something wrong or displease their parents by disobedience, they are severely punished. The way of punishment is quite different from yours, for the parents beat the children's head instead of a place, which is better adapted to it by Nature.

They begin to go to a school, when they grow up to 6 or 7 years of age. Of course, they must commence with their prime characters, which are nearly twice much as your alphabet in number. They consist of 48 characters, for instance $\text{イ e } \square \text{ ro } \text{ハ ha } \text{ニ ni } \text{ホ ho } \text{ヘ he } \text{ト to}$ etc. When they get through these prime ones, they learn the mixed writing of Japanese and Chinese characters, which are adapted to the common writing.

Their education consists mainly on the writing, and spend very little time for reading. They never recite what they study, but simply learn how to read it. The patterns are given by their teachers. So they write after the patterns and use the same copying book over and over until they become entirely black.

They are obliged to copy on clean papers on every 6th day what they have practiced during 6 days. They sit at low writing desks, and write with hair brushes which I will represent by a simple drawing to-morrow; for I never like to draw any thing on the Sabbath, though I write letters once and a while on the Lord's day. Their education consists of simply reading, and writing. They learn all names of province, cities and towns of their own country without any maps to point out where they are situated. They study all names of animals, birds, and all objects of Nature, but have not any illustration.

They do not study Geography or Arithmetics at all in the school. Arithmetics are generally taught by a private teacher. They do not use Arabic figures, but counting balls, which can be moved up and down through bamboo-sticks. They can add and subtract as just fast as you do—but not so fast in multiplication and division. This is the common education of the common class of the people. Though some system of morality is taught among them, yet it is not so far advanced as that, which is taught among the high class of the people.

The most of the high ranked people study the books of Confucius, Mense [Mencius], and many other writers, and Chinese History. Though the teaching of Confucius is good, simple

wholesome and very respectable, yet it is not practiced so much as it is taught among them, because it is the words of a man, and not words proceeded from the mouth of God. Unlike the doctrine of Jesus Christ, it has not any vital power to convert or regenerate the heart of man. Some of them practice it in some extent and bring forth good fruit. But most of them are very proud and look down upon¹ the common people as dust. They drink considerable and call themselves heroes or brave men by the means of the miserable liquid. They are not the idol worshippers. They laugh at the Hindo-religion and treat the priests with ridicule. They deny future life. They think, their soul will disappear like a cloud when they die. Of course, they do not fear of the future punishment. They try to gratify their appetite and passion. But they are bound to obey the government's laws. So they are obliged to die, when they kill man without any cause.

The poor class of the people are kept down by the high class like dogs and especially farmers are obliged to pay very heavy taxes to the government or princes, for instance $7/10-3/10^2$ depends upon the quality of the land. If they (farmers) express any unsatisfactory feeling toward them they are very severely punished.

This class is the regular worshippers of those abominable gods made by hand. They are blinded by those cunning and cursed priests and pay considerable sum of money to support them. The priests say, whoever give much money to the gods should not see³ the everlasting hell fire.

But the money offered by the people to the gods go to the hands of those priests, abominable foxes. They pretend to be holy and do not keep wife, because they think it is an unclean thing to lie with woman. But they commit abominable sins secretly and spend the money offered to the gods for their own selfish-gratification.

I pity this class of the people. They are obliged to pay very heavy tax to the government or princes and also obliged to support such abominable priests. They seek after truth, but they cannot find it. They desire to be saved. The way is not known to them. There is no guide to direct them into the path of heaven. Such is

1. Neesima crosses out "upon" but "on" is needed.

2. Of the rice crop yield, 7 parts for the prince, 3 parts for the farmer.

3. Neesima crosses out "taste" for "see".

the state of the poor heathen. It is pitiable indeed. Since they open the ports to the foreign trade the farsighted mind begun sooner to see what is going on among these Western nations. They learned the better system of the government from the foreigners, and begun to agitate and tried to overturn the power of the civil government. They were succeeded admirably and established a better, freer constitutional government. I was informed by my father in his last letter, that the government is going to census the people, to help the poor and needy, and establish schools throughout the cities, towns and villages.

He ordered the people to put away all idols or images from the public and private places, in the order to abolish the Hindo-religion and to predominate the native religion, called *Sintoo*. But Sintoism is quite different from the Buddhism. It tells only the present life and can't satisfy the soul, which seek the Eternal home. But a religion among them, which tells the future life and the future reward and punishment, has been so recently done away. All images are thrown down. One hindrance of the Christian religion has been moved away. Then on what religion they would rely?

Yes they are almost ready to receive the Christianity. Several Japanese in this country have embraced the Christian truth, and desire to carry it to home.

Now the Sun of Righteous is dawning upon the dark portion of the world. The Gospel has already landed there, though it is not yet openly preached to them. Would you sympathize with me and those benighted millions. Would you create more missionary interest and spirit among your people and ask them to pray for the coming of Christ kingdom on the earth, even to the uttermost part of the earth. Would you also ask some persons, who still chose their own way and folly and do not care for their spiritual happiness, to distinguish themselves from those children of the darkness and become the humble followers of the Lord Jesus Christ. May the Lord bless your effort and influences among your people and bring *them all* to the knowledge of His Saving grace.

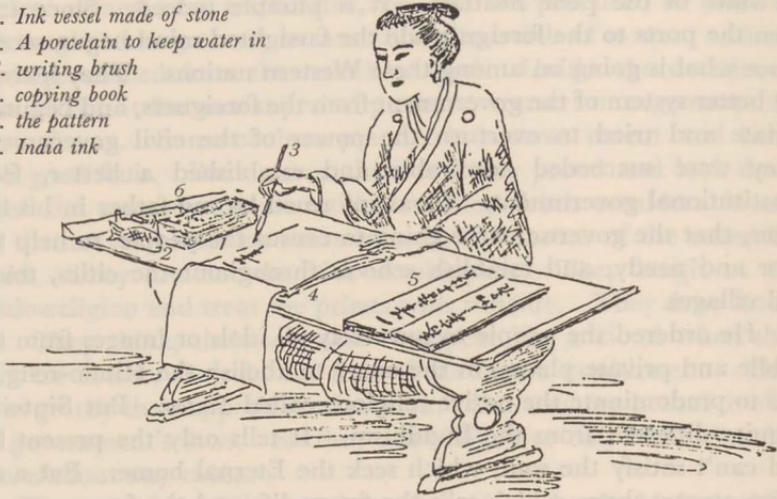
Yours in Christ,

Joseph Nee-Sima

Excuse my hasting letter, misspell and improper grammar.

Will you pray for me, that I may become a true disciple of Jesus Christ?

1. Ink vessel made of stone
2. A porcelain to keep water in
3. writing brush
4. copying book
5. the pattern
6. India ink



He sits on his feet, just as the picture represents. He commences his writing from the right side of the paper and writes up and down just as Chinese do. When he wants ink, he pours water in the stone vessel, take an India ink, and rub upon it to and fro until the water become intensely dark.

58 To Mary E. Hidden [AN]

Amherst
Feb. 18th/70

Dear friend,

Please allow me to write you a few lines hastily. I received a letter last month from Miss [Mary] Kidder, who went to Japan with Dr. Brown as a missionary teacher from South Amherst last summer. I sent it to Mrs. Hardy sometime ago. She had returned it to me a few days ago. So I will send it to you.

If you read it, you will see in the first place how Japan has welcomely opened her bosom to the foreigners, and secondly what interesting incidents to me had occurred on Dr. Brown's overland journey from Yoko-Hama to *Nigata*, a new opened port. I hope, you will rejoice with me in hearing such a good news from Japan. You can keep it as long as you wish and return it in some convenient time. Please show it to your neighbors and friends, and ask them to pray for Japan, that she might be delivered from the

error's chain and become a loyal nation of our blessed Lord Jesus Christ. Please remember me to them all.

Your sincere friend

Joseph Nee-Sima

Nigata is situated on North Western coast of Japan and is about w.n.w. from Yeddo. Perhaps you will find it on your large Atlas. It is nearly opposite to Saddo Island.

59 To Mary E. Hidden [AN]

Amherst
Mar. 25th/70

Dear friend,

Will you be kind enough as to forward this enclosure to Mr. Merriam? I think, it is about the time for the students to have the Spring vacation. So I don't know whether Mr. M. is with you or spending his vacation somewhere else.

I received a letter from Mr. Taylor a few weeks ago. I meant to reply it, but I have been unwell these 3 weeks. So I shall not write to him at present, because it was not very important matter.

Please give him my regard, when you see him. I hope, you and your brother are all well. I don't know whether Miss Kidder's letter, which I sent you some time ago, interested you or not. But it gave me a great joy and gratification. You can keep it as long as you chose. But please don't let it go away somewhere else.

I can staying in Prof. Seelye's house to be cared for my sickness. It was very severe rheumatism. I suffered greatly about 2 weeks ago. But I am feeling quite comfortable and can walk slowly in my room—can read and write in some extent. I am getting tired this morning. So I will stop my pencil. Please remember me to your Dear brother.

I ever remain your sincere friend

Joseph Nee-Sima

I shall be very happy to hear from you.

60 To Susan H. Hardy [L&L]

Amherst
April 5, 1870

Having found myself quite comfortable I will write you a few lines. Since I wrote you my last letter I have been improving

gradually and gaining strength. I began to go out of doors last Friday and walked to and fro in the front yard of Prof. Seelye's house, but to-day is quite cold and stormy, so I am obliged to keep myself quiet in my warm room. Though I feel almost well as usual, yet it does seem me strange that I cannot endure long while in doing anything. Though I get over my cold I have not enjoyed my health ever since; partly I had headache and partly I was nervous. Yet I was so much pressed by my duty, and kept up my study just much as I could. I never liked to complain for it, and kept up cheerfully my studies and my prayers till I was taken down entirely by this rheumatism. I never had such an ill health since I have been in this country. I fear somewhat if I continue my study in the beginning of next term as I did this term I may entirely break down. So I think it well for me to rest for a while and to get a renewed health. But you must not understand that I am getting tired of study. I am longing it and strongly tempted to begin it, like a starving wolf goes after his prey. Though I have been ill more than four weeks, yet I have not entirely wasted my time.

You informed me that you should send me up to Andover next fall to study theology for two years. When I left Andover you told me I should study two years in Amherst and a year in Andover. But I have been in Amherst a year longer than your fixed time, though in my sorrow I have wasted nearly the latter half part of this year by being sick so much. Now you are willing to support me two years more in Andover. It is a great offering to me indeed. I do not know how I could get along without it in my study. I appreciate your kindness very deeply in my heart, and hope indeed that your offering for me would be very productive hereafter.

61 To Mary E. Hidden [AN]

Amherst
April 12th/70

Dear friend,

Your welcome letter was received on last Friday evening. It gave me a great pleasure. I am so glad that all of you are well as usual. I received a couple letters from home on the same day as I did yours.

My folks are all well and situated very peaceably in a quiet country town. I hope, God will preserve their lives till the light of

true life reach to the bottom of their benighted heart. I am improving my health very rapidly since I came out of doors.

I am still staying with Prof. Seelye. He and his wife are kind to me ever. I am thankful that the Lord has provided such good Samaritans here for me.

I am very much obliged you for your free gift. I generally turn such a gift into some book. But I think I shall spend it for comforting myself at this time. I enclose two of my photographs. One for you and another for Deacon Taylor.

I hope, it will please both of you, because it is such a funny picture. It exactly shows, how I disguised myself to an errand boy and bid farewell to my beloved native country. I am going to Hinsdale to spend a few weeks with Mr. Flint. Perhaps to-morrow morning.

Your grateful friend
Joseph Nee-Sima

Please give my respect to your brother, and friends, whom I know well.

62 To Elizabeth T. Seelye¹ [AC]

Hinsdale [Mass.]

April 19th/70

Dear friend,

I reached Hinsdale in due season and was received very kindly by Mr. and Mrs. Flint.

I am very much obliged you for that nice lunch. I enjoyed it very much. It was more than I really needed. So I did not eat any more dinner when I arrived here. But the first thing, I needed, was a rest. I was exceedingly tired that afternoon. I sat down on an easy chair and took a quiet nap. I went to bed very early and slept more than 9 hours that night. Since I came up here, I have been well, but exceedingly stupid and lazy. I sleep 9 hours every night and take a couple hours' nap every day. I think, I can take a nap at any time, if I wish. It is a most strange thing ever happened in my life.

A chilly east wind prevails here since last Saturday, and the weather is very wet and unpleasant. I have not been out of doors

1. Wife of Professor Julius H. Seelye.

these four days on account of the damp weather. On this reason I am not quite bright, though I think, I am still improving every day. I have been reading some but have not commenced yet my study in Greek. I am sorry to say that I have not a courage enough to commence it at present. I do not know, when I may.

I do not yet see here any indication of the spring. Snow still remains here and there and the street is very muddy. I hope, a gentle spring wind will sooner visit these snow-covered hills and make the nature smile and pleasant. Then I shall be able to go out of doors and spend a part of a day on the top of hills and in the midst of woods.

I spent last Sabbath here quietly in the house. Mr. Flint, his wife, and his servant girl went to the meeting and left me alone here. Yet I was not alone. I was constantly cheered by the presence of Him, in whom I live, move and have my whole being. I read the first few pages of "The Early Day of Elisha" in the morning and spent the afternoon in a quiet meditation.

I have been often thinking of you since I left you. Every thing, which I enjoyed in your house, comes to my memory—What tender affection and kind care you had given me during my sickness—How much I enjoyed that cold ice-cream, choice beef stick and oyster broth—How much I was pleased in listening those sweet songs of you and your children in every Sabbath evening—What amusing picture it was to me to see Willie's exciting face, when I got an upper hand in our games—How tenderly and lovely Bessie and Annie looked, when they came in my room to keep me companies—Everything seems me so sweet and pleasant, and looked as beautifully painted pictures hanged just before my eyes. I am ever thankful for what you and Professor have done for me. I will ever remember it as long as my spirit exists. Above all, I am thankful to Him, who has placed me to such a spot as to meet good Samaritans as you are. I wish, you will pray for me in the order that I may appreciate His kind dealing more than ever before and submit myself humbly to his divine guidance. I have nothing to compensate your kindness as you know my circumstances. But I will always remember your family before the Throne of Grace.

I heard from Mr. Hardy this morning. He requested me to inform him how much study I have been over since I have been in Amherst.

I hope, your family are all well. Please give my kind regard to Professor, your children and Mary Kirson.

Your grateful friend

Joseph Nee-Sima

If you write me, please inform me whether Mr. [George E.] Sutherland has returned Amherst or not.

I shall be very happy to hear from you. I shall not write to Willie at this time. But I will write him when I find any thing here to inform him.

Mrs. Flint makes grits for my breakfast every morning. She did not make it quite good at first but she makes it nicely now. It is my favored dish for breakfast.

J. N. S.

63 To Prof. & Mrs. Seelye [AC]

Hinsdale [Mass.]

July, 25th/70

Dear friends,

I arrived at Hinsdale safely in due season and was cordially received by Mr. Flint's folks. Though I am comforted by my Hinsdale friends, yet I could hardly be forgotten the great sorrow, which I felt in leaving my dearly beloved Amherst.

I knew very well, that our bodily separation does not prevent our spiritual union, but I could hardly reconcile to it. My heart was troubled by my sorrow and my tears were almost ready to gush out. So I could scarcely speak even a few words to express my heartfelt thanks and manifold gratitudes for what you have done for me when I bid you farewell. Yea, though I could speak like an angel, yet I shall never be able to express my thankful feeling adequately for your brotherly kindness and Christian love. And further more I value your presence in your house. In the parlor, sitting room, study, or dining room. I am sure, I was blessed constantly by your godly influences. I felt always less sinful, when I came to your presence. Though I had not studied the philosophy under your feet, yet I had a high privilege of my studying your godly character and Christian love, in a certain degree, by being with you so long. So I have the great reason to give thanks to Him, who had so miraculously brought me under your roof. I miss all of you very much. But I am rejoiced to say that I can pray for you. And I do

not doubt that you are also remembering me before the throne of Grace. I depend on your prayers. Please do pray for me.

I suppose, Willie has already gone to Bethel to see his grandmother. And I suppose also, you have already heard from him, because he is always faithful in writing letters to you. I look at the pictures of your children very often, and am comforted by them greatly. Though I am midst the Bershire [*sic*] Hills, my heart flies back to Amherst. I never felt so sorry in departing from my friends, as I did, when I bid you farewell. When I left home, I felt somewhat manly and did not drop a single tear, though it was very painful sight to see my mother's sobbing and sisters' crying. I stepped boldly out of my dear home, bidding farewell to my friends with a smile, and feeling like a bird escaping from the bondage of cage, and flying up into the balmy sky. The circumstance of my leaving home is altogether different from that of my leaving Amherst—for I was strongly tied by the cord of your Christian love. I think, I shall never be able to compensate you for what you have done for me. But I will ever remember your kindness, and pray for the prosperity of your family; and I hope, your showing me the Christian love will excite and induce me to do the same to the others.

Since I have been up here, I do not feel remarkably well. My head is somewhat clouded, and my joints are rather weak. I feel sleepy mostly during the day, and have pretty good rest in the night—at least 8 or 9 hours. I do not feel like studying any yet. I expect to go up Peru for fishing within this week.

I think, a moderate exercise will do me a good. I never found myself so hard before in studying and committing things in my memory as I do experience now. I fear, there is some tendency of the weakening of my brains—for I have been exceedingly troubled by lying awake so much in the night since my last sickness. I had the same trouble, while I was in Amherst, but I kept it secret, because I disliked to speak of it. So I did not study much but spent my time mostly in copying lectures—for I could do it much easier than to study. I think, I shall take a vacation at least a week or ten days more, and will see how I may feel then. Then I shall attempt to study, and if I fail, I will let it go, and do some thing else to gain a physical strength. I need your especial prayer for my mental strength. It would be a great disappointment to myself and Mr. and Mrs. Hardy, if I could not keep up my study this summer.

It has been pretty hot here, though it has been moderated somewhat by a cool breeze. It is quite cool, and sometimes quite chilly in the morning and evening. I have not yet found any low bush black berries here, but the red raspberries are very abundant. The high bush berries will ripe within a few weeks. Every fruit is in the state of retardation. And some of them are sadly damaged by the last hailstones.

I am getting tired now. So I shall not write any further. Please give my kind regard to Mrs. James and your children. If you can, please write me and inform me how your family are now. I shall be delighted to hear some good news from you.

Your Grateful friend
Joseph Nee-Sima

64 To Mary E. Hidden [AN]

Hinsdale [Mass.]

Sept. 9th/70

Dear friend,

I have been desiring to write to you for some time. But one thing and another kept me delayed so far. Yet I hope, you would not find any fault in me, for this summer has been very trying one for me. I was sent up here to study with Mr. Flint in the order to make up what I lost at the college by being sick so much since last winter, though my health has been rather miserable. When I studied the first half a week, I was obliged to rest the latter half. But I believe, I must come to my dear Andover to study Theology very soon, though I fear very much that my poor health would not permit me to continue my study.

I have been weary of it for some time. But now I can calmly repose myself on his unerring arm, for I have been repeating this evening that precious verse, "Let not your heart be troubled."

I went to bed at half past nine this evening. But I became wide awake, and could not sleep at all. I think, I overworked to-day by packing my trunk and making a few calls on the neighbors.

I got up some time after eleven o'clock and begun to write this note. It is just twelve o'clock now. I do not feel sleepy at all. Yet I don't think it best for me to write still further. I expect to leave this place for Amherst to-morrow, and shall spend the Sabbath there with Prof. Seelye. I will try to come to Andover on next

Tuesday or Wednesday. I don't know yet, where I should room or board. I hope, Mr. Hardy will make it all right. But if I find any inconvenience of securing them, I wish, you would accommodate me for a few days. If you do the favor for me, I shall be greatly obliged to you.

Mrs. Flint has been sick for 7 weeks. She is still feeble. When I see you, I will tell you all about Hinsdale. I hope, you are all well. Please remember me to your brother. Now let me bid you good night.

Your Sincere friend
Joseph Nee-Sima

65 To Elizabeth T. Seelye [AC]

Andover
Dec. 27th/70

My dear Madam

I received Professor's letter yesterday morning, and yours this morning on my return from Boston. When I acknowledged of your sending me a watch as a Christmas present by the express through reading his letter, I exclaimed "Oh! What happy man I am" and I went round my room several times, leaping and jumping with a great joy. Though I am trying to put aside all boyish and heathenish manner, yet it comes back to me especially in such a joyous occasion. So you can judge how much I felt happy and thankful for your choicest and most thoughtful Christmas present. I do not know indeed how I should express my gratitude to you. Yes indeed my tongue or my pen utterly fail. But let me simply say "Please accept my repeated and heartfelt thanks for your choicest gift and kindest remembrance of me with the return of these Christmas festivities." I have not received your express yet. I hope it will reach me safely.

I have been thinking of you much recently and desiring to write to you, for it was a long while since I wrote you and received your kind reply and also Bessie's very nice letter. I am sorry for my keeping it unanswered so long. Please tell her that I will answer it in some other time. I think it was very well written. It was her first letter ever written to me. I esteem it very highly. She mentioned of Dr. Hitchcock's being ill. I hope, he is better at this time. If you see him, please [give] him my kind regard.

I was invited to Mrs. Hardy yesterday and spend last evening

with her. I found there all her sons and their wives, except Mr. Arther's wife. Mr. and Mrs. Hardy seemed well pleased with the family gathering. I came back here this morning and find myself rather busy with my study. I will write to you or Professor again, when I receive your present on my hand.

I am glad that you are all well. I think of you and your children very much and desire to see you and them especially on Sabbath evening, and hear you and them sing. I long to see Professor and talk over with him about Mental science. If the Lord will, I will expect to see you all next summer.

Please excuse my hasty writing. Please give my kind regard to Professor and kiss all your children for me. Believe me.

I am your grateful friend

Joseph Nee-Sima

Please remember me also to your mother and Prof. and Mrs. L.C. Seelye. I must not forget to inform you that my eyes are growing better and my health is also good.

66 [To Susan H. Hardy] [L&L]

[Andover]

Jan. 10, 1871

Through my sickness and pain I can have more sympathy with the suffering and dying Saviour, and by beholding Him on the cross I can bear all my pains and sufferings most cheerfully, rejoicingly; knowing that my Master has suffered a far greater pain than I do now for the salvation of the lost race. When I profoundly think of the plan of salvation I almost lose myself in its beauty and grandeur. Though I cannot use my body now, I can exercise my mind. I can think, pray, and glorify God through my suffering. Pray for me, not simply for my illness, but that I may be ever submissive to the will of my Heavenly Father.

67 To Alpheus Hardy [L&L]

Andover

January 29, 1871

A letter which you forwarded to me last Friday is from my home. It brought me a sad news, that is, the death of my grandfather. The letter is dated on the 5th of last August, though his death occurred on the 14th of last July.

According to my brother's brief statement of his case I judge he died with cholera, which is a prevailing disease in the country. He was sick only four days, and died without much trouble, owing to his old age. He was then eighty-six years old. My brother says he was not sorry to go, for he lived long enough and has seen his grandsons grow up, and heard of what I am doing in America. But he would have more satisfactorily died if he could have seen me once more on his last day. For he has been talking of me so much in his late years and anticipating to see me with a great pleasure. Oh! he is no more with his friends. He has gone without hope in Christ. I dare say he was a most earnest and trustworthy man I ever saw among our neighbors. I trust God will judge him without law, for he lived without law. My prayers for him, and my translations of a few precious passages in the Scriptures, which I sent to him some time ago, have done some good to his soul. When he heard the news of my running away from Hakodate, he was sore afraid lest I should fall into a trouble, but when he heard that I am studying in one of the best American institutions he was overwhelmed with a great joy, and recognized that the people in the United States are far more liberal than his own people.

This news caused me a great grief. I would have broken down with a grief if I had not had my Saviour to sympathize with me in my affliction and help me to bear this cross. Pray for me that this affliction may be a means to bring me closer to Christ and to calmly repose myself upon his arms. I have a still more sad news to tell you, the death of our dear friend, Dr. Samuel Taylor. He died suddenly in the Academy Hall when he went up to the morning prayer. May the Lord sanctify all these sad scenes to our souls. I suppose you and Mrs. Hardy will be present at Dr. Taylor's funeral, which will be on next Tuesday. Then let me have a pleasure of seeing both of you.

68 To Mary E. Hidden [AN]

Boston

Feb. 10th/71

My Dear friend:

Finding myself quite comfortable, I will write you a few lines. When I saw your brother last Sunday, I told him that I should come to Boston on the first fair day this week, thinking that I might leave

Andover on Tuesday or Wednesday. But I found last Monday so bright and pleasant out of my expectation and thought it might be a rare opportunity to move. Accordingly I equipped myself quickly by the aid of my Seminary friends, and left Andover for Boston on the 2d noon train.

When I tried to come down the stairs, I found it impossible to do so. But fortunately or rather providentially one of my classmates (He is a member of Seminary but was visiting us then.) in Amherst College, who is the stoutest and strongest one in the class, took hold of me as a mother handled her baby, and brought me down three flights on his arms.

A student secured a special shut-up sleigh for me. Consequently I was carried down to the station without stopping any where else. My class-mate just above mentioned and Mr. Hubbard, whom the Ladies' Society furnished to go with me, accompanied me to Boston. When we arrived at Boston depot, we found Mr. Hardy's sleigh waiting for me. So I was taken right up to his house without exposing to the cold air. Since I came here, I am improving very fast, for the room is uniformly heated and every thing which I eat here is so nice and suitable to a sick man like myself.

Though my room is on the 3d flight, yet I can be any where in the house. Sometime I go to Mrs. Hardy's room and hear her read some thing for me. Sometime I come down to the parlor to amuse myself by looking at so many curiosities and pictures. Now I can come down three flights to take my meals. I find Mr. and Mrs. Hardy just kind as my own parents and am thankful to my Heavenly Father for his providing such good people to take care of a poor runaway fellow. Please accept my repeated thanks for your sending me so many nice things for my comforts while I was very ill at Andover. I do not know, how I could get along without them, for the food sent from the club was not palatable at all. So I lived mostly on what was sent from outside of the club. I wish, I could write still more and tell you some thing about my experience during my suffering, but my strength does not permit me to write any further.

Please give my kindest regards to your brother and also many thanks for his bringing up the loaded basket to me so often. Also remember me to Miss Flag and Mrs. Gould and give them my thanks for their kindness.

Please excuse my poor writing for my hand is still weak and

stiff. I shall be very happy to hear from you.

Your Grateful friend

Joseph Nee-Sima

69 To Orilla Flint [L&L]

Andover

March 21, 1871

I saw Mori [Arinori], Japanese minister sent to Washington from Mikado, at Boston a week ago last Wednesday. He told me if I write a letter to the Japanese government stating briefly who I am, what I have been studying in America, and also my intention for returning home, he will forward it to the government and get a passport for me. He told me also the present internal movement among the higher classes concerning Christianity. They begin to see a vast difference between Protestant and Catholic religions. Though the government forbids the people to embrace Christian truth, yet I trust it will open the country to Protestant missionaries within a few years. I am afraid that Mori, the Japanese minister, will pay up to Mrs. Hardy for what she has expended for me so far, because he asked Mr. Hardy to give him a list of all the expenses which have been spent for educating me. I fear Mr. Hardy will give him its list, and if he receives the payment from Mori I shall be bound up to the Japanese government by that sum of money. I would rather remain a free Japanese citizen and consecrate myself wholly to my Master's business. I hope to see Mr. Hardy very soon and talk over the matter with him. I hope the Lord will give us a wise and prudent thought for deciding this matter.

70 To Mary E. Hidden [AN]

Westboro

April 3d/71

My Dear friend

Please allow me to write a few lines to you.

Since I left Andover, I feel, I have been away for a long while, though it is actually little less than 2 weeks. I spent a week with Mrs. Hardy at Boston and had very enjoyable time there. Mr. Hardy was very kind to me and gave me introductory letter to visit different institutions and factories in the city.

I carried those two books safely to Mrs. Hardy; one for herself

and another for Mrs. Howes. She would allow me to carry it to Mrs. Howes, but as I suppose, she sent it by her servant. I attended the sailors prayer meetings at the sailors chapel on Salem Street and also at Chelsea Hospital.

I saw my old friend Capt. Bartlet [Andrew Bartlett? "Sailors' Missionary"] at the latter place and had a pleasant time with him and his wife. I think, the old captain is very much respected by the sailors, because he loves them with his whole heart, and whatever he says, he hits a right point. His simple preachings accompanied with his warm sympathy must be very acceptable to such a congregation composed of the different nationalities, sick, maimed, impotent, and most of them are wandering far from homes and comparatively friendless. The hospital must be the place for those rough and wretched wanderers to think seriously of their spiritual disease as well as their bodily suffering. I trust, the Captain's toils and tears will be the means to enrich the dry, hard and barren soil to bring forth good tree and then bear good fruit unto the Lord.

I was welcomed here by my old college chum Mr. [William J.] Holland last Friday. He gave me ride and took me to the Reformed school in this place last Saturday afternoon. The overseer of the institution was very polite to us and took us round all the departments in the building—for instance the recitation room, sleeping room, dining room, pantry, kitchen, store room etc. I went there again yesterday morning with a few ladies and gentlemen in the village to teach the Sabbath School. I took a class there. I was very much surprised by their intelligence and attentiveness. They repeated the verses perfectly.

After I asked them several questions and expounded the meaning of the verses as best I could, I told them about our people. They were very much interested in it, gathered their little heads round me and asked me very intelligent questions. After the school was over, I made a brief address to them, telling them about our manners, customs and religion. They were so attentive and kept themselves so quiet that I could hear a slightest noise in the chapel. I spent yesterday very pleasantly. I visited the high school of this town this morning. As it is quite desirable for me to keep myself alone as I often do, I am staying alone in Mr. Holland's room this afternoon, and as I could not forget my Andover friends, I began to write this hasty note to you after the dinner. As I discovered after a long

experience, it is not best for me to exercise my mind too much during the vacation. So I am keeping myself quite easy now. I begun to write this after the dinner, but have had a little intermission—a nap! Oh! how delicious it was! Then I have continued this again. But I must stop this now for my eyes are not very good these 5 days and also it is getting somewhat dark now. I am expecting to leave this place for Boston to-morrow. Probably I shall be in Andover to-morrow evening or to-morrow next day. I hope, all of you are well. You must give my regard to your brother and tell him what enjoyable time I have had thus far. Though I would like to ask you to give me a reply for this, I shall not stay out long enough as to receive your reply. So I shall expect to have it, when I return to Andover.

Yours truly,

Joseph Nee-Sima

71 To Orilla Flint [L&L]

Andover

June 7, 1871

Three weeks ago yesterday I was invited to Amherst by the Japanese minister, who brought a young Japanese to Massachusetts Agricultural College to study the mode of American farming. I spent two days with him at Amherst and had very pleasant time. He treated me very gentlemanly and paid all my traveling expenses. The main idea of his inviting me is that he was intending to establish schools at home after the American system and desired me to take charge of it. I encouraged him to do so, though I did not give him any definite answer for my taking charge of it—for it is woe to me if I do not preach the gospel of my blessed Master.

72 To Susan H. Hardy [L&L] Amherst [most probably Andover]

June 13, 1871

Since I returned here I attempted to rewrite my letter to the Japan government for obtaining a passport, for in my first letter I did not say that I have embraced Christian faith, but simply mentioned what I am studying at Andover. I did not even say that I am studying theology, but mentioned that I am studying the true secret of the progress of civilization. When I saw the Japan minister at Amherst I told him that I would not go home concealing my

Christian faith like a trembling thief goes in the dark night under the fear of discovery, but go there as a Christian man walking in a Christian love and doing things according to the light of my conscience. I told him, furthermore, that if I write to him I would rather make known to government my new and healthier religion. But he said he did not know whether it would be safe for me to do so or not, but I might try that. But after a still more careful investigation I found it would not be desirable for me to make known my being here openly, for if I do so perhaps I will receive an order to do some service or to study a certain thing. In such a case I cannot conveniently refuse it, for if I do the government will no longer be friendly. While I am studying I do not wish to be hindered by the government's affairs. As I understand that you are willing to keep me still longer, I would rather receive the Christian's willing and cheerful gift than that of the government, which will bind me as a slave. Yet I will try to keep up a friendly relation to the minister at Washington, so that when I get ready to go home he might be some help to me. So I am decided not to write to the government till I am about ready to go home. I used sometimes to do things without much circumspection, though I was very successful in certain things. But with regard to the above case I shall be pretty careful, for my all future success may depend on this single action. I shall wait entirely on the providential guidance.

When I came out from the prayer-meeting recently I saw a grand display of northern lights. While I was watching the change of streams of light, and also gazing upon those innumerable bright stars twinkling in the blue dome, I thought of the hymn, "Nearer, my God, to thee," and thought that if, through the grace of God, I am permitted to fly on joyful wing onward and upward, leaving the sun, moon, and stars behind me, how grand my feeling might be.

The vacation will begin two weeks from next Thursday. I don't know what I should do this summer. I am partly tempted to read or study, and partly to take a trip somewhere to collect the mineralogical and geological specimens.

73 To Alpheus Hardy [L&L]

Andover

June 21, 1871

I received yours of yesterday, and am very thankful for your

kindest offering for my wants for the vacation. I am desiring to take a trip to Niagara Falls, Trenton Falls, Utica, and some other places to collect fossils and minerals. I had an invitation from one of my college chums who lives near Utica to come there and spend a few days with him. I feel rather delicate to ask you to furnish my wants for going so far, but I also believe I shall be benefited by it very much, and I also expect to study geology and mineralogy practically. Perhaps I may give lectures on Japan here and there and may get my expenses paid partly.

74 To John Tefft Ward [DA]

Lockport [N.Y.]

Aug. 7th/71

Dear Sir:

I am still on the way to Niagara Falls.

I came to the place last Thursday evening, not knowing any person in the city. But I found several individuals, whom I was acquainted at Amherst and Andover, and am detained by them now.

I think, I will go to Niagara Falls to-morrow and may possibly stay there two days.

Then I will bound to Jafferson County to pay a short visit to my Dear friend Mr. Johnnie Ward. If you can accommodate me for a few days, I shall be greatly obliged to you. You must excuse my hasty writing and also so many ink drops for I am constantly interrupted by the callers and also keep myself pretty busy for going round the city to call upon new acquaintances.

Yours truly

Joseph Nee-Sima

75 To Susan H. Hardy [L&L]

Evans Mills, N.Y.

August 18, 1871

I fear you may think I have forgotten to write to you. But if you read on you will know the reason why I have not written thus far. Since I began my journey I have had no fixed abode, and consequently I have scarcely found time to sit down to write letters or read. When I stopped with my friends I was a kind of novelty to them because they have never seen any Japanese. I was invited out to the dinners and tea, and was asked by them so many questions.

At the same time I have kept myself busy geologizing. When I went to any friendless places I was obliged to lodge at the hotels. It seemed me so painful to pay so much that it would not do to hang around too long in such places. I hastened myself to see what I could see, and did not stay more than necessary for geologizing. Thus my time has been fully occupied with visiting, tramping, geologizing, and occasionally discussing with spiritualists and infidels. I thank God for giving me strength to meet with all his enemies without surrendering myself to them.

I went through the heart of New York State, crossed over Lake Ontario by a steamer, and am stopping with one of Andover theological students at Evans Mills. Oh, I wish I could have eloquence enough to write out all my happy and rich experiences during my trip. Notwithstanding the broken English and imperfect grammar, I will attempt to write you a brief sketch with this unskillful hand.

After I bid a farewell to my dearest Boston friends, I set my face towards the west. My first stopping-place was Leominster, where I spent five days with the brother of Captain Taylor, including a Sabbath. I spoke for him in the afternoon service. It was my first attempt to address before a large audience in a regular service. I spoke on the history of Japan, and recent changes and progress of the people, and addressed to the Sabbath-school in the evening, showing a few articles of Japan. It pleased the children very much. I think I got through it better than I expected to. My second stopping-place was my beloved Amherst, where I spent only two days and a half with Professor Seelye. I attended the commencement exercises and enjoyed them very much. My third stopping-place was Hoosac Tunnel. I went in from east side. The inside of it was very dark, damp, and chilly. I wore a woolen coat, and an oilcoat, in order to keep myself comfortable. I did not make any long stay in the tunnel lest I might be injured by the dampness and low temperature. I met the instructor of schoolship in Boston harbor at the tunnel, and accompanied him to central shaft. The men could not work at all in the shaft on account of much water, and were simply dipping out water by the means of steam-engine. It will be 1,030 feet deep when it is completed. I suppose you know all about the tunnel, but please let me draw for you a section of the mountain to illustrate the tunnel. I passed the night on that wild romantic mountain. I rose very early the next morning, breakfasted hastily, and left at half past four

o'clock. The morning air was so cool and the mountain breath so very gentle, yet invigorating, I might take a double quick to go over the mountain. But the scenery was so grand, splendid, and beautiful, it made me to stop my feet every five or ten minutes. The morning dawn awoke up those sleepy birds on the mountain tops to sing melody for a lonely traveler. The white and silvery fog arising from every valley appeared like the Mer de Glace on the Alps. Although I was alone I found many companions round about me, on my right, left, above, and beneath. Everything in nature seemed to welcome me, and joined me in praising the Maker of all things. I was alone, yet not alone.

I reached North Adams some time before six o'clock. I felt somewhat afraid to go to the place so early in the morning lest I might be taken for a "heathen Chinese." But I went in and came out from the place without any difficulty. I paid a visit to those Chinese in the shoe-factory. They could not speak English at all, except their leader Ah Sing. When I went in there they took me for a Chinaman, but I could not understand them at all. So I took out a piece of paper and asked them to write down their questions. The first question was: What part of China did I come from? My reply on the paper was: "I am not from China, but from Japan. I came from Yedo, the capital of Japan, and am studying now the words of God, intending to preach the crucified Saviour to my countrymen." This reply surprised them in no less degree. I wrote down still further about the love of Christ. They seemed quite intelligent, and one of them said Jesus Christ was the Son of God. I wished to converse with them still longer, but they could not stop their work very conveniently. I went through their working shop, dining-room, and sleeping-room. They still keep up their own way of living and use the chopstick to eat rice with. They are very economical. They wash and mend their own clothes and cultivate the vegetables for their own use. I think they shall not be able to make money so fast as some Yankees can, but will accumulate it by steady and gradual process. They have neither so much aspiration or patriotic feeling as some of our young Japanese have, but they are simply contented with a few accumulations of the almighty dollar. On the other hand, the Japanese are not very anxious of making money, but are always craving after the knowledge and ideas of the western civilization. They don't do it simply for themselves, but it is their inten-

tion to elevate and enlighten their native friends. They love their own country and are willing even to give up their own lives for her. So if they love *truth* they would stand up for it as they would for their country. O, may our merciful Father give us power and grace to bear the blessed standard of Christ on that benighted shore, and proclaim the glad news of salvation to their despondent souls.

My fourth stopping-place was Troy, N.Y. I found there three Japanese students, and spent two days with them, including one Sabbath. They are not yet Christians, though they study the Bible and respect it as the word of God. I hope the free grace will cause them to be born in Christ. I had quite a talk with them and enjoyed it exceedingly. I stopped at Albany only four hours, visiting State Street, the Medical College, State Geological Room, State House, etc.

My fifth stopping-place was Kirkland, where I spent two weeks with my college chum, Mr. George Sutherland. Kirkland is a great centre of geological formation, and I made it a headquarters, spending many days in Clinton, Dansville, Oriskany Falls, Waterville, New Hartford, and Trenton Falls. Trenton Falls is a grand place to visit. Some people say it is not so sublime as Niagara Falls, but it is far prettier. The second fall is the best one. When I was ready to leave it began to rain quite hard. I stood in the rain and sketched the falls hastily.

I am requested to speak to-morrow evening, so I must stop my writing and plan out what I shall speak.

75a Diary entry at Hoosac Mountain [L&L]

July 15, 1871

If I stayed on this hilltop several mornings I should be inspired by the revelation of wonderful nature and write at least one or two verses of poetry which might make my name immortal. But, alas, un-genius man! I cannot compose even one verse on this single morning. I have no skill to describe the grand scene with a figurative language. I am like a practical Yankee and my remark is wonderfully plain. I have no inspired mind or pen, as see the following:

Arise, O sleepy sun. Do not tarry, O lazy sun!

For on a top of Berkshire hills I am standing,

Standing alone, and for thee I am waiting.

76 To Mary E. Hidden [AN]

Evan's Mills N.Y.

Aug. 21/71

My Dear friend:

It was my intention to write to you from Niagara Falls. But it took me a long time to reach as far as to Niagara, because I found so many rich geological regions in the central part of New York State and consumed much time for the geological researches at the different localities.

I stopped at Kirkland, Clinton, Trenton falls, Oriskany falls, Waterville, Deansville, Syracuse salt work, Watkins, Rochester, and Lockport before I came to N. Falls. As you know, N. Falls is one of the most fashionable places in America, and consequently it is very expensive to stay there. Although I was kindly entertained by Mr. Barnett (a naturalist and geologist in Canada side, and the owner of the famous Museum at the Falls), yet it would not do for me to stay round there more than necessary. I stayed there only two days and saw what I could see there—for Mr. Barnett furnished a carriage, and directed me to those famous points around the Falls. He gave me nice geological specimens and moreover he gave me the negative of the photograph of himself and mine, having the falls on the back ground. I think, it was a very kind treatment to such a stranger.

As I said above, I stayed there just long enough to see what I could see, but did not find time enough to write or sketch. Though I could find time enough, it is altogether beyond my power to sketch the wonder of wonders. It was so grand and so sublime, and made me feel almost tremble. I met a young man there and heard him say, the wonderful power of the falls made him feel very weak. I told him, who can deny the existence of God; the wonderful display of His power in Nature convinces us clearly that he is the Omnipotent Creator.

A German infidel and spiritualist was standing by us, and told me that he rather doubts the existence of God. Then I begun to argue with him and kept it up nearly an hour, notwithstanding a few hearers or bystanders. My final remark to him was that a weakmind people believe in such a wavely doctrine, and baseless philosophy. That remark made the bystanders laugh, and brought the sharp arguments to an end. That poor German did not say any more words to me, though he was laughing himself at my remark. So we

did separate peaceably.

Since I left Susp[ension] Bridge (a week ago last Tuesday) I was travelling on Lake Onterio, stopping at several places on Canada side. I am now stopping with one of Andover Students at Evan's Mills N.Y. and am hoping to return to Andover within this week. My health has been very good, though I feel somewhat tired now.

I hope, you and your brother are enjoying good health this summer. Please give him my kindest regards—also remember me to Deacon Tylor's folks. I shall expect to see you pretty soon.

Your sincere friend

Joseph NeeSima

I feel, I have been thus far carried by the gentle hand of my Heavenly Father, and trust, he will take me back to Andover in safety.

77 To Susan H. Hardy [L&L]

Andover

September 17, 1871

Since I returned here I was intending to write you again, but I have been unusually busy these past two weeks and unable to describe to you my journey still farther. I had very rich experiences on my journey, and would be glad to narrate to you some of them, but I will not undertake to do it just now. On my return here I found a letter from my old teacher, and was informed by him my brother's death. He did not describe how he died, but simply informed me his death. He advised me to come home, for my father would be very lonely without me. Having been informed by a Japanese student who entered into Phillips Academy this term that there is a Japanese at Boston Highlands who came from Yedo very recently, and was once a pupil of my old teacher, accordingly I went to Boston about two weeks ago to see him, in order to ascertain by what manner or by what disease my brother did die. But he could not give me any information about his death. I stopped with that Japanese friend two days, and had very enjoyable Sabbath with him and Mrs. Captain Taylor. I called on Mr. Hardy, Jr., in State Street on Monday to get a letter from home which he spoke of a few days previously. The letter was from my father. He informed me more minutely about my brother's death. He was ill about three months and died last March. It is almost too painful to think of, how he died

in his early age. It is still more painful to read my father's letter accompanied with his great grief and disappointment. It is a most shocking news to me and caused me great sorrow. Yet I can bear it wonderfully, for I do not bear it alone. I can say cheerfully and willingly. "Let thy will be done." I submit all my affairs to his hand, for He knows best and does all things for my good. But when I sympathize with my disappointed and comfortless parents I could hardly refrain myself from dropping tears. I wrote to him last week and sent him your own likeness. I hope it might be some comfort to him. It would please my father exceedingly if I go home immediately, but I feel I am no longer a property of my father. I have consecrated myself to my Lord, and also give myself up to the service of my country. If the Lord calls me to labor for Him in his vineyard, it is the highest and most honorable calling we could ever obtain on the earth. If the Lord desires to promote his glorious kingdom to Japan through me, a least and weakest vessel in his household, I will most cheerfully and hopefully submit myself to his will. I have a plow on my hands; I must work for my Lord. It is my earnest prayer for my parents that God should spare their lives until the light of truth and life will be preached to them. I thank God for what He has done for me always. Though I heard a sad news from home, yet He never does leave me comfortless.

I received a passport from the Japanese government, together with a letter from my old teacher. I hope you will rejoice with me, because it does seem me that the Lord is going to make my path plain.

I brought back quite a number of geological specimens from New York and Canada. They are my property. I feel quite rich now.

78 To Alpheus Hardy [L&L]

Andover

September 27, 1871

You have asked me to give you a translation of the passport sent from the Japanese government. I think I will take the passport with me to Salem next week where I may expect to see you. I have several other papers sent to me with the passport; I will explain them all to you when I see you. I heard from my father again this morning. His letters have been sent to me by a private conveyance thus far, but his last letter came to me through the hands of the Japanese minister of foreign affairs. He says in his letter that, in the first part

of last May, the government did send an officer to his prince to inquire whether there was such a man by the name of Nee-sima in his home who disappeared in such a time. He went away having ascertained everything. A few days after that a paper was sent to him and its contents was as follows: "It is permitted by the government to Neesima Shimeta to remain and study in the United States of America." I am sure it must have given my poor father a great gratification. He did not know thus far how I should get home safely, knowing that I broke the law of the country by running away, and was expecting me to come home secretly as I did run away. Now he knows that I can go home safely and at any time, and desires me to come as soon as I can. He thinks I am ordered by the Japanese government to stay in America several years longer, and says it is to his highest honor that his son's name was made known to the court. But, says he: "Come home as soon as you can, and let me look at your face once more, and then I shall be satisfied. For I am getting old and my stay on the earth may not be many years. If I can see you once more it is enough. I shall let you go back to America hence to stay as long as you might. If your stay in America can be of some benefit to my country, I am willing to let you stay there until you can complete your study; but please remember your *poor father*, and let him look at your face once more before he dies." Dear sir, it is pretty hard plead to me. But as you know I have a plow on my hands; I cannot look back just yet. I think I will let my poor father wait till I will finish my study here. I will send to Mrs. Hardy one of my father's letters in which he expresses his greatest obligations to both of you. He says: "My language utterly fails to express my grateful feeling towards you. I have told my friends, neighbors, and even strangers, that how you" (myself) "have fallen into the good hands in America, and how you are supported and educated by your American friends these long years. Every one of them who heard of your fortune, and the kindness of your friends, says there is no such thing in their own country." Although I know that Mrs. Hardy has shown her kindness to me for her highest motive and worthiness, yet I hope that she will feel that she is somewhat rewarded by seeing my father's letter and receiving his greatest obligations expressed in it.

79 To Susan H. Hardy [L&L]

Andover

November 7, 1871

I believe I have not written to you since I saw you at Salem. I suppose you know what some old-school men say in regard to their trying to be perfect. They say we shall be perfect to-morrow or some future time. When to-morrow comes they will say the same and will never be perfect. So I have been deferring my writing to you thus far, saying, "I will do it to-morrow." When the next day comes I said, "I must read up Edwards on the Will, and also write an essay for our discussion," and deferred my writing to some future time. I have been attending Professor Park's lectures, and have got theory enough to be a new-school man, and have made up my mind to do or to be as I believe, that is to say: "I will do it now, *this moment*; I will no longer defer it till to-morrow." Though I have nothing particular to say, yet I should like to inform you something about my study.

I am attending Professor Park's lectures and reading along with them. It may be the hardest year in the seminary, because it requires so much close attention and thinking. My study reminds me my trip to White Mountains. It was rather hard for me to climb up the mountains, but the grandeur of surrounding scene excited my ambition and aspiration to go up still higher so that I might get better view of wondrous nature. So I have just begun to take my most delightful trip in the intellectual and spiritual fields. It is not my question how far my destiny may be, but simply go as far as I can and do as much my strength permits, leaving all my future in the hand of Him who sees all the affairs of the universe from the endless to the endless.

80 To Mary E. Hidden [AN]

Andover

Nov. 30th/71

My Dear friend:

As you know, I am not sure whether I shall spend the Sabbath with Capt. Savory at Salem or not. Would you be kind enough as to speak to Rev. Mr. Smith that I could not speak at the Missionary Concert, if you do not find me at the Old South Church in the afternoon service next Sabbath? If you do so, I shall be greatly

obliged to you; for it will save my writing to him from Salem.

Yours truly,
Joseph NeeSima

81 To Ephraim Flint [L&L] Boston
February 16, 1872

I am requested by the Japanese minister to come to Washington to inform the Japanese Embassy about the system of American education. So I have been studying it since last week. It gives me plenty to do. I will go to Washington as soon as the Japanese Embassy arrive there. I expect to *stand up for Christ* before the heathen embassy; I think it is a good opportunity for me to speak Christ. I wish you would make special prayer for me, and also for the embassy.

82 To Mary E. Hidden [AN] [Andover] Theol. Semy.
Feb. 22nd/72

My Dear friend:

I came back here last Monday to resume my study. Owing to the cold weather and bad going I am unable to go out much, except my going down to the club and also moving round the sem[inar]y buildings in the mid-day for exercise. I am feeling tolerably well, though I can't engage to the severe study yet. I hope, I shall call on you as soon as the road dries some. I trust, you and your brother are well.

Yours truly
Joseph Nee-Sima

I am now rooming with Mr. [William S.] Howland, in Philip's Hall, No. 1, North entry, 1st floor front corner.

83 To Mr. & Mrs. Hardy [L&L] Georgetown, D.C.
March 8, 1872

I arrived at the capital safely yesterday morning and was cordially received by Mr. Mori. I found myself very tired when I arrived, therefore I did not go to the hotel where the embassy are, but went directly to the Japanese Legation and asked the minister to put me in some quiet private family. He was very kind to me and told me to lie down in his house, but I could not sleep at all for there

was so much confusion. In the afternoon the American private secretary of the minister secured a good place for me in Georgetown only two miles from the capital, not far from his own house. Mr. Mori requested me to come to Arlington House this morning. I went there at the settled time and saw the Minister of Educational Bureau of Japan. Twelve Japanese students in the States were summoned to meet him to give him some advice. The power was granted them to make any motions or give any advice to him, and the motions would be carried by the vote of the majority. When they went in the parlor to meet him, they made the Japanese bow to him; but I was behind them, standing *erect* at a corner of the room. Some time before this meeting I handed a brief note to Mr. Mori stating my present relation to you, and asking him to distinguish me from the rest. Mr. Mori stood for me very favorably, and told the Commissioner that he must not rank me among the other Japanese; for I have been supported and educated by my Boston friends and have not yet received a single cent from the Japanese government. So he had no right to treat me as a slave of the Japanese government. "At my request," Mr. Mori said, "Mr. Neesima came here, not as a bondman, but with his kindness to give you some advice concerning education. So you must appreciate his kindness and willingness to do such a favor for you. As Mr. Neesima has such a relation to his Boston friends, he cannot commit himself to the Japanese government without their consent, neither has the government any right to lay claim on him, or to command to do this or that, but the things ought to be done by a contract between him and you. Fortunately he has three weeks' vacation, and will do some good service to you if you treat him as a friend. He is a lover of Japan, but not a slave." This speech pleased the commissioner exceedingly and made every one in the room to look at me. When he noticed me standing erect he asked Mr. Mori whether the corner-stander was Mr. Neesima. When he ascertained that it was he stepped forward from his seat, shook my hand, and made a most graceful yet most dignified bow to me, asking me to be a kind friend to him. He bowed himself 60° from the perpendicular. So I made like bow in return. I could not help laughing within my heart that a behind or corner-stander was so honored by him in the room. He gave me an order to be an interpreter to him when he goes around the country to examine the schools, and to tell him all about your school system. I told him if I am

ordered to do this I would rather refuse it, because he should distinguish me from the others who received aid from the government; but if I am requested to do this for a certain compensation, I would gladly do any favor for him. The commissioner told Mr. Mori to treat and receive me exactly as I requested of him.

It was voted to meet to-morrow morning at 11 o'clock. During the meeting the students made several motions, but I did not vote or say anything, in order not to place myself on the same platform of the rest. When the meeting was dismissed the others made 30° bow from the perpendicular to the commissioner, without shaking his hand. But he came to me and asked where I reside and requested me to call on him privately. He then shook my hand and made 70° bow to me, wishing me for the improvement of my health. I could not help laughing at my being distinguished so much among the Japanese, for I have never thought myself that I was something, and have always desired to keep myself unknown from the public. So when I went to the parlor I stood at a corner keeping myself behind the rest, standing erect and not bowing, desiring to keep my right. I am glad to say I kept my right and my right was granted to me. I wish you would rejoice with me at this triumphant hour, for I am a free man, a free man in Christ. I could not help thanking you through whose aid and means I have attained this liberty. I know your prayers have been answered now, but pray on still. I do not care for the esteem of men, but only wish to remain a humble child of God.

I suppose you would not object of my spending this vacation with the embassy, if I take a good care for my health. I have not seen Iwakura [Tomomi], the chief ambassador, but had a pleasant interview with his secretary [TANABE Taichi], who was a friend of two of my best Japanese friends at home, and found out all about them.

My boarding-house is very near where some Japanese girls are staying for the present. I saw two of them yesterday. One of them is about fifteen years of age [YOSHIMASU Ryōko], and another is only eight years old [TSUDA Umeko], the second daughter of my old schoolmate [TSUDA Sen], who is now a prominent officer in the country. She is a little cunning and acute thing I ever saw. I had very pleasant conversation with them and dined with them too. They don't understand what the ladies in the families speak to them; so when I go there to see them they are delighted to see me, and ask me ever so many questions. They feel so friendly

to me, and are not afraid to ask me questions, for I told them I shall be very sorry if they do hesitate to ask me anything. Though I do not preach to them, yet I am teaching them some moral principle in a pleasant way. So I think they would not take me as a lover of girls, though I call on them so often, but a kind instructor, because they make such graceful Japanese bow each time when I speak to them. I am so thankful that I can do some service to them.

84 To Mr. & Mrs. Hardy [L&L]

Georgetown, D.C.

March 10, 1872

Yesterday morning I went to the legation to attend the meeting of the Japanese students. I found there the twelve who were summoned to Washington. They are divided into two parties. One half of them is called the upper party, and another half the lower party. As I had obtained, or rather kept up my right, to remain a free Japanese citizen, the Commissioner of Education and Mr. Mori agreed to hire me during my vacation and pay me so much for my service to them. I at once accepted it, because I thought you would not find any objection to my doing so. The object of our meeting is to make statutes for the Japanese students who are supported by the government in the foreign countries. I am a member of the upper party. You must know I am a free member, and can withdraw myself from it at any time. Several topics for discussion were given out by Mr. Mori. The parties divided the topics and met in different rooms to discuss their own topics. This morning we met together and brought our separately discussed topics into the general assembly. The commissioner was appointed our chairman, but he did not appear this morning. I rather suspect that he is somewhat afraid of us, because we, the students in this country, are the true democratic. We do not hesitate to say anything. Last Saturday we made a petition to the chief ambassador to grant us a power to make a statute by the vote of majority, and when it is passed we may order it even to the Commissioner of the Educational Department. So we have more power of making statutes pertaining to students in the foreign countries than the minister himself. The topics discussed to-day may not interest you much, therefore I will not write you about them. My principal mission is to write an essay on "The Universal Education of Japan." I think it is a most important mission. It

will be handed to the embassy and probably may be some service for opening the country to the light of *truth* and *life*. Pray for this untiring soldier of the blessed cross, for I feel my active battlefield has come within my sight. I am ready to march forward, not asking whether my powder is dried or not, but trusting simply and believing only that the Lord of Hosts will help me to do my duty.

Mr. Mori is ever friendly to me.

85 To Mary E. Hidden [AN]

Georgetown, D.C.

March 12th/72

My Dear friend:

You might think it rather strange for me to leave Andover without bidding you good by. But you will know why I did leave Andover in such a haste if you read this brief note. I was summoned by the Japanese Minister in Washington to come and help the Embassy as soon as possible. I received his telegraphic dispatch a week ago last Saturday. Accordingly I left Andover on the same evening went to Boston and stayed in Mr. Hardy's house until a week ago yesterday, because I wanted to see Mr. White the Secretary of Educational Board of Massachusetts at the State House in Boston.

I left Boston a week ago yesterday and reached the Capital last Thursday morning. The weather has been very unfavorable for Rheumatism since I came here though I had not actual attack of it. I have been very much afraid of exposing myself to such a damp weather—rainy and snowy. I had very pleasant interview with the Japanese Minister of Educational Department last Friday. He humbled himself before me, and made a most graceful, yet a most dignified bow to me. So I made a bow to him in return. But I do not think, my bow was so pretty as his. Owing to the bad weather I have not been out much to see the wonders of the Capital, neither see the Chief Embassadors [*sic*].

I am now boarding in a private family in this place (2 miles from the Capitol) to be cared [for]. When I arrived here, I felt very tired and weak, but I am gaining and feeling [a] little better. My chief mission is to assist the minister of Education and also write an essay on the National Education of Japan. I will write what I think best and proper without least hesitation. I am treated like a hired man. My wages and all my necessary expenses will be paid by the

Embassy. Pray for this untrying [*sic*] soldier of the Cross.

Please remember me to your brother.

Yours truly

Jos. Nee Sima

This is my last note paper. Excuse my writing so small and close. Please write me if you can. Direct your letter thus.

J. N. S.

Care of Mr. Lanman

Georgetown D.C.

I find here a quite number of kind friends who are so willing to render me any service and favor. So I feel quite at home in this strange place. Thanks be unto God for that.

86 To Mr. & Mrs. Hardy [L&L]

Georgetown, D.C.

March 15, 1872

This is the very first time here I see the clear blue sky and bright sunshine. I am feeling quite cheerful and stronger than ever before since my arrival here.

I went to the Legation this morning, to attend the meeting of the Japanese students. I stayed there some time to hear them speak, but their view was entirely impracticable, and I was not interested in such child's play at all. I excused myself before the meeting was dismissed and called on Mr. Eaton, the Commissioner of Education, who promised the Japanese commissioner to take him to a private female school only a short distance from his office. Then Mr. Eaton accompanied us, the Japanese commissioner, his two under-officers, and myself, to the school. Mr. Eaton introduced us to the lady teacher and then gave us seats. Very soon the exercises began. One young lady was called up to read poetry, not only for us but as one of the exercises in the examination. She stood very gracefully and read it wonderfully well. Then they were examined on algebra. I do not think they were remarkably bright on algebra. After this was done another young lady was called up and read prose. She read it very well too. After the examination was over Mr. Eaton gave our cards to those young ladies. The names amused them very much.

After I had taken the noon lunch I called on General [Orville E.] Babcock. He told me he had an American interpreter, and also finds

several English-speaking individuals among the embassy, and as I have a hand full of work for the Japanese Commissioner of Education he would not call upon me for any service. He said also he would be very glad to introduce me to the President, but unfortunately he is out to-day. He asked me to call again, and sent an order to the usher to show me all the rooms and conservatory of the White House. I called on Rev. Mr. Rankin and had very pleasant conversation. He is an old Andover graduate and was glad to see one who came from the same seminary. He invited me to attend his service to-morrow. Thence I went to the Patent Office. I was perfectly bewildered by the grand sight of the collection. I did not take much pains to examine it, but simply went around and got some idea of wonderful Yankee ingenuity. I went to the office and obtained the last report.

I am thinking now to invite the Commissioner of Education to Mr. Rankin's Sunday-school. I suppose he will go there because he is so anxious of seeing the American institutions. The commissioner is very well educated man in our way and well acquainted with my old teacher. He feels very friendly to me and wished me to go to Europe with him to examine their school system. He knows my health is rather poor and advises me to take a short trip to Europe. He says if I should go there with him he would pay all my expenses and give me certain compensation for services. He would treat me as his friend, not as his under-officer, and would give me leave to return to America at any time. He says he would go to Europe as soon as he gets through visiting the schools in the North, and would start before the embassy proper, and take pains to examine the systems of England, France, and Germany. I told him plainly all my history, what poor fellow I was when I arrived at Boston; to what kind hands I have fallen; how I have been supported. I told him especially my great obligation to you, and that I am your minor and cannot decide on the matter without consulting with you. He was much pleased with my narration and wished me to write you soon as possible to get your advice, or rather permission. Mr. Mori told me the same thing some time ago. He says it is my choice; I can either accept or refuse. The embassy will respect me as a free Japanese citizen. He thinks it is a rare opportunity. I spoke it to several individuals here; they say it is my golden opportunity. I am much perplexed with this free and rare offering, and almost inclined to go

to spend this spring and summer in Europe for my health, and also for widening my information. As I said before, I am your minor. I would not do anything unless I get your approval or consent. Please make consideration with your wisdom and sagacity and tell me what I shall do.

Sunday. The snowstorm has prevented me to go to Washington to attend Rev. Mr. Rankin's church this morning, so I went a nearest meeting-house I could find here, which was Methodist church. The service was very quiet and impressive. I was much pleased with the sermon. It was an extempore and simple sermon, yet very persuasive. It is very much different from the reading some cold and philosophical discourse which is spun out from some intellectual head, but not from warm pious heart.

Mr. Tanaka [Fujimaro], the Commissioner of Education, requests me to move to Washington so that he might see me oftener. I think I will do so some time this week.

87 To Mr. & Mrs. Hardy [L&L]

Georgetown, D.C.

March 19, 1872

I visited the Patent Office and Smithsonian Institution with the Japanese Commissioner of Education to-day. Very kind attention was given us by the officers of the buildings, so we had better opportunity to see them than common visitors. After we got through visiting those places the under-officers returned to their boarding-places, but Mr. Tanaka invited me to dine with him. It was some time beyond my lunch hour, so I gladly accepted his invitation and dined with him at Arlington House. After the dinner I went to his room and spent nearly three hours in conversation on the subject of national education. I did not speak to him on the subject of religion thus far, but I could no longer keep down my burning zeal. I gradually poured out my humble opinion on the national education. It is impossible to write and give you all the idea that I spoke to him, but only in a condensed form. A nation or an individual shall need to be intelligent in order to be a good citizen. An intelligent citizen can be governed much better than an ignorant. But his intellect is not sufficient to control himself morally. If he has intellect only, and has not the moral principles, he will do more harm to his neighbor and society, than do them good. His sharpened intellect will be

very much like a sharp knife. He may ruin his fellow creatures and also destroy himself. If such a ruinous person exert such a bad influence among his society, the hundreds and thousands of such will surely cause the ruin of a nation. Therefore there must be a moral principle to keep down such a ruinous intellect, for if a person has moral principle he can make right use of his intellect. Therefore the Japanese government must provide some means, or allow some person, to teach moral principles to the people. Education only is not sufficient to make men virtuous; neither intellectual nor moral philosophy is enough for it. I never knew any persons become virtuous by studying the philosophy of Plato or books of Confucius. But on the other hand there is a power in the Christian religion to make men free, vigorous, and virtuous. If a man loves virtue he indeed is a true man and does know how to take care of himself. If each Japanese knows how to take care of himself, the government shall not need setting detectives here and there throughout the country. If the whole nation love truth and virtue they will govern themselves, nor give or cause much trouble to the government. The strength of a nation is the strength of their virtue and piety. Some people make use of the Christian religion as a mere instrumentality, but if so his religion is not a true one. There is truth in the Christian religion. We ought to take truth *because it is truth*, and not as a mere instrumentality.

Then the commissioner told me that what I said concerning the education and religion agrees with his view very much except one point. He said he knew something of Christianity, and has begun to appreciate its goodness and value more and more since he came to this country, seeing so plainly what the Christian people are doing here. He is almost awe-struck with the schools, churches, and some charitable institutions supported by the Christian people or societies. Then he thought Christianity one of the best instrumentalities to govern a people or elevate a nation; but he said, "I do not know enough to say that we ought to love truth because it is truth, and not use it as a mere instrumentality."

As he said, he does not know truth enough. He is anxious to know of it to a fuller extent. He says the government has no right to interfere in any form of religion, for belief in any religion is in the heart and not in outward deeds. The duty of the government is to keep the people in good order, and it ought to let the religion be free

to the people. Let them worship true God or heathen gods according to their consciences. If there is truth or goodness in one religion more than the others it will prevail after all.

I was exceedingly pleased with broad view on this subject, and felt so thankful for this new opening way to speak so freely. The commissioner is going to visit a deaf and dumb school to-morrow, but he gave me leave to rest myself, because he has one more Japanese interpreter beside me. He is very anxious to know whether you will permit me to go to Europe with him or not. I did not say much on the matter, only that I must depend on the decision of my patrons in Boston. If this is only opportunity for me to go I would rather do so and with Mr. Tanaka, for he is such a man of broad view. I may possibly do him some good, especially for promoting Christ's kingdom in Japan. If I do show him some favor, he might become a great help for my further labor. Please let me hear from you as soon as you can.

88 To Alpheus Hardy [L&L]

Georgetown, D.C.

March 20, 1872

I wrote you this evening asking for your decision on my visiting Europe with the Commissioner of Education of Japan. Some time after mailing it I was carefully thinking of the subject, looking not simply on one side, but the other. I may be of some use to Mr. Tanaka, but if I become useful to him he may possibly lay a snare to catch and take me back to Japan, and make use of me for the educational purposes. If I once connect myself with the government I shall be its slave. Though I may do some good in doing so, yet it is not my predominant choice to commit myself to the hand of the government. I have already recognized the Sovereign King, the Saviour, as my lord and government, and shall not need any other government. Therefore it would be my best policy to keep myself free from the snares of the Japanese government. They may keep good terms with me; they may invite me with a word like honey, and treat me as a hired servant at first, and then they may gradually lay hold of me. I believe the commissioner is a perfect gentleman and would not treat me treacherously. Yet what I have said above is my Yankee speculation. There is some danger and tendency of my trusting in other persons too soon, not thinking deep enough. But

in regard to my future steps I must be pretty cautious. I must do what is noble, right, and true. As I have consecrated myself to the work of my Master I must try to seek opportunity to discharge my duty to Him and my benighted fellow-creatures. I would rather preach or teach truth which is in Christ Jesus with the bread of affliction than to do any other things with the earthly luxuries, pleasures, and honors. Then the question is, What would be most advisable for me to do? It is a grand opportunity for me to visit Europe now. It is rather a sacrifice for me not to go. But though I may not go there yet I shall not lose very much, because I shall study theology at Andover. It is very hard matter to decide. Please give me your advice and guidance. If you say *no*, I will cheerfully obey your advice; and if you say *go*, I shall not decide it at once.

The Commissioner of Education of Japan will be in Boston within two or three weeks to visit the famous schools in the city. Will you be kind enough to notify his coming to the city, and to those schools which you may think worth while for him to visit. If you do me this favor it will also be much gratifying to Mr. Tanaka.

89 To Mr. & Mrs. Hardy [L&L]

Georgetown, D.C.

March 22, 1872

I am greatly obliged to you for your kind consent to my request for my accompanying the Japanese Embassy to Europe. Since I wrote you on this subject I have been carefully and prayerfully considering on the question, but I could hardly know what should be the guidance of Providence. Your last letter gave me a clear decision, and made me feel and think that it may be a voice, not human, but from on high, to open the way to my active life of Christian labor. Though I do expect only to accompany him for a short time, yet I may possibly do some service for promoting Christ's kingdom in his heart, hence to Japan. So I would no longer doubt or hesitate, but say I will go wherever the Lord will direct me and do what I can for honoring and glorifying Him. When I wrote you my last letter I was almost inclined to refuse the Commissioner's offer and resume my study at Andover. But all my Japanese friends have encouraged me to go; Mr. Mori advised me to go, and Mr. [Charles] Lanman, his American Secretary, told me not to lose such a golden opportunity. Professor Seelye told me "better go," and lastly you, whom

I regard more than my own parents, gave me a consent to go. I will simply say "Thy will be done."

I am sure it will be gratifying to Mr. Tanaka, for he has been anxiously waiting for your reply since I wrote you my first letter on this subject. When I see him I will ask him to give me a note of stipulation to send me back to the United States before next September, or whenever I get tired of traveling, and will keep it as the sign of agreement.

I accompanied Mr. Kido [Takayoshi], vice-ambassador, Mr. Tanaka, and General Eaton, and four other Japanese, to Columbia College yesterday morning, and had very enjoyable time, though it was busiest day I ever have had since I came here. I kept up talking partly in Japanese, partly in English, from 9 A.M. till 5 P.M. It was long eight hours' pulling. We returned to Arlington House at half past eight. Mr. Kido invited General Eaton, my fellow-interpreter, and myself to dine with him in the room reserved for the chief ambassadors. I was sorry no blessing was asked when we commenced our dinner.

Mr. Kido is one of the strongest men in Japan, and has taken most prominent part in the last revolution of Japan in overthrowing despotic government of the Shogun, and establishing the new, healthier, and liberal government of the Mikado. His manner is very gentlemanly and agreeable. I had quite a chat with him at the table and behaved myself just as if I was talking with my fellow-students at the club of Andover. I have been resting to-day for preparing myself for the coming Lord's day; for if I overdo to-day I shall not be able to enjoy the service of the Sabbath.

We are going to leave Washington next week to visit the schools of Philadelphia and New York, and we may possibly reach the *Hub* of the universe within three weeks.

90 To Mr. & Mrs. Hardy [L&L]

Washington, D.C.

March 28, 1872

Since I wrote you my two last letters I have made up my mind to accompany Mr. Tanaka to the Old World. I am so grateful for your kind consent and best wishes for my success. I would not go abroad unless I feel it may be good opportunity to promote Christ's Kingdom to the heart of heathen nobleman and Japan.

Mr. Tanaka is trying to finish visiting the schools and institutions so as to leave Washington within five days. He is quite anxious of seeing and knowing the good American family life and wished me to inquire you whether you could find some private family at Boston where he could see and learn the true American life. He has thus far stopped at the hotels. He told me also he does not care for seeing the grand style of American living, but the true national character. It is too much to ask you to accommodate Mr. Tanaka and your humble servant during our stay in Boston. If you could do it without causing you much inconvenience I am sure it will do him a great good. I have been telling him what you have done for me these seven years, since I began to room with him at the hotel. He is quite anxious to see you. I will leave the matter in your hands entirely. Please do it as you please and think the best to satisfy his wants. I think Mr. Tanaka is sharp enough to see the true pride and glory of America.

I believe that I have forgotten to inform you that I was requested by Mr. Mori to be present when Mr. [B. G.] Northrop had his first interview with the embassy. Mr. Mori asked many questions to Mr. Northrop concerning the national and universal education, for the embassy, and I took notes of Mr. Northrop's plain and practical talking. Although I have not had much interview with the whole embassy, yet I am very well acquainted with Mr. Kido, who is the ablest man among them and the great friend of the universal education. I have seen him very often and told him my humble opinion concerning the national education. I told him it ought to be based on virtue. I am now at the hotel with Mr. Tanaka and have splendid opportunity to talk with him on the subject of true education, i.e., the education of Soul. He was deeply impressed with my humble opinion a few nights ago and told me that all religions should be free, and the Bible should be studied by each student, not as a text-book, but a virtuous food. He could not yet see or say spiritual food.

March 29th. Yesterday Mr. Northrop, his daughter, and her friend Miss Page, accompanied us to Mt. Vernon. The weather was quite smoky in the morning, but the report of the weather said "fair," so we had much courage to start on our pilgrimage to American Mecca. While we were approaching the sacred spot the smoke was getting gradually cleared off and the sky was bluer and fairer. The breeze on the river was quite agreeable and charming. Finally we landed with hundred or more of our fellow-visitors. It was some

time after one o'clock, so we sat on the front piazza of the general's home and took our lunches, which Mrs. Dr. Parker furnished for us. It tasted much better than splendid dinner which I had with embassy at Arlington House. After the lunch we went round the house and all the rooms. I saved a few leaves of that famous magnolia tree. Now I can proudly say that I have visited the Capital of the great republic and the tomb of the Father of Liberty.

We shall leave Washington next Monday. Will you be kind enough to drop a line to Professor Taylor to inform him what I am doing here and get excuse from him for my not coming back to the Seminary. May the Lord help me to keep myself very humble.

91 To Mr. & Mrs. Flint [L&L] Aboard the Boston and Albany
April 10, 1872

Since we left Washington I am rooming with Mr. Tanaka. I have kept up my morning and evening devotions in his presence. I become Sunday-school teacher to him. Of course he cannot read English Scriptures, but he has a copy of Chinese New Testament; he reads it in Chinese and I read it in English, and explain to him what he could not understand. Though he is not a professor of religion, yet he is almost Christian in his heart. I trust God will bless my humble labor in a near while. Grace of God may save him from heathen darkness and make him a great instrumentality to promote his kingdom to Japan.

92 To Mary E. Hidden [AN] Boston
April 18th/72

My Dear friend:

I suppose, you have already found out by some way that I am going to Europe with the Japanese Commissioner of Education to study the European system of Education. We shall go to England, Scotland, Holland, Switzlland, Germany, etc. We are now in Boston, staying with Mr. Hardy. We have just finished our visiting Boston schools and institutions, and do expect to visit the Mill of Lawrence, Female Seminary of Bradford, Philips Academy, Albott Semy. and Theological Semy. in Andover. I think, Mr. Hardy will accompany us tomorrow. After visiting schools in

Andover, Mr. Hardy will take the Commissioner back to Boston and I will remain in Andover in order to prepare myself for the trip to Europe.

I will remain there only one night and shall be obliged to come back Boston within next Saturday. I shall be pretty busy during my stay in Andover, yet I will try to see you. I would also like to see Deacon Taylor in order to ask him a few questions concerning the Public Education in Andover. Would you be kind enough to ask Deacon Taylor to come over to your house tomorrow evening so that I could see you and him at the same time and it would save my time and trouble. If I see you, I will tell you many things, which may interest you some. Remember me to your brother.

Your Grateful friend

Joseph Nee-Sima

Excuse my hasty writing.

93 To Mr. & Mrs. Hardy [L&L]

New Haven

April 30, 1872

Since we left Boston we have been just busy as we were in Boston. When we reached Amherst we tried to stay in Amherst Hotel, but Professor Seelye came after us and would not suffer us to stay there. He welcomed us to his home and gave us very kind attentions. Professor Seelye and President [William Smith] Clark took us to Holyoke Seminary in his carriage last Wednesday, and Mr. Tanaka enjoyed our visit there exceedingly. President Clark also took us to the Agricultural College and showed us what he has there. On Thursday we spent most of our time in Amherst College. On Friday we attended experiments on optical instruments, and on the same afternoon we were invited by Professor Seelye and Dr. Hitchcock to visit the Northampton Institute. The new method of teaching deaf and dumb was most marvelous thing I ever saw. *The dumb can speak.* We bid farewell to Amherst last Saturday and arrived in the City of Elms on the same afternoon. We went to the New Haven House and had a long rest until the evening. I called on Mr. Northrop, but he removed somewhere, and his new house could not easily be found. So I gave it up and thought I should wait until next morning. But he came after us with carriage the same evening and took us to President [of Yale, Noah] Porter's house. We did

not expect to find such kind hospitable friends everywhere. Mr. Tanaka sends his kindest regards to all, and also much thanks for your hospitality.

May 2d. I am in a great hurry and can scarcely think of what I am writing you, being so tired of visiting so many schools, and also horrified with the idea of my going to visit so many more places. Mr. Northrop is a most hasty gentlemen I very seldom meet. He crowd up a great deal within a short space of time. You may be interested to know how much we have seen during our brief stay in New Haven. Monday we visited Yale College, Cabinets, History and Art Gallery, and Sheffield Scientific School. Tuesday we visited Deaf and Dumb Asylum, one high school, Brown School, Insane Asylum in Hartford, one normal school in New Britain and State Reform School, and silver and gold plating factory in Meriden. Wednesday we were guests to the inauguration ceremony of the new governor of the State, riding in an open carriage nearly four hours. To-day we visited three public schools in this city. It has been pretty hard pull since we came here. Mr. Northrop is such a busy man and would not give us time to think. Though we have planned to leave New Haven for New York this afternoon, we are still detained by Mrs. Porter. She has been so anxious that we should take some rest before we go, and has persuaded us to remain here one day more. So I can have this afternoon for myself quietly and feel thankful to her for detaining us one day longer. President Porter is making a list of books for me which may be useful for my future labor, and has given us letters of introduction on prominent English gentlemen.

Since we were invited to your house we have found friends here and there, and feel so thankful to you for your first opening the pleasant home for us. It is so pleasant for me to be in such a Christian family as President Porter's. I am glad Mr. Tanaka had a good opportunity to see so many Christian families, and the ways and modes of Christian living.

When I left your home I was thinking to speak to you a great many things, and to express my innumerable thanks for your parental care and unceasing love to this poor and helpless runaway boy. After I was sitting at the dinner-table that afternoon, all my past life, my leaving home, my works during the voyage, my finding Mr. Hardy, and your *unceasing* kindness ever since, was reviewed in my mind just as the dishes and plates on the table were set before me.

I felt so thankful for the kind providence of God as to lead me to you, the spiritual mother, and also I was so affected by the sense of gratitude I became entirely speechless. It may be the unfailing decrees of the Infinite Father that I should be sent to you, be cared for and educated by you for a special purpose, though I shrink with the idea of my littleness and unworthiness. So it is my constant cry to Him to guide, guard, and strengthen this untiring soldier.

New York, May 6th. Through Professor Seelye's effort we are received at Mr. William Booth's house. His father, Mr. W. A. Booth, took us yesterday morning to Mr. Stewart's store, Bible House, and Cooper Institute, and in the afternoon to Five Points, Newsboys' Lodging House, and the Times Office.

Dr. Booth, a brother of W. A. Booth, dined with us last evening, and we had a very interesting conversation with him.

I am glad to say that Mr. Tanaka is impressed with the result of Christian education by his visiting so many charitable institutions since we were in Boston. He does kneel now at the morning prayer with Mr. Booth's family, though I said nothing to him about his position of worship. I think he has an instinctive reverence to the Infinite Father. He is always remembering your kindness and wishes me to send you his kindest regards. Please let me hear from you before you sail for Europe, and I will try to write you once more before next Saturday.

I have been working just hard as my strength permits, for I dislike to leave things in a half way. I have written many letters for Mr. Tanaka.

Good-by and also good-night to you all.

94 To Alpheus Hardy [L&L]

Steamship *Algeria*

May 20, 1872

I received your very last letter on the steamer just before we left Jersey City. Through Providential care we are still permitted to enjoy the running cup of blessing on the great deep, and are hoping to reach Queenstown at midnight. During the 12th, 13th, 14th inst., we met dense fogs more or less, but after we passed by the banks of Newfoundland we have been free from fogs, although we met frequent rains. During last three days we are facing to head wind all the way, though she is sailing twelve or thirteen miles per hour.

This hard struggling against head wind gives very unpleasant motions to the steamer, confining Mr. Tanaka to his berth. As for me I am like an old Jack, so called among seamen. I have been enjoying good appetite and sleeping well every night; I have also been enjoying good company on deck; for instance, Rev. Mr. [Edward G.] Porter of Lexington, his friends Mr. and Mrs. Goodwin, Prof. Charles Elliot of Chicago, and some other English gentlemen. During the voyage I have noticed a strange thing, i.e., that everybody on board drink something, some sort of liquors, which I abhor with all my soul. Gentlemen, ladies, even D. D.'s, have something before them. As for me I shall not take it as long as the water is wholesome and drinkable.

I write this brief note to you hoping simply to inform you our safe voyage thus far. I think we shall remain in Glasgow and Edinburgh only a few days, and will try to meet you in London within a fortnight.

95 To Alpheus Hardy [L&L]

Edinburgh
June 3, 1872

Supposing that you have just reached London, I will write you this brief note to inform you how we are getting along in Scotland. As you may have understood by my last letter we touched at Queens-town two weeks ago to-day and to-morrow will be our third Tuesday since we arrived at Liverpool. We did not find any trouble in landing at Liverpool, for the Custom House Officers were very civil to us. They did not inspect our luggage at all, and moreover one of them accompanied us to our hotel. Staying there only one day and a half, we took our first trip in England to an awful smoky city, Manchester, where we had very pleasant interview with the Bishop of Manchester and obtained a great deal of information on the English education. We were very much pleased with his politeness to the Orientals and also very sound advice on our future steps.

We left Manchester a week ago last Friday for Glasgow, but finding the journey rather wearisome we stopped at Carlisle for the night. On the following morning Mr. Tanaka had not courage to get up, finding himself very tired; so I did leave him alone and took a walk on a little busy street, a long street. Fortunately I discovered an old castle standing on an abrupt hill at the outskirt of the city. What inviting view it was to a lonely walker. I went up there and

was kindly received by the guardmen. On top of rampart I had the whole view of city. If your little grandson Sherburne was with me he might undoubtedly have said, "It is splendid."

We stopped at Glasgow only a few days. Mr. Tanaka works hard as ever and we are getting along nicely in our business. We start for London to-morrow, and are hoping to see you with a great pleasure.

96 To Alpheus Hardy [L&L]

London
June 8, 1872

Yours of the 3d inst. was received yesterday at Barings. I have been very anxious to know of your arrival for some time, and am so glad that you have arrived safely at Cork. We had a very pleasant time at Edinburgh, and get along splendidly in visiting schools. We were very much pleased with the Scotch character, especially the people of Edinburgh. They are truly the Bostonians of the British Empire.

We had very serious time procuring our hotel in London, riding around the city from 8 30 P.M. till 11 P.M. Finally we got in Golden Hotel, Charing Cross. There was only one single room, so they emptied a drinking room for us, and its bedstead consisted of one sofa and three chairs. The day before yesterday we called on Mr. Donald Matherson, who is a great friend of Rev. Charles Douglas, a missionary in China some time ago, and whom we met at the great Assembly in Edinburgh. He was very attentive to us and procured us lodging in a private family for our temporary abode until we may find a still better place. I am getting quite tired for visiting schools so constantly since we arrived at Liverpool. Everything comes upon my shoulder, even for keeping up accounts. Mr. Tanaka is perfectly a gentleman, but does not know how to count English money. We expect to remain in London three or four weeks, and I hope to shake your hand once more on this side of water.

I made a loudest Macedonian cry to Dr. Mullens to send a few missionaries to Hakodate where no Protestant missionaries are, but only a Russian Greek priest to whom I used to teach the Japanese language just before I ran away from that port. I told Dr. Mullens this cry does not come to him in his dream, but with a living voice and personal appeal of a representative of that benighted nation.

I left my photograph to him, writing a portion of Romans 16:9. Pray for us.

97 To Mary E. Hidden [AN]

London

June 16th, 1872

My Dear friend:

Please allow me to write you a few lines to inform you how we are getting along in the Old World. As you may have heard, we (Mr. Tanaka, the Commissioner of Education and myself) sailed from New York on 11th ult. and arrived at Liverpool in safety on the 23d ult. Although we met head winds and fogs often, we had very smooth and pleasant voyage. We stopped at Liverpool only one day and a half to rest ourselves a little. Thence we went to Manchester, a famous manufacturing town, to see the Lord Bishop of Manchester, who is an intimate friend of President Porter of New Haven, and has some connection to one of the prominent schools in England.

He received us very friendly and gave a great deal of information on the English System of Education. We stopped there only two days. So we have not much idea of the town. It is an awful smoky place I ever saw, and may be well compared with Pitchburgh in Pennsylvania.

On our way to Glasgow we stopped at Carlisle only one night and half a day. I visited the Carlisle Castle, where Mary the Scotch queen was once imprisoned.

After 6 hours' riding we reached Glasgow the famous Scotch port where so many steamers and merchant vessels are lying on the both sides of Clyde and which is also so noted for the shipbuilding. It is very busy city but has a great many of poor people—dirty children and women go on streets on the bare foot. We visited there the Glasgow University and a few training schools.

Thence we went to Edingburgh, the Scotch capital; the ancient pride of freedom seeking people. We were cordially received by the people and had [e]very facility to execute our *mission*. There are very splendid University and fine schools.

I found the people very religious and the Sunday is very well observed. It is a most striking and picturesque city I ever saw. All houses are built of free stones and look so solid, strong and ancient. The streets are much more neater than they are in Glasgow, but the

business is somewhat stagnant. We came here a week ago last Wednesday and have been calling on a few dignitaries and also visiting London schools and famous old Institutions. Yet we have not got much idea of the vastness of the city. I went to a Presbyterian Church this morning and heard Rev. Mr. Dyk preach, and in the afternoon I went to Westminster Abbey and heard Dean Stanley, the author of the Jewish Church, the Eastern Church etc. preach. I am sorry to say that his discourse was not acceptable even to this least Andover theolog; he preached on Recharad II, one of English Kings and has entirely forgotten the *King* of Kings.

The discourse was very brief and more than one hour was consumed for the chanting, and reading prayers with solemn and sorrowful voice. You will [be] surprised when I tell you who did accompany with me to the Abbey; Rev. Mr. Park and his sister. They came to the same family a few days ago where we are boarding.

Of course, we went to meeting houses together to-day whilst on the other days we cannot go together, for we have a great deal to do on our hands. I am now sitting near by window and writing this hasty note on this twilight, thinking of the friends and country beyond which the Sun has just sank.

How many pleasant times I had spent since I became acquainted with them, you know as well as I. Now let me stop my pen and engage a brief prayer for our mutual blessing.

Your Grateful friend

Joseph Nee-Sima

Remember me your brother David, Mr. Taylor and your good neighbors.

[A card in Neesima's hand seems to have been included herein.]

Mr. and Mrs. Hardy are travelling some part of Scotland and will be in London within 5 days.

If you write me, please direct it to the Care of Baring Brothers & Co. 8 Bishopgate St. London, and it will be forwarded to me at any time.

Please don't be anxious of my health, for it is improving very much.

J. Nee Sima

98 To Mr. & Mrs. Hardy [L&L]

Macon

July 21, 1872

It does seem a long while since our separation, though it was only a week and six days ago. We arrived in Paris safely last Wednesday via Dover. It was rather trying to Mr. Tanaka. He was very sick notwithstanding a calm weather. When we came to Paris we were very much struck with the fine streets and beautiful buildings, but felt pity with the people who take so much pain for the outward show and vain glory, but are neglecting the soul's culture.

We left Paris for Geneva yesterday. Finding the journey rather tiresome, we stopped in this place last night, intending to take the early express train for Geneva this morning. When I started from Paris I thought it was Friday instead of the last day of week. But finding this Sunday I refused to travel to-day, though Mr. Tanaka was wishing me to go to Geneva with him this morning. I told him I cannot conscientiously travel on the Sabbath. Wherever I may be I must halt on the Sabbath to rest my soul on the Lord, except some unavoidable case. So Mr. T. could not urge me to travel with him to-day and went to Geneva with his French-speaking Japanese, asking me very politely to excuse him for his not staying with me here. So I am left alone in this strange place, although I do not feel lonesome at all. I went to the French Protestant church this morning, but I did not understand the preaching. I knew only that the preacher was earnest by hearing his exciting voice and noticing his constant gesture. The congregation was very small, about twenty ladies, five gentlemen, and a few boys and girls. Although the ladies dressed not very neatly and the gentlemen dressed with frocks like butchers, they appeared very attentive during the service; I trust that they were rich in the inward person, though poor in their apparel.

There is no single cloud in the sky, and the sun is shining brightly on the blue and tranquil stream of the Saône. I am so thankful for God's giving me such a privilege and freedom as to worship Him according to my conscience amongst strangers, without any fear or disturbance. I find the French keeping of Sabbath very different from New Englanders. The men and boys are fishing along the banks of the Saône, and the women wash the clothes here and there. All the drinking saloons are opened as it were some week day. So

I can at once discriminate the Roman Catholic people from the Protestant nations.

99 To Mr. & Mrs. Hardy [L&L]

Berlin

August 6, 1872

Since writing you from Macon I have been to Geneva, Berne, and Zurich, and arrived here last night via Augsburg and Leipzig. We leave for St. Petersburg this evening and may possibly remain in Russia for a week. Then we will return and begin to study the Prussian system of education. As yet we have only called on our Japanese friends here. We unexpectedly met Mr. [J. Montgomery] Sears in the street. I was very glad to find him and learn something of you. Thus far I have been moving from one place to another, but after I get back from Russia I shall engage to a hard study. Another Japanese who speaks German is added to our party and will go with us to St. Petersburg. Mr. Tanaka feels quite proud for having three Japanese with him who would individually speak English, French, and German. He remarked to-day that he can go round the world without any difficulty with three of us. I think I am of little use to him on the Continent, for the English is very little spoken here, but why he desires to have me go with him is that I should study the European systems of education and see the operations in the schools myself. The three of us have been getting along without slightest difficulty among ourselves. The others say nothing against my religious faith and observances. Although they pay some respect to Christian institutions, yet they have not drunk in the rich cream of truth which we can obtain only by coming to the tender and forgiving Saviour. As Mr. Tanaka is somewhat hasty person, he does very often travel on the Sabbath when it is convenient to him, especially to save time. I have not said anything to him against it, but always I halt on the Sabbath whether in the city or country. I have already explained to him the reason. I have attended the English services at Berne and Zurich, but I am sorry to say that the preachings did not satisfy me at all. They spend over an hour for services, and about fifteen minutes for sermons. Their discourses are somewhat cold and lifeless.

Since I left France water does not agree with me at all. So I have made a new resolution, to take some diluted wines or beer until

I may be accustomed to water in any new place. As I have been long abstaining from any sort of liquors, I am very easily affected by a few swallows, which is rather trying to my old Puritan principle.

100 [To Mr. & Mrs. Hardy] [L&L]

St. Petersburg

August 10, 1872

Two of our party who are influenced by French infidels and German rationalists went out for sightseeing on the Sabbath morning and hired one guide without consulting me. In the first place they asked Mr. Tanaka and myself to visit a Russian church. When I saw a guide coming with us I objected their hiring him simply for going to a church. I went to the finest Russian church in the city with them, falling into their net, but soon after I inquired of that guide for an English or American church and asked him leave to let me do my way. When I came back from church I found they did not accomplish very much; they went to some garden, but were very much disappointed and disgusted with it. I found Mr. Tanaka reading some Christian books whole afternoon. I am glad to inform you he has found some difference between the motives of my own and the other Japanese. I feel more and more a heavy responsibility is resting upon my shoulder.

101 To Mr. & Mrs. Hardy [L&L]

Copenhagen

September 3, 1872

We did not stay long in St. Petersburg, only five days; visiting there the University, a training-school, the Foundling Hospital, Museum, Hermitage, etc. The Foundling Hospital is very large building and can accommodate nearly 6,000 persons. There were 800 babies under care, and all of them are only a few weeks old. What struck me most among the large collections of the Hermitage was the painting of the Holy Family by Raphael. St. Petersburg is very striking city. It is built on a grand scale. The palaces and government buildings are very extensive and beautiful at a distance, though some of them may be hardly called beautiful in the architectural view. The churches are also large, and the interiors of the cathedral and Isaac's Church are exquisitely wrought. They very much resemble Roman Catholic church. The pictures of Holy

Family and relics of old saints are numerous and are kissed and bowed before by the ignorant people. The devoted Russians make regular Japanese bow before them and also make a double cross before their chests when they pray. I have a great sympathy with those devoted Russians, for they appear very earnest in their devotion, but am sorry that they are led away by a false method of worship or a false notion of doctrine.

I must not forget to mention to you that famous mammoth in Museum, which was discovered in an icebank in Siberia in 1799. It is proved that it is nonexistent creature in the present age by two main points; namely, in the first place it is hairy, and secondly its teeth are growing too close together. I saw its hair, kept in a glass case; it is quite long and has sandy complexion.

The people of high rank look very intelligent, and most of them speak at least one or two foreign languages; whilst the lower class of the people are very ignorant, very inferior in appearance, and cannot read even their own language. I never saw any cabmen reading newspapers as I used to see in the other European cities, but I found them always sleeping while they are waiting. The cabs are very heavy and small. The driver's dressing is also peculiar, as you may see in my sketch. The accommodations in the Russian hotel are not good at all, and the waiters are very slow and lazy. They never get up before nine o'clock in the morning, and when we want to get anything at that time we are obliged to touch our bell half a dozen times before we awake them. The chief business of the city seems me in the hands of the Germans.

We came back to Berlin on the 16th ult. Finding all schools unopened there, we thought time may be better spent visiting other parts of Europe. Accordingly we started for Holland via Frankfort-on-the-Main. We came down the Rhine by steamer as far as Rotterdam. Without stopping in that busy city we proceeded to The Hague, where we were kindly received by the Minister of Public Instruction, and a fine opportunity was given us to visit all schools in the capital. I was much pleased with the cleanliness of the school-rooms and neatness of children. The school system is excellent in Holland. It is open to all classes of the people. But the other schools are still better than the free ones. The American system is far superior to the Hollanders. In their public schools the Bible is entirely kept out. I rather suspect the Hollanders are not so devotedly

religious as they used to be in the time of Republic. We visited the Royal Palace and also the "House in the Woods," the Queen's private residence, and had there a fine opportunity to see the Queen. While we were in the ball-room she came there without giving any previous notice. She looked at first as if she was quite amazed at our appearance in that room; then cast her eyes down on the floor slowly, as if nothing happened to her. She must be over fifty years of age, though I could not see her face very distinctly on account of her black veil.

We stopped at Leyden a couple of days on our way to Amsterdam, and visited the University, Botanical Garden, a fine ladies' school—that is, a fine school for ladies—and museums, where we saw a large collection of Chinese and Japanese curiosities.

At Amsterdam we were accompanied by a member of the Department of Public Instruction to visit all different grades of schools. One school is a peculiar one, in which youths of the working class are theoretically and practically taught particular branches of industry. The most striking thing in Amsterdam is the numerous canals and bridges. We could not help seeing them everywhere. We spent last Sabbath at Hamburg. My two companions went out to take walk along the harbor. Of course I could not spend the Sabbath as they did. I went alone to English Reformed Church, and listened to a very fine discourse by Rev. Mr. Edward, an English clergyman.

We came to Copenhagen yesterday and called on the Minister of Public Instruction this morning. In the afternoon we went to the exposition held presently in the city and have spent there the whole afternoon. I felt very much wearied after my return, but I could not forget my best American friends, so I began to write these lines to express my greatest affection and respect to both of you. Allow me to assure you that I ever appreciate your kindness shown to me more and more by visiting the institutions of learning in Europe and finding the great value of education. I never can feel that I can repay to you for what you have done for me, but will try with my utmost power to conform my whole future to your chief object, that is to say, that I should preach the crucified Saviour in whatever condition I may be. I begin to see a great obstacle before me in the way of my preaching, for the most of our educated men in Japan are falling into the infidelity. But I am happy in a meditation

on the marvelous growth of Christianity in the world, and believe that if it finds any obstacles it will advance still faster and swifter, as stream does run faster when it does find any hindrances on the course. Oh, what pleasant thing it is that we can rely on the hand of the living God. He will make a great use of us humble vessels in his household if we simply remain faithful to Him.

I wish you would render my compliments to all my American friends. My health is improving very much. I shall be *always* happy to hear from you.

102 To Susan H. Hardy [L&L]

Berlin

October 2, 1872

I found yours of the 25th of August from Berchtesgaden on my return to Berlin. I was very much pleased for your kind and interesting letter, and trust your health and Mr. Hardy's was very much benefited by breathing in that invigorating mountain air. I have had a difficult matter for my consideration for these past few weeks. As you know well I was quite undecided whether I should go home with Mr. Tanaka, or come back to America to finish my study in Andover. I have been deliberating on the question these long whiles. But since I came back here I am requested by Mr. Tanaka to go home with him. He says he could not get along without me, for he has some intention to print some Christian books besides his own reports. Another thing has arisen to hasten me to go home for a while. That is to say, I began to feel cold weather sensibly here in Berlin within a few days. So I fear my old trouble may come back to me if I expose myself to a very cold weather. This thought does discourage me to go back to Andover to resume my study this year. So I thought that I might go home for a year or two to get rid of this rheumatic trouble in that milder climate, and then I may possibly be prepared to meet the cold New England winter again. It causes me a great regret for my not resuming the study at present, but I am obliged to look after my health. If you have no objection I would rather decide to go home with Mr. Tanaka. I wish you would tell me what I should do. As you know, it was an understanding between you and me that I should come back to America by all means before I go home. Mr. Tanaka is talking to go home via Suez, for it would be a great deal warmer than by the American continent. But

I would rather go via Boston; and if the cold weather might be very unsafe for my rheumatism, I might tarry in warmer part of Europe until the next spring. But I fear Mr. Tanaka would not wait for me until the next spring, for he has detached himself entirely from the embassy. If I forsake him he will be alone. Shall I satisfy my own ardent desire to see my American friends and cause an inconveniency to Mr. Tanaka, or accommodate Mr. Tanaka and deny my own appetite? I am determined to come back to the United States to resume and complete my theological study in order to fit myself wholly for the missionary labor. I have no desire after the worldly wealth or fame, for I believe I have firmly fixed my eyes to the glory and excellence of Christ. Since I came to Europe and saw so many ungodly people I can clearly see the necessity of the gospel truth to human souls.

We have now about eighty Japanese students in Berlin, but all of them have fallen in the habit of ridiculing Christian people without knowing what Christian truth is. One of them asked Mr. Tanaka's intimate friend whether Mr. Tanaka has become a priest, because that irreligious Japanese has heard of his being with me and reading Christian books with an intense interest. When Mr. Tanaka heard about that contemptuous remark he did not mind of it, but was only smiling. I think if these men go home they will cause a great hindrance to the cause of Christ's church, which has just begun to exist in Japan. I am thinking it may be a good season now for me to open a way to the missionaries and shade the national education with the Christian and moral principles before they attempt to do great mischief to the country. O that God may direct all my thoughts and affairs. I pray you to advise me what steps I should take. I trust you will throw a better light upon me.

I am working pretty hard now, spending nearly six hours a day for translating the school laws and reports of different European countries.

103 To Mr. & Mrs. Hardy [L&L]

Berlin

October 20, 1872

Your fatherly kindness and deepest sympathy with me did move me to many tears. I have been prayerfully and more deeply thinking upon the question I did propose to you in my last letter, and am

earnestly seeking for a better light not to plan my future affairs worldly, but to yield myself to the whispering voice "follow me."

Yes, I may possibly render some good service to our people by going home with Mr. Tanaka and assisting him in establishing a new school system in Japan. If I do engage to such a work I would not give it up in a half way, and if I do wish to accomplish it, it could not be done at least within two or three years. Mr. Tanaka does not think that the work would take much time, and as soon as an educational system is established in the country he would send me back to resume my theological study. He does think our work no less easy than his traveling through a large part of Europe within four months. But I must not take what he says without careful consideration. It is well for me to exercise the Bible teaching: "Be wise as serpent and harmless as dove." If I go home now without looking afar off I may probably be fallen into a snare and find a considerable difficulty to get out again. If I am fastened by such a way, what shall I do with the voice "follow me"? As our lives are too brief I must not take too much of my time for the worldly affairs. In order to work for my Master it is necessary for me to make a due preparation; in order to qualify myself to the work it is also necessary to breathe once more in the pious atmosphere of New England. Would you pray for me that Providence may bring me once more to Andover Seminary? Please let all my things be in Andover as they now are.

104 To Susan H. Hardy [L&L]

Berlin

December 16, 1872

In regard to my future steps, not hearing from you any further advice, I made a decision not to go home with Mr. Tanaka. Please allow me to give you a reason for my decision. 1st. Mr. Tanaka does not know exactly what position he could get for me, only that he should make use of me by some way. His invitation is not authoritative, but his private opinion. The Japanese government is still unsettled; and if he is replaced in his position, who will be responsible for me? Therefore I will not accept his invitation, for it seems me too much like a child's play. 2d. If I go home now, while I may possibly render some service for our government, I fear my time will be taken up too much for that purpose and cause me delay to commence my service to my spiritual sovereign. I feel more and more

that I am captured by my Saviour, and shall not be happy if I do not work for my Master. As my theological course is not yet half finished, I would like to resume it until I should be ordained to preach the gospel to my benighted countrymen. It was my first choice that I should ever take my cross and follow my Master. It is my happiest choice, and I believe it is the best choice. As you have been my spiritual mother and kind patron thus far, I trust you will still continue your kindness and allow me to promote my study still further. I have been intending to send you some money, which I have saved for my educational purposes, to be kept by you. I should like to tell you some of my experiences in Germany, but time does not allow me to do so. I called on Mr. Sears a few days ago; he is much interested in music. Since I wrote you my health has been very poor—nervousness, sleeplessness, and dizzy headache, I once almost concluded to discontinue my work, but I am slowly gaining now. I was perfectly awestruck when I heard the news that the charming city, the Queen of New England, was devoured with the tongues of consuming fire. I do not know how large share you have in the calamity, but I trust it would not be very heavy upon you.

105 To Mr. & Mrs. Hardy [L&L]

Berlin

January 6, 1873

Allow me to shake your hands at a great distance and congratulate you from this side of Atlantic for your entering into another year with ever increasing happiness and prosperity, as I trust. As for me I can simply say as Apostle Paul said, I am what I am. Though my health has been rather poor I am still permitted to keep up my engagements for our government. How good God has been with me during the past years. As our future is entirely unknown to us, I simply trust He will lead you and me step by step, as it was in past, into eternal future.

Now allow me to inform you what a pleasant time I had last Christmas Eve with Mr. Sears. It was the first for me to see the real German Christmas festival. It is customary with the Germans to sing on every occasion. It was opened with singing and reading the New Testament. Then we were shut up in a room without light, and after a while were led into another room where we found many piles of the presents on the tables. He gave me a pretty traveling

valise. I was much pleased with the festival, not simply that it was rather a new and strange thing to me, but that every one in the room was smiling with the intense admiration.

Since that time I have been very busy for getting Mr. Tanaka ready to leave Berlin. He left three days ago for Vienna and Rome, and will start from Paris for Japan this month; so I shall be obliged to finish my report for him before he starts. Besides the educational affairs I was requested by him to write a brief report on the Christian churches in England and America.

Perhaps you have already noticed in your paper that our government has given up our old calendar, and adopted the European one. All our eighty Japanese students in Berlin gathered at one of the restaurants and drank beer to celebrate our new epoch. I went there also, but did not enjoy it very much. There was the uncle [Prince KITASHIRAKAWA Yoshihisa 1847-1895] of our emperor in that gathering. He appeared very humble and gentlemanly. I am also glad to inform you that one of the Japanese students in Berlin came to me the first Sabbath of this year and requested me to explain the Bible to him, and also take him to the Methodist church, where I generally go. I was quite surprised by his request; it is entirely voluntary. We took the Gospel of St. John for our first exercise. He had the Chinese and German Bibles and I the English and German. Of course we used our native tongue for the conversation. We were very much interested, and two hours of hard study seemed to us very short. He went away quite satisfied and promising to continue his study every Sabbath. He told me that none of the Japanese students in Berlin study the Bible. How sad it is that so many know nothing of Christianity. I wish you would offer special prayer for that one who has just begun to study with me, that the thick unbelieving scales may fall from his eyes and he may see the gentle Saviour standing by him.

106 To Mr. & Mrs. Hardy [L&L]

Berlin

January 15, 1873

I have just received your kind letters. It does seem to me a gentle and refreshing rain to a dry and parching land. I am so glad you passed the last Christmas with your friends so pleasantly and were ready to enter into the new year.

Through your description of the present state of Boston I could almost see the ruin before my eyes. With regard to Japan, she is getting brighter and brighter, although the progress is somewhat superficial. I am so rejoiced to know that my aged father had an opportunity to see my teacher and friend, Professor Seelye.

I have not felt well at all since my return to Berlin, probably owing to my extensive trip and continued labor. I have been unable to go out for three days on account of rheumatism. Dr. Keep and my physician advise me to go to Wiesbaden. I could not reconcile to the idea of going there, for I thought it is not the place for a poor fellow like myself; but after an investigation I found it not so expensive as I thought, so I made up my mind to go there. If you have no objection I should like to remain in Europe until next summer, partly for my health and partly for my further investigation on the educational system of Germany. But as I am your minor you must tell me what you think the best and I will follow your guide.

I have sent you a check for \$480 gold. I calculate it will be sufficient to support me for another year's study in Andover.

107 To Susan H. Hardy [L&L]

Wiesbaden
March 5, 1873

I have been here just three weeks and taken nineteen baths. My health has been improving pretty steadily, and I hope as soon as the weather is settled to be well again. I think this bath is an excellent thing for rheumatism, but it does rather excite my nerves. Hence my nervous headache is no better than it was three weeks ago. My physician advises me to continue the bath a week or two longer and also drink the mineral water. When I started from Berlin I was much disheartened, for I thought it too bad for a young man like myself to be unable to do much bodily or mentally, and to go to a bathing place for cure. But since I came here and saw many suffering young people in much worse condition than myself, I began to feel very much encouraged and also to be thankful for God's gentle dealing with me.

I suppose you are well acquainted with this place, so I shall not make you any description of it. It is a very pretty place, but a large part of the people are pleasure worshipers. The theatre, dancing party, and masked ball are very well attended, but the churches are

empty. Yet I have found here a few real Christians and made several acquaintances among them. They were so glad to see me who was brought to light from darkness. Although I am living here amidst strangers, I begin to feel quite at home by knowing these few Christian people. Taking the whole it seems me that Protestantism in Germany is a matter of policy and does differ vastly from what it is on the free shore of New England.

108 To Professor Julius H. Seelye [AC]

Wiesbaden

March 10th/73

Dear Sir:

I am so delighted to hear from you and learn that you have just arrived at Berlin on your way home. O I wish, you [*sic*] could shake your hand at this moment, congratulate you for your safe arrival thus far, and hear you relate of your interview with my father and your experiences in Japan and India.

I wish, I could pack up my trunk now and pursue you to Paris and thence accompany you to America. Alas! a poor creature. I am obliged to remain here at least five weeks more to complete the process of bathing and drinking of the mineral water. I begin to feel little better now and hope at the end of five weeks I shall become quite well again. Since last May till last January I had the constant hard work. It was together too hard for me, for I was not well enough to visit schools in Europe in such a rate as we did in America, but was rather obliged to work against my ill-health to accommodate Mr. Tanaka.

Since last September I settled down in Berlin and engaged to the work of translation i.e. translating the school systems in the different countries in Europe into the Japanese. I finished the work while I was quite unwell. I came here on the 12th of last month and am still staying in a bath house. I am studying Deutche here for pastime, and hope I shall get hold of it before I return to America.

I have many things in my thought to ask for your advice, but they are rather intricate matters and could not be well written at this moment. So I will postpone it till I see you in Amherst next summer.

Your letter from Japan has not forwarded to me yet. I will sooner write to Baring & Brother & Co., London, and inquire of it. I hope, it will not be lost.

I wrote to Mrs. Seelye soon after I came to this place and am hoping to hear some good news from her pretty soon. I hope, you will enjoy your homeward voyage and soon have the pleasure of seeing your dear family and friends at home. When you see them please give them my kindest regards and tell them that Joseph is still alive in Wiesbaden.

Your Ever Grateful friend
Joseph NeeSima

I am not quite decided when I shall return to America, but hope to see you not [*sic*] before very long.

Mr. Tanaka has left Paris on the 28th of last January for Japan via the Canal of Suez.

109 [To Susan H. Hardy] [L&L]

[Wiesbaden]

April 6, 1873

My thought daily flies towards you, but, alas, my bodily infirmities! Although my rheumatism is entirely over, I am still troubled by heavy, dizzy, and constant headache. I left bath house two weeks ago and came to Pastor H—'s [Gustav Hausser's] house. He is a very pious Lutheran preacher. Although his dogmatic view is somewhat different from mine, there is no slightest unpleasantness between us. He wishes that I should study the Lutheran theology and tries to convince me it is purest among all others. But I cannot quite agree to some points.

Mr. Sears informs me that he is decided to start for home on the steamer *Germania*, June 14th, from Hamburg. I thought at once I should accompany him. While I was reflecting upon this subject in my sleepless bed a thought came upon me which you may possibly call an ambitious one. As you know, I have been in Germany over seven months, five of which I spent entirely for Mr. Tanaka; so I have not had great opportunity to learn the language. If I return to America or Japan without knowing the language sufficiently I shall be very much laughed at by my countrymen who are now making such a progress at home in sciences and European languages under foreign instructors. I also think it very necessary for me to keep myself a little ahead of them in modern thoughts, sciences, and language, in order to be a public man religiously. If I return to America in June it would be just vacation time, and I may not

accomplish a great deal there. So I am rather persuaded to remain in Germany until the first of August.

I received a good news from home about two weeks ago. My father and sister wrote me very pleasantly. He says in his letter how pleased he was with the news of my accompanying Mr. Tanaka, and says also his long anxiety for me is well paid by it. He went to Yokohama and received the money which I sent him from Boston. Since the Japanese feudal system is abolished and he is deprived of his possession in his prince's house, he has been living on what he has saved during his service. A missionary in Yokohama told him the story of Joseph, comparing him to this unworthy Joseph. He says he came to Yokohama on a little carriage driven by man instead of horse. It is the present fashion of our conveyance.

110 To Mary E. Hidden [AN]

Wiesbaden

June 25th/73

Dear friend:

Almost one year is elapsed since I wrote you my last letter. I was waiting for your reply for a long while, and I was very glad indeed when yours last October was delivered to me on the later part of last April. I believe, it must have been kept somewhere on the way some time before it was forwarded to me. I was so glad to hear from you and obtain some news which were so interesting to me.

Since that time I was intending to write you again but owing to my constant headache which I have been suffering since last January, I was obliged to postpone my design until now. Probably you may take me as an undutiful child on account of my keeping such a long silence to you, but I trust, you will be charitable to me when you find out what hard struggle I have had gone through since I left America.

Since May of last year I had been constantly travelling with our Commissioner until the first part of last September. From that time till last January I was staying in Berlin and engaging to translation for Mr. Tanaka, our Commissioner. It was a most tedious uninteresting work I ever had undertaken. However the sense of duty constrained my courages until I was quite taken down by my old Rheumatism. In my sick bed, I worked for a few days, finished up my work and resigned my position.

I was requested by Mr. Tanaka to accompany him home and assist him for establishing new Educational System in Japan. But I refused it on many *reasons*. The Rheumatism itself was not very severe but the constant work and continual sleeplessness weakened me very much. As soon as I was able to walk a little way, I left Berlin and came to this famous bathing place. (It was the 12th of February when I left Berlin and reached Wiesbaden on the following day.)

I stopped at a Bathing Hotel for five weeks and took a course of bath. But on account of the cold weather the effect of the bath was not so good as I expected. So I was obliged to wait for the best season for the bath, i.e. the hot season. I found myself friendless for some time, but afterward I formed a few acquaintances among the Germans, who became so friendly to me and tried [*sic*] my stay here very pleasant.

When I came here I was hoping to study the German language but to my disappointment I was unable to do much on account of constant nervous headache. My Physician stopped me entirely to engage to any mental task. So I have been living these four months according to my Physician's direction; eating moderately and regularly, sleeping about 8 hours, walking great deal during the day time. I began to take the second course of bath ten days since and will probably continue it for two weeks more. I am now almost free from headache. So I took the liberty to write you this hasty note desiring to inform you how I have been since last Summer.

I trust, I shall be well again to resume my Theological study next fall. But I rather doubt that I shall come back to Andover, because the winter weather is most too severe for me. I may possibly seek some other Seminary for next year. Of course, it is a great selfdenial for me not to come back to Andover, but after a long and careful consideration I am almost decided to go to New-Haven Seminary. I have written to Mr. Hardy on the subject and my last decision shall depend upon his advice.

I am not quite decided how soon I shall start from Germany for my Dear America. At any rate I shall come there before the fall term of the Seminary begins. I do not know whether my poor health would allow me to study much. But I trust, the kind Providence will direct all future affairs.

I should like to describe you about the German customs and

manners, but as it requires much time to do so, I will postpone it until I shall be permitted to see you again. I am living in a German family, and adapting myself to their mode of living, except drinking beers and smoking tobacco. The religious life in Germany is also different from what is in America. They are more particular for observing the Church ordinances, and have the religion in their head instead of having it in heart.

I should like to know how you and your brother are this summer. I hope, you are all enjoying good health, and happy. I shall be very happy when I hear from you again while I remain in Europe. Please give my kindest regards to your brother, Deacon Taylor's folks, Miss Flagg and your neighbors.

Your Grateful friend

Joseph NeeSima

My address remains:

Care of Baring, Brothers & Co. London

I received a very kind letter from Mr. and Mrs. Flint a few weeks ago.

They seemed very happy to be in Hinsdale.

My father wrote me a very good letter last February and sent me his own likeness.

110d [During his months in Germany Hardy tells of Neesima's making the acquaintance of a young Japanese studying the making of paper currency at Frankfort and who he persuaded to study the Bible. On the eve of his return to Japan, two years later, in the autumn of 1874, Neesima received word that this officer had embraced Christianity and he confides this in his journal.]

While at Wiesbaden I was disheartened on account of my long illness. I now begin to see that my being there was not entirely in vain. It is a great comfort for us to know that the Lord does sooner or later turn our bitter waters into sweet, and I am thankful to Him for my illness.

111 To Susan H. Hardy [L&L] Elsingen [actually Usingen]
August 6, 1873

I finished the second course of mineral baths at Wiesbaden two

weeks ago and took my departure from that fashionable city for Friedrichsdorf, a small town not far from Homburg, to pay a visit to my old Berlin acquaintances. Most of the inhabitants are descendants of Huguenots and are still speaking their mother tongue. They read the French Bible and sing the French hymns. To my great surprise some of them could not speak German at all. Through my friends I was introduced to several Huguenot families, and was invited by them to dinner or supper every day of my stay. I was so pleased to see some of them clinging to the old faith, and keeping the Sabbath as their poor suffering fathers did, while the large part of Germany is taking the Sabbath as holiday instead of holy-day. I could not help shedding out my tears when I heard three little girls of the family where I stopped offering sweet French prayers in their morning devotion. I attended the French service with them in the morning and went to a Methodist chapel in the evening. Most of the Huguenots go there in the evening, although they are still Calvinists. I visited two famous institutions in the town, one for boys' and another for girls' education. They were much pleased to see a converted Japanese, and the girls brought me 5 thalers 13 groschen for the Japan mission, expressing their best wishes. Each one gave about 8 cents, which I consider a great sacrifice for these young girls.

I came to this place to find out the management and regulations of the teachers' seminary. I have been here just one week, visiting the seminary and elementary schools attached to it every day. I will not write you my observations, because it will require a considerable time; but suffice me to say that German system is excellent, slow but sure. I am intending to leave Germany next week and go to my beloved America by the way of Paris and London. My friends and physician in Wiesbaden advised me to return to Japan on account of rheumatism. But I feel a plow is on my hands. On the other hand I fear my health would not allow me to work enough to satisfy my craving appetite for knowledge. I am now entirely free from rheumatic pain, and also from headache from which I have been suffering for nearly five months, but my nervous system is not quite strong yet. I get tired easily when I try to use my brains. I have saved money enough to carry on my study one year longer.

112 To Alpheus Hardy [L&L]

London

August 27, 1873

I found your letter at Barings' yesterday. I had some thought to go home before next winter, fearing to spend it on that windy hill of Andover. But your kind advice gives me a new courage to take up again the plow in my hand. Then I shall go home. The Lord has preserved me thus far so wonderfully, though I have been often troubled by my body, that I will put my confidence boldly into his hand and try to do my best to prepare myself for my future labor among my countrymen. Pray for me that I may give bold and faithful service in his ever-conquering battle-field.

113 To Mary E. Hidden [AN]

London

Aug. 29th/73

Dear friend,

Allow me to write you a few lines to inform you where I am and what I am intending to do now.

I left Wiesbaden for Paris fortnight ago and stopped in Paris about nine days for sight seeing.

I came to this city last Tuesday and am expecting to leave her for Liverpool on next Tuesday morning and thence I will start for America on the same afternoon.

On my arrival here I received a paper, sent from one of my Andover friends, from Mr. Baring, and recognized at once from whom it was sent by looking at that familiar handwriting. I was so glad to receive that paper which was so interesting to me and was so thankful for his kind remembrance of me. I have been hesitating to come back to Andover to resume the Theological study next winter on account of my illhealth i.e. rheumatism. But I was advised by Mr. Hardy very recently that I should continue my study in Andover again.

So I am quite decided to follow his advice and will try once more to expose myself to the cold New England winter. I trust the mineral bath in Wiesbaden has done some good to my system and hope, if I take extreme care for my health, I may possibly escape from the another attack of my old enemy. I shall not write you very much this morning, because I expect to see you before long. I trust you and your brother are all well. Please remember me to him and also

give my regard and thanks to him who did send me the Congregationalist, July 10. If the Lord will I shall have pleasure of seeing you again before long.

Your Ever obliging friend

Joseph NeeSima

Please remember me also to your good neighbors.

114a To Professor Julius H. Seelye [AC]

Andover

Nov. 24th/73

Dear Sir:

I am very much obliged to you for your giving me a reply so promptly.

But I am sorry to inform you that there is a less probability of my seeing your family, for I have taken a bad cold since last Saturday and instead of getting improved, it is growing worse and worse, although I have been extremely careful these two days. I have been lying down on the sofa mostly to-day, having felt a slightest attack of rheumatism. It would be well for me to prevent it as soon as possible. If you do not find me at Mr. Hardy's office or at R. R. Depot next Wednesday, please understand that I am unable to see you at this time. In my great disappointment I could not help learning how easily our plans can be frustrated.

Please pray for me that if it be possible I may be delivered from the rheumatic trouble or if it be the Divine purpose that I should be afflicted again, I may have bold courage and strong confidence to submit myself entirely to his wise and unerring Hand.

Your Grateful friend

Joseph NeeSima

114b To Professor Julius H. Seelye [AC]

[Andover]

Nov. 26th/73

Dear Professor

I wrote this note last Monday but did not mail it because I could hardly give up the plan of my coming to Amherst and have been thinking that I could possibly come to you. But my physician advised me not to go out of the doors. He thinks, he could possibly prevent my rheumatism, if I do not expose myself to the cold air.

Notwithstanding his advice I have been desiring to come to you until this morning. Finding myself not any better this morning I have made final conclusion to give up my *plan, a long cherished plan*. It is very trying to me indeed. I am very much indebted to you for ever wide opened hand to receive me but to my greatest sorrow and disappointment I am unable to come to you at this time. Please remember me kindly to Mrs. Seelye and your children. Although my body is captured here in Andover still my heart shall be at the table of your Thanksgiving festival. Hoping, all of you will enjoy it.

Your Grateful friend

Joseph NeeSima

115 To Mary E. Hidden [AN]

[Andover]

Nov. 26th/73

Dear friend:

I am very much obliged to you for your kind invitation to your Thanksgiving Dinner. I am quite doubtful whether I shall be able to accept it or not on account of my cold.

I received one invitation from Amherst and another from Boston, but could not go to either places. My cold is not any better to-day. If I do not come to your house before 12½ to-morrow, please understand that I am unable to come at all.

Yours Sincere friend

Joseph Nee-Sima

116 [To Mr. & Mrs. Hardy] [L&L]

[Andover]

February, 1874

The young ladies in the Academy have invited our students to their private levee this evening. All good-looking men are invited. A few stupid fellows are exempted. I am one of them. I could not help laughing at it. . . . I have received a letter from Mr. [Marquis Lafayette] Gordon, a missionary in Osaka. He is very anxious to have me come there. He finds it quite hard to preach in Japanese. If I did not know him to be a careful man I would not believe that his statement is true, it seems so graphic and highly colored concerning the rapid growth of my country. I do not yet know my future destiny in Japan. I have not yet an

idea where I shall be settled or how I shall be supported.

117 [To Mr. & Mrs. Hardy] [L&L] [Andover]
March, 1874

Dr. Clark, Secretary of the American Board, sent me word to call on him as soon as possible, in order to talk over with me my future plans. Accordingly I did so. He showed me a letter from Mr. Green [Daniel Crosby Greene], a missionary at Kobe, and asked me whether I was willing to offer myself to the missionary work in Japan. Of course I made an unconditional surrender to this call.

118a To the Secretaries of the A.B.C.F.M.¹ [AB] Andover
April, 30th 1874

Dear Sirs:

Allow me to state to you a brief history of my early education, my later Christian experience and especially my motive in offering myself to the Missionary work in Japan.

I was brought up in the faith of Buddhist and also instructed in the moral precepts of Confucius. Afterward the former became offensive to me, and the latter was unsatisfactory. Under these influences I became somewhat skeptical. Notwithstanding at times I had some desire for something higher and better.

In that state of mind I came across a Chinese translation of the Bible History by an American missionary in China. Its expressive view of God led me to inquire still further after him. With this purpose I was led to leave my home, and took passage for America. The Providence, which ordered my way so far, provided friends at Boston, who supported me thus far in my education. I date my conversion sometime after my arrival in this country, but I was seeking God and his light from the hour I read His word.

With my new experience, was born a desire to preach the Gospel among my people. The motive in offering myself to this work is my sympathy with the need of my country, and love for perishing souls, and above all the Love of Christ has constrained me to this work.

1. American Board of Commissioners for Foreign Missions and was, of course, the missionary wing of the Congregational Church with headquarters in Boston.

I expect to complete my study this summer. I am not in debt at all. My health was quite good while at Japan, but since my arrival in this country it has been somewhat poor; still it is improving now. I expect to remain unmarried for sometime.

Respectfully Yours

Joseph Nee-Sima

118b To the Secretaries of the A.B.C.F.M. [AB]¹ Andover
April, 30th, 1874

Dear Sirs:

My answers to your questions VI in Manual for Missionary Candidates are as follows:

1. In my view the leading Doctrines of the Scriptures are the existence of one true God; Inspiration of the Scriptures; The Trinity; The decrees of God; The freedom of the Will; The total depravity of men; The Atonement; Regeneration; Justification by faith; The resurrection of the dead; The final Judgement.
2. I have not the least doubts respecting any of the Doctrines commonly held by the churches sustaining the Missions under the care of the Board.
3. My confidence in the reality of my conversion is my growing trust in Christ, and increasing sympathy with truth.
4. I have been a member of Andover Seminary Church nearly seven years.
5. My views of ministerial duty are to preach the Gospel to the Salvation of men. My desire to enter the missionary² work is due to the need of it in Japan, and my hope that I may be some service in supplying that need.
6. I expect to meet some difficulties and trials. Yet I shall count all joy not only to believe in Christ but also to suffer for his name.
7. It is my purpose to give my life to this work.
8. I am thirty years of age. I was born in Yedo, Japan. I was once a retainer of a Japanese prince.
9. I studied the Japanese, the Chinese classics, the Dutch, and the rudimentary principle of Mathematics at home. Since I came

1. There is a draft in DA.

2. Hardy has "ministerial" in excerpting this letter in L&L.

to this country I spent two years at Philep's [*sic*] Academy, three years at Amherst College studying chiefly what seemed necessary for my future labor. I have been in Andover Theological Seminary over two years.

10. I think, I have inherited a good healthy constitution.

11. I have both of my aged parents and one invalid sister, who are somewhat dependent on me. I hope, I shall not lay any burden on your Board for sustaining them.

12. I have made no arrangement for marriage. I expect to remain single for sometime.

Respectfully Yours

Joseph Nee-Sima

118c To the Secretaries of the A.B.C.F.M. [AB] Andover
May 1st 1874

Dear Sirs:

When I wrote to Dr. Clark I was somewhat afraid that I was not quite ready to apply for your appointment and rather desired to postpone it until next July. I was surprised to hear from Dr. Treat two weeks ago that your Committee proceeded at once to appoint me as a corresponding member of the Japan Mission. I am much indebted to you for your showing such a confidence in me. I am very much afraid that I could not meet your demand satisfactorily. Still I trust, the Lord will help me to labor faithfully in His vineyard. I enclose two writings—one of them is my written offer to your Board and another is my answers to your questions.

If you wish to ask me any further questions, please do so. I shall be glad to give you reply. Pray for me that I may ever grow in His grace.

Yours Respectfully

Joseph Nee-Sima

119 To Dr. N. G. Clark [AB] Andover
June 29th/74

Dear Sir:

Your postal card was duly at hand.

I have been wishing to see you for some time. I shall be through

here next Thursday and am now intending to come to the city next Friday. May I see you in the same afternoon? I like to see you and talk over with you for my future plans.

Yours Respectfully

Joseph Nee-Sima

I shall make Japanese speech next Thursday at our anniversary exercise.

120 To Mary E. Hidden [AN]

Bar Harbor

Aug. 17th 1874

Dear friend,

Since I came here a week ago last Saturday, I have kept myself very busy for sight seeing or rather pleasure excursions. Finding a little time to write, I will not give you any topographical descriptions of these islands, but will attempt to write to you my journal, so that you may know how much I am enjoying my stay here.

Aug. 7. I left Andover on 6 46 train and arrived at Portland 10 P.M. When I arrived at Portland the wind abated [*sic*]. I embarked on board steamer without a least fear of storm. It was rainy a part of the night. Owing to the constant vibration of the boat caused by the steam I had very restless night.

Aug. 8. Our rising bell was rung at half past four o'clock in the morning. I tried to lie in my bed. But before five o'clock, a colored man came to me and told me to get ready for the breakfast. I was obliged to get up to take such an early breakfast. I thought it was very poor arrangement. It continued to rain throughout the day. Our steamer touched a few points to land passengers and also to take some in. We arrived at Bar Harbor at 3 o'clock P.M. Mr. Hardy welcomed me on the wharf and brought me to this boarding house, "Deering House" a semi-Hotel. I found here about thirty boarders, chiefly Bostonians. It is only a few rods from Mr. Hardy's cottage. Of course, I take my meals here at our boarding house.

Aug. 9. It was rainy. I went to the village church with Mr. Hardy and heard a strange preacher preach there. I did not call on Mr. Dane on Saturday on account of rain. I met him after the morning service, and presented to him your note. In the afternoon a Captain somebody, who are connected with the Home Mission work in Portland spoke to us about his work among the poor,

neglected, etc.

Aug. 10. It was rainy in the morning. I went out in the rain to try my feet. In the afternoon the rain was over. I took a pretty bold excursion with a German gentleman to a place, where ordinary excursioners do not go. We had aid of an excellent Map of the Island and also of a compass. We wandered through thick woods, climbed up mountains, waded through swamps and water courses. After seven or eight miles wandering my friend found himself completely used up. We hired a wagon and rode home through a most romantic ravine.

Aug. 11. Mr. Hardy took me to sailing in the morning. In the afternoon I was invited by Mr. and Mrs. Hardy to a picnic on Shell-Beach (the whole beach composed of minute broken shells). Mrs. H. took her grandson Sherbie and one boy, a son of her friend from Boston. Mr. Dane's family and Mr. Morrill and his four sisters joined us at the beach. We took our supper there, and enjoyed that quiet and social picnic very much. We had the broad ocean before us and beautiful mountains behind us. I called it a splendid "Dining Hall." We came home about seven in the evening.

I went to fishing with Mr. Hardy, Mr. Dane, Johnie and Mr. Morrill, Mrs. Dane's brother. I caught only four haddocks and one cod. Johnie caught more than I did. Our party was not very successful.

Aug. 12. I joined another fishing party in the morning. It was very calm. We could not get wind enough to go beyond Porcupine Islands, where I expected to fish. We came back without catching a single fish.

Aug. 13. It was rainy. It was very acceptable to me, because I kept myself up going all time since Monday. I spent it in resting and also in reading Dr. Faber's hymns. I called on Mrs. Hardy and spent the afternoon with her.

Aug. 14. Mr. H. took me out to a deep water fishing. We sailed out from the harbor with his own yacht, a beautiful boat, and joined a fishing party at Lower Bay. We caught about eighty fishes. Mr. H. caught one large cod, which weighs 30 pounds. He was very proud of it. We spent the whole day for it. Mr. H's yacht was sailing not far from our fishing boat. We went over to the yacht and took our dinner there—A splendid dinner.

Aug. 15. Sunday. Rev. Mr. Dool (I do not know how to spell

his name) preached to us in the village church. He is an Andover man and now settled in Portland. We enjoyed his discourse very much. In the afternoon Mr. and Mrs. Hardy took me to Otter Creek where he held a service at a school house. The house was not large enough to seat a great crowd, old and young people and even a dozen babies under 2 years of age. They looked very poor and humble. They looked as if they had very little spiritual food. Mr. H. requested me to speak on the Japan Mission. But I turned my subject to directly speaking to them. I spoke to them about the grace of our Saviour and the freeness of his Salvation offered to sinners. I spoke more than half an hour. They were very attentive. Mrs. H. gave 25 Sunday School books to the children and 35 more to their S. S. Library. It was a great gift to them.

Aug. 16. I begun to write this note before the breakfast, hoping to send this to you through the kindness of Mrs. Dane. I am sorry to say that I have not called on Mr. D. yet, because I have been very busy for so many excursions. I will call on her when I get back to Andover. I hope, you and your brother are well as usual. I trust his health is better at this time.

Truly yours

Joseph NeeSima

In a great haste, I fear I am making a mistake on the date. I thought this must be 16th but someone told me this is the 17th.

121 To William J. Seelye [DA]¹

Clinton Mass.

Oct. 5th/74

My Dear Willie:

I received your kind letter while I was in Boston last week. Since my ordination, I have been invited by my friends here and there and have not slept in the same place three times.

I went to Plymouth last Monday and saw that famous "Rock" and a few relics of the Pilgrims fathers. Then I went to Andover, Danvers, Salem, and MarbleHead during last week to bid good bye to my old acquaintances. I stop at this place on my Way to Rutland, Vermont where the Meeting of the American Board will be held this week. I shall come back to Boston next Monday and will start from

1. This letter to the Seelyes' young son was given by Amherst College to Doshisha.

there for Japan on next Wednesday or Thursday. I will come to Amherst again to bid my final farewell to your parents and sisters. I will go to San Francisco by the way of New Haven, New York, Cleaveland, Chicago etc. and come back on board steamer at San Francisco on the 31st of this month.

I wish, I could see you before I leave this country. But I fear we shall not able to see each other now, for my time is so limited and it will be impossible for me to come to East Hampton. Your mother gave me your photograph when I was in Amherst last time. It is an excellent likeness of yours. I am much obliged to her and also to you. Now I bid good bye. I hope you will enjoy your study and fit yourself for great usefulness in this world.

I am your praying friend

Joseph NeeSima

Having no time I am obliged to write this in a great haste.

122 To Mary E. Hidden [AN]

Rutland Vt.

Oct. 7th 1874

Dear friend:

I am enjoying the meeting of the Board exceedingly although it is very exciting and tiresome to meet so many people.

I want to say to you a few words concerning to your proposed present. If you have already purchased what you and your brother would give me, it is all right. I will gratefully receive it. But if not, would you allow me to have my own choice? I have been hoping to buy Johnson's New Atlas for some time but have thus far been unable to get it. Now my appropriation is entirely gone. In order to get that Atlas I must borrow money from the Board. But if you would allow me to buy the Atlas with the sum of money which you and your brother are intending to give me, it would save me from borrowing money. In my future labor, such a work as Johnson's Atlas would be very indispensable. I must be well acquainted with geography as well as *truth*. In my lodging place I find ink very poor. So use my pencil. Hoping that you and your brother are all well.

Yours Sincerely

Joseph NeeSima

I think, I could get that Atlas less than the original price through

Prof. Seelye's influence.

[On October 9th, the last day of the 65th annual meeting of The American Board held at Rutland, Vermont, Neesima made his famous appeal for the founding of a Christian college in Japan which resulted in pledges of \$5,000. He writes of this fifteen years later in some detail in a letter which Davis describes as "the last one in English which his hand ever penned, written only a few days before his death." See 299, the final letter.]

123 To Andover Friends [AN]

Boston

Oct. 13th 1874

My Dear friends:

Through kindness of Mr. Dane I received a box from you this morning.

In it, I found three notes, a beautiful gold watch chain, twenty dollars for Dr. Johnson's New Atlas, a cushion etc.—and also a beautiful picture from Miss E. Dow. I was so much moved with surprise as well as gratitude and when I tried to write you even a few lines to acknowledge you for all those thoughtful gifts, I could hardly control my trembling hand. As all my excitement is over and I can control my hand this afternoon, I feel I must no longer delay to write to you to express my "heartfelt thanks" for your very thoughtful presents, especially for that gold watch chain, a token of your love for me and a beautiful emblem of our true, unbroken friendship.

I do not know whether I shall wear every day or not, because it is most too beautiful. At any rate I shall wear it when I leave Boston, on my arrival in YokoHama (if God permit) when I visit my father and mother, and on any other great occasions.

You will be kindly remembered by me, whenever that chain shines on my bosom. But I must remind you that I will not simply remember you on account of that chain, but I am sure I could not help remembering you always because there lies some unseen chain, which ties us stronger than ever before, and which, I trust, does and will bind us all in our common Master. I thank you also for that twenty dollars. When I wrote to Miss Hidden, I never dreamed of your giving me more than you intended to give me. I appreciate it very much because you saved me from borrowing an extra money for getting Johnson's New Atlas. Prof. Seelye will get it for me

because he could buy it cheaper than I could. It will be a most useful thing in my study as well as an ornament. I am much obliged to Miss H. for her beautiful handworks. All these things will constantly remind me that they are indeed the outward expression of your love and sympathy with me. Please give my thanks to Miss E. Dow for that pretty painting and also regards to her and her sisters.

As my time is so limited now I am obliged to stop my pen. Please accept my heartfelt thanks, and unexpressible gratitude to you all. I trust, our mutual sympathy and prayers will ever be an unbroken chain between us, although space and sea will separate us quite far off. I hope, your prayers will follow me as I am going back to my dear native land. Pray for me that I may be strong in the might of my Lord, and also I may be very humble in his sight and be faithful to Him until death.

I am sure, I will not cease to remember you all in my humble prayers, especially my Dear friend, David.

It is my best wishes and earnest prayer that he should give up his heart to his Saviour. I might write him privately and separately, but as time forbid me to do so, I express now my inner wishes for him.

I write this, because you are no strangers to each other. As I am going to cross over the continent and ocean, I fear I may not be permitted to express my best wishes for him again. As our lives are uncertain, this may be my last parting word to him. I hope he will take it kindly as it is his friend Joseph's last parting advice. I am very sorry, that I lost opportunity of seeing him when I made my final visit to Andover.

Now I can't find time enough to come there again, but I hope I shall see him again in heaven through Christ, if I fail to see him and you all again. Much love to your friends.

Yours Gratefully,

Joseph H. Nee-Sima

To Deacon Taylor, Miss Hidden and Mr. Hidden,

I received an additional name *Hardy* to my previous name. Remember me to Mr. Dane and his family. Of course this last page [portion concerning "Dear friend, David"] should not be read to anybody else but only you three.

Good bye.

May his peace abide upon you all! amen.

124 To Mr. & Mrs. Hardy [L&L] Green River, Wyoming
October 25, 1874

I must explain to you why I am stopping here to spend the Sabbath on this lonely mountain top. When I left Chicago I made a miscalculation about spending the Sabbath. I thought I could reach Salt Lake City Saturday evening. But it was not so. Then I thought I must not travel on the Sabbath. I might have stopped at Cheyenne or Laramie, but I found it not best to lose time, so I traveled last night and got out from the train at this breakfast station. Soon after breakfast I engaged a room in a small and miserable inn—a pretty rough-looking one. The people in this place are rough-looking workmen. I found a half-dozen Chinese in the dining-room of the station. I talked with them through my pen and found most of them agreeable and polite. One of them wrote good Chinese, asking me why I stopped in this place. My reply was, to spend the Sabbath. I asked him whether he does believe in Jesus Christ, and his reply was, “I belong to[o].” It was indeed a pleasant answer. I told him when he was through his work I should like a few minutes in conversation with him and his countrymen. Here is no church, but many drinking houses, and I do not know what kind of Sabbath I shall have in this lonely mountain town. If I could not wisely reach these rough settlers I will try to talk with the Chinese on the subject of religion. I told a few fellow-travelers on the train of my view of stopping in these wild regions, but none did encourage me, because it may not be safe or pleasant. Some told me there is no Sabbath west of Mississippi River. I did not listen to them at all. I must mind my own business. My keeping the Sabbath does not depend on anybody else.

125 To Alpheus Hardy [L&L] San Francisco
October 29, 1874

I am just arrived in this city where our missionary party is (five for Japan and two for China). I spent last Sabbath quietly at Green River, Wyoming. It is a strange place. I called on the Chinese and had pleasant conversation with them. I found two out of sixteen somewhat acquainted with the Christian truth. The rest of them are unable to talk English, and are low, ignorant, and degraded. They keep their gods in their house. They live together

like pigs. It is a pretty rough place. More than a half of the settlers are young and unmarried men. I tried to reach them by some way but found it almost impossible. They are bound to be wicked. I went to Salt Lake City Monday evening and tried to see Brigham Young, but was unsuccessful on account of his illness. I saw his secretary, and through him I was introduced to Orson Pratt, the ablest preacher and writer among them and also one of their twelve apostles. He was very gentlemanly, and answered very patiently all my questions about Mormonism. He desired me to preach the gospel which he preaches, but I thanked him and answered him I should preach the gospel which I find in the New Testament and nothing else. He was not offended by my reply, and willingly assisted me in visiting objects of interest—the Tabernacle, City Hall, Mormon University, etc.

I enjoyed the trip exceedingly, especially the scenery on this side of Green River. My bag is almost filled with geological specimens. Snow at the summit was nearly eight inches deep, but within a few hours we found the climate mild and nature looking quite genial and inviting. I am invited to Oakland to speak to friends of missions.

126 To Elizabeth T. Seelye [AC]

San Francisco

Oct. 29th/74

My Dear friend:

I am just arrived in this city this evening, having enjoyed the trip exceedingly especially on this side of Wyoming Territory.

I had very good opportunity to renew my knowledge of Geology on this trip. I got out at each stopping place and picked up some sorts of specimens for the sake of studying the geological formations of those different places.

I suspended my journey last Sabbath and spent it quietly and pleasantly at Green River, Wyoming, among the rough settlers. I found there more than half a dozen of Chinese in a single house, living like pigs. I had quite a conversation through pen with two Chinese, who could read the Chinese writing to some extent. I asked them, whether they are acquainted with the Christian truth or whether they believe in the Lord Jesus Christ. To my great surprise I found two of them saying "We believe that Jesus Christ is our

Saviour." The rest of them are dirty, ignorant and degraded. Four of them were gambling, one of them had an awful appearance like a wild cat. I tried to reach some white heathens but found it almost impossible to do so. They are bound to be wicked. Swearing, and drinking are only their comfort.

I paid a short visit to Salt Lake city last Tuesday, and held a pleasant interview with Orson Pratt, the ablest Theologian and preacher among the Mormons. He answered all my questions very obligingly. I know now what Mormonism is and am glad that I am not one of them. Their women look very stupid and undignified.

I took breakfast at Summit Sierra Nevada, this morning, and enjoyed the snow scenery very much. Snow was nearly eight inches deep. A cup of warm coffee was very acceptable and refreshing. I come here this evening about 8 30. I expect to go round the city to-morrow and see what I can. I shall embark the day after to-morrow, i.e. Saturday. Finding my time so limited, I will not write any more this evening. Professor's advice helped me much to get a good lunch. My trunks have not been sent here yet but I trust they are all right.

Hoping you are all well. Much love to Professor and your children.

Your obliging friend
Joseph H. NeeSima

127 To Mary E. Hidden [AN]¹

San Francisco

Oct. 29th/74

My Dear friend

I am just arrived in San Francisco this evening, having enjoyed the trip exceedingly especially within last three days.

I have only one whole day to go round this city, and shall embark the day after to-morrow, i.e. Saturday.

Hoping you are all well.

Yours Sincerely

Joseph H. Nee-Sima

Remember me to your friends, who are very dear to me.

1. United States penny postal card addressed to "Miss Mary E. Hidden/Andover/Mass." postmark "San Francisco, Cal Oct 31".

128 [To Mr. & Mrs. Hardy] [L&L] [San Francisco]
October 30, [1874]

Your coming to New Haven to see me off made my leaving Boston easier than I expected. You seemed to know exactly what I felt about leaving your home. It was a great treat to me that both of you came, and gave me the opportunity of bidding you farewell the second time. I am also greatly indebted to you for your parting present. My father is in debt now, and this will help me to pay off his debt and also get a few things for my parents and sisters. I trust you know how grateful I am to you, although I utterly lack in words to express it.

129 To Susan H. Hardy [L&L] Lat. 30°6'N., Long. 158°25'E.
November 21, 1874

Hoping to meet a homeward mail steamer before we reach Japan, I undertake to write a few lines to let you know how far we are advancing on this wide ocean. We embarked on the Colorado on the 31st ult. Just an hour before she left San Francisco the steward handed me Mr. Hardy's kind letter for my father. When we sailed out from the Golden Gate the day was remarkably bright, and the sea wonderfully quiet. We found the breeze so mild and agreeable that we could stay on deck quite late in the evening without overcoat. A few days after we left we began to seek for our congenial companions. I found the Sabbath the best time to find or rather read the moral and religious character of the passengers. By combining my observations on the Sabbath and week days I can get an approximate opinion of their chief aim for this life. We have forty-five cabin passengers and 230 steerage. The former consist of eleven different nationalities, i.e., American, English, Belgian, French, Austrian, Prussian, Polish, Italian, Irish, Chinese, and Japanese, and the latter chiefly of Chinese. There are quite a number of opium smokers among the Chinese, and six of them died since we left San Francisco. Is it not a dreadful thing? It is a great curse to the Chinese. Woe unto them who first introduced it to that empire. These opium smokers are not allowed to smoke anywhere, but are compelled to smoke in a large box, the inside of which is lined with tin, once used for keeping ice in. Those who died were mostly aged men. I saw there a man who has not been out of that box since

we left San Francisco. He is lying there day and night, and has scarcely taken anything except that deadly poison. I have not formed any special acquaintances among the passengers beside our missionary friends except a German doctor[probably Dr. A. L. A. Wernich(1843-1896)] who is going to be a professor in the Imperial Medical School at Yedo, and to whom I give Japanese lessons every day. Our missionaries are obliged to suspend its study on account of seasickness. The sea has lately been very rough; even I who professed to be a good sailor have been ill this week on account of the unceasing up and down motions. I have read through Eitel's Lectures on Buddhism and some other books, and am intending to write a Japanese sermon. I have observed among the passengers that they form different societies. The smokers go together as they were real and congenial friends, and so do the drinkers. The Germans get up a beer party every evening, and so do the English their rum party. Here is one gentleman, who leans on an umbrella wherever he goes, who is intending simply to go round the world before he dies. This is his ambition. He was in Egypt, Palestine, Austria, and Switzerland last year, but has not much idea of these countries. I asked him of Cairo and Alexandria. He replied, "O, they are very large cities." A California lady who is going to China and Japan with her little (but very obstinate) girl, on account of consumptive tendency, looks pretty vain. She walks on deck like a queen, and her little daughter goes likewise with a royal atmosphere. A fat English gentleman appears always smoking; he is perfectly satisfied with his pipe. Here are two young unmarried ladies. They are not afraid to speak with any one. A number of young fellows are anxious to wait on them, especially some Frenchmen. I often sat by the group of these pleasure-seeking people, and to my great surprise I find them talking nonsense and laughing over something which is not laughable at all. There are two very hard workers among us; one German doctor, my pupil, and one English gentleman. The former studies seven hours a day, and the latter reads day and night. As I said before, I have not formed many acquaintances because I cannot enjoy their company. Their chief enjoyments are only eating, drinking, and indulging all sensual pleasures; they excuse themselves by saying that their natures demand it. In so giving themselves up, how do they distinguish themselves from a mere brute?

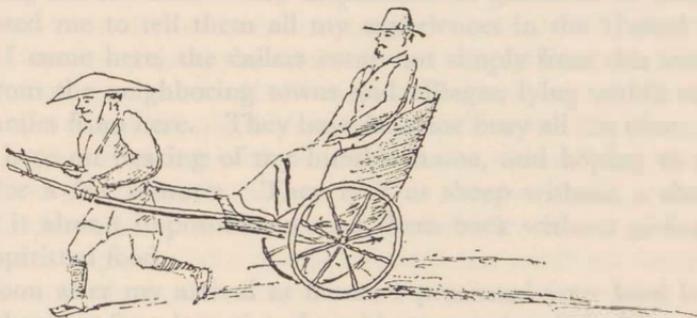
I had a real hot argument with two Germans the other day. I do not know whether I have done any good for them, but at any rate I put them into a corner. They afterwards confessed to me that my argument is from the spiritual and ideal side, but theirs is from observation among the common mass of the human race. They told me, also, that I learned my argument from priests.

The sea is getting more quiet, and we may possibly celebrate Thanksgiving at Yokohama. It was very hard for me to bid you farewell, and I am still feeling that I am taking some vacation trip and cannot fully realize that I am so soon to enter ministerial life. Certainly I shall realize it when I see a multitude of benighted people before my eyes. I shall omit here my deep reflection upon my past life. With regard to my present feeling, you may think it very strange. Only explanation I can give you is as follows:

In my past experience I have always found myself cold, self-possessing, and also somewhat indifferent, whenever I have some view of great undertaking before me. But I cannot understand myself why I am so cold now when I have a view of going home. I suppose I shall not realize it until I come to Yokohama and see my father face to face. He may not kill a calf for me, but he will certainly welcome, embrace, and kiss me. I shall start for Yedo at once; and thence for Annaka where my parents live now. Dr. Treat gave me a permission to stay with my father at least two weeks. They will be very busy weeks in telling all my experiences in America, the land of my exiled adoption, and also visiting and receiving my old acquaintances. Although the distance between us is increasing more and more, my affection towards you is increasing. Whenever I think of you I feel like a crying child. I dreamed of you and Mr. Hardy another night. Although I do not believe in any dream sign, still I think it very pleasant. In it I welcomed both of you in my Japanese home, which was furnished in a real Japanese style. The pleasant smile of both of you seemed so real to me. So I take it as a good omen of your paying me a visit in Japan. Please remember my dream, and let me rejoice in welcoming your real persons in some future day.

RETURN TO JAPAN
AND
FOUNDING THE DOSHISHA

1874—1884



*En route home to Annaka—sixty miles in fifteen hours, with
breaks for five meals, for the equivalent of four dollars!
(Letters 130 & 132)*

130 To Mr. & Mrs. Hardy [DA]¹Annaka, Japan
December 22, 1874

I have informed you of my safe arrival in Yokohama, where I stopped only one night and half a day, going to Tokyo on the 27th. I left Tokyo on the same afternoon for home, where I arrived on the midnight of the 28th. I traveled in a jinrikisha (cart drawn by men) twenty hours without taking a least rest except for meals. I hired three men for the purpose, one for myself and two for my baggage. They ate five times in twenty hours, spending nearly an hour for each meal. They ran sixty miles within fifteen hours, four miles for an hour. It was my intention to remain in Yokohama for three days when I arrived there; but when I once stepped on the dry land, my dear native soil, I could not wait even for three days. Hence I hurried toward home without stopping in Yedo. When I came here it was midnight of the 28th (November) therefore I disliked to disturb my parents' sleep, and slept in an inn. In the morning I sent word to my father. Then I came home and was welcomed by my aged parents, sisters, neighbors, and all acquaintances. My father was ill for three days, and could not move himself on account of rheumatism; but when he heard of my safe arrival, he rose up and welcomed me with fatherly tenderness. When I hailed him, he stooped down without a word. I noticed his tears dropping on the floor. My acquaintances gathered at home and requested me to tell them all my experiences in the United States. Since I came here, the callers come not simply from this town, but also from the neighboring towns and villages, lying within seven or eight miles from here. They have kept me busy all the time. They come here on hearing of my humble name, and hoping to see me even for a few minutes. They look as sheep without a shepherd. I find it almost impossible to send them back without giving them some spiritual food.

Soon after my arrival at home, I presented your kind letter to my father, but for a long time I could not translate it for him, because when I tried to read it, I could not help thinking of the scene of my last departure from you, and the very thought prevented me from speaking freely. Another day I gathered my parents and sisters, and

1. Much of this letter appears in L&L; this fuller version was copied in pencil in a sure hand and rests in DA.

succeeded in reading your letter to them. Before I got half through, all of them began to weep, being much affected by your parental kindness shown to me. My father told me that you were our saviours and gods. Then I told him that he must not make his American friends gods. If he feel grateful for their kind deeds, he must worship that God, the only one God, the Creator of the Universe, the Saviour of Mankind, the God of his American friends. I mentioned still further, that these friends became so good and kind even to a wandering stranger, because they are the true worshipers of true God, and the humble followers of Christ, who is indeed the Saviour of mankind. He came to this sinful world to save the poor and lost. These friends saved me from a miserable condition, and gave me necessary education, so that I might become a teacher of the glad tidings of Salvation to our benighted people. They loved our people, as much as their own American people; and gave me good education hoping that I might render some service to our people, especially in leading them to the way of life.

Since that time my father discontinued to worship the Japanese gods and his ancestors. By his consent, I took down all the paper, wooden, earthen and brass gods from shelves where they were kept, and burned them up. I send a few paper gods for you, which my mother threw over in the fire-place. There are no gods or images in this house now. I trust they will be the worshipers of the true God hereafter.

I am so thankful that my life and their lives have been spared these past ten years, and we are permitted to meet once more before we depart from this world. I hope you will pray for me, so that I may ever keep myself nearer and closer to my Saviour, and make an entire consecration for his cause.

Beside my home friends, my humble labor within three weeks in this place has been wonderfully blessed. I have preached several times in the school-house in this town, and also preached to a large audiences in different families. A week before the last Sabbath, I preached to a large audience in a Buddhist temple. You will doubtless be surprised at my success when I give you its account. On the 2d inst. I took a trip to a town where iron mines were recently discovered with eight of my acquaintances. We stopped in an inn near the place and on the following morning we awoke very early and began to talk some nonsense. Then I began to preach without

any forms. There was one miserable drunkard among them. During my discourse he listened to me very attentively and kept himself perfectly quiet. Since that time he began to reform himself entirely. He called on me another day and told me that since he stopped drinking he can arise early in the morning and work better than ever before. I have heard of another case of reform, and quite a number of others are seriously thinking of it. All the priests in this community came and listened to the preaching of the new religion. There were over two hundred in number present, consisting of priests, laymen, a few women and children.

At my preaching in the school-house a week ago to-day, there were the whole body of the magistrates of Takasaki, a neighboring city of 15,000 inhabitants. They came here in order to hear me preach, because it was a Japanese holiday, and they could leave the city without any trouble. Soon after I got through my preaching in that temple, one of the audience went home and took down all the gods and images from the shrine, and has discontinued to worship them ever since. Day before yesterday, I was invited by a selectman in the next village, to spend the night with him. After the supper, he gathered the whole family to a parlor, and requested me to tell them about Jesus Christ. I began to talk at 8 o'clock and continued till half past ten o'clock that night.

Thirty men in this town, and a few men from out of the town, took up a collection for purchasing some Christian books for themselves. One of them gave six en (nearly six dollars in gold), and a few others gave one en. The contributions are over thirty, and the amount of contributions is nearly \$17.35 in gold. They requested me to buy some Christian books, when I go to Tokyo or Yokohama. They are hungry and thirsty for the Christian truth. I wrote Rev. D. C. Greene a week ago for permission to remain here still longer, but he persuaded me to go to Osaka next Sabbath. I find here everything ready for the Gospel. The field is white for the harvest. As Mr. Greene requested me to come soon, I am intending to leave this place for Tokyo, to-morrow or next day. If I continued to labor here two or three months I have no doubt that most of the above will become followers of Christ. It is very painful to leave this hungry flock, without giving them more spiritual food. This community is entirely free from any bad foreign influences. This may be a more desirable place for me to establish a Christian

society than Kobe or Osaka. I would rather prefer to remain and labor in this unspotted community (I mean unspotted from any bad foreign influences), on a new foundation so favorably opened before me.

The enclosed paper gods are saved from the fire place, where my mother burnt up all sorts of gods, kept in the family since the time of my remote ancestors.

131 To Mr. & Mrs. Hardy from Neesima's father,
 translated by Neesima as noted [L&L] Annaka
 December 24, 1874

Dear Friends,

Yours of the 20th of last October was received through my son. I congratulate you for your good health and prosperity.

When my son went to your country as a helpless wanderer, you did save him from falling into misery, treated him as your own son, and gave him all necessary wants. I am greatly indebted to you for your kind letter with which you have sent my son back to me once more, acquainted with the knowledge of God. When I saw him after a long separation my heart was filled with joy and I could scarcely speak with him. Although he is my own son, I would no longer call him my son, but treat him as if he is sent from God. I daily listen to his instructions, and we have just begun to worship the true God.

Please rejoice with my son and also with us that the people in this place who have been living in midnight darkness have just awakened and opened their eyes to see the true path which they should follow. We hope and trust that a glorious time will soon come by the means of the gospel truth. Although I desire to say many things, my pen and paper do fail to do so. I wish this brief note to give you reply for your kind letter, and also to express my hearty thanks for your kindness shown to my son.

Please take good care for your health. My family unite with me in sending you their warmest regards and love.

With hundred bows,

NEESIMA TAMIHARU

This is partly direct translation and partly ideal. I find it exceedingly hard to translate twisted oriental writing into straight-forward American idea. My father wrote it without any suggestion. I came home just in a right time, for I found him getting quite poor. He has no special income now. I gave him the money you gave me, and also some of my own for fixing up his old house. I was hoping to take my parents to Kobe, but I found it best to leave them, as the living is much cheaper here.

J. H. N.

132 To Mary E. Hidden [AN]

Tokio, (Yeddo) Japan
Dec. 31st 1874

Dear friend:

Doubtless you have already heard of my safe arrival in Yokohama through Mr. Hardy.

Soon after my arrival in Yokohama, I went home directly without stopping any where else, except stopping in Yokohama only one night. Perhaps you may be interested to know how I travelled from the above named place to my father's home. I rode on a Zinrikishia, a carriage drawn by a man instead of a horse. This carriage was invented by a Christian missionary and is used here very extensively. That man who drew me travelled 60 miles within 15 hours, and charged me only four dollars for it. I was welcomed by my aged parents, all my sisters and old acquaintances on the 29th ult. When I entered in the house my father stooped down, shut up his eyes for a while, and then opened them and smiled at me, but could not speak a single word. I was intending to spend at least two weeks with them. But out of my expectation, the people in the place were very anxious to hear me tell all about my experiences abroad, and especially the Christian truth.

I preached once in a Buddhist temple, and also in a school house several times. At each time, there were nearly two hundred listners. I was invited out to different families for suppers and preached there to small audiences most every evening. Beside those invitations and preachings I was obliged to receive ever so many callers from morning till evening. Some of them came from towns and villages lying within 7-8 and even 12 miles to see me. I tried to entertain them as much as possible, because I thought it best not to disappoint them,

who are blindly searching the Truth, which has so long been kept hidden to their spiritual eyes. I preached there without a least fear, because I found them almost ready for accepting a new and true religion. My father has been a very devoted pagan these 50 years, but he has given up the pagan worship and to my great surprise he has given me a consent to *destroy* all the idols and images, which he has kept on shelves as the family gods. It took place a week ago last Sabbath and was a great rejoicing day for my father's family. Since that time, my father began to worship the only True God.

When I went home, I wore that gold chain the precious gift from my Dear Andover friends and am wearing it ever since. I made a great show with that comforter, which you made for me. It attracted a great attention of women. I was intending to take my parents to Kobe with me, but I found it best to leave them at home, because all my sisters are living there not far from each other.

I came to Yedo on the 26th Ins., and am intending to leave for Kobe within a week. Please accept my unexpressible thanks and kindest regards to yourself, and Deacon Taylor and your Dear brother for the unceasing kindness and deepest interest in me. My parents and sisters wished me to send their regards to you all. Please remember me to Miss Flagg, Deacon Abbott, Rev. Mr. Smith, and your neighbors. I enclose the receipt for Johnson's Atlas. I am greatly obliged to you all for it and other thoughtful gifts. When I fix up my study at Kobe or Osaka, your gifts will [be] a most prominent part in it.

Believe me I am your grateful and praying friend

J. H. Neesima

I am very well. It is not very cold yet. 55° at the noon.

133 To Professor Julius H. Seelye [AC]

Tokio, Japan

Jan. 10th 1874¹

My Dear Professor:

I have been hoping to write you a long before this time. But after my arrival in Yokohama I have been very busy ever since. Doubtless you have already heard of my arrival in Yokohama, my

1. 1875, a new year's miss!

preaching at home i.e. at Annaka, Kotsuke, 60 miles north from Tokio.

Now allow me to give you a brief account of my visit to that place. Of course, I rode on a Zinrikishia all the way. A man who drew me, travelled 60 miles within 15 hours. Is it not wonderful that man could run almost fast as horse could. I started early from Itabashi a suburb of Tokio on the 28th Nov. and reached home on the midnight of the same day. As it was too late to disturb my folks, I stopped in a Japanese *Hatagoja*, a miserable inn, to pass the night. Early in the morning of the 29th I was welcomed to my old home. My father was intending to go to Yokohama to meet me but on account of cold and rheumatism, he was obliged to postpone it. For a few days before that time, he could not move freely at all but when he heard of my arrival, he rose up, dressed up, came out to the front door to welcome me.

When he saw me, he stooped down, shut up his eyes for a while, and then lifted up his head, and smiled at me but could not speak a single word. I stood up before him courageously but was also without a single word for a long while. You may well imagine how glad we were to see each other after a long separation.

I found my mother quite well at this time although she was ill for a long while on account of long absence of her son. One of my sisters is still living at home and two of them are married but are living not very far from each to other. So I met the whole members of my family there, missing my Dear grandfather and brother. I begun to preach the true religion soon after I was settled down there.

Out of my expectations, I found the people quite willing to hear me preach a new religion. I preached to small family circle several times. Then I was requested to preach in a school house, which is large enough to accommodate at least two hundred people. I found the school almost filled up. I was also invited by a Buddhist priest to preach in his temple, where I found audience over two hundred. Among them I found some people coming from neighboring villages and towns, varying from two to 12 miles. I tried my best to preach and also entertain them by telling them about America.

I came to Tokio on the 26th ult. and am still remaining here. It was my intention to stay here for two or three days, but when I told a friend of mine about the Japan college, for which I begun to take up collection at the meeting of the American Board,

I was persuaded by him to do the same here in Tokio.

He is himself a wealthy man and is quite interested in my undertaking. He promised to help us some, although he has not yet told me how much he would give. I have some hope to get several thousand dollars through some other sources. I trust, I shall soon know a result of my labor for it and am calculating to leave Yokohama for Osaka within a few days. Since I came to Tokio, I keep myself for the above mentioned business. Still I went to several Japanning stores to buy waiters for you but have not yet found any suitable ones.

I could get good square ones but not oblong square, as you mentioned of. I was told by some one that I could better find suitable ones at Yokohama. I went to Yokohama last Thursday to see Rev. Mr. Green and Rev. Mr. [Horace H.] Leavitt, the latter is of the Osaka Mission and is intending to go home on account of his ill-health. I had not much time to buy things for you then. But when I go there next time, I will try to get them and send them to you through Mr. Leavitt. I preached last Sabbath at the first Tokio church, where you preached at her dedication. The Lord supper was observed after the service. One woman was baptized and received into the church. I was requested by Mr. Green to preach for him to-day. But when I came back from Yokohama another day, I brought back cold by sitting in unheated steam car, and am still keeping myself in doors.

I am glad to say that the country is thrown open to the Gospel preaching. Alas, how few labors we have here. Pray for us that the Lord of harvest might send us more labors. I was informed that you were elected as a member of Congress. I rejoice not in your behalf but for the sake of the United States. I trust, you are all well at home and hope Willie is enjoying his study more and more. I hope your uncle Dr. Hicock and your brothers families are all well. Please remember me to them all.

Please tell Kanda [Naibu] that I will see his father within this week, if nothing happens on the way. When I told my father all about you and gave him your photograph, he was much pleased and wished me to send you his warmest regards.

Perhaps you may be very busy now and if so, please ask Mrs. Seelye or Willie to write me. I shall be very glad to hear from you. Pray for me that I may grow in His grace, and be a humble

instrumentality to promote His glorious Kingdom in my country.

Yours in Christ

Joseph H. Neesima

I bought six breast pins (crystal)=6.25 en. They asked me 1.25 en for each and 7.5 en for 6 pieces but afterward they reduced them to 6.25 en. I send you only four waiters for which I paid 4 en. Those two small waiters are my present to Mrs. Seelye. That 25 dollars, which you handed me became 23.45 en. I expended 10.25. $23.45 - 10.25 = 13.20$ Rem[ains]. I will buy any things according to your *order*.

134 To Dr. N. G. Clark [AB]

Osaka, Japan

January 25th/75

My Dear Sir

Finding my time more than money, I will avoid any unnecessary remarks. Doubtless you have already heard of a commencement of my work at Annaka through Mr. Hardy. I trust, Mr. Hardy did explain to you why I stayed so long at home and also at Tokio. There was a great deal of inducement¹ in those places for me to remain.

A reason of my remaining so long at home was that the people in that place were ready to hear me preach the Gospel. A reason of my staying in Tokio, was that I was hoping to raise up some money among our wealthy people for our Christian institution. At last I thought it best to come to Osaka before I undertake to raise money there. A week ago last Sabbath I preached at Yokohama twice in the morning, once in Japanese and once in English, and in the evening I spoke twice at different places. Now I can use Japanese quite freely and find a great delight in preaching in my native tongue. I left Yokohama for Osaka in a Japanese steamer on the 20th, and arrived in Osaka in the evening of the 22d late. There was an illustrious Japanese statesman² among the passengers. For the sake of convenience I shall call him Mr. — [sic]. He is quite an influential man in our country and stands next to the Prime Minister. He was also a member of the embassy sent to the States three years

1. "inducement" written over "attraction".

2. Most probably Itō Hirobumi.

ago. When he embarked on board the steamer, I knew at once who it was, but I felt not quite free to introduce myself. But he first came to me himself, asking me whether I was Neesima.

He spoke to me very friendly and walked with me quite frequently during the voyage from Yokohama to here. He told me an incident happened at Tokio very recently on account of my preaching at Annaka. Soon after I left Annaka, the priests in that region made a petition to the governor of that district, begging him not allow me to preach a new religion there any more, because so many people would not come to their temple since I preached there. The governor, intending to bring that matter to the central government, saw Mr. — first, asking him what to do with it. But the governor forgot my name, and simply said that some body, who recently returned from America, preached a new religion at Annaka and disturbed the Buddhist priests to a great extent. Mr. — asked him whether it was Neesima. His mentioning of my name reminded the governor that it was I. Mr. — told the latter that “if it were Neesima, it is all right; don’t say any thing about it.” So the governor went back to his district without getting any satisfactory answer from the central government. I think, Mr. — has done a great favor for me and certainly for the Christianity. I believe he is not a believer himself but I trust he must know the effect of Christianity.

He warned me not to preach outside of the treaty limit. Mr. Davis came here to-day and told me that we must have a good training school, or else we shall lose all our best young men. Dr. Gordon took us, Mr. Davis and myself, to a South Eastern part of the city to inspect a ground for our training school. It is entirely outside of the¹ foreign concession, still Mr. Davis thinks that we could get hold of that part of the city. I think, any further steps will be taken at the next meeting of our missionaries at Kobe. I trust, Mr. Davis will write all about our future training school.

For my part, I will try to see the governor of this place in order to win his confidence in me. I am welcomed into Dr. Gordon’s house, and am very comfortably situated now.

I preached in our chapel last Sabbath and had quite a respectable audience there. Our Sabbath school which was started only a few

1. “treaty-line” crossed out.

weeks ago, is in very prosperous condition. All of us took classes but found them more than we could conveniently teach. Mrs. Deforest has already begun to take a class, teaching them partly in Japanese. I think, she is a very brave lady. I wish, the United States would spare more ladies like her for us so that we could extend our work more in this tremendous city almost twice as large as the city of Boston. When I looked at a great multitude of the people going into a temple of a Japanese god, I cried within myself, who can convert as large a multitude of the people to the Living God?

Their large number does almost frighten us, a few laborers, but I trust, in his appointed time. He will bring some of them into the temple of the Living God made without hand. We are all well here except Dr. Gordon. His eyes are not well yet. His courage and Christian patience surpasses far beyond Job's. I am still free from rheumatism this winter. I hope, it will never come back to me again. Please remember me to Dr. Treat, Mr. Hardy, Mr. Hutchines, etc. and also give my special regards to your family. Pray for us.

Yours in the Lord

Joseph H. Neesima

Rev. D. C. Green likes to spell my name Nijima. I don't quite fancy to change it now. My name is well known among my American friends by Neesima.¹

135 [To Mr. & Mrs. Hardy] [L&L]

[Osaka]

March, 1875

I fully believe we shall not prosper in our work unless we have a collegiate institution in addition to a training-school. I begged for this at the last meeting of the Board. But the Mission wishes to use the fund for a training-school only. I am willing to agree to this if only they will teach anything to satisfy the craving desire of our youth for knowledge. If we simply teach theology and the Bible I fear the best Japanese youth will not stay with us. They want modern science also.

1. While Neesima's rendering of his own name evolves (from "Nee Sima" to "Nee-Sima" to "NeeSima" to "Neesima"), with this declaration and the taking on of Hardy for a middle name his signatures settle into constancy, "Joseph Hardy Neesima". "Nijjima" would be correct, as would "Greene"!

136 To Professor Julius H. Seelye [AC]

Osaka

April, 27th 1875

My Dear Sir:

Yours of Feb. 17th and of March 10th with Mrs. Seelye's kind letter were duly received. I am glad indeed to hear from you and to learn that you are very well notwithstanding your double duty which you mentioned of in your letter, Willie is proved to be a good scholar, Bissie is studious Anna is paying attention to drawing and little May is gay and happy. While I am thinking of yourself and your family I could almost see before me what is going on in your family. I wish I could be with your family once more especially in the season of your family devotion.

I ought to have written you before this time but since the first part of last February, I have been troubled by rheumatism and especially by nervous headache and sleeplessness. I was obliged to leave off my work and take a trip to surrounding countries here for three weeks. I returned here last Saturday 27th Ins. and resumed my labor. Although I enjoyed the trip, still I found it a hard work to stay away from Osaka.

Perhaps you may be interested to know something of my trip. I went to Nara which lies 16 miles east from here, and where exhibition is first time opened this year. Nara is an ancient town and was once a capital of the Empire. There are great many interesting things connected with her. Although I saw many old valuable things for instance bronze vases, etc., what interested me the most was that huge bronze Daibutsu. The following dimensions of him will assure you that this Daibutsu is larger than what you saw at Kamakura.

The height of the whole body.....53.5 Shiaku

one shiaku is nearly your one foot

Length of face16.

Width of face 9.5

Length of eye 3.9

W. of mouth..... 3.7

W. of nostril 1.

Thence I went to Uji where our best tea is raised. From Uji I went over to Lake Biwa which scenery can be quite equal to that of lac lamon in Switzerland.

Thence I came to Kioto to see the annual exhibition there.

I stayed in Kioto three weeks and occupied myself busy for sight

seeing, and also tried to introduce Christianity to that place. I trust the Lord will open that place for his Gospel before a long while.

I was persuaded by one of the prominent men in that place to bring my future College there instead of having it in Osaka. I may do so if we could get permission to teach Christianity openly. Our plan for a training school is not quite matured yet. I tried to get it started on a high elevation in this city, which is almost an outskirts of the city and of course, is outside of the foreign concession. Seven thousand dollars were already given to us for that purpose by a native merchant in this city.

To my great disappointment, the Governor in this city would not allow me to get missionaries to teach in that school. Therefore I wrote to Mr. Tanaka and asked him whether we could have missionaries to teach Christianity and some other science in our school. The reply was that Reverened [*sic*] men are allowed to teach but missionaries are not.

The teaching Christianity is not strictly forbidden but the hiring so called real missionaries in our school is not allowed yet. On the other hand, our missionaries would not become mere school masters.

Having found difficulty on every side, I was obliged to postpone the College business for a while.

When Mr. Davis starts a training school in Kobe, I will take a part in teaching there.

That merchant who gave us \$7,000 will keep it and get it interested for our future use.

So you see how the Lord does work among the people, who are still ignorant of his truth. Our work is much encouraged here.

Attendants on our Sabbath service are increasing, and getting more permanent than ever before. Please pray for us without ceasing. I am glad to know that you were satisfied with what I bought for you. I will try to get what you mentioned of, in a convenient time. I will not write to Miss Page at this time, although I am intending to give her a reply for her letter in some future day. Please give much thanks to Mrs. Seelye for her kind letter. I will include my reply to her in this note in order to save my time and strength. I have great many things to inform you about our missionary work still it does take too much time to do so now. So I will save them for some other time.

I am working here as an acting pastor and am learning how to work by working and experimenting in many ways.

I find myself quite busy for keeping some church members straight as much as my preaching or teaching. Pray for me that I may grow in his grace more and more and be a humble instrumentality in His hand, to spread His Gospel in my dear country. Please remember me kindly to Mrs. Seelye and your children.

Your Grateful friend

Joseph H. Neesima

Remember me also to your uncle Dr. and Mrs. Hicock and Pres. C. Seelye's family. Tell Kanda that I handed his note to his father when I reached Kobe first time. Give him also my regard. I do not know yet what became of Hiko.

137 [To Mr. & Mrs. Hardy] [L&L] [Kyoto]
July 7, 1875

I preached in Osaka last Sabbath and received two interesting men into our church. One of them is an influential native physician residing in the suburb of Fushimi, who has fifty pupils to whom he lectures on Physiology, Chemistry, Anatomy, etc., and who daily gathers his neighbors into his house for Bible study.

138 [To the Reverend Jerome D. Davis?] [JD] [Kyoto]
August 2, 1875

I had a most interesting interview with Mr. —, a young man who is connected with the educational department at Tokyo. He told me that he would do his best to allow missionaries to be hired in our Kyoto school; but for teaching Christianity in it, he has no power to say much, because as Christian religion it comes under Dai-kyo-in, or department of religion. I think it would not do for us to present this matter to Dai-kyo-in, because they will never do us any favor. So I think a best way will be to try to get religious freedom in the empire. I will write to our influential men in the cabinet and induce them to work for it. Mr. — promised me to work for it privately among the radical statesmen. He rather asked me to come to Tokyo to see them myself. In the first place I must get a letter from my native province which will assure the

Kyoto government that I belong to that ken, and will henceforth become a citizen of Kyoto. Then I can make my religious faith known to the Kyoto government; it will be the very first thing ever done in Kyoto. I think the Kyoto government will present the matter to the central government. If case requires, I will present myself to the central government; then, as I said above, in the mean time I will work privately for religious freedom among the radical statesmen. I think this is the only way to get Kyoto open for our Christian institution.

139 [To the Reverend Jerome D. Davis?] [JD] [Kyoto]
August 24, 1875¹

I have already presented the petition for our school, and especially for hiring a missionary; and in order to gain the governor's favor I made a friendly call on him last night. He strongly advised me to go to Tokyo as soon as possible, or not any later than our petition reaches the central government. I am deliberately following the advice of the governor, who so recently came back from Tokyo and knows exactly the present state of things in the central government.

140a To the Reverend Jerome D. Davis [JD] [Kyoto]
October 11, 1875

I hope his reply will come within to-day. I think it is pretty early for me to say to-day—it is now 3.30 A.M. I awoke at a quarter before two o'clock, and could not sleep again, so I got up some time after two o'clock and wrote a pretty long letter to Mr. — to get permission to rent his house. Can you do anything for this sleepless old fellow? I am exceedingly tired, but can't sleep.

140b To the Reverend Jerome D. Davis [JD] [Kyoto]
October 16, 1875

I have been sleepless these past five nights, but I slept first-rate last night. I hope I shall do so again to-night. My hope

1. At this time Davis quotes Neesima requesting him to, "Pray for my success."

for Kyoto was quite brightened up.

141 To Susan H. Hardy [AC]¹

Kiyoto
Nov. 23rd/75

My Dear Madam

Yours of the 4th Sept. was received only a few weeks ago. I was glad to learn that you were all enjoying your good health and spending your summer vacation at East Eden. While I was reading it I could not help thinking of that enjoyable time I had had there with you a year ago last summer. I could almost see with my mental eye, the beautiful scenery of those Islands, your pretty cottage and proud yacht.

I am glad to know that you have enjoying the same things this year as I described above. But alas! You must miss one of your near relations in that cottage. I must beg your pardon for not writing to you oftener, because I have been very busy since last September for inviting a Missionary up to Kiyoto, for getting a house for him for hiring a school house and also for introducing Christianity into the new field.

Besides all of those affairs my health has been rather delicate—chiefly sleeplessness. Hence I was obliged to give up my letter writing almost altogether for some time. The Governor of Kiyoto who has been very friendly to me since last spring, has recently begun to show me his dislikeness of the religion which I profess.

Before I inform you of late action of the Governor, I must inform you some news, which you doubtless may be interested to hear. I [became] engaged to a sister of that blind man whose interesting account I believe I did give you in my last letter. I kept it secret

1. This letter Mrs. Hardy had copied for Miss Hidden. A note on her calling card enclosing the copy reads:

Dear Miss Hidden,

I send you the accompanying letters from Joseph, with the photograph of his wife—assured of your continued interest in him to whom you were so kind. You may return them at your earliest convenience—they are for your own perusal only.

Affec[tionatel]y

and is dated March 7th, 1876. "Copied March 11, 1876" appears at the end. This copy found its way to Amherst College, probably forwarded to the Seelyes by Miss Hidden, doubtless with the approval of Mrs. Hardy.

until very [words missing from transcription].

I thought I might wait until she is received into church but afterward I saw a clear evidence of her conversion, and hence I [became] engage[d] to her without a least hesitation. She is not yet baptized by water, still I trust she is already baptized by the Spirit.

Soon after the occurrence of this happy event, she was discharged from a female school sustained by the Kiyoto Government where she has been a teacher for four years. It was done by the Governor's own decision without consulting the officers of the school because he feared if she should teach Christian religion in the school all pupils would certainly leave off it. *She is somewhat like her own blind brother. She is afraid of nobody when she is convinced that it is her duty to do certain things. She has often appeared before the Governor for getting some grant for that school whilst the officers of it were afraid to say to him. Since she became Christian she often spoke of the truth in the school, and moreover her recent engagement to a Christian man excited the fear of the Governor. She was very suddenly discharged from her school but was not sorry at all. She was saying another day "it is all right, hereafter I will get more time to study the Gospel truth."

I enclose her likeness which was taken only a few days ago. As you will soon see it, I hope you will give me some criticism of her. Of course she is not handsome at all. But what I know of her is that she is a person who does handsome. It is just enough for me. I hope you will pardon me for saying too much of her. I don't know yet when our marriage will take place. I think I will let our missionary brethren and sisters decide for us.

Since last summer I have been partly in hotel and partly in private houses, but have recently hired a house myself. There is also a small house separated from mine and yet within this same enclosure. I am going to hire it for my aged parents.*¹ I hope they will be able to move up to Kiyoto within this year.

Now let me tell you the late action of Kiyoto Government toward us. I was summoned to the Governor's office yesterday and was told that I should blot out Scriptures. It is very first time that I appeared before Magistrate for Christ's sake. I appeared before him without a least fear and out of my expectation he looked quite

1. The portion between asterisks Hardy excerpts and edits in L&L.

mild. He did not command but rather requested to me that I should not teach the Christian religion in my school lest the conservative people, the friends of Prince Satsuma who are gathering now in Kiyoto, might possibly rise up against the Government because she had allowed me to start a Christian School here. For the present I will teach the Christian religion in our own houses instead of teaching it in the school. So in reality I have not lost any. It is still a Christian school. In Japan we can't do much as long as we stay in any hired houses. The landlord has power to drive us out at any time whenever he dislikes our actions.

I knew of the present difficulty a long time ago and persuade Mr. Davis to buy or build a house for our school. For some reason he did not take my advice. Now we have fallen into some difficulty by not having our own house. We will teach Christianity by any way. If we are compelled not to teach the Christian religion we will teach the Christian truth. We will be like an acorn in a bottle. Sooner or later we will burst out. I am fully convinced that it would be best for us to start a new school building right off. Then I can hang up a sign by name on a part of that house and can say to the Government and people this is my home and I can teach Christianity in my own home. As long as I stay in my own house the Kiyoto Government can't remove me. It is a very weak thing for us to live in any hired house here. I hope our brethren will understand our present situation and start to build a school house immediately.

J. H. Neesima

142 To Mr. & Mrs. Hardy [L&L]

[Kyoto]

January 6, 1876

After the ceremony refreshments were brought in, and every one seemed happy. It was the first marriage of a native Christian in this place. I ought to have informed you of this event before it took place, but I have been busy beyond my strength. I hope you who are always kind and tender to me as my parents are, will pardon me for this delay.

143 To Elizabeth T. Seelye [AC]

Kiyoto, Japan
March 27th/76

My Dear friend:

Hoping to write to you for a long time, I have been failing to do so on account of my continual interruption.

Since I came up to this interior station and opened our mission school I have found myself very busy both for teaching and preaching. Besides my regular task, I have got to meet great many obstacles for carrying out our purpose. All the priests in this city held a big convention and tried to cut us short by making an united petition to the Governor of the city not to allow us to teach Christianity here in this city. For some time our affairs seemed us rather dubious. But through our long patient attempt we are gaining ground in this new station.

Our applications for inviting two more missionaries to our Kiyoto school have recently been granted to us from the central government. Although we are not allowed to preach in any public place, yet we can have liberty to preach at our own homes. Every Sabbath Mr. Davis preaches at his house in the forenoon and I do preach at home in the afternoon. Attendants were very small when we started our work here. But now they vary from sixty up to ninety. There were about forty people in the prayer meeting held at Mr. Davis's last Friday evening. We are also trying to extend our work to the neighboring towns. Our boarding students are only twelve in number but nine of them are Christians. Quite a number of our day scholars do also attend our Bible teaching and Sabbath services. So you see how much we have been blessed by the Lord since we came to this place. Although we have made a slow march in this new station still I rejoice to say that we are thus far up.

Perhaps you have already heard through Mr. Hardy about my marriage. Through some providential way I became acquainted with a native woman in this city since last summer. Some time after I saw a clear evidence of her conversion I exchanged with her a word for unseparable union, and we became to live together on the 3d of last January. We have found no least discordance between ourselves and are living together perfectly happy.

Since I have found the helpmeet my health is gradually improving. I can sleep better than used to be. I kept up teaching and preaching during this winter term without taking a single rest.

In Professor's last letter, he desired me to buy some Nagasaki turtle shell works. I could not find them in Osaka and also in this place. If you or he would write me more particulars about them perhaps I will send an order to Nagasaki to get them for him. I should like to know all about your family. Your children must have grown very much. Please give them my kindest regards.

Your ever grateful friend

Joseph H. Neesima

Please tell Mrs. Davis that Shiko¹ is now studying at the Government's school in Tokio. I enclose my wife's picture for you with her kindest regards. Our second term closed last Saturday i.e. 25 Ins. I am somewhat used up now. I beg you pardon for my hasty writing. When you see Kanda give him my regard. I am intending to see his father during this short spring vacation. Please remember me also to Dr. and Mrs. Hicock.

Our government will rest on Sunday instead of every sixth day from next month. I hope this change will cause some better change to our people.

Please do not cease to pray for us.

144 To Mary E. Hidden [AN]

Kiyoto Japan
March 27th/76

My Dear friend:

Hoping to write to you I have been failing to do so on account of my continual interruptions. Since I came up to this interior station and opened our mission school, I have found myself continually engaging to some thing. Besides my preaching and teaching I have got to meet great many obstacles and trials for carrying out our work. For some time, I feared that we could not carry out our purpose as we desired. All the priests in this city held a big convention and tried to cut us short by making an united petition to the Governor of this city not to allow us to teach Christianity in this city. He took up their petition and sent it to the central government. An order came from the Central Government during last January not to teach Christianity in my school. Hence we were obliged to suspend

1. Doubtless referring to Joseph Hico (HAMADA Hikozō), the famous castaway, and noted previously, p. 12.

our teaching it in our school. But we have liberty to teach it at our own homes.

I teach sciences in the school and Robinson's harmony of the four gospels at home. I made applications to invite two more missionary teachers i.e. Dr. Taylor and Mr. [Dwight W.] Learned. But my petitions for inviting them were kept in the hand of the Kiyoto Governor and unforwarded to the Central Government since last December until last month. As our Government is very strict in keeping us down, we can't start any new thing without her consent. In the first place, we are obliged to present our petition to the local government and thence it will be forwarded to the Central government.

If the local governor does not approve of our petition, he would not forward it to the Central Government. Thus you see how much we are pressed down by the oppressing hand of heathen government. Nevertheless we are gaining ground slowly since we moved up here. Rev. J. D. Davis preaches at his house on every Sunday morning and I do preach at home every Sunday afternoon. Attendants vary from sixty to ninety. Mr. Davis's Friday nights meeting is also largely attended. Although we are constantly prevented to extend our work to the neighboring cities and countries, we are still attempting to carry out our work. Mr. Davis went to Otsu, one of our neighboring cities, very first time to preach. There was only a small gathering. Still we hope it will be like sowing and scattering seed of the truth on the unoccupied ground. Perhaps we may soon get a regular preaching place there.

Perhaps you have already heard through some body about my marriage affairs. Through some providential way I became acquainted with a native woman in this city since last summer. Some time after I saw a clear evidence of her conversion I exchanged with her a word for the unseparable union, and we became to live together on the 3d of last Jan. We have found no least discordance between ourselves and are living together perfectly happy. Since I have found this good helper, my health is gradually improving. I could sleep better and was quite free from rheumatism this winter.

I have kept up my teaching and preaching without a single rest. I have been able to work by taking a great care. Now nature has begun to smile here. Plum trees are in full blossom and cunning olives [orioles?] are singing sweetly.

We closed our second term last Saturday and can rest until the 4th of next month. I am feeling somewhat tired this morning but having an intention to go to Kobe to attend some unavoidable business for the mission during this vacation, I fear, I could not write to you if I do not write to you this morning.

Although I have many many things to inform you, a work man must rest when he can. I am anxious to know about your home affairs. I hope your brother's health is improving. How do Deacon Taylor's family? I know you are always occupied with some thing. Still it will be very acceptable to me if you would write me occasionally. I wish, I could get some spare hours to write to Prof. John Taylor. If you see him, will you be kind enough to give him my kindest regards.

Please give my love to your brother David, Deacon Taylor's folks and your neighbors. I enclose my Japanese cards. When you write me, Please paste it on your letter with English address as follows J. H. Neesima Kiyoto, Japan.

Your ever grateful friend
Joseph H. Neesima

145 To Dr. N. G. Clark [AB]

Kiyoto Japan

May 8th/76

My Dear Sir:

Yours of the 6th of March was duly received. I am much indebted to you for your kindly remembering me and sending me your hearty congratulation for my success for finding a Christian helpmeet.

When I left Boston, I had in my thought to devote myself entirely to the work and not to seek to marry for some years. Soon after I commenced my work at Osaka, my health began to fail, and consequently I did give up my previous determination and begin to seek for some faithful companion. Alas! for some time I sought for in vain. When I paid a visit to Kiyoto a year ago last spring on account of my ill-health, I met the present Mrs. Neesima so accidentally or rather providentially that I desired at once to seek for her acquaintance. Still I was very careful. I did not [become] engage[d] to her until the 15th of last October.

Still I kept this business secret to the most of my friends for some time. But when I began to keep house here in Kiyoto, I found it

almost impossible without a helpmeet. This necessity induced me to hurry up our marriage. Since our union we have had no least discord. We live together with a Christian love and sympathy. I am glad to see how she is willing to do any thing or even to suffer for her Master's sake. I hope you will ever remember us in your prayers that we may ever consecrate ourselves to our Lord Saviour Jesus Christ and ever unite our effort for glorifying his Name among our people. I received Dr. Treat's letter a few days ago. I will not answer his letter at this time but will do so in an early day when I write in regard to some feature of our situation and work to "The Congregationalist." Mrs. Neesima unites with me in sending her kindest regards to you and all members of the Board.

Your obed[ient] servant

J. H. Neesima

I enclose a likeness of Mrs. Neesima for the mission house. Our native churches are still speaking about "the union business." I really wish a true inward union instead of a mere outward union. I do not say much about it. I am not willing to give a governing power to the assembled body of churches.

146 To Alpheus Hardy [L&L]

[Kyoto]

June 6, 1876

We are hated by the magistrates and priests, but we have planted the standard of truth here and *will never more retreat*. To no one else but you will I say that this Christian school could have no existence here if God had not brought this poor runaway boy to your kind hands. The only way to get along in this country is to work courageously, even under many difficulties.

147 To Mr. & Mrs. Hardy [L&L, JD]¹

[Kyoto]

September 6, 1876

I must express my heartfelt thanks to you for your having led and educated me in such a way that I might found a Christian institution on my dearly beloved soil. As you know, we started our school in a hired house, but having found this very inconvenient, we

1. The L&L version is fuller with better punctuation.

began the process of building two months ago. The buildings are three in number, two of which contain recitation rooms and twenty-four rooms for students; while the other is a small structure and is used for a kitchen and dining-room. They are simple, but solid, and look very pretty in the large open space about them. We were permitted to dedicate them to the Lord the day before yesterday. The exercises consisted of a prayer of invocation in English and a prayer of dedication in Japanese; a sketch of the history of the school, and the singing of hymns in both languages. Addresses in English were made by Mr. [Edward T.] Doane and Mr. Learned, and in Japanese by Mr. Yamamoto [Kakuma] and myself. All but two of our Kyoto Mission were present, and about seventy students, besides others from outside. Mr. Yamamoto's remarks were brief but wonderfully appropriate. He is regarded as one of our best thinkers, although bodily feeble and helpless. The existence of the Kyoto Mission is largely due to him. He was convinced that an immoral country like Japan could not be purified by any other means than Christianity, and by his influence and labor the proud and dignified governor listened to us and at last smiled upon our efforts. In the dark and trying hours of last winter he stood up for us and did his best to persuade the governor. The latter made no interference with our dedication exercises.

You will be glad to know that of our forty-seven boarding students more than half are Christians. They have come to us with the purpose of studying the Bible and fitting themselves for the ministry. We are very fortunate to get such pupils at the outset. I pray that this school may be the nucleus of a future college and university for Japan. Our mission work has also bright prospects, the work being chiefly carried on by our students. A third church will soon be formed. My aged parents now worship God instead of idols, and my invalid sister, who grasps spiritual things faster than these aged ones, takes part in the prayer-meetings for women held at my house. My wife attends the Biblical exercises in the school. We are perfectly happy together and I am trying to make my home like the Christian home I found in America.

148 To President Julius H. Seelye [AC]

Kiyoto Japan
Dec. 24th/76

My Dear Sir:

Allow me to write you a few lines to congratulate you for your being elected as the President of our Dear Amherst College. I heard of it a long time ago but having been prevented by my handfull work I have postponed it thus far. I say it is too late to send my congratulations to you. Nonetheless I feel it is better than not sending it at all. As she has been so dear to you, you must be very Dear one to her now. As she has been a successful nurse for raising many spiritual warriors, the warriors of peace, I trust, under your management she will raise more warriors than ever before.

As you have often said, while I was with you, that the world is organically united, I trust, if she raises more spiritual warriors in her bosom, we will surely receive its effect on this side of the water. May the Lord give you a long life for the Amherst College, yea for the world.

Your grateful friend

J. H. Neesima

I am glad to inform you that a part of your first lecture delivered to the Hindos was translated and is published in the Kobe weekly religious paper first time this week.

149 To Elizabeth T. Seelye [AC]

Kiyoto Japan
Dec. 24th/76

Dear Madam:

I beg your pardon for my keeping a long silence to you. Since we have opened this new station, I have found myself very busy for teaching, preaching and attending all sort of business connected with our school. Hence I was obliged to suspend my letter writing to my friends almost entirely during the term time. The fall term closed yesterday. I feel somewhat rested this morning and feel like writing to you this note in order to inform you about our station work as well as my home affairs. I am thankful to say that through the kind Providence we have met a wonderful success entirely beyond our expectation. A year ago we began to open our school with a dozen students in a hired house. Now we have 70 students in our own buildings and more over two third of them are Christians, and most

of them have already begun to work for their Master. A year ago we had only two preaching places with very few audience. We have now four large preaching places and fifty five places with rather small audience varying from 30 to 10. A year ago we had only ten believers with us, but now we have more than sixty.

We divided them into three parts and formed three different churches; so each church has about 20 members. We have not yet special buildings for the service but our churches are formed in our houses. Our first church was organized in Prof. Learned's house on the 26th Ult., 2d church in my house on the 3d Ins. and 3d one in Rev. E. T. Doane's house on the 10th Ins.

Our students are very eager to work and each one of them is trying to find one or two preaching places for themselves. Here is some danger of their not thoroughly preparing themselves for the work still through their effort the truth is spreading like fire on autumnal fields. The spirit of God helps it as I believe and none can stop it. More than a dozen students are going to be colporteurs during this brief vacation. Their chief aim is to preach wherever they go. Some of them have gone out this morning. They go out two by two. I trust the Lord will go with them and give them a great success either in selling books (the Bible and tract books) or in preaching.

I do not remember whether I have informed you about my parents coming to Kiyoto and living with us in my last note or not. They were hoping to come to Kiyoto almost a year ago, but being prevented by cold weather they could not come to us sooner than last spring. They are living in a part of my hired house and are very happy by their being so near to us. My parents are rather slow to understand the Truth. Of course they have already forsaken their old gods, but one difficulty of their embracing the New Truth is their not enabling to see their own sinful state. I have been trying to help them to see their own sinful state thus far. I believe my father has begun to see it and feel very sorry for his past sins and has recently pray to God for the forgiveness of his sins. I am sorry to say that my mother does not feel she has committed any sin. I trust the Sun of Righteousness will shine upon her sinful heart and help her to see her own sinful and benighted condition. The mother and niece of my wife and one of my sisters were received into our church by the new confession.

I suppose you have been long waiting [for] the tortoise shell wares. We could find those wares no where else but in Nagasaki. So I have been hoping to go to Nagasaki myself during some vacation, but having failed to go there myself I asked one of my missionary friends to buy them for me. He has kindly complied with my request and has recently sent them to me. As you know I received \$25 from Professor. \$25=22.70 Mexican dollars=23.45 Japanese ens. I spent 10.24 for what I have already sent to you. Subtracting 10.24 ens from 23.45 ens leaves 13.21 ens. 13.21 ens were not quite sufficient to buy *two* breastpins, *two sets* of bracelets, and *one* gentleman's watch chain. Hence I made a trifle addition to it which I hope you will accept as a token of my respect to your children. Beside those wares my wife puts in one set of bracelet, which was made here by our order. It is not so good as Nagasaki work. Still she desires to send it to you. I hope you will kindly accept it also. I am sorry that I can not send them some time before this. I packed them in a small box. I hope they will reach to you in safety.

Please remember me to your children. I shall [be] glad to hear from you.

Yours sincerely
J. H. Neesima

150 To Mary E. Hidden [AN]

Kiyoto Japan
Dec. 25th/76

My Dear friend:

Yours of the 3d of Aug. was duly received. I was very glad to hear from you indeed and thankful for your so kindly informing me about yourselves and the town news.

I ought to have given you a reply sooner but since we have commenced our training school here I have found my work altogether beyond my strength, and have been fearing all time that a slight addition of any work might possibly break me down. Hence I was obliged to suspend my letter writing during the term time except an occasional correspondence with Mr. Hardy.

We closed our fall term last Friday. I feel I am somewhat rested although I am not in a good condition to write a great deal. I hope you will pardon me for my very hasty writing. I feel I must write you even a few lines to let you know about ourselves, and also

our present Mission work and the Training school.

Since we have united the unseparable bond, we have been living perfectly happy. Every thing goes on smoothly with us. We live in a hired house. We find it rather small for our use, still we are comfortably situated here.

My parents and one of my sisters are living with us since last May in a separate part of the house. My father is just 70 years of age, yet he is quite well. He can walk three or four miles without tiring himself. My mother's health has been very much improved since she came here. She works in her kitchen a great deal although she has a servant girl to help her. I have been telling them about Jesus. They are very slow to comprehend the truth, still I trust they (especially my father) are almost Christian. They have begun to see their sinful state and to feel very sorry for it. I think it is a sign of their seeking for a Deliverer. My sister has already embraced the new religion and has united with our Church when she was organized here on the 3d Ins. I begun to preach with a few congregation a year ago last Sept. but through the blessing of God I was permitted to organize a church in my own house with 22 members.

The fifteen of them were received by the confession and the rest by letters. Besides our church, two more churches were formed simultaneously in this place: one in Prof. Learned's house and another in Rev. Doane's. Most of those church members are our students. More than two thirds of our students are Christian. They are all hard workers. Most of them do some thing for Christ.

Each one is trying to find one or two preaching places for himself. Through their effort we have now 55 preaching places in this city. Of course, some of them have very small congregation. Still we trust each one will be a nucleus to future church. This vacation quite a number of our students went out two by two either to proclaim the truth to their benighted countrymen or to sell the Bible and tract books in neighboring cities and villages.

I hope, they will be the angels of mercy to those benighted people. We have already started our female Training School, which we call Kiyoto Home in a very small scale. There are half a dozen of boarding girls and also a few day scholars. We are now hoping to put up a building for it within this coming year. I hope your Church will do some thing for our poor girls.

I wish, I could get plenty time to write to you, but as I am almost

worn out by the work I must make some time for myself to rest for the next term. I can rest only ten days this vacation. I must try to pick up strength for the next term.

I feel rather delicate to tell you about my work because it does not sound quite well when I say I am doing so and so. Still you are no other person. I ought to express myself freely to you as I would to my mother. During this term I had a serious time once; I felt myself that I could not continue my work any more. But through the overflowing mercy of God I gained strength again to resume my work.

I taught the Harmony of the four Gospels, Natural Philosophy and Mental Philosophy during the last term. Teaching those three studies to those inquiring minds is almost hard enough for my strength. Besides it and Sabbath preaching I must hold two weekly meetings in my house. One is general prayer meeting and another is an inquiry meeting. Besides these two Japanese meetings I have got to attend the Missionaries meeting every Wednesday night. One of my trial of attending those meetings is that, it makes me always nervous and awakeful in night. Still these works are so delightful and I can't stop them. I suppose I can't rest very well while I am in this world.

I hope you will ever pray for me that I may continue to bear this glorious cross of our blessed Master. I am glad to know that your brother's health is better. Please give my special regards to him, Deacon Taylor, and your neighbors.

Yours in the Lord

J. H. Neesima

I will send you a photograph of our Training school by this mail. It will be kept in Mrs. Hardy's hand. Will you let one of your friends call for it.

151 To the Reverend John A. Kaly [DA]¹ Kiyoto Japan
Dec. 26th/76

My Rev. father:

Your kind letter was duly at hand. It made my heart glad and

1. Envelope addressed to "Rev. John A. Kaly/Derby/Vermont,/U.S.A." forwarded to "Trasburgh" with postmarks "Hiogo Japan 9 Jan," "Yokohama Paid All Jan 12," "San Francisco Jan 31" (twice), "Derby Vt. Feb 8".

my face smile. I thank you for your Photography. It is very good. It is a better looking than the father himself if I express my humble opinion. I ought to have given a reply sooner but having been prevented by my work I have been obliged to postpone it until now. Now allow me to inform you something about myself and our work in this place.

The work in this city, since we entered here about one year ago, has been blessed altogether beyond our comprehension. Since we put up new buildings for our Training school, the number of students increased quite rapidly. We have now 76 students, and two third of them are believers. Most of them are very anxious to work for their Master. Recently each one of them has begun to find one or two preaching places for himself. Through their effort our preaching places have been multiplied wonderfully. Two months ago we had only 9 preaching places but we have now 55 places. Of course, some of them have very small audience. Still we hope each place will be a nucleus to a future Church.

During this brief vacation they went out two by two either to preach or to sell the Bible and tract books in neighboring towns and villages. I trust the seed sown by them will spring up in His own appointed Time.

As for me, my health is somewhat improving although I am still delicate and nervous. I have just strength enough to carry out my daily teaching, Sabbath preaching and taking charge of weekly prayer meetings.

As the believers increased in this place, we divided them into three parts and formed three churches recently. (To this work we are much indebted to Rev. J. D. Davis.) The first church was formed in Prof. Learned's house on the 26th ult. the second one in my house on the 3d Ins. and the third one in Rev. Doane's house on the 10th Ins. I have 22 members to start with. I have already commenced to take up contribution from them. I am aiming to make her a self sustaining church as fast as possible.

Can your church do something for our poor theologs. Some of them are forsaken by their parents and friends. If your church do send us a Token of their sympathy please do send it to the Mission Board of Boston. I would make a special request to your church to *pray* for us.

Mrs. Neesima unites with me in sending regards to yourself

and Mrs. K.

Yours in the Lord

J. H. Neesima

I heard from Mr. Bugby last summer, but not knowing how to direct my letter I have not written to him. I want to hit two birds with one stone. Will you be kind enough to send this note to him and let him know this is intending for yourself and also for him.

In a great haste.

152 [To Mr. & Mrs. Hardy] [L&L]

[Kyoto]

March, 1877

In the last communion season my dear father was added to our church. It was a most important event to us all when that aged man received baptism. He has been living in pagan darkness these sixty-nine years, and we had a constant fear that he might go beyond this world without the true light.

153 To Alpheus Hardy [L&L]¹

[Kyoto]

[Spring] 1877

I thought it rather strange that you should do so without giving me any notice or explanation. At any rate, I said, if the Prudential Committee think it best that I should live on a least salary and has reduced it down, and you think so, it must be obeyed. As I remain your ever obedient son I would not do anything contrary to my father's will. I told it to my wife, we put our heads together, and consulted how to reduce our expenses. We said, "Cut short this and that, give up our farmer who works for us in our garden when we need him." After reducing many things we thought we could live on that salary. I felt it rather hard at first, for besides ourselves I have my parents and one invalid sister, but afterwards I felt very happy exercising self-denial for Christ's sake. I have not asked any missionary a reason why my salary was reduced, nor expressed my

1. Hardy explains: "About this time a misunderstanding arose as to the amount of Mr. Neesima's salary, \$500 of which it was arranged should be paid from the treasury of the Board, the remainder being supplied by Mr. Hardy. When the announcement to this effect was made to him he understood that his salary had been reduced to \$500."

feeling to any one. But lately, I found it rather hard to live on that reduced amount and asked Dr. Davis whether he had heard anything about it. He explained to me that the Board authorized me to draw \$500 annually from the mission treasury, and the balance will be sent to me from you. Then I found out what a mistake I had made. If, however, you say live on \$500, I shall say yes, and shall be very thankful for it. And if you be pleased to give me balance, I shall receive it with a grateful heart. I have adopted Apostle Paul's doctrine: "I shall be thankful for all things."

154 [To Mr. & Mrs. Hardy] [L&L]

Wakanoura

July 12, 1877

We came to Osaka by rail, and hence to this quiet fishing village by jinrikisha. It is about sixty miles southwest of Kyoto and is somewhat warmer. The famous orange growing country is only a few miles away. We came for the purpose of taking the sea-baths, and I find them beneficial. Here we have hired a small villa owned by a quite wealthy fisherman and are very comfortably situated. Fish and vegetables are plenty. Above all we are enjoying our quiet. I am hoping to go fishing as soon as the rough weather is over. I went up the surrounding mountains soon after I came and found the scenery wonderfully beautiful. As I was sitting down alone on a high mountain top, looking upon hills, rivers, plains, bays, promontories, islands, and open sea beyond, I could not help reflecting upon my past enjoyments which I had with you at Mt. Desert. Then I bursted out to tears and wept silently. Every enjoyment I had with you seems very dear and sacred. I suppose such enjoyment will never come to me again while I am in this world.

155 To President & Mrs. Seelye [AC]

Wakanoura, Japan

July 18th/77

Dear friends

Yours of the 20th of the last March was duly received. I was very glad to hear from both of you. I was much interested in the news all about yourselves and also about Amherst. I might have written you before this time but have been prevented to do so on account of many duties coming upon me every day. Our spring

term closed on the 18th ult. but I could not get away from Kiyoto for my vacation until the 6th Ins. I left Kiyoto with my wife and came to Osaka within two hours for we could travel by the rail way between two cities. We stopped in Osaka over one night. Thence we started for this place on a Jinrikisha, a cart drawn by man. We stopped on the way in a city named Wakayama for three days. It is the chief town of this district. There is a large castle, which was once possessed by a prince but now occupied by the government's garrison troop. There are about 60,000 inhabitants. While I was there I spoke of the truth to the people, who were stopping in the Hotel in a very quiet manner but as Christianity was never preached there it is much hated and regarded by the people as the devil's religion. By some way rather the rumor of my being there spreaded out very soon. Just after we left the Hotel a police came there and inquired the Hotel-keeper who we were, for what purpose we came there, what we had done there etc. We came to this quiet fishing village a week ago last Monday.

As we knew no one, we had some difficulty to find our lodging but a wealthy fisher man invited us to stay in his villa which is unoccupied presently. We came here with the purpose of taking the sea bath, which I find much beneficial to my system. We are comfortably situated here. Fish is plenty and vegetables also. Above all we enjoy the sea breeze and quietness. I dip myself to the sea every day and take some moderate exercise on mountains and hills which are within a short distance. I am gathering the sea shells for my amusement and am quite surprised to see so many curious things in the sea bottom. Yesterday a fisherman caught a snake, which has an eel-like tail and which body is beautifully striped with yellow and black bands. I bought it for a few cash and will take it up to Kiyoto for our school.

We expect to go home on the next Monday. Now allow me to inform you about our work in Kiyoto. It is growing steadily. We find more encouragement among our students, who come so directly under the Christian influence, than the people in the city. The K[yoto] people are noted for effeminacy. Every thing they undertake to do is tinted by it. They would never work hard for any great result. They are contented in a small gain. Hence they are frightened to plunge themselves into the hard and yet noble spiritual battle field. I trust the Spirit of God will give them courage and

induce them to become the cross-bearing soldiers. On the contrary to the K[yoto] people some of our students are brave and always ready to fight for their Master. They take glory in hard work. Base conversations, drinking, smoking are not practiced among them. All their doing is carried out by the Christian principle. I hope and pray daily that our humble institution will grow up to be a centre of the Christian civilization in Japan as our Dear Amherst College stands to your country. We sent out our students to different parts of the Empire to preach right after our school closed for the summer vacation. They are more than a dozen in number. Some of them are supported by the mission fund and some are sustained by some native friends, who invited them to come to their towns.

I hope you will ever pray for us so that whatever we undertake to do may be all guided from on High and pray also for the out pouring of the Spirit upon this nation. President Clark of Amherst Agricultural College paid us a short visit last month. I enjoyed it very much. I suppose he must be at home at this time. I hope you will hear from him all his experiences and a great success in his Christian labor among the students who came directly under his influence.

I am much obliged to Mrs. Seelye for a photograph of your daughters. It is a fine likeness. I will enclose a picture of our family group for her in return. My father, mother, sister and wife unite with me in sending the kindest regards to your family.

Please remember me to those your friends, with whom I am specially acquainted. Remember me also to Kanda. I trust he is doing well in the College. Hoping and praying that you are all well this summer.

Your ever grateful friend

J. H. Neesima

Please tell Miss Hattie H. Davis that I received her kind note some time ago, and thank her for her sending us the first fruit of a little mission circle; i.e. \$40, to be used for our "Kiyoto Home." We expect to build our girls school pretty soon. When it is completed I will get its photograph taken and send it to the *mission circle*. Then I will write to Miss Davis. My wife unites with me in sending the hearty thanks and kindest regards to Miss Davis and the young folks of the circle.

156 [To Mr. & Mrs. Hardy] [L&L] [Kyoto]
[late] 1877

Most of the prisoners are uneducated, and petty thieves. A lamp was allowed for evening study. This was a great concession from the authorities, for the use of lamps had heretofore been forbidden. But one lamp proved insufficient for the large number of prison students. I believe they were eighty in number. Subsequently one more lamp was granted, then another, then another, till finally the room was fully lighted. He who taught his associates also began to preach to them every day. One day fire broke out in the prison, but there was no least confusion. He kept them in complete order. Under his direction each one worked nobly and soon the fire was extinguished. Afterwards the prisoners were inspected, and none of them had escaped. It was a wonderful thing. The authorities of the city were informed of the behavior of the prisoners and the reason for it, and their leader was released on account of his good conduct, although he had one year yet to serve. After his release he called on us and told us his story. He had killed a man ten years ago in a quarrel. He has since started a private school in Ōtsu, and Mr. Davis, myself, and some of our students have preached there ever since. This will soon result in the formation of a church there.

157 [To Mr. & Mrs. Hardy?] [JD] [Kyoto]
December 23, 1877

I wish to inform you of a recent event which happened in Kyoto. My brother-in-law, the blind Yamamoto, lost his connection with the Kyoto-Fu yesterday; I believe he lost his connection with the Fu on account of his connection with us.

158a [To Mr. & Mrs. Hardy] [L&L]¹ [Kyoto]
[February?] 1878

This is the gravest matter we have ever experienced.² We will bear it with all the grace we have got, but if the despotic governor does not cease to ill-treat us we will burst out and appeal to the supreme power.

1. Perhaps from separate letters, Hardy combines 158a and 158b with comment.

2. The Kyoto governor refused permits for two American lady teachers.

158b [To Mr. & Mrs. Hardy] [L&L] [Kyoto]
[March?] 1878

If we have such a fund although coming from a foreign source and managed by foreigners, yet we can say that we support our teachers with our own money.

159 [To Mr. & Mrs. Hardy] [L&L]¹ [Annaka]
[late April] 1878

Finding the Minister of the Interior [actually Foreign Minister TERASHIMA Munenori] so ill that there was no prospect of seeing him immediately, I made up my mind at once to go to Annaka in order to improve my time. After leaving that place some three years ago the people began to lose their interest in the truth, as there was no one to guide them. My letters written to them occasionally kept up the courage of a few. Last summer one of our brethren from Kyoto went there and stirred up their almost fainting faith, and as they have more leisure in the winter than in the summer time, it was their especial request he should come again in the winter. When I arrived there I found them well prepared to be baptized. I held a meeting on the evening of my arrival, preached to a large audience the next day, and held an inquiry meeting in the evening. This was repeated the following day, and on the fourth day I baptized thirty persons and organized a church. It was the most solemn and yet most joyful event I ever witnessed. The people thus far have paid all expenses and have never received any aid from without. They take pride in doing so, and have already raised a fund for the support of their church. There is a rich merchant among them, the most influential man in the place, although quite young. He keeps the pastor in his home and does everything for his comfort. He also supports a free reading-room, where daily, weekly, and monthly papers, secular and religious, are kept. When I left the place, numbers came with me as far as the outskirts of the town and expressed to me their gratitude for my coming.

1. Neesima left Kyoto via Kobe arriving in Yokohama March 21 and Tokyo the next day. Davis quotes Neesima on March 24, "Pray for me, so that I may be directed entirely by His hand." He went on to Annaka on March 28.

160 To Mary E. Hidden [AN]

Kiyoto Japan
July 10th/78

My Dear friend

I have just finished my letter to Mr. Taylor this evening and as our retiring hour is past my wife is trying to stop my writing. I feel I must finish this note before I retire this evening for if I postpone it till to-morrow, to-morrow's duty may possibly prevent me and compell me to postpone it to the day after to-morrow. If the matter goes on in such a manner I shall never be able to write to you. Although I am always tender to her, I have got to be pretty stern this evening in order to finish this before I retire.

I have written to Mr. Taylor what might possibly interest you—chiefly about our work. So I will omit our missionary news at this time. I was very anxious about you last year but I am glad to learn through Mr. Taylor that you are getting somewhat better.

I am thankful to say that I am getting quite healthy lately. I have scarcely had nervous headache for several weeks. I can sleep quite soundly most every night. My eyes are far better than used to be. I hope, if God will spare my life to labor for my beloved country men for some time, I shall be a happiest man in the world. When I find more strength in my body I shall find more occasion to work. Day and night are not long enough for me to carry out my desired work. As the country is improving wonderfully any educated persons can find here ample chance to make themselves useful to their fellow country men.

Mr. Sears sent me £200 for building my house last year and another additional £200 for building my church. I began to build my house since the last May and it will be completed within the next month. I will inform you more particulars when it is done.

I thank you for your sending me \$5.00 through Mr. Taylor. I will use it for some best purpose. What does Mr. Hidden? Does he enjoy usual health? Please give him my kindest regards. We are all well here. My wife wishes me to send her regards to you all.

Yours Sincerely

Joseph H. Neesima

Remember me to your good neighbors. I shall be always happy to hear from you.

161 [To Mr. & Mrs. Hardy] [L&L] [Kyoto outskirts]
August 16, 1878

My wife sent me off from home to this quiet village, which is only six miles away, and much cooler than Kyoto. Trees are plenty. It is shady every-where. I came here three days ago and am now staying in a temple. I have hired two large, airy rooms, using one for reading and another for sleeping. The temple is surrounded by a very wide piazza, a part of which I use for my kitchen. You may ask whether I have brought a cook with me. I answer, no. I employ girls at home, but it would not do for me to bring a servant girl to such a place when I am alone. I am a person of wonderful adaptability, and can be both cook and boy. Dried meats, eggs, sweet potatoes, fruits, etc., are all provided. Now I have a chance to show forth my old skill which I practiced on the Wild Rover. Alas! none to see but myself. The old priest and his family are living in the back part of the temple. They are very quiet people and do not distrust me at all. I retire and rise early, finishing my breakfast before seven. I read till ten, and take an artificial salt bath for my health. Then I prepare dinner, take a little nap and a long walk along the shady valley.

162 To OKABE Nagamoto¹ [L&L] [Kyoto outskirts]
August 16, 1878

Allow me to write you a few lines to inform you of my experience in your old castle town. On receiving your letter I tried hard to send one of our best students to that place. Unfortunately they were all assigned to other places before the receipt of your letter, and I was obliged to leave the matter untouched for some time. Although much occupied with many things, I started from here on the 19th ult. and reached Kishinowada on the 20th. On arrival I sent for Mr. J., who promptly called upon me with Mr. M. I told him your special request and translated to them your letter. They were much pleased to see me, and through their prompt action I had the pleasure of delivering my first discourse to your people at Showshia on the 21st. There were twenty hearers. I preached on seven

1. Hardy calls him "Viscount"; actually Viscount OKABE was his father Nagahiro, former daimyo of Kishiwada and now Vice Minister of Foreign Affairs.

consecutive days, the audience increasing to one hundred, all men and mostly of the samurai class. There were many schoolmasters and advanced pupils, most of whom were young and quite sharp. They raised up all sorts of questions, for the new doctrine I preached seemed to them very strange and doubtful. They had never heard of the doctrine of the immortality of the soul. They kept me pretty busy while I was there. They were ready to hear and ready to discuss; I was ready to tell. I forgot my strength as well as the time. Although I tried to get hold of these intelligent hearers, I did not neglect the uneducated. In my discourse I spent one hour for the former and another hour for the latter. Thus my discourse lasted two hours every day. To my great satisfaction the former began to read the gospel and "Evidences of Christianity," and found out their Creator and also immaterial soul existing in themselves, and the latter listened very attentively and some of them already began to reform. You may anxiously ask me whether one has begun to believe in the crucified Saviour. I cannot give you an affirmative reply yet, but I can simply tell you that through God's grace his humble servant has opened before them a new way to enter, and if I mistake not, some of them have already directed their faces towards it.

On the 25th I explained to them my desire to preach to women as well as to men. I told them men are not the only creatures to learn the way of salvation, but women also. While women are kept down like slaves, as in our country, the state of society will never be improved. On the contrary, if women are Christianized, educated, and elevated, they will do more than men for the purification of society. Special meetings for women were therefore arranged for the evenings of the 26th and 27th. The audience was larger, over one hundred each time.

When I returned I found one of our students had just got back from Fukuchiyama, where he had gone to preach; having been obliged to leave on account of the strictness of the local authorities. So I sent him to Kishinowada to take up the work I left unfinished. Besides him, about twenty-six of our school have gone there to take sea-baths. They are mostly young fellows, and yet believers. I wish I could inform you more about our work, but I find my work almost beyond my strength, and am therefore obliged to write you hastily and briefly.

163 [To the Reverend Jerome D. Davis] [JD] Tokyo
February 13, 1879

I started for Annaka on last Friday morning at three o'clock A.M. It was then snowing, and I found myself chilled through. I reached Annaka toward evening; although I found myself rather tired I was obliged to receive quite a number of visitors that evening; then on Saturday the visitors poured in from the early morning, and there was scarcely a time for me to rest till the evening. We held a prayer-meeting on that evening. There were two candidates for baptism; the meeting lasted more than two hours. Another church meeting was held on Sunday morning. In the afternoon I preached in the usual way and officiated at the Lord's Supper. In the evening we held a prayer-meeting; it was a very warm and lively meeting and lasted more than two hours. I was so excited by the meeting that I could not sleep at all. At 12 30 A.M. on Monday morning I left Annaka on a coach, and reached Tokyo at 1 30 P.M. I am glad to say that the Annaka church is growing, and before the summer there may be half a dozen candidates for baptism. I have taken cold ever since I went to Annaka.

164 For UENO Eizaburō
[DA—recommendation draft] [Kyoto]
April 13th/79

This is to certify that the bearer Uyeno Yeizaburo is a respectable member of the Second Congregational Church in Kiyoto, Japan.

As he is going to leave us for a temporary purpose, I recommend him to a kind attention of brethren and sisters whatever society they may belong to. I am glad to be able to testify that his Christian character since he made a profession of faith in Christ has been without reproach.

May the Lord follow him wherever he may be!

Neesima¹

Acting pastor of the Second
Congregational Church

1. Both the date and his name are in pencil suggesting that this was a draft probably recopied.

education ought to occupy central places, and those who are taught in Chinese and Japanese can be assistant workers. Since last May our Buddhist priests are wide awake. They have plenty of money to hire scholars to attack Christianity. We must have men well furnished with scientific and Biblical knowledge for advancing Japan. We are now on a battlefield. Soldiers ought to be strong. Hereafter uneducated pastors will be thrown out of the market. Such will everywhere be disliked. The better preachers we send, the more money will the people raise.

This is only leisure hour I have found since last April. I can only say to you that my life is like a race runner's. I find leisure hours only in summer. I devote these chiefly to my own study. I must keep pace with the advancing world. On the 17th and 18th I made a short visit to Kishinowada. My time was so fully occupied there that I could scarcely eat. While I was eating people were waiting in the room.

167a To Alpheus Hardy [L&L] [Kyoto?]
[Summer] 1879

It would seem to me a dream to be permitted to shake your hand on this side of the water.¹

167b To Alpheus Hardy [L&L] Hyūga, Kyūshū
[Summer] 1879

I cannot speak to you of this disappointment; it is too great.

168 To Alpheus Hardy [AB, L&L]² Kiyoto
Sept. 4, 1879

In my last letter to Mrs. Hardy I slightly mentioned of some

1. There were plans that Hardy, chairman of the Prudential Committee of the American Board, should visit Japan to see developments but this was deferred and never realized, much to Neesima's grief.

2. In AB a typed version of most of this letter is preserved and is used here. Hardy edits this in L&L and in his final long paragraph, beginning "In this connection . . ." used here, seems to make use of material from other communications for which some Neesima draft versions exist in DA.

difficulty I was encountering. It was not very easy matter to write out without some consideration and I have been thus far compelled to postpone it, because when I returned from my missionary tour to a portion of Kushiu Island I was mostly used up on account of my exposure to an intense heat there. When I fairly commenced my labor there, number of telegraphic despatches came and informed me that I must return home as soon as possible to attend some grave matter just happening between us and our government. To my great regret I was obliged to give up my work there and hurried back homeward.

Now I must inform you about the difficulty just hanging upon my shoulders. But I trust you will never be discouraged. I am fully convinced that the Lord has designed me to bear all sort of trials and difficulties for extending his glorious kingdom in my beloved country. No matter how heavy the cross may be I am ready to bear. But what I fear is, that I could not picture out to you our present critical condition so that you could fully understand our present impending difficulty as well as our pressing want. It may require a long narration if I undertake to explain to you how the present difficulty has been originated, but in order to save time I will write it out in a briefest possible way.

When I undertook to start our school in the city of Kiyoto I was rather compelled by law to ask permission from the Central Government, both for establishing it and for employing foreign teachers in it. Here you must know that foreigners are not allowed to remain in an interior city like Kiyoto unless they are employed by natives, either real or nominal. As my American friends gave me money to start a school, and the American Board agreed to furnish me Missionary teachers, I was naturally necessitated to assume a position of its proprietorship. My written application for the school was first presented to the educational department by the approval of the Kiyoto Governor. But it was against the regulation of the said department to employ regular missionaries as teachers, both in the public and private schools. It was my first obstacle to encounter with. But through Mr. Tanaka's special favor, I received a permission to invite Rev. J. D. Davis to enter into this interior city, the ancient and sacred capital of Japan. When it was done I rejoicingly said "Miraculous."

When we had fairly started our school we began to preach the

gospel in a quiet, possible way. But the truth spoken in a private room became known throughout the city. It caused a great alarm among the priests in this region. The living gospel seemed to them a terrible thunderbolt. They got up a big meeting and presented their united application to the Kiyoto Governor to stop our preaching altogether. Then the governor summoned me to his office and requested me not to preach any more in my house. But I asked him, if a friend of mine comes to my house and inquires after a truth, would his Excellency intend to compel me not to give any reply to the inquirer? His reply was negative. Then I asked him again, if two, three or ten, or even one hundred friends come and ask me something of the Christian truth, has His Excellency any power to stop me not to tell them of it? He said no. Then said I, if he has no power to stop me I can keep up my preaching in my house. Finding that I was such a stiff-necked fellow he has ever met with, he simply charged me not to teach the Bible in our school. But the Bible became the unmovable foundation of our school. It has been taught ever since without ceasing, even throughout many succeeding darkest periods.

When one battle was won, another battle followed, then another—still another. It may be God's will that we should fight good fights and win a great victory in distant future days. A rumor was, that our Governor reported to the Central Government that I have started my school with a pretence of education, but my real design was to promote Christianity in this Empire.

Just about that time I presented applications for Miss [Julia] Wilson and [H. Frances] Parmelee to enter into Kiyoto. It was refused without giving me any reason for it. I believe it was refused on account of that report. The next report of our Governor was that although I am a nominal employer of those foreign teachers the reverse is true. I am employed by them by receiving annual salary from them. Hence the school held by my name is not a native Institution but a foreign. Since it is sustained by the annual grant of the American Board, it is the Board's Institution. Since this report was made to the foreign department our situation became much endangered. The Minister of the said Department has been even trying to stop the entry of our missionaries into Kiyoto. When Mr. D. W. Learned's first term of the passport was nearly out, in the last winter, I applied for the second passport. Everything seemed

to me dark and hopeless. Yet my only hope was in the Lord. I know surely that a permission could not be got if I take an ordinary course. "To make a bold strike" was my inspiration.

I called on our Governor at his office and requested him to approve my application for Mr. Learned's pass, and also to speak of us favorably to the Foreign Department. He promised me to do what he can for our favor. Still, he said, the matter will depend on the Foreign Department. If the Department be all right the application will be granted, because he has already approved it. By this way I prevented his doing any more mischief against us.

Soon after that interview with him I started for Tokio to see Mr. Mori and explained to him all about our school, how it was started and how it is sustained now. I told him further that my American friends can't lay any claim upon our school, although they gave me money to start with. I am its founder and it is owned now by a Company called "the Doshisha". If it be a native Institution why can she not have a right to exist and also to provide all necessary teachers both foreign and native. His reply was, you have a right to exist and also to employ foreign teachers if you use your own fund instead of the fund of the American Board. The Foreign Department do dislike your receiving the annual aid from the American Board and depending upon it altogether. I told him that their annual aid is a free gift and we make a good use of it. Is it forbidden by the law of Japan for us to receive any aid from a foreign nation?

If it be so, our law ought also to prohibit our giving any aid to any foreign nations. As our people did send an immense quantity of rice to a famine district in China last year to save those suffering creatures, I believe we can also receive some aid from another nation for our intellectual and moral famine. That argument was just enough to bring him around to our side. Through his kindness I received the second permission for Mr. Learned by which he is entitled to remain in Kiyoto next five years.

When I made an application for Dr. Gordon's pass this summer, there was a sharp discussion between Mr. Mori and the other minister [Foreign Minister TERASHIMA Munenori]. The latter gentleman was still believing that our school is a foreign institution, and I a mere nominal proprietor and was quite unwilling to grant us a permission. Now I must inform you why he is so bitter towards us. In the first place, he is a hater of Christianity. In the second place, he is not

quite clear in discriminating our situation from some native merchants who keep shops open for some foreigners outside of the foreign concession in Tokio, by using their names as the masters of the shops, although they are hired and paid by the foreigners. Such a business is strictly forbidden by the law of the Empire, yet it is done by shrewd native and foreign merchants. The minister ranks us among a class of those merchants and is ready at any time to drive our missionaries out of Kiyoto, but Mr. Mori stood up for us nobly and persuaded the minister to give us another permission.

Then he sent me a word by a friend of mine in Tokio and warned me to be cautious for the future and advised me to raise up a permanent fund for our school at once. If we have some fund to defray our annual expenses, the foreign minister shall not find any occasion to prevent us from our inviting missionaries to our school; but since it is sustained by the American Board the minister still regards it as a Board's school, and if it is proved to be so I shall be heavily punished for the pretension of my being a nominal proprietor of a foreign Institution, and our school shall be suspended at once. If such a thing happens, our school shall never be allowed to exist again and our missionaries shall be all driven out from Kiyoto. Yea, all our effort thus far put forth shall disappear like morning dews before the sun. Seeing such a dark prospect before me shall I lament like Jeremiah? No—I believe the Lord will not give us an occasion to lament if we faithfully fight under his banner. I am determined not to lament but to fight through until we conquer. May God help us, untiring soldiers. As He has thus far helped us, I trust He will continue to help us.

Our Governor often devised to stop our progress, but we have thus far providentially defeated his projects. Now we come to stand on a more critical point. If we don't defeat him at this time I fear we shall have a pretty hard uphill work. It is just time for us to put forth all our might to devise some means to keep our ground and not surrender it to our enemy's hand. Since I heard from Mr. Mori, I have been seriously thinking how to save our school from the Government's iron hand, and the only way to save us, as I believe, is to raise a permanent fund for our school. But our school has become known throughout the Empire as a Christian institution and is badly spoken against and ridiculed as a cradle of the Christian priests. Hence it is almost useless to attempt to raise a fund here.

But having no fund to sustain ourselves, I fear the iron hand of our Government may sooner or later come upon us and crush us into pieces. If it be stopped, it will cause a great damage to the Christian work in Japan. All the unbelievers will rejoice for our downfall. Our Government shall never allow us to start it again in the interior. If it be so, what sad affair it would be.

Would you persuade the gentlemen of the Board to grant us a portion of that big fund they have recently received into their hand? Is it their idea to enlarge the work? But could they be without an alarm when you inform them of our present critical condition? I believe our missionaries have not apprehended it though I have told them of it. It may be hard for them to understand our delicate situation. Doubtless none of them have written to the Board about it, so I fear the gentlemen of the Board may not be ready to give us their right hand to help us. If they don't give us a permanent fund, I fear our school shall be stopped and our missionaries shall be driven out from Kiyoto. What serious damage would it be. Could the gentlemen of the Board stand and see us perishing without any fellow sympathy? Could they be so conservative as not to give us a permanent fund because the policy of the Board is against it, or the majority does not allow it? In a time of need it may be desirable for them to create a new law in order to carry out God's work boldly. If they don't listen to you, please tell them that I will not cease to beg for it, for without it our dear Christian school shall sooner or later be stopped.

It is time for them to consider whether they would make a bold attack or retreat. If they don't understand what I am aiming at for extending God's work in Japan, I will try to write to them and if they be still incredulous I will come to Boston to explain it more clearly than I could write out. Furthermore if they would not give us a desired fund (at least \$100,000) I will try to present my petition to wealthy individuals in the States. If I fail to get some satisfactory fund, I will become a public beggar to go around from city to city to beg for our school. Would the gentlemen of the Board give me an approval of it? In my situation I would not cease begging so long as I can either use my tongue or my pen. For Christ's sake, and for my country's sake I will become a loudly crying beggar.

I dare not afford [*sic*] to lose an Institution like ours which has thus far prospered and has been so miraculously saved through

many critical periods.¹

In this connection I must mention the standard of our school. Our people are making a bold strike in educational affairs. The government institution of learning as well as some private schools are advancing above us. If we do not strive to improve we shall be left in lower strata of educational system, and fail to lay hold of the best class of students. Our good missionary friends have thus far tried to teach the Bible too much and neglected scientific teaching. Numbers of promising boys were much disappointed and have left us to go to the schools in Tokyo, where they will have no Christian influence. We can't afford to lose these promising ones. We must tie them to our school by giving them a thorough, higher, and professional as well as Christian education. This, if I mistake not, is the keynote of success for Christian effort in Japan. Unless the missionaries find this keynote their work will be largely wasted and fruitless. To my great disappointment some missionaries do not take pains enough to adapt themselves to our way in this important respect. Hence they are getting quite unpopular and cannot get along with the natives quite smoothly. A chief reason is that they are still Americans. Their habits, ideas, and imagination are all American. What Americans regard as good the natives may despise. Something honorable in America is regarded dishonorable here. Petty troubles arise now and then between them and our Christians. They want to get too many foreign reinforcements instead of raising up native workers by their own hand. They cannot talk as the natives can. They cannot go about from home to home as well as the natives can. They cannot bear heat of the day as well as the natives can. They cannot live in a cheap rented house so patiently as the natives can. Their work should be a high spiritual brain-work. They should raise up the spokesmen instead of speaking themselves. If I were in the place of Dr. Clark I should put all my effort in founding a strong Christian university in Japan, in order to raise up Christian ministers, Christian physicians, Christian statesmen, and even Christian merchants. Christians must not be charged with being ignoramuses, or we shall not get the respect of the people. We shall be ridiculed for our ignorance as well as for our faith. It is well for us to remember and practice our Saviour's words, "be wise as

1. AB version to this point; L&L version follows till notation.

serpents." Try to send out choice men, men of the New Testament spirit, of broad education and strong character, possessing the power of adaptability.¹ It is absolutely necessary for us to keep apace with other schools, or even higher than those in order to make our school most attractive. I must earnestly beg you and the gentlemen of the Board *to give us a fund to save the life of the Kiyoto Mission, and also to raise our educational standard so as to make our school, the centre of the Christian power and Christian influence.* May God help you to see our present critical condition as well as our most pressing want. May God make you a mighty instrumentality to save us from the power of darkness. May God bless you and bless the gentlemen of the American Board.

Your grateful child,
Joseph H. Neesima

169 [To Mr. & Mrs. Hardy] [L&L]

[Kyoto]

October 27, 1879

Five weeks ago I went to Imabari, Shikoku, to organize a church and install a pastor. I was preaching to a large audience in the evening when I received a telegram from home. I hurried back to find my sister dying. We tried our best to save her. She gathered all her relatives about her and told them she might doubtless depart very soon from this world, and her best wish to them all was that they should walk with God and live on Christ daily as we live on food. When I was obliged to attend the annual meeting of our Home Mission Board at Osaka she knew I was hesitating to go there, and told me not to stay away from that important meeting on account of her illness, but to do the Lord's business first. By these brave words I felt much encouraged to go. During the past two weeks she talked and dreamed much of heaven. Her mind was full of it. One day she said to me: "What free grace it is that I, a poor sinner, could find a hope in the eternal heaven. I am desirous to go there even now." She dreamed much of persons in white singing beautifully, and since then has become very fond of singing, asking every Christian visitor to sing for her. Then she shook their hands and bade them farewell till they meet her in heaven. Two minutes before her death she

1. Revert to AB typed copy at this point.

asked my wife to sing one or two hymns, then passed away as if she were going to sleep. It happened I was away that morning. When I came home I found her countenance already changed, but she replied to me once when I called her name. I was unwilling to go to our school that morning, because there was such change in her face, but she said "No, go, do your duty." We miss her very much, but the very thought of her makes us feel that heaven is very near.

170 To Dr. N. G. Clark [AB]¹

Kiyoto

Nov. 13th. 1879

My Dear Sir:

I must beg your pardon for my not writing to you about our work thus far although I have written to Mr. Hardy from time to time. It was my hope that he should have communicated to you whenever there were any news interesting to you. I feel I am bound to write you now in order to beg your attention upon the present condition of the Japan mission and the work in Kiyoto, which seems us absolutely necessary for evangelizing this Empire. I suppose you have heard from the brethren of different stations of your Mission, and learned that they are quite different in their opinions in regard to our Training School in Kiyoto. I have thus far kept silence to you lest I might interfere with their business. But I must write you and make my humble opinion known to you so that anything from the native side might possibly assist you in deciding your future course to be taken in Japan.

To my great encouragement, those three gentlemen in this station know exactly how to adapt and assimilate themselves to our way as to win our people. But some brethren are some what different from them. Some one may be too narrow and too conscientious and another may be too imaginary and full of theories. The first brother comes upon us always hard and doubtless has informed you that our school is not the Training School of the Board but is a native's—Why? because it is more or less managed by a native nominal proprietor and the Bible teaching is excluded from the building by the law of the country.

1. In DA a draft of this long letter is preserved which may give further insights into Neesima's thinking regarding the situations he faced.

But Dear Sir: Don't be troubled by such a statement. The Bible has been taught ever since we came to Kiyoto, although we have passed through many darkest hours. Here may be a further difficulty in future yet. But what has been done is done. It is a fact. If you have any doubt in my defense, please look at the Churches at Annaka, Hicone, Yōkaichi and Imabari, and also the interesting work going on in Kishinowada, Okayama and the other half dozen different places. Are they not the fruit of the labor of our young students. I trust you will admit it; Yea our opponents will admit it. If it be a fact, I hope, Christian brethren will cease to complain against us any more.

With regard to the second brother, he is anxious to cut off the foreign aid from our school. He is a great advocator of the self-supporting. He thinks the native churches can do every thing. Quite recently the Osaka churches have built a girls school. I believe it was done through his influence. Hence he thought, his plan of self support is gaining ground. But the land was purchased by the foreigners and the building alone was put up by the native money, which was chiefly obtained by borrowing. It is a noble undertaking. There is no mistake about it. But I believe we can not command other churches to follow that example at present. I should say let the Osaka churches go ahead alone and let the other churches follow after them by and by. It is a dangerous plan to be adopted at once.

Trustees of the native missionary society met with three gentlemen of your mission (Rev. Messrs. Leavitt, [John L.] Atkinson and Gordon) at Kobe last Saturday and took a council how to use the foreign aiding fund for helping the native mission here. Those gentlemen decided to help our society whenever we ask for the aid. We presented them another petition, asking them whether each station could keep special local Training School to fit those for ministry, who can not take the regular Training course in our Kiyoto school. I knew they were talking about it a few years ago and it was [s]tarted by the Osaka brethren last year, and continued only a short time without producing much good result. The chief aim of our proposing it at this time was that missionaries in each station should do something for raising up the Native workers by their hands instead of their depending upon *us* i.e. Kiyoto Training School altogether. We might raise up here better educated workers and they might fit up some second or third rate workers. The latter class

of workers are needed here as well as the former class. We proposed this matter to them from the real economical side. It would not do for the Board to keep two or three missionaries to look after a few churches in single stations.

It is *too excessive* and *their force is used for a small result*. But if these brethren combined their effort for raising up even second or third rate of workers, and send them out with our graduates, it would help the work wonderfully.

And thus, each station could work in a perfect harmony; the work will be one. But so far as my observation is concerned brethren of your Mission are not in a perfect harmony. Each station has somewhat different opinions and hence the different modes of carrying out the work. Sometimes they seem to try to pull down the work, which others are building up. In order to push through their own opinions or plans they are often apt to forget to combine the efforts of different stations to produce one grand and harmonious work.

It is a sad fact. Doubtless you have discovered it yourself before this time. The fields are opening faster than we can furnish workers for them.

If our work be prevented by internal discord and petty division, what a sad affair it would be. I am thoroughly convinced that the best cheapest and noblest way for them to take is to combine their efforts for raising up the native workers in order to reach millions instead of reaching only a few hundreds. Pere Nicolie, a Russian missionary in Tokio has already adopted a plan I am now advocating, and has already brought many thousands within a pale of the Greek Church.

I held an interview with Mr. Leavitt at Osaka last Friday and talked with him over this local Special Training school. He agreed with me perfectly and suggested me further to separate the Training Department from our Kiyoto school altogether, and start it in Osaka or some where else on a native base. He thought the native churches could sustain it, and if they would do so, the American Board would be glad to maintain the expenses of the K. school as it is or may do for it more than ever before; it may be better to separate it from the academical course. Hence Andover Theological Seminary is far healthier than the Theological Seminary in New Haven. Make the Kiyoto school like Williams or Amherst college. There will be Christian influence enough to convert many students to the

Christian faith. When I heard it, I thought it was a first rate idea, because if the Training department be separated from us, we could be released from the trouble from the Government's side, and that very thing might possibly attract more students from the different parts of the Empire.

I said then that it would be a big undertaking for native churches to sustain a Theological school. He said, we could easily raise up fifteen and twenty ens from the native churches. That will be quite enough to sustain the institution. He suggested to me to bring out this question to the native churches and they agree to do so, he would be glad to help the matter; he added further that in his situation he could not conveniently advocate such a matter before other brethren, but if it be brought out from the native side it can be done without any difficulty.

I told him that it is not easy matter and I must consider it carefully and ask my friends about their opinion upon it. On the following day when he met with other two brethren at Kobe he brought out that question before them and stated to them as if it was advocated by me. What incorrect statement it is.

I never dreamed of such a plan before I went down to Osaka another day. I agreed with his plan so far as self supporting is concerned but only question is whether we can do it just now. His remarks, though incorrect, went round among the brethren like the recent epidemic. It shocked a brother in Kobe and caused him to bring his hot charge upon the Kiyoto brethren.

It terrified our dear brethren tremendously and they all blamed me fearfully. But I was not frightened at all. I explained the matter calmly, and stated to them that it was done through a mistake or misstatement. I suggested to them to find out the matter before they bring a charge upon me. Such a mistake just happened among them gave them a great alarm, and induced them to get up a station meeting in order to make ourselves better understood and also to unite our aims and efforts for promoting our Master's grand work here. What we (foreign and native teachers) all agreed upon is as follows:

1. We shall *never* separate the Theological department from "Doshisha."
2. We should start Special Theological class as soon as convenient besides the present regular Theological course.

3. Missionaries should not withdraw their work of teaching from the Academical course, because it is *the means* to attract first class students to Doshisha and thus put them under the Christian influence; if they become Christians and wish to become preachers we might give Theological education here. We have thus decided our course and have already sent out invitations to different stations to send us special students.

Doubtless you may hear from other brethren at this mail. They may possibly inform you some thing different from what I have above mentioned. But what I have written is our decision and we all expect to push it through. The course we have taken here is the only way to win our people if I mistake not. I hope the gentlemen of the Board will trust in us and wait patiently and see what we could do here within ten years.

We can't reap bountifully unless we sow bountifully. I wish I could write more so as to confirm my view. But as I have no more time before the mail closes I must stop my pen. May your prayers help us to carry out our plans for evangelizing this Empire!

Yours in the Lord

Joseph H. Neesima

Excuse my very hasty writing. Please show this letter to Honorable Alpheus Hardy.

171 To Alpheus Hardy [L&L]

[Kyoto]

December 27, 1879

I found your last letter on my arrival home. When I read it I exclaimed, "The good Lord has done it!" My rejoicing was mingled with running tears. I knelt down before the Lord with my wife and gave Him our heartfelt thanks. Next to the Lord, I must express my gratitude to you for your deep interest in us. I must also thank the gentlemen of the Board. Through this action I shall be relieved from grave difficulty. Step by step the plots of our enemies are defeated. "Delight thyself in the Lord and He shall give thee the desire of thine heart." "Commit thy ways unto the Lord; trust also in Him and He shall bring it to pass." O, what precious promises they are unto us. I am wondering why God has chosen a weak instrumentality such as I am, weak both in body and mind, for promoting his kingdom in this empire. I could simply say to Him:

“Here I am; employ me in thy vineyard if thou findest a pleasure in thy humble servant.” In my later experience I find more than ever nothingness in me.

172 To Dr. N. G. Clark [AB]

Kiyoto Japan
Dec. 29th 1879

Dear Sir:

Yours of the 5th ult. was duly at hand. I heard from Mr. Hardy at the same time. Having your letter and his I had a clear understanding of what you had done for our Training School. To my regret I was unable to give a reply much sooner, because I was away from Kiyoto for three weeks for ordaining a pastor at Annaka and also for organizing a church and installing its pastor in Tokio. I came home about ten days ago but have been under weather ever since. Being informed that the mail for America will leave Kobe this noon, I undertake to write you even a few lines to express you and other gentlemen of the Board my heartfelt thanks for what you and they had done for us, that is, for your separating us from the Mission for the pecunial [*sic*] matters and giving us the sum of 8000 dollars from a portion of the Otis legacy¹ devoted to education abroad.

I do utterly fail to find words to express you how and what I do feel for your most kind and wise management toward us. I am greatly indebted to you for it. I am sure that it will relieve me from a grave embarrassment with the Government and satisfy Mr. Mori, who felt so anxious for our endangered situation. Now I can breathe more freely than that time when I wrote Mr. Hardy about our difficulty.

Now the responsibility of managing that sum is laid upon me. I must assure you that I will never do any thing for that sum of money unless I am fully approved by this station. I am glad to inform you that a recent change of the educational regulation has given more freedom to private schools and this may possibly become a [s]tep for a free religious education.

As I find no more time to write before the mail closes I must

1. A handsome bequest approaching a million dollars at a very propitious time for the American Board, given by Asa Otis of New London, Connecticut; divided into thirds, the category which applied to Doshisha was for “important educational work of the Board, with reference especially to the training of a native ministry”.

stop my pen. I hope you will pray for me so that I may faithfully as well as wisely discharge my duty thus laid upon me for the cause of Christ in my native land. Please give my kindest regards to all the gentlemen of the Board.

Yours in the Lord
Joseph H. Neesima

In a great haste.

173 [To Alpheus Hardy] [L&L]

Okayama
February, 1880

I find it very hard to reach prominent men in our society, because many of them are too proud to be taught. They are self-conceited and seek for no further improvement in their moral condition. They have also a strong anti-religious spirit. I find in them the strange notion that any religion, even Christianity, hinders the progress of nations and has nothing to do with modern civilization. On the other hand, I always find some brilliant man who comes forth boldly and manfully. There are doubtless some thoughtless boys with us, but none who speak against Christianity. I have to be pretty careful. They do not like oldest kind of theology. They cannot bear any stiffness. In the Government University of Tokyo, where are about seven hundred students, is an infidel atmosphere. Some native and some foreign teachers exert bad influence. There are also anti-Christian schools in Tokyo. We shall get learned persons enough within a few years, but mere worldly wisdom will not help our perishing people. We need the broadest culture and strongest Christian faith to counteract the downward tendency of our educated youth. The works of Spencer, Mill, and Draper are their favorites. They look down upon us as bigots. We must raise our standard of education until they can no longer assail us. If we limit it simply to theology, the best self-sustaining students will not come to us. Only by making our school attractive by giving a good and broad education can we widen our Christian influence. Some of our dear brethren have got very strange notions, and think altogether too little of education.

174 To Alpheus Hardy [AB]¹

[Kyoto]

[Summer] 1880

I must be thankful to the wise management of the American Board in sustaining our Kiyoto Institutions. Let the present arrangement continue as long as it may be needful. According to your kind, fatherly advice I will be careful in our management, and try to do all things in a perfect harmony with our missionaries. I shall be careful not to find fault with others. Doubtless you must have read my letter to Dr. Clark, wherein you found a tendency of my finding faults in others. I must confess its truth to you now. We were terribly attacked by some brethren in other stations, I attempted to defend our position. I might call it a defensive letter, not offensive.

It is all over now. I shall say nothing about them, of them or against them. There is a *perfect harmony* between the different stations of our mission. The last two months were the hardest ones I have ever experienced since I commenced my work in Japan. I found myself, as I was, in a lowest stratum and received the whole pressure upon myself. A heavy trial on our government's side, and grave troubles among our native brethren, and also in our school. I bore them chiefly on myself by His help. Oh heavy burdens! I think I came pretty near to burst up my brains.² But I bore them through and overcame all. I shall not say about heavy burdens which I bore in behalf of some of our native brethren, but I should like to inform you about my success in defeating our Governor's plot against us.

I attempted to invite Miss Parmelee to our Kiyoto Home since last January. The Governor advised our Foreign Department not to give us permission. The application was kept unanswered over four months. I went to Tokio and called on Mr. Inouye [Kaoru] the Minister of that Department and told him all about our "Home" and chiefly its management.

I conveyed to him an idea that it is impossible to prevent Christianity now, because it is a *living principle*. If the Government attempt to crush it in one city, it will surely burst out in other places. The best way is to lose[raise?] the *best people, the best patriots*. I told him many other things pertaining to Christianity chiefly its benefits

1. This is a copied excerpt sent by Alpheus Hardy to Drs. Edmund K. Alden and N. G. Clark on July 19, 1880 from Bar Harbor, Maine.

2. Both Hardy and Davis quote to this point.

to this country. The case was presented to the central Government for *decision*.¹ Its decision turned on our favor. The Governor's plan was utterly defeated. Glory to our living God!

Please do not let this news be published!

J. H. Neesima

175 To the Reverend Jerome D. Davis [L&L] [Kyoto]
August 12, 1880

I must assure you we cannot get along without you. Doubtless the many troubles you have encountered these past years broke you down completely. I hope you will take the matter slightly easier and try to rest as much as you can. The mission work in Japan is not like child's play. You have many troublesome boys under your care. I fear I am one of them. What I feel keenly in myself is my imprudence in many things. Certainly it must have been a great trial to you. But I trust an imprudent child such as I am may grow wiser as he grows older. At any rate it is well for us to remember that the world cannot be converted in a day.

176 To Alpheus Hardy [L&L] [Kyoto]
[January] 1881

I am informed that he² intends to call upon me soon. He will then be quite different from the former one. When I see him I shall try to present to him a plan to revolutionize the system of education in this city. My aim is to start a Sunday-school for the teachers of the primary schools.

177 To President Julius H. Seelye [AC]³ Kiyoto Japan
July 11st 1881

Dear Sir:

When I learned a sad news of Mrs. Seelye through "Amherst

1. Hardy also quotes this paragraph except for the two preceding sentences.

2. The new governor, KITAGAKI Kunimichi of Kyoto Prefecture, who replaced MAKIMURA Masanao.

3. Two drafts in DA.

Student" which you did send me I was so surprised that I could not write you for some time. It is a great loss to me just as much as to yourself and your children. I claimed her one of my American Mothers and felt rich about her. Since I heard that sad news my heart had a serious feeling partly sad and partly sacred. I found myself and my surroundings quite serene and heavenly.

What sad thing it must had been to yourself and your children, though His grace might have been sufficient to comfort you all. My pen does utterly fail to express my sympathy with you. But I can only say thus "Thy will be done": She has finished her course for her Master's glory.¹ I must say how much I am indebted to her for her true kindness shown to me while I was in Amherst. It is written in my heart with an indelible ink. I have remembered it and will do so as long as I live. I will also attempt to do to others what she did to me.

Since April I have been very busy. Beside the school works, here has been a wonderful change in our mission since the latter part of the last year. Many thousand copies of the Bible has been sold. Loud calls for the preachers come from many parts of the Empire. We held our annual Native Mission Meeting at Kiyoto this year. It lasted 3 days i.e. 18th 19th 20th of May. As quite a number of our pastors and missionaries presented here we took advantage of that occasion and got up a public preachings at one of the largest theatres in this city. The speakers were 20 in number, i.e. three foreign missionaries and seventeen native brethren. The house was quite full. There were about 4,000 persons.

Our Osaka brethren got up preaching there also in June. They were just successful as we. Since then that kind of public preachings were got up here and there. Wherever we went, we met a success.

A few years ago we prayed that some places might be opened for the Gospel. Now we pray that many laborers might be raised amongst us, because the people are ready to welcome the Gospel every where.

I am a committee of the Home Mission Board. I am greatly troubled now on account of fewness of the laborers. On the other hand those scholars, who have not received the Christian influence are extensively studying Mill and Spencer's works. Some of them are shameless and inconsistent. Although they are disbelievers of

1. Originally "Father's glory."

the Buddhism, yet they are hired by them to attack Christianity. Quite recently the Buddhist priests published a tract titled "Unreasonableness of Christianity." Japan is now getting to be a religious battle field. Priests will do their utmost to prevent Christianity. Shameless followers of Mill and Spencer will do their best to attack Christianity. But I must say that they are unconsciously working for it instead of against it. At this time we shall need special prayers of the American friends.

As I am still busy this summer, I will not write to your son and daughters separately. Please give them my special love and sympathy with their bereavements. Please give my regards to Dr. and Mrs. Hickok, Pres. C. Seelye's family and all the faculties of the College who I knew, specially to Dr. Hitchcock, who remembers me always.

Your ever Grateful friend

Joseph H. Neesima

I am much indebted to Mrs. Seelye for her last letter dated on the 31st of January. I do value it and keep it as her memento.

Your lectures to Hindoos were recently translated to Japanese by one of our graduates with my preface. I will send you a copy of the translation.

178 To Captain William T. Savory¹ [DA]

Kiyoto Japan
Aug. 1st 1881

Dear Sir:

I must beg your pardon for my keeping a long silence to you since I returned to Japan. My continued ill health and so many impending works compelled me and caused me such a delay as to write you although I have not forgotten you at all. It is impossible for me to forget a gentleman who had done such a kind and yet a hazardous deed to me as to take me off from the Iron Chain of my old Despotic country. You had done a risky business for me.

You are truly *my benefactor*. I recognized it within my heart and often confessed it to others that Capt. Savory had done a great thing for me. But by hearing from you I was greatly surprised that you were much hurt by a statement of an English lady concerning

1. Of the brig *Berlin*, aboard which Neesima originally made good his escape from Hakodate.

you. I am very sorry indeed for myself also, because I believe that I had never told the lady about your being ignorant¹ of religion and also of my disappointment.

She must have stated it through a mistake. Now I can give you several evidences that I have not made such a statement to her;

1st Although I desired to learn some thing of Christianity, yet I had not then acquired the English language to be told of it by the Captain. Hence there could be no chance for me to be disappointed, because the American Captain knew nothing of religion.

2nd The Captain had never treated me irreligiously. He never spoke to me any harsh word, but treated me kindly and kept me in a room of the cabin.

When I threw overboard several silver spoons, I was much afraid that he should be angry at me, but instead of it he forgave me and smiled at me when I begged his pardon for my carelessness. He was so good and so kind to me. Hence I could not be disappointed.

3d When I was asked by the lady of the Captain's faith in Christ I replied negatively. When I gave her a negative reply, I meant to say that his faith in Christ is somewhat different from the regular orthodox, which I found out by my last interview with him at Salem but not in the shipboard. Having no means to know whether the Captain was Christian or no, I could not be disappointed in the shipboard, because the American Captain knew nothing of religion.

I hope the above stated evidences are clear enough to convince yourself, that English lady and any body else that I have not stated to her that I was disappointed, because American Captain knew nothing of religion. I expect to write Mr. Hardy on this subject and will try by some way to that lady to get her statement concerning you be corrected.

I am also sorry for your losing your only son, a most promising youth. It must be a great disappointment to yourself and Mrs. Savory. Please give her my kindest regard and hearty sympathy with her missing her dear son. I am also desirous to know about your daughter. Please remember me to her also.

My wife and parents unite with me in sending kindest regards to you. Please write me when you can. I shall be very happy to

1. "being" inserted, but "ignorance" uncorrected.

hear from you always.

Your Ever Grateful friend

Joseph H. Neesima

The enclosed picture presents my present family members. A young man at left is my departed brother's son¹. My parents are getting very old now. They both are 75 years in age.

179 To Alpheus Hardy [L&L]

[Kyoto]

[Late Spring] 1882

To go to China might possibly excite some jealous feeling among my home brethren, who have given up every earthly comfort for the Lord, and are suffering much pecuniarily. I must never be a stumbling-stone to my dear brethren in Christ. But I begin to feel that I cannot go on much longer, and must stop work. My head does not allow me to read or write, yet something is always at hand. So I have made up my mind to take a trip to the north where I can see no Christian friends.

180 To Dewitt Jencks [DA]²

Kiyoto

Jan. 22d/83

Dear Sir:

Will you be kind enough to inform me the rate of exchange for the gold dollars when Dr. Green bought his groceries from America last fall, and also the present rate of exchange? I want to pay him for some thing which I bought from him. The cost of them is \$9.20. Please tell me how much it will be in the Japanese yensatsu. When you have a chance to send some boxes to America will you please inform me about it? I wish to send a little box to Boston. Please let me know how much I am owing to you now. I shall be glad to pay it to you as soon as I receive money from America.

Wishing you and Mrs. Jencks a happy new years.

Yours truly

Joseph H. Neesima

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1. UEKURI Kōgi, adopted into the Neesima family on younger brother Sōroku's death.
 2. Address on envelope misspells "Dewett Jencks, Esq./Kobe"; cancelled 2-sen Imperial Japanese Post stamp used to seal envelope; in Japanese 神戸下山手通六丁目/アメリカ/ジェンクス様 and on reverse side 西京/新島襄.

181 To Dr. John C. Berry [DA—draft only]

Kiyoto
May 5th 1883

Dear Sir:

Whereas, we, the members of the Doshisha Company have formed a project to found a Medical department in connection with the Doshisha school, we desire to invite your early attention to the following views and reasons and request you also to cooperate with us in founding it if it seems to you to be a wise and desirable way to promote Christ's kingdom in this country as well as for the welfare of this people.

1. As our Doshisha school is growing larger year by year we cannot expect that every graduate of the school will enter the Theological Department.

Hence it is quite desirable for us to provide other departments to supply their different demands, or else those, who have chosen other professions, will certainly leave us to pursue their desired studies and will be likely to lose all the Christian influence they received from us by entering into institutions, whose opinions and influences may be altogether against Christianity.

2. As we have already received several promises of donations from some friends outside of the Christian churches to help to found a legal department in the Doshisha we sincerely hope that our churches will take an active part in founding a medical school by a combined effort with our American friends.

3. Our churches may naturally desire to commit their health and lives to the hand of well educated Christian physicians.

4. Wherever churches are, there are at least one or two physicians connected with them. If the present practice continue in future, fathers will likely persuade their sons to follow their professions, and will doubtless send them to us to be educated if we provide a medical school in the Doshisha.

5. Some Christian Physicians can exert an influence much wider, in some respects, than regular pastors because the former can have easy accesses to all the different grades of the people while the sphere of influence of the latter is still some what limited.

6. As most of the physicians are sadly corrupted in this country we hope Christianity will reach them and purify, ennoble and make them better fitted for that noble profession.

7. Some one may possibly raise up an objection against our under-

taking by saying that so many medical schools are already founded and well managed by the Central and local governments in this country and hence there is no use at all to found one by a private company. But we hope such an objector will try to inquire whether there is any Christian sentiment and influence in those institutions. So far as we know their object is purely scientific and professional and they care for nothing about religion and morals. We believe that the opinions of their foreign (German) instructors are generally against Christianity.

8. In those institutions the German language or German system is used altogether. We admit that Germans have a high reputation in that special profession but we fear if we confine ourselves too much to that system there may be a danger of making ourselves narrow and egotistic.

Hence we desire to use the English language for instruction to a great extent and require the students to have a sufficient qualification for their admission. The chief gain of our using English will be that we could have wider access to the medical publications issued both in England and America.

9. We learn that the students in the government schools get very little practice in dealing with patients. It is our hope to provide a hospital in connection with the medical school to give the students an ample opportunity to practice before their graduation.

It is our hope also to have a nursery school for raising up good nurses. As there is no such provision in other medical schools it may be a great addition as well as an improvement to their medical work.

10. We believe that a well equipped and thoroughly Christian institution such as we are aiming at, will be a great power in the country to raise the people up to a high state of civilization.

Having the above mentioned views and reasons we have made a resolution among ourselves to appeal to the sympathy and help of churches and philanthropists both at home and abroad for this great undertaking.

We engage to furnish the land and buildings for the proposed Medical School as soon as we are able to secure the funds from our Japanese friends and we hope to be able to furnish them as fast and as soon as needed.¹

1. Original draft reads: "Although we have received so little sympathy from

At the same time the school must be supplied with a strong set of instructors, i.e. men of high education and of noble Christian character. It will be also necessary to have a sufficient supply of medical apparatus. So there must be an ample supply of funds to meet all necessary expenditures. At present we fear that what we shall receive from our native friends will be too little for such a large undertaking, and we feel that it is almost beyond our power to meet it successfully unless we receive sympathy and help from our American friends.

As they have been so kind and have given to us thus far, we hope our pleasant relations and friendship will ever continue and we feel bold enough to appeal to their sympathy and help to furnish us some fund to sustain one or two foreign professors with a few associating native instructors besides securing the medical apparatus etc. We believe such a generous gift from the American friends will not simply serve to promote the great cause for our Common Master but that it will be a perpetual *legacy* to future generations, that in fact it will remain a beautiful monument of friendship between America and Japan.

Therefore resolved that we, the members of the Doshisha Company, respectfully request you to present this *subject* to your mission for consideration and through it to the American Board to appoint and send you and one other professor to be associated with you to come to Kiyoto and cooperate with us in starting the said institution and furthermore we request you to write to your home friends asking them to participate in this noble and humane object. It is our purpose that you and your foreign associates will be responsible for the fund raised in America (so long as it may seem best to satisfy your home friends).¹ If you kindly comply with our request we will try to render you our best possible service and assistance and will unite with you hand and heart to promote the grand Kingdom of our Common Lord through this instrumentality for good.

May God lead you and us in carrying out this great object for the highest and noblest End!

our home friends in general yet we have faith to believe that native friends both within and without our churches will help us at least in furnishing buildings to start it on a small scale." Revised as rendered.

1. Portion in parentheses crossed out.

Yours in the Lord

T. Matsu-yama	K. Yamamoto
T. Ise	J. H. Neesima
Y. Nakamura	
Members of the Doshi-company	

With the approval of the following churches and their pastors

Osaka Church and her pastor	T. Miyagawa
Naniwa Church and her pastor	P. Sawayama
Tenma Church and her pastor	T. Koki
Shimanouchi Church and her acting pastor	M. Wuyehara
Tamon Church and her pastor	G. Sugiura
Kobe Church and her pastor	T. Matsuyama
Hiogo Church and her acting pastor	Y. Nikaido
Sanda Church and her acting pastor	G. Watanabe
Okayama Church and her pastor	M. Kanamori
Imabari Church and her pastor	T. Ise
Hikone Church and her pastor	S. Honma
Kiyoto 1st Church and her acting pastor	W. Sugita
Kiyoto 2nd Church and her acting pastor	M. Ichihara
Kiyoto 3rd Church and her acting pastor	K. Tsunashima

182 To Kyoto Colleagues [JD] Tokyo
May 11, 1883

Dear Brethren in Kyoto:

I am anxious to write a few lines to inform you how the Lord blessed us in our Dai Shimbokukwai. We commenced it on Tuesday, with a one-hour prayer-meeting. It was the most impressive meeting I ever attended in my life. A spirit of union was greatly manifested in that meeting; then followed the business meeting; Mr. Miyagawa [Tsuneteru] was elected chairman. In the afternoon we had reports of the delegates; it was a most enjoyable part of the conference. I can assure you that the Lord blessed us far more than we asked for.

183 To Dr. John C. Berry [DA—draft only] Kiyoto
June 1883

Dear Sir:

Your reply to our letter presented to you just before your mission meeting came duly to hand. We rejoice to learn from you that our request to you for founding a medical school in Kiyoto in connection with our Doshisha was so favorably received by you and was presented to the mission for their careful consideration and furthermore to learn that it was favorably received by them and that several resolutions and votes were passed by them in order that it should be presented to the American Board.

Since we received your reply we, three of us in this city, have carefully considered what you particularly referred to in your reply, that is to say that we should be responsible for the real estate and buildings, and we are ready to repeat here once more that we will be responsible for them so far as we stated in our request to you.

In the mean while we will not delay to ask our Churches and philanthropists to help us so far as it be needed.

We hope and pray that your appeal to your Board and home friends will be favorably received and be speedily crowned with success. Thanking you and your mission for giving such prompt attention to the proposal and request we presented to you.

We Remain,

Sincerely yours,

Y. Nakamura

K. Yamamoto

J. H. Neesima

184 To John Eaton¹ [DA—draft only]Kiyoto Japan
July 16th 1883

Honorable Sir:

I must beg your pardon for my keeping a long silence to you whilst you are always remembering me and sending me your circulars and Reports of education from time to time. I feel I must no longer delay to write to you in order to express my gratitude for your kind remembrance of me. Since I returned to Japan, I became associated with the Missionaries from the American Board and cooperated with them in starting an English school in this ancient Capital of Japan.

Through faithful labors of our good friends the school has been much blessed. Since the last September number of the students was increased to one hundred fifty and more than a half of them are Christian now. We have the five years course of studies in English, and three years more in Theology. We already graduated 36 students in English and 15 in Theology. Most of the latter are engaging in the Christian work either directly or indirectly. We have a good supply of the foreign professors. They are four in number now.

It is our hope to raise up the standard of our school as high as your ordinary Colleges, and if possible to found chairs for special studies in future. Our Government sustains our university in Tokio. It is only one in the country. Our university can not be enough in a populous country like Japan. Our earnest hope is to start and sustain at least one university by a private and Christian undertaking. We do not believe in a high empty education without the solid Christian principle. Its result has not been good thus far and I fear it will be so in future.

I hope you will not regard this letter a sort of our report to you but take it simply as a friendly letter to you to express my great obligation to you for your sending to me your report from time to time. I shall be always happy to give you reply whenever you ask me some thing of our school.

Your obedient servant

Joseph —————

It is my humble conclusion that high education and Christianity can be only hope to produce the moral renovation *in this country*.

1. John Eaton (1829–1906) was United States Commissioner of Education 1870–86, whose acquaintance Neesima made when with the Iwakura Mission.

185 To Mr. & Mrs. Hardy [DA]

Okayama
Nov. 9/83¹

After finishing the contract for the new brick building for our training school, I left Kiyoto for this place to attend the ordination of the new pastor in an interior town called Takahashi, which has thus far been an out-station of the Okayama Church.

The ordination took place on the 9th inst. Every thing went on very pleasantly. There were eight delegates from other churches, and also a large number of people from neighboring towns. In the evening of the 10th, we, who went there from other churches—to attend the ordination—including Mr. [Otis] Cary, preached in a theatre building. The meeting was largely attended, and the people listened closely. I believe there were over 800 persons present. On Sunday the 11th, we held a prayer meeting in the morning, and the Lord's supper in the afternoon. In the evening we held services in the theatre again. It may seem rather strange to you, to use such a house for God's service, but we had no other place to accommodate so many people as those mentioned above. The new pastor is not one of our graduates. He was educated in one of the mission schools in Tokio. He is a well educated man and loved and respected by us all. This place is an old castle town, and the population about 8,000.

When we finished our mission at Takahashi we separated into three parties. One party went up to Ochiai, another to Kushishi, and Rev. T. Ise and myself went to Kasaoka, where we found ten persons about ready to receive baptism, and twenty-eight are much interested in Christian truth. On the 12th, we held two meetings, one in the afternoon, and one in the evening. In the latter meeting there were three hundred people present. They were very attentive, and very few left the meeting before it closed, although it lasted two solid hours. There was no disturbance. After the meeting, we meet at one believer's house quietly, prayed with, and encouraged them to continue in their faith. On the 13th we met with them again, and returned to Okayama. The people were waiting for us and they were ready to get up public preaching.

I was sleepless for many nights, and unable to do any thing.

1. This is a typed copy, all in capitals, of Neesima's original which found its way into DA many years ago; while the contents recount events of the 10th, 11th and 12th, the letter is clearly dated November 9.

I am kept by Mr. and Mrs. [James H.] Pettee and am resting quietly. Rev. Mr. [Paul] Sawayama is staying with Mr. and Mrs. Cary, and Rev. Mr. Ise and his wife with Dr. and Mrs. Berry. I was saying yesterday that the Okayama station is getting to be an asylum for the workers in broken health. Thanks be to God for even our broken health. The Lord is pleased to advance his kingdom through feeble hands. It must seem marvellous to an unbelieving world, but it is an undeniable fact. Since last January there has been a wonderful advance and growth among our Christian communities throughout the empire.

Oh! if we have workers enough, what will be the Lord's harvest? Please pray for us to the Lord of the soul's harvest. I was informed by the mission that our petition for the medical school was refused by the Board. I am not discouraged with this news. I am still praying for it. I feel a great need of it, and trust that the Lord will do it for us sooner or later. It may be his intention to delay it that we should be more praying Christians.

Please remember us to the gentlemen of the Board. I find it quite hard to write much on account of my head. I am almost inclined to take an entire rest for several months, although it is a tremendous trial to me. Please accept our best regards to you all.

Yours in the Lord

Joseph H. Neesima

186 To Alpheus Hardy [L&L]

Kobe

March 9, 1884

I am very much indebted to you for your kind invitation as to my return to my dearest America. It was a serious matter for me to decide. In the first place I feel it too great an offering. It has been my attempt thus far not to place myself on a footing with the missionaries lest I should prove a stumbling-block to my native brethren. In the second place the antforeign party might sharply criticise my going to America. But after serious consideration I have concluded to accept your great favor and visit you once more. I feel there will be no least objection on the part of my native brethren. Some eminent men in the empire outside the churches heartily sanction my going. My friends at Osaka urge me strongly to go. I came here yesterday and my friends are all glad of this great op-

portunity for my sake. It is not my usual custom to write on the Sabbath, but yesterday I found occasion to speak to two eminent men on religious matters, and I feel I ought to write you at least a line to thank you. Dr. Berry urges me strongly to start from here at once, but I have something on my hands to be attended to first.

187 To Dr. N. G. Clark [DA]

Kiyoto Japan
March 25th/84

Dear Sir:

Your favor of Jan. 15th was duly received. I might have written to you before this mail. But to my regret I was partly away from my home and partly unwell at home. I wrote to Mrs. Hardy hastily in the last mail but failed to write you then. So I feel I must write to you at this mail even a few lines to thank you for your kind offering made to me as to take a season of long rest, that is to revisit the dearest home of my exile. What a more favor could I expect for in this world than this. But I feared that my accepting such a favor might become a stumbling block to some of my dearest native brethren here. But most of them urged me strongly that I should do so and get my health improved.

Having been urged strongly by my dearest missionary friends also I made up mind to give up my work here at once, though I find it almost unbearable and will leave Kobe for Hongkong on the 7th of April. I have had a constant stretch since the last January and especially in the recent movement of revival in our school. I have had an over flowing joy as well as a fearful anxiety.

I am somewhat exhausted now and am utterly unfitted to write much. It is a great stretch I ever had in my life. When I get away from Japan I hope I shall give you a minute statement of it. I wish I could find time enough to write to Mr. Hardy. But my head does not allow me to write any further, though my heart is willing. I hope Mr. Davis will write him and explain all about the recent movement here. I must try to save my head now. Please remember me to Mr. Hardy and all other gentlemen of the Board. Hoping to see you within this year if the Lord will.

Yours in the Lord
Joseph H. Neesima

ABROAD AGAIN
AND THE FINAL YEARS

1884—1890



*Appealing by sketch to the American Board
for support for Kozaki's TOKYO WEEKLY.
(Letter 204)*

188 [To Mr. & Mrs. Hardy] [L&L]¹ [Hongkong]
[April 15, 1884]

We left Nagasaki on the 8th inst. and had fine weather and calm seas nearly all the way to this place, which we reached on the 12th. I called on Rev. C. R. Hager, a missionary of your board, who secured a hotel for me and took me all over the city. So far as I can judge of the Chinese they seem to strive merely for money. For this they rise up early and sit up late; for this they would go without food and endure all manner of hardships. While here I think constantly of a nation for whose sake I am what I am. I called yesterday on the Bishop. He is somewhat discouraged and hopeless about the Chinese. But sooner or later China will move, though it may be slowly. I feel we ought to strike out from Christians' conversation and writing the terms "hopeless" and "discouraged." But hereby I do not intend to criticise the Bishop. I have full sympathy with him, and doubtless if I were in his place I might have become discouraged long ago. I find great comfort in that our God is not simply the only God, but our Father also. It is a great trial to me to leave Japan, but . . . I cannot write on this subject. I am glad to say that I can sleep much better and have experienced no sharp headaches; but I find it a hard thing to write much.

189 [To Mr. & Mrs. Hardy] [L&L]¹ [Ceylon]
[April 27, 1884]

We reached Singapore after a hot voyage of five days. I did not go ashore because it was the Lord's day, and passed a very uncomfortable night, as the steamer was taking on coal. Those who went ashore were equally miserable on account of the heat. Monday I visited the city, which is inhabited by mixed races, most of the shopkeepers being Chinese. About the wharf are small houses in which poor natives and Chinese live. They are one story high and supported on posts. The vegetation is splendid. We found a carriage and drove to the city. The driver was a great cheat. Groves of cocoanut-trees growing to enormous heights were delightful to us. I bought a weekly paper, resembling our "Japan Mail," which cost

1. 188 and 189 appear in L&L as excerpts. Neesima himself renders a fuller account in his diary for which refer to the next volume.

40 cents; also a most delicious pineapple, of a naked boy. The road to the city was well laid out, and the botanical garden, planted with tropical trees, is well kept up. The Maharaja of Johore visited the steamer to bid farewell to some friends. He was dressed in the English style, and wore a colored band of silk about the waist. Singapore is an island of undulating ground. If the straits were fortified no man-of-war would be able to pass through. It is well situated for growth, and may in the future become of more importance than Hongkong.

April 23d. We arrived in the harbor of Penang this morning. The island is just west of the peninsula of Malacca; is about thirteen miles wide and nine long, and, except on the north, where the city is, hilly and mountainous. Owing to the intense heat of the tropical sun I did not accompany the few courageous ones who went ashore to visit the city.

Sunday, 27th. The English service conducted by the chief steward was thinly attended. The Catholics, Mahometans, and Parsees, were not, of course, present. The younger officers regard it as a stupid and tiresome thing. One of them said, we are soon to meet with storms because missionaries are aboard. On this account the sailors are much afraid of us. I dislike written forms of prayer, but I liked to be with Christians and enjoyed singing with them. We sighted the island of Sumatra on the afternoon of the 25th. To the northwest is the beautiful wooded Poolo Way. Splendid showers passed over its thick forests and a rare rainbow made me wish I was a painter. The heat is very oppressive. This morning we began to see the peaks of Ceylon in the distance, though I do not yet smell the odors of those famous spices! We shall change our steamer tomorrow at Colombo and may have a chance to see that famous prisoner Arabi Pasha, as also to visit the temples of Kandy. I feel more and more what a rare opportunity I am enjoying, and think of those Italian cities before me; but above all I am thankful that I am once more invited to my dear America to see you. My heart constantly goes back to my dearly beloved Japan. I can only say for her sake I am now here.

190 To Susan H. Hardy [L&L]

Rome

May 29, 1884

I visited St. Peter's this morning, and was perfectly bewildered by its richness and vastness. It is far beyond my description. I gave especial attention to the few Raphaels there. But my desire for the fine arts is too profound, and I must cut short my stay in Rome, for I shall be tempted to overdo. I could but pity those poor devotees who kissed the toe of that bronze statue of St. Peter. While I was gazing this afternoon at that beautiful interior of S. Paolo Fuori le Mura I began to wonder and query what St. Paul would say of the building, or rather of the builder, if he should rise to-day. I should like to ask both Peter and Paul their private opinions of these things done in their honor. I am myself too radical and too practical, and as I cannot get replies at once from these departed apostles, must be contented with my own opinions and criticisms. I have called on our minister and Rev. A. G. Gray; also upon the Minister of Public Instruction. The rector of the Collegio Romano showed me over this Jesuit college, and I had a long conversation with Dr. Ottavio Grampini, the librarian. I have also visited several schools with the director of primary instruction. So I do not devote myself altogether to sight-seeing, but am trying to solve problems about this nation, its future and drawbacks. This is a great place to study humanity. I find traveling and sight-seeing both expensive and fatiguing, and shall try to find some good resting-place in Switzerland or Scotland before coming to you. I am now bound to get well. I am very careful about my expenses; a missionary ought not to travel like rich people. I must defer telling you my rich experiences in Naples and Rome. Some thoughts differ from the reality. I used to think of the clear and beautiful Tiber; but what a dirty stream it is!

191 To Susan H. Hardy [L&L]

Turin

June 18, 1884

I remained six days in Florence, and spent much time in those splendid Pitti and Uffizi galleries. But what interested me most were the relics of Savonarola, which are kept in an old cell where he used to stay. I had a most interesting interview with Dr. Villari, the author of Savonarola's life. I found him rather indifferent to religious matters. He adopts Cavour's principle: a free church in

a free state. He hesitated to reply when I inquired his own religious views, but of Christianity he said, "It is an excellent thing for the country, and has a powerful civilizing effect." To my question whether the spirit of Savonarola still survived he replied in the negative, to my great disappointment. Savonarola is dead, indeed, and the square where he was burned is not ornamented in his honor, but with mythological emblems. Alas! the spirit of this monk may be dead in the hearts of Italians, but he still lives and preaches to those of the evangelical faith. I also called on Dr. Piccini, the Oriental scholar. He has many Chinese and Japanese manuscripts. I have visited many institutions of learning. I find the clergy of Italy less well educated than those of France and Germany. But I meet very many accomplished Oriental scholars, especially Dr. Teza of Pisa, who speaks German, Dutch, English, French, etc., and reads Arabic, Japanese, Chinese, and many hieroglyphic languages. He is Professor of Sanscrit in the university. Social science and language is much studied at Pisa, philosophy in Naples.

I am quite free from the fever which I contracted in the Red Sea, and had courage enough to climb that famous tower. It was towards evening—a calm and beautiful evening, too. In the west, over the Mediterranean Sea, there was a splendid sunset, and in the northwest the ragged peaks of the Apennines, while around me lay the city and the highly cultivated fields. I shall never forget that view in my life.

I visited Genoa hastily, and passing under the lofty mountains came through the beautiful valley of the Po.

I attended a Protestant service in Turin. About twenty poorly dressed, ignorant-looking people, mostly women—a discouraging sight! The work in Roman Catholic Italy seems disheartening. Their faith is not in God, but in religious forms. In company with Dr. Torre I visited the university and St. John's Hospital.

People here have a most wonderful skill in taking money out from a traveler's pocket. I have decided to go to Torre Pellice in the Waldensian valley to rest three or four weeks. I have several letters of introduction to eminent English people, members of Parliament, the Archbishop of Canterbury, and others, and am perplexed whether I shall try to rest here or not. It may be best for me to do so, but the temptation to give this time to England is very strong. Although sight-seeing diverts my thought from Christian work, it is

hard for me not to think of Japan. I hope I shall gain strength enough to labor for Japan many coming years.

192 To Alpheus Hardy [L&L] Torre Pellice [Italy]
July 1, 1884

This valley is directly west from Turin, and Torre Pellice is the largest community. Here is a college for young men and a school for girls. The population is of the Protestant faith. The American consul in Turin advised me to come here, because of the beautiful scenery and fine air. He said nothing of the community in this valley, but I knew something of it before and am much interested to know more about it and to study its history. You know what severe religious persecutions they have suffered. They are just well enough off to support themselves, but can do nothing else. But for their poverty they might be a heaven to Italy. I have already taken some excursions to neighboring high hills, and have made many acquaintances whose society I enjoy. I cannot read or study much yet. As my health has been going down some years it may take some time to build it up. In your kind letter you urge me not to think about money for our school in Kyoto. But, dear sir, I have no single day in which my thought could be free from Japan. My heart is in two places—heaven and Japan—yes, one more place—America. I desire to raise some money in America to start a medical school, for which I have already written to you with Dr. Berry. In Japan I also began to receive some sympathy from friends in regard to founding some special chair in our school. The matter looks rather dubious yet, but I feel I must work for it. I must either sink or swim, succeed or die. But I must not write on this subject any more lest you send me a regular scolding. Allow me to send you my special request to pray for Japan intensely, fervently. My heart burns for her and I cannot check it.

193 Memorandum [DA]¹ Lucerne
August 9th, 1884

I wrote these enclosed papers at Hotel du Mont Prosa sur le St. Gotthard on the 6th inst. when I was greatly troubled with a most distressing heart disease there. I felt something quite wrong in my breathing then, just a mile before I reached the pass. I requested a German gentleman who accompanied me that morning, to leave me behind because I could not keep up my going with him. Accordingly he went on and I was left behind. I stopped to take my breath every ten yards. But after a great struggle, I reached the Hotel in the pass. After resting a while I took my dinner, but found my appetite very bad, and I began to cough some too. After resting on a sofa for some time I felt myself growing worse and worse, and asked for a doctor but there was none. I took a table spoonful of brandy to prevent my chill, and also put a mustard paste on my chest; and afterward put one on my neck for my headache.

About this time I began to think that it might possibly be the Lord's will to take me away from this changeable world to that unchangeable and glorious one. At this moment my thought for Japan, my plan for enforcing the mission work, my constant day dream to found a Christian University, my tender feeling for my wife and parents, my grateful feeling toward Mr. and Mrs. Hardy came up at once like a volcanic fire.

Still above all these feelings I believe I perfectly resigned myself to the Hand of my Heavenly Father and asked Him repeatedly to receive my soul to His bosom if it be His will. While I was suffering from a most distressed feeling in my chest, how happy and how thankful I was for the Father's kind care over me, and especially for his forgiving grace manifested through his son Jesus Christ.

So I got up in bed and wrote the enclosed Will on 2 drawing papers I had then which were taken with me for sketching. While I was writing that I almost fainted away. Towards evening I began to feel [a] little better. I took a cup of tea and a little piece of bread. I slept quite well. On the following morning I found myself little

1. Both Hardy and Davis render detailed accounts of Neesima's crisis at St. Gotthard Pass, much of it taken from his journal of the time for which see the following volume. This memorandum accompanied Neesima's "last will and testament" and derives from a typed copy in DA. It also appears in L&L with Hardy's editing.

better, but had not strength to start back for Andermatt. I hired a carriage from Airolo 12 kilometers from the pass and returned to Andermatt about the dinner time. I rested at the latter place quietly that afternoon. Desiring to see a doctor, I started from that place for Lucerne on the 8th. At Fluelen I took a steamer to cross the lake and reached Lucerne [a] little after 12—stopped one night at the Hotel White Cross and came to the Pension Madame Kost Halfizer this noon. My chest was examined by Dr. Otto Stocker Kappellplatz No. 315. My heart was [a] little out of sound state, and I was warned by him to keep myself quiet for a few days.

I desire to keep these papers, because I had then a most unparalleled feeling I ever felt in my past life. Since then I feel more and more my life is not for me. Whether I live or die I must either live or die for Christ. May the Lord ever keep this *sinwounded soul* under His protecting Hand and count me as a least one in His Kingdom through the Righteousness of Jesus Christ.

His most unworthy servant

Joseph H. Neesima

194 [To Mr. & Mrs. Hardy] [L&L]

[Lucerne]

[August 17, 1884]

I bought an Alpinestock at Milan, intending to do much walking. But my plan is defeated. Still I take what comes to me. I have learned in my experience to make a resolution never to be sorry or discouraged. O hard resolution! I am now gathering materials on the Swiss higher education. Then I shall visit Prof. Christlieb at Bonn. While I meet these trials on account of my health, yet I find sunshine always before me. I have received a cordial invitation from the Mission House at Basle, and expect to go there next week.

195 To Dr. N. G. Clark [DA]

Bonn

Sept. 3d 1884

Dear Sir:

I must beg your pardon for my keeping your favours received at Kioto unanswered so long a time. Now I feel I must write you even a few lines to acknowledge them and explain also why I had not written you previously.

I thank you most heartily for your kindest proposal to leave the work for rest. I feel I have been much benefitted by the rest thus far though I have been more or less ill on the way. It is difficult yet to say about my health, but I hope I shall be able to see the result of benefit derived of the travelling by and by. It has been my desire to write you ever since I left Japan. But I found myself worse than I thought of.

I found it quite difficult to write any thing serious specially on the Mission subject, which is so dear to me and does touch my heart most keenly. As soon as I attempt to write some thing of the work, my heart begins to throb and my head commences to be confused. So I have been obliged to postpone my writing to you thus far. Of course I wrote a few letters to the friends in Japan and also those in America specially to Mr. and Mrs. Hardy.

Those were mostly informal letters and were written without serious preparations excepting one, which I wrote to the late Graduating Class of the School in Kioto. I find letter-writing a hard task to my head. I suppose you are most too well acquainted with nervously wornout missionaries, and trust you will not regard my long silence to you a sign of my disrespect of you. I fear you are not quite pleased with my taking the present course.

It is too expensive to travel the European continent. But I preferred this to any other partly for the sight-seeing and partly nay mostly for the information which I regard invaluable to my work in Japan. My health was rather serious both in Italy and Switzerland. But I feel better since I came to Germany. At Basle I was kindly entertained by the Mission House.

Rev. J. Hesse sends his special regards to you. I am now on the way to England, and am here only for two days for visiting the university. I will go to Rutterdam via Bruxells this morning, and will try to get a steamer for New York (I think I will take one belonging to the Inmann line) within this month. I shall be very happy when I am permitted once more to shake your hand and narrate to you what the Lord has done a great thing in Japan. Please remember me kindly to all the gentlemen in the Mission House.

Yours in the Lord

Joseph H. Neesima

I received £2 from Miss Shends a Scotch lady in Italy and 41 marks and 40 pfennigs from several members of one family in

Mosbach near Mainz for the proposed Medical School in Kioto.

196 To NEESIMA Kōgi [DA]¹

London
Sept. 9th/84

Dear Sir:

I arrived here on the 7th Ins. and found your interesting letters at our consulate here. I was quite ill in Italy and also in Switzerland but am feeling quite well again. I am now trying to see London and call on some people here. I will try to start from Liverpool for New York on the 18th this month. I will write to Yaye within a few days. Remember me to all.

Yours truly,

Joseph H. Neesima

197 To NEESIMA Kōgi [DA]²

London
Sept. 14th/84

My Dear Kogi

I wrote you since I arrived here, and have been hoping to write to Yaye about my journey from Germany to England. But I find myself very busy for seeing the friends here. I fear, I gave her rather discouraging accounts from Switzerland. I was quite ill there. I feel better now. I visited the *health exhibition* a few days ago, and found the Japanese Commitionals very obliging to me in showing me many things there.

I went to the Metropolitan Tabernacle to hear Rev. Mr. *Spurgion* preach. It was a grand treat to me. I received two letters, and 同志社設立始書 from home etc.—one letter from Dr. Davis, one from Dr. Gordon, one from Mr. Morita [Kumando], one from Miss [Frances] Hooper, etc. at our Consulate since I came here. Please give them my thanks and tell them I would write them

1. One penny post card addressed to "Mr. K. Neesima/Kioto/Japan 日本京都寺町通丸太町上ル/新島公義殿" with postmarks "London, E. C. Sp 9 84," "Yokohama 25 Oct 1884," "Kobe Japan 28 Oct 1884," "京都一七一〇二八へ".
2. One penny post card addressed to "Mr. K. Neesima/Kioto/Japan/Via the United States of America 日本京都/寺町通丸太町上ル/新島公義殿" with postmarks "Paddington-W L X SP 16 84," "New York F. D. Sep 28," "San Francisco, Cal. Recd. Oct 5," "Yokohama 29 Oct 1884" "Kobe/Japan 31 Oct 1884".

from America if I reach there in safety.

J. H. Neesima

Remember me to all of our friends there in Kioto. I will leave England for New York on the 18th ins. I hope I shall be in New York in the 25th or 26th.

198 To Mary E. Hidden [AN]¹

Boston
Oct. 2d/84

Dear friend

I arrived in New York last Sunday and came here the day before yesterday.

I received the warmest welcome from Mr. and Mrs. Hardy. I am now trying to rest here quietly this week and will try to attend the meeting of the Board next week. I will try to come up to Andover as soon as possible.

Hoping yourself and your brother are well.

Yours Joseph

199 To Mary E. Hidden [AN]

Danversport [Mass.]
Oct. 30th/84

Dear friend:

I have been hoping to come up to Andover since my arrival to Boston. But when I came there, I found myself completely exhausted and was obliged to keep myself very quiet for a few days. Then I started for Columbus to attend the meeting of the American Board. When returned from there to Boston I was quite used up again.

Then for these past 2 weeks I have been very diligently engaging in preparing a paper which I am expecting to present to the Prudential Committee of the American Board. I finished it yesterday and came here right after it. My intention was to spend only one day here with Mrs. Capt. Taylor and come to you within this week to spend a Sabbath with you.

I did not write to you from Boston, because I was not quite sure on what day of this week I could be up to your way. Mrs. Taylor

1. U.S. penny postal card addressed to "Miss Mary E. Hidden/Andover/Mass." postmarks "Boston Oct 2 12M," "Andover Mass. Oct 2 Ser 1884 Rec'd".

is urging me to stay here over the Sabbath. But I think I would come to Andover within this week and spend the next Sabbath with you. So now I am hoping to come to you to-morrow afternoon. And if I fail to do so, I will surely come on Saturday. Will you accommodate me for a few days? I call your house my home. Of course I shall go no where else.

I hope you and your brother are feeling nicely. I shall be delighted to see you all.

Yours Ever grateful

Joseph H. Neesima

Excuse my using pencil. Mrs. Taylor is just away. I don't find ink here. Your kind reply to my letter was received at Basle Missions House, Switzerland. It was a great treat to me indeed. I was quite feeble on account of repeated fever and also of heart trouble once. I was [a] little discouraged, and home sick also.

200 To Dr. N. G. Clark [DA]¹

Boston

Nov. 18th 1884

Dear Sir:

I wish to add a few more facts to my paper², which I presented to you last Tuesday. I am quite sorry that I have omitted them to be mentioned in my paper, because after some consideration I found them most important items not to be forgotten:

1. The Tokio university sustained by our Government gives ample aid to any needy students if they pass a satisfactory entering examination and be proved to be good in their moral conduct.

2. By the lately enforced Drafting regulation all students in the university, and also those in gymnasiums sustained by local authorities are exempted from the Military Service, while those in private schools, though their scholarship may far excel to those in the gymnasiums are compelled to serve in the army three years.

These two facts are indeed great draw back to our training school. Number of our brightest students have left our school and entered

1. A first draft of this letter is also in DA.

2. This paper of some length, which Neesima also refers to as a memorial, appears in the following volume together with "An Appeal for Advanced Christian Education in Japan" in both of which he pleads the case for a full-fledged Christian university.

into the Government's university simply to avoid the three years Military Service.

But they would rather stay and study with us if by some way they could be exempted from the service. It is almost useless to send any more grievances to the Government for this unfair treatment of the students in private schools, because we tried our best to secure the privilege of exemption when the law was first issued last January. A best possible way for us to do now, is to remind our own business and raise the standard of our school as far as we can. And let the world be the judge between us and the Government. If we make our school a great centre of attraction, the best and most promising youths will certainly make their way and come to us.

On the other hand the Government will doubtless modify the present Drafting regulation, and extend a special privilege of exemption to our school before long. But this privilege must be dearly purchased by raising the standard of our school much higher than it is now.

Herein I enclose a letter from Kioto received yesterday. I hope you will read it when you feel [a] little better. You will find it as an exact comment on my paper. When you take my paper to your committee please take this letter with it. I dislike to press on you too hard. But as I am so much pressed by the most impending need, I can hardly keep a silence within me. Hoping that your health is constantly gaining.

Yours Sincerely

Joseph H. Neesima

I should like to inform you a few news so recently received from home of which I dare say you must have been informed. However it may be harmless to repeat them here again.

1. Our Government has disconnected herself from two existing religious sects and ceased to appoint their head priests to their respective temples by the edict issued on the 11th of August.

2. The funeral ceremony is permitted to be performed either at temples or at private houses by the edict issued on the 4th of October.

Thus far we have been compelled by the law to commit our dead to priests' hands to go through the heathen ceremony. This new edict must be a great rejoicing to our churches.

3. The Doshisha Company has recently organized a society to raise money for the school. It is called the one cent Doshisha aid

society. Its object is to ask Churches and friends to give the school one cent a month. And one half of the annual contribution is to be devoted for helping the needy students in the school, and another half to be accumulated for the future use.

Now we have 1,800 Christians in our Churches, and if each Church member gives the school one cent a month, the annual sum will be 216 yen and its one half (108 yen) will be expended to help the needy students. It is a small start, but we trust it will amount to some thing in future.

One of my friends in Osaka writes me that the Spiritual condition of those churches in the Central Japan is excellent, healthful and vigorous.

J. H. N.

201 To Dr. N. G. Clark [DA]¹

Boston

Nov. 25th. 1884

Dear Sir:

Your favor of the 22d was duly to hand. When I wrote that memorial which I presented to you another day, I was not intending to specify how those studies should be arranged but I simply presented them in a general way. I do not believe we can add any more new studies to the present five years course, because it is very fully occupied with those studies as you see it yourself. If we desire to add a few more studies we ought to take one more year at least. And if we do so, we can not simply add a few more new studies, but also can raise up the grade of those branches of study we are teaching there now. I believe six years course is not too long. The Presbyterian Training school in Tokio has six years English course.

The Preparatory department of the Tokio University has 4 years course, but students entering there must have studied English at least three or four years previously. So I am strongly convinced that we ought also add one more year to the present English course in order to give our students more thorough and broad foundation of education. With regard to the standard of admission we can not conveniently raise it any higher than it is now.

We must commence our teaching with the Alphabet, because

1. Two drafts of this letter are also in DA.

there are no efficient schools around us where students might receive the elementary preparation before they come to us. It may be desirable to keep them under our influence as long as we can in order to attain our chief aim among them. It requires more teaching force but I believe we shall be better paid by so doing. Merely Christianizing them ought not to be our aim. Constant nursing process must be wrought upon them long after their conversion. Young trees must take firm roots downward and deep in order to stand against the strong gale of worldly temptations.

I am glad to learn through you that Mr. Gains [Marshall R. Gaines] is a gentleman of Scientific attainment. I hope he will do grand work there. I am also happy to know that Mr. Cady is contented to stay in Kioto. With regard to the Physical and Chemical apparatus it may be desirable to send them some catalogues of those apparatus and to let them work out what they do need there. In my note to you dated the 18th Ins. I mentioned of my sending you a letter received from Kioto. It is now in Dr. Thompson's hand. I hope, he will bring it to your Committee meeting to-day. By reading it you will find out how my fellow native teachers in Kioto are reasoning out great need of a Christian College or University. It is not a sort of more ambitious speculation. But it is a plain fact. We are rather compelled to cry out for a highest possible Christian Education on account of the anti-Christian educational progress carried out by the unbelieving hands in Japan. What we are appealing to you is a scheme of broad sweep.

It requires strong hands as well as ample means. I trust, none of the Kioto brethren will have any objection to this scheme. And I hope your Noble Board will not postpone this weighty question to indefinite future. Am I too impertinent to repeat my request to your Board to give us a handsome amount of appropriation to raise up the standard of our school so as to give a grand push to the Training work? When I left Japan at this time my native brethren gave me a full mission to make this special appeal to your Board and also to the American Public at large. So I feel I am constrained to solicit your favor.

I am sorry to inform you that I am under weather again and am unable to write as much as I wished to.

Sincerely Yours

Joseph H. Neesima

202a To Dr. Judson Smith [AB]¹ Clifton Spring, N. Y.
Dec. 12th/84

Dear Sir:

The enclosed is my translation of a portion of Mr. Ise's letter, which I received yesterday. I trust you know of him very well. He is the pastor of the Imabari Church.

I am sorry to say that the tone of his letter does not seem quite pleasant. Some expressions are almost impetuous. Evidently it was written when he was not feeling well. Doubtless he was highly excited by the sad financial failure of Mr. Kozaki's paper. He seems to blame your Board for its neglecting to give a due support to such an important Christian paper like Kozaki's instead of presenting to you a fair reason to secure your favor. At first I was rather hesitating to present it to you but after a consultation with Dr. Clark I made a conclusion to reveal to you some portion of it. I hope you will read it with forgiving spirit and kindly consider upon some points mentioned by him. I trust he will grow wiser when he grows older. With regard to my opinion of Mr. Kozaki's paper, I think it is an excellent one. It has a high moral tone, and zealous Christian Spirit to declare the truth to the wide reading public, where the Gospel preaching can not yet reach. I believe our people began to know more about Christianity since it made such a bold appearance in the Capital of Japan.

Sometimes it has assumed a real polemic character. It often silenced murmurings of those unbelieving editors of secular papers against Christianity, and checked the most outrageous assaults of the unprincipled public lecturers upon our feeble churches. About its style I would say it is no more higher than the ordinary newspaper style. Those who have received the ordinary education ought to be able to read [it] without any difficulty. Those who can not read a style like that can't be regarded much in the Japanese Society. However one third of it was rather intended to accommodate and edify the uneducated portion of our churches. It is exactly like your "Congregationalist" or "New York Observer." Mr. [Orramel H.] Gulick's paper has assumed much smaller shape since it was removed from Kobe to Osaka. It is written in a plain style and does edify women and children, but can't satisfy the educated member of the

1. First drafts for both 202a and 202b are in DA.

church. They are left *unfed and hungry*.

As our churches are growing constantly, and some educated ones flowing in now and then, it is absolutely necessary to feed and edify those also. This is a strong reason why Mr. Kozaki has started his paper in Tokio. Some of your brethren are often criticized sharply by the Native Christians of their chiefly aiming at to reach the poor and uneducated, and neglecting to reach and win the educated and influential. I sincerely believe that the Gospel ought to be preached either to the educated or the uneducated, either to the rich or the poor, either to kings or beggars. If we neglect one or the other, our influence will soon shrink into narrow spheres. I believe Dr. Clark has already mentioned in his letter to you sufficient reasons to give a due aid to Kozaki's paper. So I will not attempt to write any further. I hope you will make a fair consideration on this subject. I send you by this mail specimens of Mr. Gulick's paper and also Mr. Kozaki's.

When we left Boston, we promised each other that we should not talk on the Mission until Christmas, but this is an exceptional case. We can not rest well without leaving off our burden. Please kindly remember me to all the gentlemen of your Board.

Most respectfully yours

Joseph H. Neesima

Please compare Mr. Ise's note with the copy of Mr. Matsuyama's memorial to Dr. D. C. Greene, of Kioto, which I left to Dr. [Edmund K.] Alden's hand last week.

202b Neesima's translation of a letter from Pastor ISE Tokio

[AB]

I am glad to learn that Dr. Berry is trying to secure aid and sympathy from the American friends for his proposed Medical school. If he secures the necessary means to start it, we will also try what we can to help his cause. I hope you will also attempt to secure more fund for the Kioto school to improve its condition. Good supply of Library and of the Physical and Chemical apparatus etc. will be a good addition to it. Recently the Public opinion toward Christianity is getting more favorable than ever before. But one of the great drawbacks to the Christian work is the stillness of business in the

Country. Some people in our way are suffering from it very much.

Owing to that the number of subscribers to Mr. Kozaki's paper is sadly reduced. Its loss amounted to 1,200 yen during the past year. For some time he could scarcely get any thing for his living.

Unfortunately he could not get any sympathy from Missionaries in Tokio. He asked the American Board to appropriate to the company \$1,000 annually for four or five years. There was no favorable reply from it. Then he applied to the Tract Society for help. But help did not come from the Society.

Now he is in a hard fix. Now he is intending to invoke a special meeting to get thorough discussions on its maintenance. He may be obliged to give it up altogether if he could not secure any aid from the other than our churches. With regard to the paper it has been an excellent organ of our Churches, to defend the truth against all sorts of attacks coming from the unbelievers. But if we suspend it now, by what means shall we declare it to the wide reading public, and with what face shall we see those unbelievers who might smile at us on account of the failure of our paper? I lately heard that The Board is intending to send us more missionaries. But if the Salary of one missionary family be devoted toward its support for four or five years, our churches may then become strong enough to do some thing toward it. As you know very well, Mr. Kozaki is a man, whom we might call a pillar of our Churches. If we don't do any thing for him now, he will soon die in his poverty. Alas! There is no sympathy or help from the American Board. But look at those missionaries from the Board. When they are slightly exhausted, they are soon called back home.

They are allowed to spend plenty of money to travel through Asia or Europe, to enjoy beautiful scenery and to secure a best possible means to recover their health. I believe it is right for the Board to do so for them, because they are missionaries sent from home. But when one of our best native workers is sadly reduced into poverty and trouble on account of his noble work, there is no least sympathy from the Board. Is it so, because he is a native?

Is not the work the same and one for the Common Master? Is it fair for the Board to overlook such an important evangelical work as Kozaki's, and let him sadly reduced to utmost poverty and debt. Officers of the Board may say that they are not well acquainted with Kozaki nor with the character of his paper. Why do not they

investigate such an important case like this more thoroughly?

They ought to come to our field, and see the condition, character and need of the work themselves as the case demands it. Lately we have nothing to complain against our missionaries. But let me ask the gentlemen of the Board whether they have fairly treated Kozaki's case? I like to get this problem well solved. Please ask them to explain the matter and send me their reply.

If Kozaki be fully decided to suspend his paper, we will soon get up a special meeting at Osaka, and draw up a memorial, by which we expect to make our opinion and feeling known to the Board. Now is the time. Doors of Asia may be opened through us. But if the gentlemen of the Board misuse this fairest opportunity by not taking a bold and decisive step, hence cause ill feeling, and separation among ourselves and missionaries, and give ample chance to the host of Devil to advance Infidelism and Agnosticism etc., when shall we expect to see our day dawn? Alas it may recede several centuries back. Now you are our representative to the Board. Please do try to make the condition of our work known to those good people.

203 To Alpheus Hardy [L&L]¹

[Clifton Springs, N. Y.]

December 15, 1884

Our young men are too zealous for the cause, and are apt to be impetuous sometimes. They see the machinery absolutely necessary for the present stage of the work. If there be the slightest friction I know they will rise up instantly to lubricate, and move on again. If anything stands in the way they will attempt somehow to clear the obstacle. In this respect they possess a revolutionary character. For the common cause they are perfectly independent and frank to criticise. What I wish for them is more patience and grace. They are splendid fellows and will grow wiser by and by. I have been through such a hot fire these past two years that I am not afraid of them at all. I love them, can bear with them, and forgive them. But what I feel anxious about is that they may assume an unpleasant attitude towards your Board, not because they are ungrateful to you, but are so zealous for the grand cause of our common Master.

1. A first draft, including this paragraph, is in DA.

204a To Dr. Judson Smith [AB] Clifton Spring [N. Y.]
Dec. 19th/84

Dear Sir:

Your favor of the 18th came duly to hand.

I am very much indebted to you for your regarding Kozaki's *work* so favorably. With regard to your two questions I have drawn *two pictures* to illustrate the present attitude of the other missions toward his paper.

I tried to write you this morning but found my head badly stuffed up. So I undertook to answer your questions by these two pictures. I hope you will pardon me for my handling such an important business in such a manner. Dr. Clark took my sketch and enclosed it in his letter to you. A man dressed in blue is intended to be the editor of the "Tokio Weekly." I thought those sketches might give you a better idea than my writing. I believe I was somewhat excited by a *good news* from Boston yesterday and did not get a good rest last night.

When I feel [a] little better I may undertake to write to you again but I trust Dr. Clark has explained the matter to you sufficiently in his letter. Please inform Dr. [Elnathan E.] Strong that a letter written me from my Kioto friends is left in Mr. Hardy's hand. If he desires to publish a portion of that letter in his "Herald" he can do so without a least hesitation.

Most Respectfully Yours

Joseph H. Neesima

I believe it is almost useless to attempt to write the other missions to cooperate in the "Tokio Weekly." It must be an unbearable idea to those narrow brethren to assist an editor, who is a member of the Congregational sect. I hope you will try to save that paper at once. Dr. Clark has given you sufficient reason for sustaining it, as I trust.

204b Explanation of the illustration sent
to Dr. Judson Smith through Dr. N. G. Clark [AB]

What furious rain this is! Mr. Kozaki, Will you let [us] come under your umbrella? Yes, Come in. All come was his reply.

One of the *Elder Gentlemen* said to him What a generous fellow

you are! We all can go together nicely under your umbrella. So they all went on.

But when Mr. Kozaki told them how dearly he purchased that umbrella, and asked them to give him a share of it, they all began to excuse themselves by saying that we would not go any further in this furious rain. So they left him and ran home in rain.

They would rather be wet than to pay for the umbrella, for Mr. Kozaki belongs to a Christian Sect other than theirs, although his "Tokio Weekly" is perfectly unsectarian. So Mr. Kozaki is left alone in the rain. But brave Kozaki was not discouraged at all. He will go on until starvation. In this critical moment he has no body to appeal for a help but the friends of his own sect.

205 To KOZAKI Hiromichi [DA]

Clifton Spring N. Y.

Dec. 29th/84

Dear Sir:

Your favor of the 22d Nov. came duly to hand.

As I wrote you a few weeks [ago] from this place my health has been rather poorly. I am slowly gaining now. Still it requires a good deal of care etc. I am very sorry to hear that you have resigned your post in the "Keiseisha". I don't quite understand it. However it may be useless to inquire about it now. At any rate, if it be sustained by Mr. Ukita [Kazutami] it is all right. But I hope you will not withdraw your interest from it altogether.

With regard to your coming to this country, it may be rather hard. You have got to secure money for yourself and also for your family. Better stay in Tokio and study for yourself. If possible keep yourself rather quiet. Thus far I fear you have had too many things in your shoulders to carry. Better *do the less* and *do it well and completely*. If you could be more free from your papers better devote your time and labor in the direct preaching.

Our free church in Tokio ought to be strengthened. It ought to receive another occasion of the *Spiritual Baptism*. If possible, one or two more of our church ought to be organized there.

It is right for you to express yourselves freely in regard to your opinion on the Mission. But do it circumspectly, lest you might injure the cause instead of pushing it. Don't get to be impatient. I am trying to get a large appropriation for our school. I have

already secured \$50,000. Please don't attack the American Board.

Joseph

Please remember me to Mr. Tsuda, Mr. Ukita, Mr. Uyemura [Masahisa] etc. when you see them. Specially to your mother and wife, and also to your Church.

If you have any thing to express the American Board please write me in English. I will take it to Dr. Clark. He has a large heart as well as a clear head. He will understand you possibly better than any other. Please do express yourself freely. That will be a best plan. But please don't be troubled with what others do. Mind your own business and push it *forward* and *forcibly*. What we do need most in Japan, is *steady, unwavering* and *ever persistent working*. We will get it, and reach our goal, if we faint not, and be discouraged not. What we do need in our work specially for understanding each other is that we should have free *conference* between the native and foreign brethren. We can talk freely and plan our work wisely. At any rate *be not impatient*. Be strong. He will help you and use you in His field for showing forth His *glory*.

I trust you have not shown my last letter to yourself and Mr. Matsuyama [Takayoshi] to any one else. It has a private character. I trust you have been prudent enough [not] to reveal it to any one else.

小生ヨリ辱知諸彦へ之新年祝詞ハ貴紙ノ余白ニ御掲被下度候

206 To Dr. N. G. Clark [DA]

Clifton Spring [N. Y.]

Jan. 9th/85

Dear Sir:

When you went away I had so little a chance to talk with you and hence I failed to send my regards to my esteemed friends in Boston through you. So through this brief note I must request you to give my special regards to all the gentlemen in the Mission House. Of course you will see Mr. Hardy on Tuesday next. Please tell him all about me with my special regards to himself and Mrs. Hardy.

When I returned from the Depot yesterday a little girl of nine or ten years of age greeted me at a front door of the Sanitarium and spoke to me very prettily "You will miss him." Another girl still younger than she came to me in the same manner. "Oh yes you will miss him." I thought they were most fitting remarks ever made

to me by such little people. It really seems me that they perfectly understood my affairs. A gentleman remarked to me last evening at the bath room, "Your good friend has gone home this afternoon. You must miss him very much." I replied to him, of course I do but I can do the next best thing. What is it was his question. I said I can live on a precious memory of him. He has left me some thing behind to think of. That will help me not to be lonely. So you see how I can manage myself after you have gone away. However I do really miss you. Sir! I feel useless to ask you whether you have reached home safely or not, because I am sure that the Kind Protecting Hand has carried you home in safety. I trust you find Mrs. Clark feeling nicely and your son's health also improved. I hope you have not made yourself too tired by a long journey. It was a beautiful starry evening.

When you attend your Committee meeting next week please give them our *Special Thanks* for that handsome appropriation made to the Educational work in Japan. I trust, it will create a new spark to our school. As for me, I slept about usual rate last night. I am going to remove to another room on the same floor this afternoon. I will try my best to get my health improved these remaining 3 weeks. I hope I shall be able to send you more encouraging news about myself next week.

Please kindly remember me to Mrs. Clark.

Yours most Respectfully
Joseph H. Neesima

207 To Dr. N. G. Clark [DA]

Clifton Spring [N. Y.]
Jan. 10th/85

Dear Sir:

I wrote you a brief note yesterday. I hope you would not give me a scolding on account of my writing you again to-day. But supposing that you should commence to form a plan to extend the Northern Japan Mission toward Sendai I thought a coarse map with a few explanations might possibly help you in so doing.

Of course I will write our Committees of the Home Mission Society to find one or two best men for the Sendai district. But when you write to Mr. Atkinson or Mr. Deforest, please suggest them strongly to occupy Sendai and Fukushima at once.

I have three Japanese brethren in my mind to be sent there as Evangelists. Their names are as follows:

Hasegawa [Sueji] One of the last graduates from the English Theological class.

Tsugi [Tsuji Mitsutarō?] from Tokio Church; He will be through in his Vernacular Theological class this May.

These two men will be splendid workers to be sent to Sendai.

Osada [Tokiyuki] from Tokio Church. He is also in the Vernacular class only for this year. He reads some English. He is a first rate worker. He might occupy Fukushima at once. He has his invalid mother left in Tokio. If some thing be provided for himself and for his mother he will go there. He may think that he is rather obliged to work for the Tokio (Congregational) Church.

There are two substantial men (Mr. Kozaki and Mr. Matsuyama) in Tokio now. So I think Tokio Church will spare him for Fukushima. Let these three men commence the work at those two important centres and also let them extend their outstation work to *Yamagata*, *Yonezawa* and *Wakamatsu*. Brethren in Nigata might assist the work in the latter place. Let them start the work at a good locality. To commence the work in such a sudden way it may cost us more than our *usual way*, i.e. to get a few person interested in the work and then to let them find a place for meeting. Start it rather quickly at some best locality for this new field, because some Tokio (Presbyterian or Methodist) friends will come right up there to start their work at best localities. Let us take up quickly those provinces marked out heavily with red and blue colors. Let us call it NORTHERN JAP[AN] MISSION.

Some brethren are too anxious some times to draw out mission money from the native churches but in this case it might be rather handled in an exception. I thoroughly believe in our cooperation principle. But *let it not become a dead rule as to lose fairest opportunity [sic]*.

There were such cases a few years ago. Let our rule be *living and flexible in some cases*. If we occupy those provinces and consolidate them in years to come they might become a most coveted field in Japan. The people are more candid and substantial than those in South. They send out clever scholars also. Pere Nicoli a Russian Missionary has secured more than 100 working Christians from Sendai. If our mission do not occupy these Regions, I am sure Tokio brethren will take it up *at once and speak to us not to come hither*.

I terribly dislike to do our work in a way of competition. But I would call ourselves dupes if we do not take fairest opportunity offered us first. There is no virtue in refusing such. My Dear Sir! Will you push *our view* forward at once? Let some brethren go there first before their annual Mission meeting this year.

As religious freedom was recently granted to the people the country will be opened much faster than we can imagine. Let us *watch, pray* and *work*. May our view be and become acceptable in His sight!

Most Respectfully Yours

Joseph H. Neesima

Hereby I send you a coarsely drawn map. Hoping it might be some help to you. I was not feeling well yesterday. But I am better today.

208 To Dr. N. G. Clark [DA]

Clifton Spring [N. Y.]

Jan. 12d/85

Dear Sir:

I wrote you last Saturday about *Sendai* question. I drew a map with a sufficient explanation so that you could see at once what important centre *Sendai* would make in order to extend the Northern Japan Mission. I fear some brethren are rather contented with success they met at the Central Japan mission and are inclined to confine themselves too to those narrow spheres. I fear also that they may not go up to *Sendai* before their annual meeting. But I wish you would treat this *Sendai* case altogether exceptionally.

Urge some brethren to go there *at once*; *Secure* a few native Evangelists as I informed you in my previous letter and *provide* all their necessary wants *first*. Send them up there at once. Then let the Native Mission Society consider the case afterward at their annual meeting and let the brethren talk over the matter also at their annual meeting. I feel, time can not be wasted. The opportunity is the very first one, that is to use your Mission fund Largely, and is too dear to be lost.

It would not bring any disgrace to the Central Japan Mission for their bending over little [*sic*] their *usual* (Self-supporting) *system* or *principle* and occupying so important a place as *Sendai* at once so as to extend the Northern Japan Mission. I trust the Board will

never be sorry for its undertaking this bold strike. A strike seems us our National Characteristic. Every good step in Japan has thus far been taken by some bold strike. Let us now struck out our aims at least 1/3 of Japan. Then let us grow steadily and solidly.

Dear Sir: I trust, you know how timid I am naturally. But when I come to any mission question in Japan I fear I become quite a different man from my usual course. I feel like repeating Psalms 137:5 and 6. But it is not my natural desire. I am constrained to be so. I can't be otherwise.

God may pardon me for that and you too!

Most Respectfully Yours

Joseph H. Neesima

In a great haste. Please remember the case of our "Weekly paper" published by Mr. Kozaki of Tokio. Hoping you are feeling comfortably now.

Please talk over this Sendai question with Dr. J. C. Berry—with my cordial respect to him.

209 "To the Foreign Committee and
the Dendoquasha Yiyin" [DA] Clifton Spring, N. Y.
Jan. 15th/85

Dear brethren:

Being under weather for some time I had a splendid opportunity to be together with Dr. N. G. Clark in this Sanatorium more than five weeks.

We talked over on our Mission, and Dr. C. proposed to the Prudential Committee last Tuesday what we agreed here. In his letter, which I received this morning, he writes thus "the committee very heartily endorsed all the suggestions I made them, in accordance with our conversation on the subject, and I write this morning to the Mission to secure their endorsement".

I do not know what he wrote to your mission, but I should like to state to you briefly what I remember about our conversation, or rather the result of our conversation.

1. To extend the Northern Jap[an] Mission as far as the Sendai region, including *Wakamatsu*, *Yonezawa*, *Yamagata* 山形, *Fukushima* (another good centre) *Mizusawa* 水沢 (Yamazaki's home) etc.

(a) Dr. Clark is intending to send Mr. [William W.] Curtis then

up to Sendai as soon as he is able to go back to Japan—possibly with some body with him to start a Mission Centre at Sendai.

(b) As soon as the weather permits some Missionary either Rev. Mr. DeForest or Rev. Mr. Atkinson to go there with 3 or 6 months passport to occupy the field at once, and stay there until he starts the work quite fairly.

Of course he must have some Japanese brethren go together with him. Mr. Hasegawa and Mr. Tsugi (of Tokio) may be desirable persons to go to Sendai and Mr. Osada (of Tokio) might occupy Fukushima at once. (Mr. Osada may feel obliged to work in Tokio. Now there are Mr. Kozaki and Mr. Matsuyama, two substantial men. Let Tokio church spare him for Fukushima.) I think the Board will generously provide all their necessary wants to start the work fairly.

I think our good friend Mr. *Oshikawa* [Masayoshi] 押川 will not object our going there. He will certainly welcome us and work with us harmoniously. I believe Sendai is a good field for evangelization. We ought to occupy that region at once. Let us stretch out our *arms* through out Kozuke, Nigata, Iwashiro, Iwaki, Yamagata 山形 and Rikuzen, Rikugo, etc. for the Northern Jap[an] Mission. Attract good Christian students from these regions. They will make steady and good workers. Send some ones to Nigata mission to assist their work. Takata, Shibata and Murakami must be fine fields to work.

II. With regard to our Central Mission. Encourage Mr. Ise to go to *Kumamoto* as he has been long planning. He can assist Mr. Fuwa's work at Fukuoka on the same trip. Let Imabari Church send some Evangelists to Yoshida 吉田 and Uwazima 宇和島 this summer.

Can't you secure Mr. Nihara [Toshihide] to go to Hiyuga i.e. Miyazaki, Takanabe etc. to resume the work once started a few years ago. It may be cheaper to hire a *horse* instead of zinriki. Hire a horse for him, and let him traverse the whole length of Hiyuga with the glad tiding of peace, so much for *Kushiu*.

III. Dr. Clark desires very much that our work once started at Kochi some years ago should be continued. If Mr. Atkinson goes there from time to time hereafter, I wish he would take Mr. Kamada [HARADA Tasuku] with him. Get Mr. Itagaki [Taisuke] interested in the work, and also in sending their students to our Kioto school. Try to secure good students from Kochi as far as you can.

iv. Can't Okayama station stretch out her arms to *Shiroshima*? It is a largest town west of Osaka. Try hard to get into there. Start the work there before this summer. Some of our Kioto students may go there this summer vacation.

v. Please don't forget to send a good worker to *another important Centre Fukui* this summer. Encourage Mr. Hori [Teiichi] (I suppose he is at Nagahama) to go to Tsuruga 敦賀, Ōgaki and Gifu (by the Rail way he can reach those places very easily as you know). Can't our Dendoquasha meet his expenses in a joint work with Nagahama people. Our Mission policy has thus far been confining in narrow districts and consolidating them. The Presbyterian brethren have been trying to get hold of large centres every where. Their policy is rather *spready* [*sic*]. Hereafter let us adopt these *two principles* as far as we can. If we get hold of those places above mentioned with regions we have already occupied, it may be just sufficient for our present purpose. *Occupy them* and then *consolidate afterward*. Then we shall have a large portion of *Chiugoku* nearly one half of *Kushiu*, a large portion of *Shikoku*, and more than 1/3 of the land north of Tokio. As religious freedom is given now, *brethren from other boards* will try hard to occupy places as fast as they can. Let us occupy those places within this year if possible before this summer. Sent our Hogo 邦語 brethren out also. I trust they will do splendid work.

Osaka brethren may need some of our Hogo students to assist their work in Ise. *Tsu* ought to be occupied at once. You may possibly think I am almost crazy for desiring to extend our work. But I trust those places are too wide for us to occupy. We ought to occupy them as soon as we can. Dr. Clark heartily agreed with my humble view to extend the Northern Jap[an] Mission as far as Sendai, and also for extending our work in Shikoku, Kushiu and Chiugoku. So I would no longer call it my humble view but *our view*.

Please get Mr. Hasegawa, Tsugi and Osada interested in going and occupying Sendai and Fukushima at once (as soon as they can). Please don't lose time or opportunity to secure those places. It may be the very first opportunity and possibly a last chance to occupy them.

Do it even before the Dendoquasha meeting secure them, send them and talk over about their support afterward. The Board will generously meet their wants and pay the necessary expense. This bold step will be an immense gain to us—to our future work.

If Nigata and Sendai be combined, they will make best field north of Tokio. Let Kozuke join them. They will cover a large territory. Mr. Ichihara [Morihiro] and Mr. Morita may go out this summer to start work somewhere. Let our Church make *utmost effort to contribute toward their support.*

Allow me to remind you that the American Board will do more for our Kioto School if we extend our field and get best students to study Theology as far as we can. \$50,000 so recently granted to the educational work will meet the case of present need. The whole soul of the American people is poured on our feild. They will do more for us if we prove ourselves worthy for their sympathy.

My head is somewhat better. But slightest effort makes me sleepless in the night. Excuse for this hasty writing, and also pardon me for my these suggestions. I don't mean your dictator, but as your humble fellow labor I can not keep silence within me. If you agree with me, please do it at once and if not I shall hold it back. There may be some weighty reasons on your side.

Many of our American friends are praying for us.

Yours in the Lord

Joseph H. Neesima

With regard to extending the work to *Kusiu* and *Shiroshima* 広島, talk over with Mr. Ise, and also with Mr. Cary. They may be right persons to extend the work there.

210 To Dr. N. G. Clark [DA]

Clifton Spring [N. Y.]

Jan. 20th/85

Dear Sir:

I received your last favor last Thursday. I wrote a long letter to our brethren last week to urge them strongly to start the new work in Sendai district. Thinking that I might urge them more strongly I have just written my second letter to one of our home Mission committee. This is intended to be supplementary to my first letter. So this is more fragmentary. Still I have tried to give sufficient reasons to extend our work toward Sendai in this letter.

Herein I enclose it for your reading. Please read it, send it to Dr. M. L. Gordon, of Kioto and ask him to hand it to Mr. Ichihara, my successor in our Home Mission Society. If you approve of my humble proposal, please write a few lines to endorse it and urge the

brethren in the Central Japan very strongly to undertake this enterprise at once without a delay. It will help and push the work splendidly. Please urge some brethren to stay there as long as they can, that is to stay there so long as to start the work fairly. My sleep was not good during the last week. But I did better last night than any previous nights. I slept over 7 hours. I am quite happy this morning. But I will be very careful for using my brains.

The weather is fine and cold too. I like to know how you are doing after you get back home. I fear you are rather compelled to overwork now. Many of your acquaintances asked after you. Many miss you here beside myself. Please thank the Prudential Committee for their hearty approval of your recent proposal of extending the N[orth] Jap[an] Mission toward Sendai.

I am intending to draw a whole map of Japan for your use. That map I sent you another day was simply intended to be shown to the Prud. Committee for inducing them to see what important addition Sendai would make to extend the N. Jap[an] Mission.

Yours Respectfully

J. H. Neesima

Please thank Mrs. Clark for her kind word with my kindest respect.

211 To Kyoto Colleagues [JD] [Clifton Springs, N. Y.]
[January 1885]

Will you try to get choice library on all subjects? Please get up a tolerably good astronomical observatory, also good chemical laboratory; get a good supply of physical apparatus. Try to get specimens of natural history, of mineralogy, geology, etc.; try to get hold of students and hold them. . . . I am improving now; still I am sleepless and nervous too. But I can't be free from thoughts of Japan. I am a prisoner of Japan.

212 To Dr. N. G. Clark [DA] Clifton Spring [N. Y.]
Jan. 28/85

Dear Sir:

Your favor of the 23d Ins. was duly to hand. I thank you for your kind advice. I will try to put off every thing (excepting our

Mission business) as far as I can. The enclosed letter is from Mr. Davis. I put on red marks on some important lines and wrote brief notes on them with a black ink. Please *Read*. So far as judging from his letter and their united action the brethren must be anxious of taking the proposed Medical School into our hand entirely. Their opinion must be rather against Dr. Berry's recent co-operation plan. I consented to Dr. Berry's plan because I thought it only the plan¹, which the Doctor might carry out as he failed in his first plan that is to raise up a sufficient fund to start with. But if this request from Kioto be granted of the Board we could take the matter entirely into our hand.

I feel almost delicate to ask you to give us any further, since you so recently appropriated to us a handsome grant out of Swett Legacy.² But when I came to read the brethren's united request for \$40,000 for sustaining two more Medical professors beside Dr. Berry I feel like raising both hands of mine to their decision and request, and unite in them to ask you to give us this favor also for only fifteen years. As you have so boldly decided to extend your work toward Sendai I am sure, louder cries will come out from our churches for *Christian Medical Men*. Christian physician can do work excellently specially in new fields. They can be first rate pioneers. Dr. Berry has clearly seen it, and feels keenly its great needs just as we (native workers) do. He has been planning and scheming ever since he came back to this country. We shall be really sorry if he fails to realize his long cherished plan. Will you kindly take the matter into your hand and push it through for us?

I trust after a quarter of Century we will not be such horrible beggars as we are now. We beg you now because we do need it. Please render us your helping hand while we are helpless.

Now I must stop my pen. I must be mindful of your kind advice. Please give my kindest respects to all the friends in the Mission House and especially to Mrs. Clark.

Yours Most respectfully
Joseph H. Neesima,
a great beggar for Japan

1. Probably Neesima meant "thought it the only plan".

2. \$28,791.78 was designated for "the present emergency in Japan" from this generous legacy of close to half a million dollars of Samuel W. Swett, late of Boston.

Will you ask Mrs. Clark to inform me how the Doctor does now and also how her son does. Many persons ask me how your health is since you went back. I am anxious to know it myself very much.

My wife informs me in her letter received yesterday, that the 4th Church will be organized in Kioto on the 14th Jan./85. The new pastor installed in the 3d church in det[sic] on the 13th Jan. I advised Mr. Davis to start at least two more important preaching places in Kioto so that they might become the 5th and 6th Churches in future. The work in Japan goes faster than we can think of. Please return Mr. Davis' letter to me sometime.

P.S. Rev. Mr. Bodwell and Dr. Gualt have been persuading me very strongly to remain here another whole month. They say money will be provided for me.

"All I need is to listen to their advice, and remain here quietly and restfully" is Dr. Gualt's advice. I wrote Mr. Hardy a few days ago and asked him of a propriety of my accepting such an offering. I suppose Mr. Hardy has already mentioned it to you.

Please advise me what I should better do.

Most Respectfully Yours
Joseph H. Neesima

213 TO KURAHARA Korehiro [DA]¹

Clifton Spring N. Y.
Feb. 10th/85

Dear Sir:

Your note came to hand just now. As I mentioned in my Japanese letter I had another terrible pain in my head since the last Friday, I am yet unable to write much. I hope the trouble will soon be over within a few days. Then I will write to Mr. Moody. I hope he will give you a fine chance to get into the school. *Be patient, and never be discouraged.* I will also try to see President Porter when I go to New Haven next time.

Yours truly

Joseph H. Neesima

1. Envelope with "Return to/Clifton Springs, Sanitarium Co/Clifton Springs, N. Y./ If not delivered within 5 Days." printed thereon; addressed in Neesima's hand "Mr. Kurahara/ c/o Mr. Matora/36 Bromfield St./Boston, Mass." with postmarks "Alb. & Roch. Feb 11 1885 R. P. O." and "Feb 12 85 C 8AM".

214 Fragments [L&L]

Early 1885

Of what use is it to try not to think of my dear Japan!

A broken cup! Though thou regainest thy shape by being put together, thou art no more fit for thy Master's use. Thou art now merely a vessel existing in thy Master's house. However, thou mayest be a warning example to others, that they may never follow thy footsteps. So being, thou canst still do thy duty. Be thou dutiful still.

This [word of YAMAMOTO Kakuma's wish to be baptized] is startling news. How thankful I am I can hardly express. It will have a great effect among the influential citizens of Kyoto.

Will they be tired of this poor begging Japanese? I may die as an unceasing beggar for Japan. It is the whole burden of my soul.

215 To KOYANO Keizō [DA]

Dorchester Mass.

March 22d/85

Dear Sir:

I was greatly delighted to meet you and become acquainted with you at Amherst another day.

How much our work in Christ's Kingdom shall be strengthened when you and all other Japanese Students in this country go home and work for the Master!

I was quite alarmed when I heard of Pres. Seelye's serious illness though I was conscious that the Lord would spare him for us still longer. Miss Bessie Seelye was very thoughtful in dropping me a few lines to inform me of the hope of her father's recovery, while she must have been very busy for attending on him constantly. I hope he is gaining nicely now.

However I am quite desirous to know how he does. I thought I would not write to Miss Bessie lest she might take pain to give me a reply.

I feel I must not trouble her any more, for she must be very busy. Please call on her or other sisters to find out how their father does and inform me from time to time. If you do this favor for me I shall

be very much obliged to you.

Since I came back to Boston I have been trying to rest very hard. I am not quite free from a headache chiefly burning on the back part of my head. Hoping you are well as usual. Please remember me in your prayers.

Yours in the Lord

Joseph H. Neesima

Mr. Motora [Yūjirō] of the Boston University called on me here yesterday. I had a nice chat with him then. Please address your letter to the Care of Honorable Alpheus Hardy 4th Joy St. Boston.

Kindly remember me to Pres. Seelye and his daughters.

216 To Kyoto Colleagues [JD]

[Dorchester, Mass.]

[March 22, 1885]

We shall be in a hard fix then. I know not what to say, but I can only state to you that *I am on my knees*. I hope I shall get a further light upon this serious subject. . . . I often wonder how I ever came through those deep muds of the past . . . I received the sustaining courage and strength from the unseen Hand; . . . Recently I learned something from experience: when I meet any serious or alarming case I keep myself *standstill*—not to be frightened by them; afterward they pass off all right.

217 To Kyoto Colleagues [JD]

[Boston]

[March 25, 1885]

The board are thinking to send a graduate of Ann Arbor University to teach philosophy, etc., to make the theological department more attractive to our ambitious students. I hope your mission will heartily respond to this new movement on this side of the Pacific.

I am glad to learn that the work in the Annaka region is so hopeful. They have recently built two more houses of worship. . . . It may be desirable to occupy a few important centers in Kiushu and in northern Japan, but the most important work to carry out Christ's kingdom is to raise *men after God's own heart*. *If you raise up strong and truly pious men to work for Christ, Japan will be ours in his name. Let us unite ourselves in this case, and push it through.* I will soon ask a lady in Louisville, Kentucky, to send me sixty dollars to help our needy students.

218 To Kyoto Colleagues [JD] [Boston]
[late March 1885]

Since February 3d I have been obliged to lay aside all my reading and writing. I am still troubled with a burning headache, and have been obliged to keep myself quiet so far as I can. . . . I came through this winter without a serious attack of rheumatism, and the only trouble I have now is a burning, heavy headache, with occasional repetitions of pain in my forehead. I can't do much yet, but I am not discouraged; I am cheerful and hopeful.

219 To Dr. N. G. Clark [DA]¹ Boston
April 9th, 1885

Dear Sir:

Since I read Rev. J. D. Davis' last letter addressed to you I have been thinking how to bring the two parties together into a good harmonious feeling. If those few items, I have drawn out in another paper, be adopted there by the Mission, it might possibly avoid such an unpleasant separation, and bring them round once more into a closest Union.

But Dear Sir: I do not mean to dictate it to you neither to the mission, for my humble opinions may be all wrong or mistaken and I feel I am but an unexperienced child in the mission affairs. This may be my school day. And I have been studying on this subject pretty closely these past three or four days.

Please glance over a result of my brain work once or twice, and throw it into your waste basket. Say it to no body but keep it within yourself. You may possibly find some occasion to refer upon it. Please never mention it to the Japan Mission that I have said so and so, lest I should be criticized by those good brethren that I am a restless schemer. I am sorry to say that I have stirred up the Mission already twice since last December. However I trust I am not their traitor. Please pardon me for my expressing myself too free to you. I know you will freely forgive me.

Hereafter I hope I shall keep a silence on the mission business and try to be wise.

Most Respectfully Yours
Joseph H. Neesima

1. A draft of the numbered addenda is also in DA.

1. Please leave the question of enlarging the female schools undecided i.e. either to enlarge the Kobe Home or the Kioto Home.
2. Start pastors or evangelists' mission tours to some nearer or distant new fields either together with the missionaries or separately. Let them make periodical visits to their Respective fields. A recent trip of Rev. J. DeForest with a native pastor in Osaka to the province in Ise is a splendid one. I wish this plan will be adopted and be continued.
3. More free conference between the missionaries and native workers on the general or specific plans of the mission should be adopted.
 - 1) There is a constant tendency among the native churches to interest in the neighboring local work and lose their sight on the general broad work.
 - 2) There is another tendency among the native churches to separate themselves from the missionaries as soon as they are able to support themselves. They are apt to do some thing without any conference with the missionaries. The last note from Rev. J. D. Davis does indicate a tendency of this kind. So the brethren must feel sensitive about it.

These two items can easily be healed by having more frequent free conference between the brethren and native Christians—I mean free informal meeting. Let each party know each other. Let both feel that they are one in the work. Let the brethren find out the real need of the Churches—condition of individuals, trials of the pastors, the trying financial condition of some evangelists, etc. Let the natives also know the real conditions, trials, difficulties, and disadvantages as well as their real consecration for the work and their good wishes for the people etc. Let them know the trying condition of the Board and its responsibility to the contributors. Let them also freely talk over on the general plan as well as on the local work. Don't let two parties become like a sand bag or sand without a bag. Don't let them bring a disgrace to your free Congregational principle. Let all the native Churches feel that the work either local or general is a part of theirs.

4. More free conference between the brethren and native teachers in Kioto. A complaint of the native teachers against the brethren's neglecting freer conference with them came to my ears recently through some other sources. I know the brethren are trying their best to confer the matter with them but a slightest negligence on this

fact will hurt and discourage them badly. They dislike to be treated like a man merely hired for money. I know not whether the brethren's decision against Dr. Berry's co-operation plan for the Medical school, and also inviting him to Kioto was freely conferred with the native company and teachers or not. I hope Dr. Berry's case will not be decided without having full conference with them. If such a means be wisely adopted and be carried out there will be no more difficulty in winning their good feeling. There ought to be one feeling, and one interest—no more foreigners and no more natives.

5. Remarks recently made by Mr. Mori to Mr. Kozaki induced me to hope that if we could employ one military officer to start the military drill in our school, the students might be exempted from 3 years military service. In order to receive this exemption we must conform ourselves to certain military regulation. If we get this favor from the government, our school will draw large number of students from all the parts of Japan. No need to fear of our being overcrowded by them. Make the entering examination strict and throw away poor scholars. We shall have a splendid chance to receive choicest students into the school. This is worth while attempting.

6. If Kozaki fails to secure favor from the other Mission Boards to help his paper will your Board be ready to take it into your hand to help him out. Your 4 years grants may possibly enable him to support it afterward. This action of the Board will certainly bring good feeling among our leading Christian workers. Please don't lose a fairest opportunity to push the Christian work through papers. It is only the organ of the Christian Church in Japan. Pray don't let it fall to the ground.

7. Please give hearty support to the work in the Kushiu Island. Rev. J. T. Ise, pastor of the Imabari Church has recently gone to Kumamoto to commence the work fresh.

8. Please open the new work either in Sendai or Fukushima without a delay. If you don't occupy it now, others will soon go there, and say to us not come hither.

You spoke of not finding men to be sent there. I believe, men will come, if the case be presented to some responding hearts.

9. This is the last one but is very delicate to be stated frankly. However I am compelled to reveal it to you as I am specially requested by my native friends to deliver this message to you. They

wished me to present you their views on the qualification of the missionaries needed in Japan: Man of the high education, keen intellect, sound wisdom and well balanced in judgement—well posted either in Philosophy or Political science or any other sciences beside his thorough knowledge on the Bible and Theology—Man of tender feeling and deep sympathy—of broad view and farsight—Ready to meet and adapt any contingencies—patient to bear any hard cases—Man, who does not keep small jack knife in his hand all time.

Above all, man of deep piety and of strong religious belief. High tone, no vulgarity or no meanness in him. Such is the man most needed in Japan, for the ordinary work our native Christians can do quite well. What we need there is a man whom we can look up to whom we can come as a good adviser and by whom we wish to be guided.

A special request to be presented to you came to me only a few days ago from two of the leading pastors that if the Board is going to open the new work in Sendai please ask Dr. Clark to send there select men [*sic*] he could possibly find in America.

220 To Dr. Jerome D. Davis [JD, L&L] [Milford, Delaware]
[April 20, 1885]

It is the most insulting letter I ever received in my life. I am sorry to say it is thrown into the waste basket. When I read it I said within myself, "What! have I lost a sense of honor?" But I knelt right down for God's grace to preserve me in his hand. I am all right now. Please do not mention it to any one. . . . My aim was to reconcile two parties. However, I believe my attempt was terribly misunderstood in Kyoto. Then I said calmly and sorrowfully, I supposed our good brethren had more confidence in me. Have I acted as their traitor? God forbid that I should ever betray our dear brethren. How sad and discouraged I was then I cannot describe. My only comfort was that the matter could be explained afterwards. I believe I am blamable for my writing too impetuous letters to you. I was too anxious to reconcile two parties too soon. It is a humiliation to me that I have made numerous mistakes. It is better for a sick man to hold his tongue. Allow me to assure you I shall ever abide *faithful* to your mission. . . . I thank God for his

ever-sustaining grace to me. Each trial and each difficulty draws me nearer to his hand; he sustains me and helps me far beyond what I can ever know or discover. Pray for me that I may be ever nearer to him.¹

221 To Dr. N. G. Clark [DA]

Milford Del.
April, 21st/85

Dear Sir:

I made a short address to the ladies at Dr. Alexanders (Presbyterian) Church a week ago to-day. They were then celebrating their 13th anniversary of the Women Board formed in that Church. They support one lady in Tokio and another in Saim.

I came to this place, the home of Rev. R. H. Davis of Nigata, last Thursday. I addressed to an audience about 300 in the Presbyterian Church last Sabbath. I expect to remain here until the next Saturday. It is getting quite warm. The weather is fine and charming. I find it most too warm to be out of the doors by the noon. I will go to Washington D. C. next Saturday. I want to pay a respect to Dr. [Peter] Parker there, who is the first donor for our Kioto school as you know.

I wish to stop at Baltimore and Philadelphia for a few days.

I may spend a few more days at New York again.

Then I will come to Stratford Conn. to speak for the Japan Mission where I expect to get a donation of a Bell for the Training school in Kioto.

I may stop also at New Haven. I will try to control my strength as far as I can. I do not wish to get my health run down again. How lately did you hear from Mrs. Clark? Is your son's health improving?

I enclose a letter from Rev. D. J. Davis with my notes.

It is strange that they did not receive the news of your new grant. It is very strange for a few Japanese to get up a notion to *make their Church a purely native Church*. It is already native church. These names the Missionaries brought with them are mere names.

If we get the New Testament Gospel by their labor, it is just the thing we need there. It is needless to make any fuss to make it

1. The last three sentences come from JD.

a purely native church.

It will create very pleasant feelings between the missionaries and the native churches. There must be a spirit of too exclusiveness in such a movement. I have no sympathy with it at all.

While I was at New York I called on Dr. [Frank Fields] Ellinword of the Presbyterian Board and asked him whether that Board would co-operate in helping Kozaki's paper in Tokio. I described to him all about his paper. Its value, as well as its great demand.

He said "We could not give an official answer but there may be no difficulty in doing that, if the American Board would do it. If the Methodist don't come out, *we, two Boards* might sustain it." Please pay your *timely attention on Kozaki's paper or else it will soon run down to the bottom. Your timely help will certainly create happy feeling* among the leading Christians toward your Board. Pray don't let your grand children become rebellious toward their grand *mother*. Your timely help will be one of connecting links between the mission and the natives.

You favored us in helping our school. That is strongest connecting link we have there. Please don't delay in saving that paper, which is the only organ of the Christian Church in Japan. I beg your pardon for so often troubling you for that paper. I know its case too well. I fear it will soon fall to the ground if you don't give a timely help to save it. If you can't give an aid please send him a decisive Negative reply. He is now hanging on and is waiting for the favorable reply from America.

[no signature]

222 To Dr. N. G. Clark [DA]

New York City
May 12th/85

Dear Sir:

I beg your pardon for my keeping a long silence to you since I left for Delaware, Maryland, etc.

I have enjoyed my visits to Rev. R. H. Davis' parents at Milford, Delaware, and also to Miss F. Hooper's parents at Washington D. C. I had a finest opportunity to see the interior work at the Smithsonian Institution, where I opened a way to exchange our Ethnological specimens with some specimens in the American

Ethnology and specially on the Natural History and Natural Science.

I stopped at Baltimore to visit The Johns Hop[k]in's University. I was very kindly received by Pres. Gilman on account of Mr. Hardy's introductory note. I stopped also at Philadelphia to find out a Japanese student¹, who requires some one's consolation and sympathy. I spent last Thursday with him in pleasant conversations, etc. He told me his decision to give up himself entirely to His Master's work. He is a bright student. I hope he will make himself a splendid worker.

I came back to the city and am stopping at the place where Dr. Berry stays. I expect to call on Dr. Storr while I am here.

Dr. Taylor has full sympathy with our work. He will do some thing for us.

I expect to spend the next Sabbath at Stratford, Conn. I will come right back to Boston next week. I am getting tired of going round so much. I want to find a quiet place to rest and also to read.

Dr. Berry read to me your most interesting note to him. It seems me that you are making *grand aggressive work* in Japan. Oh! I have been longing to see this day. How thankful I am for your taking such a boldest and wisest step to hasten the Lord's Kingdom there. As for my health I can say I am pretty well. I suppose you know what I mean.

I stayed away longer than I expected to. I am longing to come back to my Boston home. I hope to come back there either on next Tuesday or Wednesday. Then I will talk over with you about my going to Salem.

How does Mr. Charles? I hope he is benefited by his stay in South. Please kindly remember me to Mrs. Clark.

Most Respectfully Yours

Joseph H. Neesima
165 Lexington Ave.
N. Y. City

Please excuse my hasty writing. I want to ask you how do yourself and Mrs. Clark.

1. UCHIMURA Kanzō, whom Neesima brings to the attention of President J. H. Seelye opening the way for him to attend Amherst College.

223 TO KOZAKI HIROMICHI [DA]

New York city
May 13th/85*Private!!!*

Dear Sir:

I wrote you some weeks ago urging you to ask Presbyterian and Methodist Missions to come in, work and support your paper. I hope you have already done it and secured their favor in its behalf.

Each mission is interested in its own work. It is hard to bring them together and unite them in one, and common interest. Still I believe it can be done in the case of your paper, if those missionaries of the different Boards agree to work with you. They ought to represent their men to your paper and make it their common property. Make it a strong organ of the Christian Churches in Japan, by avoiding dogmas and sectarian questions. Make it a broad and purely Evangelical paper. Yet Science and politics ought not to be neglected. As I urged you in my last letter, stay yourself in this paper—give a chief work to some one—you might look after him—appoint a good financial business man to take care of *its account*. Do it in a regular business way.

I have already seen here the secretaries of the Presbyterian and Methodist Boards and asked them whether they would co-operate in supporting your paper. They seem much pleased with that idea, but they could not give me any reply unless they hear from the Missionaries in Japan (Tokio). The best way for you to do is to get the leading missionaries in Tokio be interested in your paper. If they write to their Respective Home Boards in your favor, I hope, it will have hearty support from their Secretaries.

I believe the American Board will certainly have its *Share* if other Boards will come in and take part in it. It is far better to be supported by several Boards than to be supported by one single Board. Work for it. The new way may be opened to you. Don't be discouraged with slight and trifling trouble. Be patient. Don't criticize your brethren too soon. Each one is not a saint neither a hero. *There is weakness and short sightedness in humanity.* Carry out your noble purpose with unshaken resolution. Japan shall need Christian paper more and more in future. Through Missionaries and pastors let churches be interested in your paper. Try to be a self supporting paper as soon as you can.

How does my dear good friend Mr. Matsuyama. He is a man of broad view. I shall miss him very much when I go back to Kyoto—miss him in our 伝道会社, very much. Will you try to develop your Church in Tokio? It is quite important to have a strong *Self Governing Church* in the Capital of Japan.

So far as the Church Government is concerned I am a regular democratic. I believe in *Self Government*. *Strengthen and consolidate it*. Let the spirit of God the reigning power in your Church. Don't give up your 麻布 Church. As soon as you can, divide it into two—three—ad infinitum.

Please study up the Christian work in the Sendai region. Has any mission started its work in 仙台 beside 押川. Has any missionary gone there? If 仙台 be already occupied it might be desirable to occupy 福島, 米沢 and 若松. Tell me your own opinion but don't reveal it to any brethren in Tokio, lest our plan be hindered by them. I am sorry to say there is such an unpleasant competition and Jealousy in the Missions. You may be able to tell me what Mr. 押川 thinks about our extending the work toward Sendai or Fukushima. Talk over this matter quietly with Mr. 松山 and write me as soon as you can.

Yours in the Lord

Joseph H. Neesima

Yoroshiku to your family and also to Mr. Matsuyama and his family. Give my salutation to your Church.

224 [To Kyoto Colleagues?] [JD]

[Boston]

[May 26, 1885]

With regard to founding special scholarship chairs in our school, it may be hard to raise fund enough here to secure a few American professorships, so I will work to secure the fund in Japan and raise up the native professorships. In order to do that, a few best students out of our graduates ought to be sent here to pursue the special studies to fit themselves for this new enterprise. I am strongly convinced that we can't keep up our reputation in future unless we provide a few professional studies besides theology, so I am hoping to secure a few scholarships to help our students to attain the high education in this country. We may meet many objections here and at home, but I feel we are rather compelled to take this bold step.

If we could get a few scholarships here to educate and fit our students to be professors, we could start a few new chairs on political science, philosophy, history, etc., without a great expense to us. The government is doing this in the Tokyo University; why cannot we do the same in our school? I hope our friends in Japan will raise money enough for us to start this new enterprise.

To sum up my view, let me briefly state as follows: 1. Give our students a thorough English course. 2. Make the theological course more attractive to our ambitious students. Let the foreign professors devote their time and strength for instructing this important class. 3. Provide for other professional studies to keep those boys who will not become preachers within the sacred walls of our school. 4. If I secure a few scholarships I should like to use them exclusively for the best students, intellectually and spiritually, among the theological graduates. This provision will certainly make the theological class honorable and attractive in our school. Under this fourth heading I should say still further: I called on President Porter the other day, and asked him of his view on my new plan to secure a few scholarships here. He favors this idea very much. I have been working quite hard to secure some favor for our students, very few in number, in the Johns Hopkins University, and also at Yale and Amherst. I hope they will show some special favor to our students if we send them our best specimens.

Before I close my letter allow me to state to you that in all these my attempts I forget myself; I still suffer in my head; I feel that I am moving onward in our battlefield just as you do, though I am sent here to rest. I cannot write such a letter without shedding many tears. My heart is constantly burning like a volcanic fire for my dearly beloved Japan. Pray for me that I may rest in the Lord.

225 To Dr. N. G. Clark [DA]

Boston
May 29th/85

Dear Rev. Sir:

I was hoping to get the case of Kozaki's paper settled last Tuesday by judging from what you spoke to me last Monday. It was my intention to send your decision either favorable or unfavorable by telegram to Mr. Flint of San Francisco and ask him to send it by the next mail which leaves San Francisco on the 2d of June. But since

nothing was done for it last Tuesday, I would request you to give us your final decision next Tuesday if possible. We have been waiting for your decision since the last December.

I could wait even for a year for my part. But I fear this long delay will give some false notion or unpleasant misunderstanding to our native brethren that the Board is terribly slow in deciding the case of Kozaki's paper. I have been trying quite hard these 10 years to stand between the Mission and the native brethren to reconcile and harmonize two parties. So it will be a terrible blow to me if the Board would give the native brethren an occasion to cherish such a false notion against your Venerable Board.

It has been my aim and practice neither to delay the matter of the mission business if it be desirable and necessary, nor to discourage the Christian workers in the field. So I feel I must send a word to Kozaki by this mail. If you would agree to secure the final decision either favorable or unfavorable for Kozaki's case by the next Tuesday, I will send the following telegram to Mr. Flint of San Francisco this morning asking him to forward it to Mr. Jencks of Kobe by this mail (June 2d). Forward this to Mr. Jencks of Kobe, Japan, to write to Mr. Kozaki of Tokio that if the Board grants aid to his paper, I will send a word "*yeas*" to Jencks by cablegram and if not, "*no.*" I shall be very much obliged to you if you give me a leave to do so this morning.

Yours Most Respectfully
Joseph H. Neesima

226 To Dr. N. G. Clark [DA]

Boston

June 10th 1885

Dear Sir:

Glory to Japan! The Sun is rising higher and higher. Prospect for future is getting to be more hopeful and brighter than ever before. Many Many Thanks to your Committee for their favorable decision for sustaining Kozaki's paper. Thanks be to God that it is carried out so.

Sendai is lately occupied by Rev. O. H. Gulick. I trust Fukushima will also be occupied by some of our native workers possibly before this winter. A philosopher will be sent to the Kioto school before long. Many Thanks to you and to the Board for all

these favors granted to us. I think I can rest my head as well as my heart this summer.

Please excuse me for this very hasty writing for I am going out to Brookline to call on Miss V[irginia A.] Clarkson this morning.

Most Respectfully Yours

Joseph H. Neesima

What a glorious morning for Japan!!!

227 To KOZAKI Hiromichi [DA]¹

Dorchester, Mass.

July 4th/85

Dear Sir:

Your favor dated June 5th was received at Amherst last Monday i.e. June 28th. I am so glad that you had a great beneficial meeting at Kyoto last May. I hope it will do away that unpleasant feeling existing between the *Kamigata* and *Tokio brethren* in regard to the mission work in Kōchi. I think Rev. Mr. Atkinson was rather careless for sending Sugiura [Giichi] there. However he thought he was right in so doing, because he started his work there long before the *Tokio brethren* went there. Now our Mission started a fresh work there also. Kōchi is a large city. I believe there is no reason for us to withdraw from it. Let us stay there. It is exceedingly unkind for the *Tokio brethren* to groan about it. I hope you will try to be a peace-maker between the two parties.

Recently my eyes are directed toward 北越 and 奥州 regions. Specially as the latter (福島 若松 米沢) are untouched by the other Missions. There will be a great gains in a preoccupation. Then if others come, let us give them hearty welcome. I can't bear such a narrowness and jealousy manifested by the brethren at Kōchi. Let Mr. Gulick stay in Sendai. I shall most heartily approve of your visiting those places you mentioned in your letter. Go at once! and if the Dendo Guasha does not pay it from the general fund, (二分 and 八分) I will be responsible for the 2 part of your expenses. Let us try to join 新潟 上毛 福島県 and 仙台地方 together. Our mission had not taken a prompt action to occupy Sendai soon enough.

1. Envelope addressed to "Mr. K. Kozaki/Tokio/Japan./Via 'SanFrancisco'/日本東京々橋南伝馬町老丁目十一番地 警醒社ニ而 小崎弘道様行" with postmarks "Dorchester St Mass 7 PM Jul 6" "Boston Jul 6 1885 F.D." "SanFrancisco Cal Recd Jul 12" "Yokohama 11 Aug 1885 Japan" "東京一八・八・一二・二".

Mr. Oshikawa is gone to the 一致会. However he is generous as ever I trust. He will never be an exclusive sectarian. Try to keep a best term with him.

Don't let 植村 be a narrow sectarian. I shall laugh at him, if he so remains. I trust your paper is all right. I appreciate *your unshaken patience*. Don't let other brethren call your paper a Congregational organ. Get every one interested in it. I hope it will be soon a self paying paper.

I remain

Yours in the Lord

Joseph H. Neesima

In a haste.

Get Mr. Yebina [Danjō] (湯浅兄弟) interested in the mission work in 福島県. Talk over the matter with him and specially with Mr. Matsuyama. Give them my warm regards.

Kindly remember me to your mother, wife, grand mother brother etc.

228 To the Reverend Joel Stone Ives [DA] Bar Harbor, Me.
July 21st 1885

Dear Sir:

A bell manufactured by your friend Mr. Bevin of East Hampton, Conn. was received of Mr. Hatchins of the Mission House, Boston a few weeks ago. I might have written you to acknowledge its receipt much sooner if I had not been away from Boston most of the time since I saw you at Amherst.

Mr. Bevin's note addressed to Mr. Hatchins was handed to me only a few days ago at Boston just before I started for this place. I came here to take a complete rest this summer with Mr. and Mrs. Hardy. I am very much indebted to you for your securing our school bell through your people. I am greatly indebted to them for their so heartily responding with your plea in our behalf. Please kindly remember us to them all and express them our indebtedness to their kindness toward us. I am sure, this gift from your people will be much appreciated by us all and whenever it be rung, it will certainly remind us of its donors, the good people of a Connecticut town.

I found myself pretty much tired out by going round so much

recently. So I must beg your pardon for this brief note. I hope Mrs. Ives and your dear little ones are all well. Kindly remember me to them all.

Your unworthy class mate and
brother in the Lord,
Joseph H. Neesima

229 [To Mr. & Mrs. Hardy] [L&L]

[West Gouldsborough, Maine]

[July 28, 1885]

The air is sweet and refreshing, particularly in the morning. The calm water of the bay, the sweet and melodious songs of some wild birds, seem to me most wonderfully soothing and fascinating. Everything tells me here, as Mr. Hardy says, "peace! peace!" I watch the white sails of the *Ianthe* as she moves slowly out from the harbor. She lingers within my sight as if Gouldsborough could not spare her, and when she returns, first a speck in the distance, she does not fly fast enough to receive my welcome.

I went to church here last Sunday. After the service I asked for the Sunday-school. To my surprise the reply was negative. I thought it too strange and too bad that these young folks should grow up here without it. A thought came to me at once, why cannot we start a Sunday-school here? I proposed to a lady here that we should offer ourselves as teachers. I thought I would not show forth myself as the originator of the idea, and tried to put the preacher forward to execute it. He was most too glad to do so. I took the responsibility of getting the Sabbath-school papers for them, because I have no least doubt you will take a share in the work and get others interested in it.

230 To Dr. N. G. Clark [DA]

West Gouldsborough Maine

July 29th/85

Dear Sir:

Since I came here I have laid aside my writings as far as I could. For reading I dare not touch any works which require some brain work. I came over to this side of the Bay last Thursday and am enjoying its quietness exceedingly. I go to fishing every day in

order to prepare myself for another kind of fishing. I am now physically gaining, although my head does not show yet some symptom of improvement. I will take special care for my head this summer. I received some good home news this morning.

Mr. and Mrs. Hardy fetched me my home mails this morning by crossing over the bay with *Ianthe*. I heard from Dr. Gordon and Dr. Davis. Dr. Davis writes me thus: "The cablegram which came two weeks ago refusing to favor Mr. Shimomura's coming to the U.S. to fit himself for a teacher of science in our school discourages me." It *does discourage* me also. (I made up mind not to use a word "discourage", so I would say it disturbs me also.)

Dr. Greene and myself worked quite hard to get some friends interested in his coming over here to fit himself thoroughly for science, as it is a most lacking part in our Course. We felt that lack very keenly. I am very sorry that his coming was so disfavored by the Board. Doubtless you disfavor our young students coming over this way, because you have thus far failed to see the best specimen of our bright students. I am sure it must disheartened poor Shimomura very much. However if your Board is facing so strongly against our native friend's coming to this way, I will hold my tongue as well as my pen temporarily. Though I am strongly convinced that if some of our best scholars are sent over here and fit themselves to be our teachers it will help our cause very much. I wish I could write out my humble view on this subject. But alas! My head does not permit me to do so. So I will patiently wait for a better light. It does seem me that the Japan Mission is trying to blame you for the delay of the decision for helping Kozaki's paper. I believe *you ought not to be blamed*.

A misunderstanding came chiefly on account of your absence, (you were quite ill then) when I attempted to see Dr. Strong and Dr. Alden on that subject. I trust it is all clear to them now. The late home news informed that our school was lately visited by the most illustrious guests we ever received since its existence. One of them is Count Ito [Hirobumi], and another is our Governor, i.e. the Governor of Kioto. It is some thing new to us. Its effect will be quite good, I trust. There is a hope that our Students could possibly be exempted from the Military service by introducing the Military drill into our school. The Educational department may possibly secure number of muskets for us. If we could get this favor for our school, I trust,

our boys will stay through our course.

Hoping that you are well as usual and health of Mrs. Clark and Mr. Charles is improving quite fast.

Yours Most Respectfully

Joseph H. Neesima

Please excuse my hasty writing. May I expect to see you at Bar Harbor quite soon?

231 To Dr. N. G. Clark [DA] West Gouldsborough [Maine]
July 30th 1885

Dear Sir:

I wrote you yesterday informing you about the home news I received yesterday afternoon. Mr. and Mrs. Hardy favored me in bringing over my home mails here yesterday with his yacht Ianthé. In my last letter I forgot to mention one thing, and I feel I must not postpone it any longer.

I was informed by one of the brethren in Kioto that the Mission voted against Mr. Gulick's staying at Sendai and urged him to go to Fukuoka, Kiushiu Island.

Dear Sir: If I am allowed to express my own opinion (exclusively to yourself) on this subject I would say let Mr. Gulick stay at Sendai by all means. I believe he will find himself well received and doubtless more useful there than at Fukuoka, Kushiu. There is a great deal of the Anti foreign spirit among the Kushiu people.

I fear he will meet pretty sharp criticisms there. On the contrary he will be well received and kindly respected at Sendai, for the people in the North are more lenient and cautious than those hot headed people in Kushiu. If you ever send any to Kushiu I wish the mission will make a special effort to find some one, who could withstand all their sharp criticisms and win them for the desired object. A younger person than Mr. Gulick will be needed there. He came away from Nigata recently on account of the bleak wintry weather. If he does not meet with a warm reception at Fukuoka, I fear, he will attempt to wander away to somewhere else. As you know he went from Kobe to Nigata from Nigata to Sendai and suppose he removes from Sendai to Fukuoka again and possibly from the latter place to somewhere else.

He will be an itinerant missionary. Can't you let Sendai be his last abiding place for sake of saving his travelling and removing expenses. Besides that I do not believe he can be much help to the cause in Kushiu. Kushiu will be in our hand any way. We will try to send our young men as fast as we can. We have already found a good start at Fukuoka. Our young men were sent to Kumamoto this summer and also to Takanabe to resume our work started there 5 years ago. In the first place, if the brethren decided Mr. Gulick's case themselves I fear they were not quite aware of the character of the Kushiu people. Doubtless they asked of the opinion of the native brethren. Most of them are the natives of that Island. It is quite natural that they should desire to have some missionary to come there. There is a tendency always both among the brethren and native Christians to localize the work and never keep their eyes open to the whole Empire of Japan.

It is good in some sense but there is a danger to narrow the sphere of influence and make our Congregational Church a mere local affair. I thoroughly believe in our *broad Congregational principle*, though I am not so-called a sectarian and fight for the sect. Hence I desire our broad, free and self sustaining principle ought to be scattered all over the country. Furthermore the people in the North have very fine quality of mind. I am hoping to get hold of them as fast as we can. I believe I gave sufficient reasons for extending our work toward Sendai in my letter to you written from Clifton Springs last January with an accompanying map. I also wrote to several native and foreign brethren on the subject about the same time. It does seem me that their mind is not turned toward the Northern Japan yet.

I am sure that Mr. Gulick will be better satisfied with his stay at Sendai. It will wear him out to death if he be forced to remove so often within less than 2 years. Pray let him hold on to the post at Sendai. His occupying of the place will necessarily extend the Northern Japan mission field toward it. He will also find the place sufficiently warm enough for him to stay. I believed the mission work ought to be a regular business. It ought not to be managed as a child's play. It ought utilize a less force to produce a great result. Any unnecessary expenditure ought to be avoided as far as possible. I am sure you are working on this basis. I know your Prudential Committees are always *prudent* on this point.

I can not yet see some prudence and farsightness in the mission's decision for Mr. Gulick's case. In the first place he will be taken away from a most important post, where he ought to stay by all means. In the second place he will be sent to a place, where his service is not much needed. Likely he will be criticized into pieces by some ungrateful people. In the 3d place, if he withdraws from Sendai there will be no more chance left for us to occupy that field again. In the fourth place it will almost wasting money to allow one family to remove round so many different and so far distant places. So I can not say Amen to this decision of the mission. I humbly submit my view on this subject to your hand to be weighed. I trust you can weigh the mission balance wisely and cautiously. If your favor be turned on the other side of the balance, I will say then God speed. Providence may be on that side.

Yours Most Respectfully

Joseph H. Neesima

232 To UCHIMURA Kanzō [DA—draft only]

West Gouldsborough, Maine

Aug. 7th 1885

Dear Sir:

I received your last two letters yesterday.

I thank God that my dear brother Uchimura came out so brightly and boldly as to consecrate himself entirely to the Gospel ministry.

I heartily agree with your new consecration, and say with a loud voice "Amen." It has caused me some uncommon anxiety about your future course. Even in writing you my last letter I had some idea that your reply may be altogether beyond my expectation.

I found it so, and am very glad of it. I trust this will be your last decision. *Never Change* it again. I am sure, a new way will be opened to you for entering into Amherst. Never mind of your pecunial [*sic*] affairs. Money will follow true manliness and consecration. Mana will be provided somehow.

Allow me to assure you that besides the Triuns [*sic*] God none in this wide world may be so glad as I am to-day for your new decision. I thank God from the bottom of my heart for bring[ing] this opportunity of rejoicing with you. I will write to Pres. Seelye

very soon. Don't attempt to go back to Pensilvania until we hear from Amherst. Try to stay in the North as far as you can, because it will be better for you to be at a latitude much higher than P[ennsylvania].

Finally my dear brother wait confidently upon the Lord. He will make thy path plain and blissful.

Yours in the Lord

Joseph H. Neesima

I will seal this letter with my thanksgiving for His leading you step by step to this last conclusive decision.

233 To Alpheus Hardy [AB] West Gouldsborough [Maine]
Aug. 14th 1885

Dear Sir:

The enclosed is my comments on Mr. Carpenter's article on Self-support. I wrote it out once merely to gather materials. This copy is a sort of summing up those materials. So this ought to be copied again, its outrageous grammar ought to be corrected etc. before to be presented to you. But you know my situation. I feel I ought to follow Dr. Clark's kind advice "to save my health for Japan." So I will not take pains to copy it again. Trusting that you could grasp the main drift of my comments.

If this subject be brought up for discussion at the Mission House, I hope you will simply tell them my humble opinion on the same subject. And I shall regard it your great favor.

Yours Ever Grateful

Joseph H. Neesima

234 To Dr. N. G. Clark [DA] West Gouldsborough [Maine]
Aug. 25th/85

Dear Sir:

Allow me to write you concerning one of my countrymen, who came here last September and is now hoping to study for Ministry. I got Prof. [John S.] Sewall of Bangor interested in him. He is going to receive him into the Seminary next month. While I was at Boston, he asked me to lend him \$50.

But I refused it, because I knew I am also hard up with money.

It cost me a great deal to travel and stay in Europe on my way to America. Since I came here I have been under the kind care of Mr. and Mrs. Hardy most of the time. But I shall certainly need some money to get myself ready to go home. I like to buy books etc. Viewing on all these, I don't see how I could get through this year. So I feel I have got to be quite careful for my financial affairs.

Now this young Japanese who is going to Bangor by the next month writes me again for money. He says he has no winter cloth to wear. He must have some before he gone to Bangor. So he wants to borrow from me \$25. After reading his letter said I to myself, I am far better off than this young brother in Christ. I have more friends than he. In truth he has none to help him at this present trying moment in this wide and rich America. If God in His Providence has sent me here to be his friend I would not turn my face from him. Knowing my own financial affairs I think I will attempt to raise that sum among our friends here. But I would not just yet attempt to do it. So I desire to request you to advance to him \$25.00 out of my allowance. I will send him up to your office with an introductory card to you. Then please secure \$25 from Mr. [Langdon S.] Ward and hand it to him.

In future if I fail to raise that sum, I think I will be responsible for it. At any rate this dear brother must be clothed before to be sent to Bangor. If you kindly comply with my request I shall be very much obliged to you. I also request you to drop a few kind encouraging words to this young man. I am sure he will much appreciate it.

Most Respectfully Yours

Joseph H. Neesima

I am glad to learn through Mrs. Hardy that your son's health is much improving this summer. I hope Mrs. Clark's health is also improving. Hoping you are feeling nicely this summer. As for me my general health is improving. I am still obliged to use my head with a considerable caution. I am very much indebted to you for your kind reply sent me another day when I wrote you concerning Mr. Gulick's situation.

235 To Mary E. Hidden [AN] West Gouldsbrough, Maine
Sept. 10th 1885

Dear friend:

I must beg your pardon for my keeping a long silence to you since I made a short visit to you. Some time after I returned from Andover I became quite ill at Mr. Hardy's house. I was invited by Dr. Clark to go to Clifton Springs to get my rheumatism and nervousness cured.

I stayed there just 3 months, and returned to Boston on the 1st of March. My head was not much better then. But in April I started for the State of Delaware and also for Washington D. C. to visit my acquaintances there. I made quite an extensive tour there. Of course I made short stays at Baltimore, Philadelphia, New York, New Haven, Hartford, Amherst, etc. I spent over a month for that trip. In the 1st part of June I began to go round here and there to speak for the Japan mission. I kept myself busy for four or five weeks. But I found it quite injurious to my poor impaired head and stopped my public speakings altogether. I was seriously warned by my doctor in Boston. I came to Bar Harbor on the 15th of July and stayed there about 10 days. Then crossing over the bay I came to this place where Mr. Hardy has his farm and a pretty old fashioned cottage.

I have enjoyed my stay here exceedingly this summer. The weather has been very pleasant and cool. I experienced no summer heat here. Here I have been trying to lay off every thing as far as I could. I have been making a steady progress in attaining my health.

Although I am not quite free from my occasional spells of dull headaches I can assure you that my general health is much better than it was 3 months ago. Being here far off from noise and busy life I have been resting nicely. But recalling my pleasant association with Andover I proposed to Mr. and Mrs. Hardy to spend the remaining time of my stay in America at Andover.

Mr. H. has already written to Mr. Bankroft [Cecil F. P. Bancroft] to find a boarding house for me. Knowing exactly how you are situated I thought it better not to ask you to accommodate me. I expect to hear from Principal Bankroft quite soon. I hope I shall have a pleasure of seeing you at Andover next week. I think I have many pleasant stories to tell you.

As this may be my last opportunity to visit this country I will try to see you as often as I can. I hope yourself and your brother have been very well this summer. I met Mr. and Mrs. Dainis another evening at Bar-Harbor. They spoke of you very pleasantly. Master Johnnie has grown up to be a fine young gentleman.

Much love to your brother.

Yours Grateful
Joseph H. Neesima

236 To KURAHARA Korehiro [DA]¹

Boston

Oct. 18th/85

Dear Sir:

Your kind letter was duly to hand. You desired of me a few words before I go home. Now you are under care of many wise instructors. So I would leave you to their guidance.

Besides that I know you are wiser than I. However a few words from me may possibly be helpful to you for building up yourself in future. My dear Sir! Be earnest and studious. Never be discouraged in your noble aim. Seek God's way and His wonderful law on your *knees*. Be not high minded but be a humble child of Providence. Never criticize your friends too hastily either for good or evil. It is well for us to know that we are blind children. Bear and forbear with all men and be gentle to them always. Look at Christ on His Cross, and learn from Him *some thing new every day*. It may be God's law that there will be no crown without a cross. Be a good boy!

My heart will be with you and I will pray for you always. Pray for my soul also. A good bye to you for a little while. I will meet you again either in this world or in the world beyond. May God bless you!

Yours in Christ
Joseph H. Neesima

Give my kindest regards to your Professors and thank them for all their deep interest taken in us. Please bid them an affectionate farewell for me. I wish I could write to Prof. Sewall. But as I am

1. Envelope addressed to "Mr. K. Kurahara/Bangor Theological Seminary/Bangor, Maine" with postmarks "Boston. Mass Oct 19 7-15P. 1885" and "Bangor. Me Oct 20 7 PM 1885 Rec'd".

intending to start for home within a week I shall be very busy this week. Please give my special regards to Prof. and Mrs. Sewall. Hereby I send you my affectionate kiss. Good bye, my dear good fellow.

237 To President Julius H. Seelye [AC]

Boston

Oct. 22d/85

Dear Sir:

I am so glad that I had a pleasure of seeing you and Miss Bessie here last week. I am now decided to take my passage on City of New York, which will leave San Francisco on the 19th Nov. I expect to leave Boston either on Thursday or on Friday next week. I have a few engagements on the way to San Francisco. I am very much crowded with my preparation to start. These coming ten days will be fully engaged and if I fail to come to Amherst to bid you my last farewell to yourself and your daughters, I must bid you a farewell by this hasty note.

I trust you know full well how grateful I am to you for all you have done for me and specially for my country. If I fail to thank you face to face in this world I trust I could thank you before the throne of God not with my broken English but with the Heavenly language. Hoping and praying that the Lord will give you power and a long life to render Him your service for His Glorious Kingdom on the Earth. May the blessing of the Lord make your life blessing to many!

Please bid a farewell for me to your dear son and daughters.

Yours Ever Grateful,

Joseph H. Neesima

Thanking you ever for your taking such a deep interest in my dear country man and brother Uchimura. Please pray for my soul.

I have recently written an appeal for a Christian University in Japan. I expect to get it printed in a small pamphlet to be circulated among friends. Will you be kind enough to give me a brief (strong) endorsement for it. This is my first writing. My second copy is in the hand of the Prudential Committee of the American Board. Please return this copy with your endorsement as soon as possible. Pres. Porter will also give me his endorsement. I believe the Prudential Committee of the Board will give me their endorse-

ment. I asked them for it yesterday.

It is pleasant for me to think at this moment that Mrs. Seelye is ever interesting in our affairs here. Sooner or later a time may come to each of us to join her in that shining shore yonder.

238 To Miss Bessie [Elizabeth] Seelye [AC]

Boston
Oct. 27th/85

Dear friend:

A beautiful bag of your own hand work intended for my wife was received yesterday. I am sure that she will accept it as a beautiful token of your affection to her. I must send you my hearty thanks in her behalf. I was hoping to visit you once more before I go home. But I am surprised to find so many things to be attended before I take my final departure from the dear land of my adoption. As I wrote your father I am going to start from Boston by next Friday. Though I missed your dear mother in this my second visit to this country very much, I have many precious things to think of your dear home, and be thankful for your warmest welcome. Please bid my farewell to your dear father, brother and sisters. Good bye.

Yours Respectfully

Joseph H. Neesima

Please give my thanks to your father for his giving me a hearty endorsement for my "appeal for a Christian university in Japan." Please remember me to Dr. and Mrs. Hickok.

239 To Dr. N. G. Clark [DA]

Boston
Oct. 28th/85

Dear Sir:

I desire to know one thing for my own private understanding. I wrote so much last evening after I returned here but finding myself not quite well I was obliged to suspend it until this morning.

After I left your house I hurried down to the Station but I found my heart beating with an uncommon speed and irregularity. It beat quick for a few second and scarcely any beating for three or four seconds and I was intending to go Auburndale last night. But I had no courage to do so. I came right back here. It was too early to retire. So I attempted to write you and ask you a few questions.

I was too tired to do so then. I am feeling much better this morning but do not feel like going out to-day. I will keep myself rather quietly here to-day, though I have many things to be attended right off. Of course I would give up my private affairs for the matters so important not to be postponed.

I was so glad to hear you say last evening that the students in Andover, who are thinking to go to Japan, ought to be attended at once. Herein I enclose their pledges given me another day. They were hesitating to give me a written pledge. But I asked for it. I wanted to have some thing tangible. I am going to write them that you are going to visit them when you are able to come there.

I expect to keep up their interest hereafter. I hope you will go at them when you feel able to. *It is better to strike while Iron is hot.* Pray don't let it cool off. Another step to encourage them is to show them a definite plan of the Board with regard to the Japan mission—specially for extending the Northern Japan mission toward Sendai or at least toward Fukushima.

I wish the Board would appropriate \$4,000 or \$5,000 (I hope I could raise some money there also.) out of Otis legacy for starting another Educational centre that is to give our young men a course of English Instruction like that given in our English course at Kioto. My humble idea is to fit them for the Theological study in Kioto. Our boys are not physically strong. Number of them study too hard, and unfit themselves for further study when they finish 5 years' English course with us. It would pay us well, if we could start another English school at a Northern Centre to attract many youths, prepare them, and send them for *feeding the Theological school at Kioto.*

By starting an educational centre in the North, it would enable us to extend our work in those most important towns in the North-eastern portion of Japan.

Confidential

I am so sorry that Rev. O. H. Gulick had not a courage enough or a foresight enough to remain in Sendai.

What for did he go there?

Why did he not stay there?

Why is he so uneasy to move round from place to place? Could your missionary *exercise such a liberty without a consent of the Board?* I should like to know.

He is too old to be received well in Kushiu Island. It is a hard

field but a most hopeful field to get hardy and tough workers. We shall need a younger blood to work there. At least two well informed and strong men.

What use of his going to Okayama? There is an excellent worker like Mr. Cary—a first class pastor like Kanamori [Michitomo]. That place does not require him. I wish he would go back to Sendai to hold on the field. I wish the Board will appoint him to go back there with an authority, if the mission would agree with you. It would not do to let a man shift round like a wandering Jew. (I beg your pardon for such an unhesitating expression. I would not express myself so freely to *any one else* BUT YOU. I trust you know me and would freely forgive me. I hope you would ever pray for me that I should ever be a humble child of God.) In his movement there is *no foresight*—*no plan*. Why does the Japan Mission allow him such a liberty or uneasiness? I don't understand it.

There is some shrinking policy in our mission. The Presbyterians are pretty bold to encroach upon us. We are too delicate to push the work. Pray don't call your missions in Japan the Central Japan Mission and Northern Japan Mission, but the mission in Japan. Let the Board adopt such a broad policy. I fear Mr. O. H. Gulick's uneasy movement will cause our native brethren to criticize your brethren again—for my part I will hold my peace when I go back there. But I can't reconcile with it.

With regard to your appointing a few best Andover students it may work better if you attend it right off. Please decide for starting another Educational centre in North with an appropriation of \$4,000 or \$5,000. Please don't start it in Nigata. It is a commercial town and too far one sided to be an Educational centre. I hope the Board will appoint Dr. Greene to survey the field before you decide an educational centre. I should like to be allowed to accompany him when he goes there.

As you know Nigata shall need at least one more man, 3 men either at Sendai or at Fukushima. Pray make a quick march to occupy the field or else some body else will take it up and say to us "don't come hither."

2 men to be stationed at *Tokio*. It is important to have our free strong churches in our *Capital*.

If possible, 2 men to be sent to Kushiu. If you supply us with men and money to occupy those places we may not need any further

supply at present.

I hope you will soon be able to attend your duty at your office. We shall need your service for many coming years.

Yours Respectfully

Joseph H. Neesima

You mentioned of my money matter. I have not said any thing about it. Someway, or somehow the Lord does provide my wants. It is like the Manna—no more and no less. I have nearly used up my salary for going round so many places. But I travelled always with some reference to our work. My salary may be used up when I get home. If so, I hope I could be allowed to draw out a portion of the next year's allowance to be used for next December.

J. H. N.

[In a different hand the following names are listed on the back page: M. Standish Hemenway, Eugene W. Stoddard, D. Temple Torrey, Elisha A. Keep, Frank F. Gunn, D. Butler Pratt, Herbert W. Boyd, Fred. G. Chutter(?), Walter P. Taylor, Henry B. Witer(?), — Voorhees, W. H. Noyes]

240 To David & Mary E. Hidden [AN]

Boston

Oct. 29th/85

Dear friends:

Many thanks for your parting present. I bought an excellent Scotch shawl for my wife. I enclose its card so that you might know how much I paid for it. It is a soft and nice one. It will last our life time (though I have no least idea how long we shall live). For the remaining two dollars will you allow me to buy a warm cap for my father? I will start from here to-morrow afternoon.

Good bye to both of you.

Yours Joseph

Remember me to Mr. and Mrs. Abott. Please tell them that I will value that photograph of the Mill they gave me.

I lost names of those good fall and winter pears and apples Mr. Hidden gave me. Please write their names and send it to me for c/o Dr. Wm. M. Taylor, 5 West 35th St. New York City. I am going to get a few young trees.

241 To Susan H. Hardy [L&L] [Kyoto]
[December 23, 1885]

How happy I was then to be received by so many greetings I cannot express. At home I found my aged parents impatiently waiting for me. My wife had prepared a regular Japanese supper, and we sat on our heels in the Japanese fashion. It was a happy day with us indeed. When I attempted to translate your kind letters to my wife and parents I was obliged to pause many times before I could read your most tender and motherly words. My profound affection for you is not to be diminished by these thousands of miles which I have traversed. All my past with you is a real and substantial present, so sweet to look back and reflect upon. I believe I am not dreaming, but thinking upon a reality—love begotten by love. My heart does not permit me to write upon this subject. It begins to throb and beat fast as soon as I attempt to do so. Many, many thanks for all you have done for me.

242 To President Julius H. Seelye [AC] Kioto
Dec. 25th/85

Dear Sir:

It took us 21 days to reach Yokohama. I remained in Tokio only for a few days, and reached home on the 17th Ins. It was a happy day with us. More than 470 people came out to the Kioto station to welcome me. I find my wife and parents all well. On the 18th Ins. we celebrated the 10th anniversary of our training school at Kioto. We laid the corner stones for two new buildings belong to the school. I am somewhat tired now and hope I shall be soon well again.

The work is opening far beyond our comprehension. We can extend our work every where. A busy life is already commenced with me. Pray for me so that I may ever remain His humble Child. Many many thanks to you for your unceasing interest in us. My wife and aged parents unite with me in sending to you and your son, and daughters our warmest regards. May God bless you and give you a long life to make many others happy and blessed!

Yours Ever Grateful

Joseph H. Neesima

Kindly remember me to my dear friend Uchimura. Please

warn him not to make too hasty a preparation. We shall [need] thoroughly prepared and scholarly persons in our field. Please excuse this hasty writing. My wife wishes me to send her thanks to Miss Bessie for her beautiful gift to her. We have almost 300 students in our school. Here is a grand opportunity to win them to Christ. Will you pray for us?

243 To Dr. N. G. Clark [DA]

Tokio

Jan. 26th 1886

Dear Sir:

Your last favor was duly to hand at Kioto just a week before I started for the Capital. I am very much indebted to you for your kind and encouraging words and also for your sending me a contribution (\$143) from Dr. Taylor's church, which is intended to buy books for our pastors.

You may surprise to find me here instead of my being at Kioto. When I made a short visit to Tokio on my way home last month, I called on a gentleman [TOMITA Tetsunosuke], who came from Sendai, and is now holding a responsible position in the government's office and told him of my earnest desire to extend Christianity to his native place, Sendai, through Christian Education. He was very much pleased with it and told me that he would try to do his best to create an influence among his confidential friends to start such a school under the missionaries' supervision. I became acquainted with him while he was a council [*sic*] at New York City some years ago. He is not a Christian yet but is seriously interested in Christianity. He would gladly receive some missionaries into his own house and bring his wife and children under Christian influence. He is a gentleman of noble character and good intention. He is always trying to lift up and improve his fellow country men. Being a native of Sendai, he is very much interested in the welfare of the people of that district. He has been trying to educate number of young people from his place at Tokio, but the result has been rather unsatisfactory to him. He found out that a chief failure of the Japanese Education is owing to the sad neglect of moral education that is to say that Christian element is entirely excluded from the present education carried on both by the Government and private parties. The subject I introduced to him gave him a new hope and delight. Of course he could

not give me a definite reply then.

Since I returned to Kioto I kept up a correspondence with him on the subject so dear to both of us. It was only a few days ago when I heard from him, urging me to come to Tokio at once, as one of his confidential friends from Sendai is intending to return there within a few days. So I gave up every thing at home and came here on the last Thursday. Just before I left Kioto I asked the brethren of the station of their opinion of my coming to Tokio to talk over the matter concerning the work to be started at Sendai. There was no serious objection among them except Dr. D. C. Greene.

Of course I presented before the brethren the content of my friend's letter, in which he states that he and his friends would try to buy a lot and build thereon a recitation Hall etc. As for me, I regarded it a grand opportunity to reoccupy Sendai as Mr. O. H. Gulick lost its foothold by being removed to Okayama. I found Dr. J. D. Davis quite enthusiastic with the said opportunity and urged me to come to Tokio at once. But Dr. Greene was very much afraid of our creating a jealous feeling among the Union mission against us as it was a case found at *Kōchi* last year.

He urged me to hand over this opportunity to the union mission. His idea was that by our so doing it will create a friendly feeling between them and us and hence they would gladly give us a chance to occupy some other fields in the North East. But I was quite against his proposal and told him that it may be useless to cherish such an undue fear toward them.

They stepped in *Kōchi* last year by saying that they were invited by Mr. Itagaki, (a political leader of the place) regardless to our previous engagement, and blamed us for sending a man there from Kobe instead of our blaming them for their regardlessness toward us. If we start every thing from our side for occupying it, it may give them a chance to complain against us, but as we are invited by our confidential friends to come there why should [we] have an undue fear toward the union mission. (Dr. Greene's idea may be noble one but to me it seems a pretty weak one.) If we lose this fair opportunity now, we shall never find it again. If we lose it now, we shall lose forever as other missions are eagerly seeking to occupy it regardless to the work already started by a few missions. Furthermore I said they have no right to interfere with us, and *we ought mind our own business*. They have already occupied those large cities in Japan

like Kagoshima, Hiroshima, Kanazawa and Nagoya (3 cities have over 100000 populations) beside Sendai. So we have ample reasons to occupy it. After some talk he told me that I might better ask the leading Japanese friends belonging to the union mission of their opinion on our new undertaking in Sendai. On this condition he gave me a leave to come to Tokio.

By thus receiving a leave from the station I came here and am now entertained by my Sendai friend. We had some talk on the subject these past several days here. The result of our deliberation is as follows:

1. A school should be founded on the Christian basis.
2. Before we commence our daily recitations we should have morning prayers.
3. The Bible should be taught in the school room.
4. A recitation Hall should be provided by the party interested in this undertaking.
5. They should appoint a few men to be its trustees to be responsible for the school lot, property etc. They asked me to be the principal of the said school for a temporal [*sic*] purpose until they find a suitable person to take its place.
6. For making regulations in the school they would rather hand it over the deliberate decision of the teachers.

Dear Sir: Allow me to state to you frankly what I wish to express to your Board. Allow me to use the first person plural instead of the singular as this plan became a common idea among the leading men in our church.

1. We desire to start another Educational centre at Sendai as to feed the Theological class in the Doshisha. A large portion of our students fail in their health or in their patient perseverance even before they finish their 5th year. It may be desirable or rather necessary to provide a school to furnish a large number of students for the Theological class.
2. Sendai is a great commercial centre for the North East. Steamers go there from Tokio every 5 days. Rail way will be extended from Tokio through it within 3 years. Her population amounts to 80,000 (possibly 83,000). It is a driest part in Japan. Mercury varies from 28°F. to 90°.
3. The city is well occupied by the Greek and Roman Catholics. Some thoughtful people are very much desirous to welcome

the Protestant missionaries. I believe, there are two Baptist missionaries, and one Methodist. Mr. Oshikawa, a native preacher, is now connected with the Union mission. The place is large enough and important enough to accomodate at least half a dozen missions.

4. If we start another Educational centre, it will be a self feeding principle to supply the most urgent demand for the Christian laborers round about that region.

For carrying out this purpose at Sendai, we shall need at least three men. If you can't secure three men by the coming fall, please send us at least two and one more man can be secured by the next year. (There is one in the Middle class who would rather teach. His name is Mr. Torry.)

The above stated is our request to you for Sendai. But we have other two more requests. Fukushima and Tokio ought to be occupied at once or rather after Sendai is occupied. Please send two preaching missionaries to Fukushima to start a centre to be reached numerous towns within 20 or 30 miles. Pray occupy Tokio also as it is the grand centre in Japan. It is needless to regard some ungentlemanly complainment of the union mission.

They will never cease to complain against us. It is their aim to swallow up the whole empire of Japan themselves. We sent a native missionary to Wakamatsu a few months ago. Then when we sent two preachers a few weeks ago they found there a Christian worker sent from the Union mission just about a month ago. I heard here to-day that the Union mission is intending to send a native missionary to Takata, which naturally belongs to Nigata mission. Thus they are utterly regardless to our preoccupation. So it may be well for us to mind our own business, and occupy Sendai at once and then Fukushima as a golden opportunity is offered to us *now*.

A delay will defeat our plan. Could you appoint three young men at Andover Seminary at once before you hear either from the Central Japan mission or from the Northern Japan mission. As the Union mission behaves in such an ungentlemanly manner, I am almost persuaded to go to Sendai at once to start a school even before I hear from you. However I shall move carefully and prayerfully. I am now standing in a delicate position. I do need the Divine Guidance for my future step. May the Lord help us in starting

a new work at Sendai.

Most respectfully yours

Joseph H. Neesima

If you think that I might better go to Sendai for a few months to make a preparation, please send me a word "go" through a telegram.

I expect [to write] to Mr. Hardy and also to the *Japan Circle* in Andover Seminary.

244 To Mr. & Mrs. Hardy [DA]

Tokio

Jan. 29th 1886

Dear friends:

You may be surprised to find me here in our Capital instead of my being at home. I have been busily occupied with many things to be attended here since the week before the last. I left Kioto on the 20th and am still remaining in the Capital. As my mission remains still unfinished this letter to you will be a short and hasty character. I received Mr. Hardy's letter about a week before I left home. I was much surprised to find therein a note for £30 to be given to us from you. I understood through Mrs. Hardy that both of you were intending to give us \$100 as your parting gift to us. But it is more than that. We did not know what to do with it. But as it was sent from you, we came to a decision to accept it thankfully as a token of your best wishes to us. I know not how to express myself to you. So allow me to repeat to you in a simple way—*Thank you, Thank you and Thank you again.* We are sure, it will give us ample opportunities to provide some comfort for ourselves. Beside that it will enable us to bless others also. If my wife be with me here she would surely join with me in sending our warmest regards and most heartfelt thanks to both of you for your most thoughtful gift, and for all you have done for us. We can not write them on these pages, but we trust, they are all written far more than what we do know ourselves. It is very pleasant for me even in this busy moment to recall my late visit to No. 4 Joy Street and quiet resting at West Gouldsbrough—a calm shining sea could almost be seen before my eyes. Sweet notes of some unknown wild birds are still lingering in my ears, though I feel here, that I have found myself again in a battle field, which must be won for the Lord. Pray for me that

my faith may never fail. Thinking of you much my tenderest feeling is now raised up and I am obliged to stop my pen here. May the Lord bless you and your family circle! Kindly remember me to them all. Please remember me to Mr. and Mrs. Sears also.

Yours ever grateful

Joseph H. Neesima

Having rested a while I will proceed to give you an account of my coming here and also of my visiting Annaka at this time.

In my long letters to Dr. Clark and also to the students of the Japan Circle of Andover Seminary I have given a full account of my coming here and trying to make a way open to start a New Mission at Sendai. I hope you will try to get hold of those two long letters, endorse it, and urge the Board to start a new mission there. So I will not repeat it here again. I would simply request you to get hold of those letters by all means, because I feel it very desirable to have it thoroughly understood by you. Now allow me to inform you my late visit to Annaka. I went there in the afternoon of the 26th Ins. The people met at their church to receive me that afternoon. I saw there a good number of the brethren and sisters, though it was a busy week day. I spoke there over an hour. Then I paid a short visit to Haraichi, an adjoining town to Annaka. There are several Christians in that town belonging to the Annaka Church. I did not speak there for most of them were at Annaka when I spoke there. I simply paid a visit to a sick old man, who gave us 700 yen for enlarging and improving our school at Kioto when we celebrated its 10th anniversary on my return there. He was most too feeble to rise up. But he did so, being raised and held up by his grand son on his bed. When he was informed of my safe return from America, he desired to see me very much, but was much disappointed, because I went right back to Kioto without visiting Annaka. When I went to Annaka at this time he sent me a special request to call on him. So I did. It was a most touching scene. He was very weak and could scarcely speak then.

But he told me what peace what trust, what comfort etc. he has in Christ; he is ready to go and nothing to be left behind. He has no more anxiety behind him, because his home friends are all Christians and living at peace one to another. He had only one desire to express to me. That is a reason for his building a meeting house (cost 1,500 yen) and a large primary school house (which could

accommodate over 400 children) in his town, and also for giving a donation to our Doshisha. When Pastor Miyagawa of Osaka came to Annaka 4 years ago and spoke to the people some thing of the English Puritans and also of the Pilgrim Fathers, this old gentleman was very much roused up by the story. Since then he has been trying to imitate what the Pilgrim fathers did at their landing on the wild shore of America (i.e. they built a meeting house, which was also used for a school). It was his desire to do the same thing for his town people. Through his influence and effort a church building and also a school house were completed within the last year. For the donation to the Doshisha he wished us to raise up Christian youths in Japan to be like the English Puritans. He told me further that he is ready to depart hence but if what he has done a little in the Lord's name could be a means to bless the coming race, he will be much gratified and be thankful to the Lord for his gently leading a man of old age to His eternal heaven, and giving him also a heart to remember his fellow creatures at his dying hours. I closed our happy conversation with my parting prayer. I took my supper there and returned to Annaka in the same evening.

On the following morning I started for *Mayebashi*. I was welcomed and entertained very cordially by the brethren there. They got up a public meeting for me to speak in the afternoon. I spoke at their new meeting house. It was quite full. At 4 20 P.M. I started for Takasaki with Pastor Yebina. At 7 30 I began to preach to the people there and after an hour's preaching I was requested to tell them some thing of my travelling. So I occupied another hour. After that some conversation took place. When we returned to our hotel, we found it just 11 o'clock. I started for Tokio on 1 45 P.M. train, and reached Tokio at 5 30. I found the air at those places perfectly *dry* and *agreeable*. While I was there, the weather was charming—a clear blue sky. The mountain scene was perfectly picturesque. I am still obliged to remain here to finish up my mission.

But I think I could start for home within 4 days. I received \$143 from Dr. Taylor's church lately for buying English books for our pastors. I am sure it will encourage them very much. I expect to write him before the next mail. I am going to call on Mr. Kozaki to talk over some thing concerning our home mission work this

evening. Good night to you.

Yours ever grateful

Joseph H. Neesima

Please excuse my hasty writing. When you meet Mrs. Baker, please remember me to her.

245 To Dr. N. G. Clark [DA]

Tokio

Jan. 30th 1886

Dear Sir:

I wrote you a long letter and requested your Board to send us at least two if possible three missionaries to occupy Sendai by this coming Fall.

As you could understand thereby what urging case it is, I hope your Board will take a prompt action to decide the case and appoint a few students at Andover at once. I expect to request the brethren of the Central Japan Mission to write to the Board on its behalf. This case of occupying Sendai is [ap]proved by all the leading native brethren. But could you appoint two or three students at Andover even before you hear from our mission. Brethren at Kioto are unanimous for it except Dr. Greene who is hesitating to take a bold step to improve this rarest opportunity. I have no time to refer this case to Nigata brethren. And if I do, I fear, I could not get their hearty approval. If you conveniently start a new mission at Sendai by appointing a few men to go there even before you hear from our mission, you could surely grasp that field. What I wish to know is that whether you would improve [approve?] this opportunity and occupy it by the coming fall. If you decide to do so, please notify it to us by sending a word "go" by a telegram. The friends in Sendai will make a preparation for receiving your missionaries at once. If I may be needed there for its preparation, I will *go* there.

By this word "go" we will also understand "go on". The union mission is also planning to start a Christian school there in a joint work with the German mission Board. But I suppose they have no native friends to provide a lot and school, etc. Some body of that mission is scheming to start it possibly before the summer. So if you send us your favorable reply by a word "go" by a telegram, chance will fall on our side.

By removing Rev. O. H. Gulick without a farsight your mission

once lost its foothold at Sendai. Please do not lose this opportunity by an undue delay. You may be bound to follow your constitution for deciding such a case. But you will find a field nowhere else, where desirable mission centres are hunted after by half a dozen different missions. A prompt action will win it and undue delay will lose the ground. If possible, treat this Sendai case exceptionally and take a decision even before you hear either from the Central mission or from Nigata.

I heard, the union mission is intending to send a native missionary to *Takata*. It is a field naturally belonging to Nigata. If Nigata brethren do not take a prompt action to occupy it, that grand centre of the Nigata province will be won by some body else. Please study up the present condition of our field. The people are anxious to hear the Gospel every where. Alas! We have so few laborers. We shall need to take a bold, and positive action to improve this grand opening. The Churches of Tokio, and Annaka did send two missionaries to Wakamatsu only two weeks ago. When they preached at a large hall lately it was attended by 700 hearers. This is a sign of the time. Please pray for us, take a prompt action for us and save us for Christ's Glorious Kingdom.

Yours Most Respectfully
Joseph H. Neesima

246 To Dr. N. G. Clark [DA]

Kioto

Feb. 17th 1886

Dear Sir:

A mission meeting was held at Osaka last Saturday, and two important items were talked over. One of them was the question whether we should extend our work toward Sendai as there is a wonderful opening offered to us. Another was to extend and enlarge the building of the "Kioto Home." With the former question the mission voted to request the Board to send three missionaries to Sendai. At the same time they voted to send two delegates (Dr. Greene and Rev. Mr. DeForest) to the Union Mission at Tokio to find out whether they have no objection to our occupying Sendai, or no. To my humble opinion it is useless to send any to that Mission to find out how they regard or think about what we are going to do there.

However it may be desirable to *keep up the Mission Committee, though the Union brethren encroach upon our field without making any apology.* Dr. Greene is specially desirous to keep up best possible terms with them, lest our movement should offend them. He and Rev. Mr. DeForest are now in Tokio to settle this question. I shall regard it almost a miracle if a favor turns on our side. I have done my best thus far for persuading both the foreign and native brethren for occupying Sendai at once. But hereafter I can do nothing further than to trust in His Providence.

If we fail to set the Banner of our Master in the city of Sendai, we will not be disheartened or complain against mismanagement of *some body*, but hold up the Banner still and plant it wheresoever He will lead us. A loud call for a missionary teacher came to me yesterday from another place called Yonezawa. It lies nearly in a half way between Sendai and Nigata. The people would pay a missionary teacher 100 yen a month. Since our friend Kozaki visited that place last fall, the people are getting to be wide awake to secure a missionary teacher to their (Private) High school. They wish to have the Gospel preached to them too. If we don't do any thing for them now they will ask the Methodist mission to occupy it and use this opportunity. The place is much frequented by the Greek and Roman Catholic missions. For the people's sake, nay for truth's sake we ought to improve this opportunity and occupy the place in an early day.

Such an offering does not wait for us always. I wish you would keep this place (Yonezawa) in your mind, while you are planning to get men for Sendai. Yonezawa is not so populous as Sendai is but there may be more wealth in it and we may find more scholarly persons there than we find at the latter place. If our plan for Sendai be defeated, we might occupy Yonezawa at once as another Educational centre as to feed our Kyoto Theological Class. And we might occupy Fukushima too as it is a commercial and geographical centre in the region this side of Sendai toward Tokio.

You must have already [been] informed of a great success of our work at Wakamatsu since Mr. Kozaki visited the place last Fall. He found a number of persons anxious to hear the truth. Through his influence, he secured two native workers to visit the place since the last month. They are there now. Though the Roman Catholic mission started her work a long ago, the most thoughtful people

would rather come to us. When they attempted a large meeting another day they found 700 attentive listeners. There must be over 20 persons, who wish to be Christians and organize a Christian society in an early day.

Allow me to state to you that Wakamatsu is the native place of my wife. So you see how these populous cities are crying and waiting for the Christian preachers and teachers. While I was in Tokio two weeks ago I wrote you and Andover Students several long letters requesting you and them to found new missions at Sendai, Fukushima etc. I hope, you will try your best to secure men for those places. [Sketch map of Sendai, Niigata, Annaka, Tokyo, etc. with mileages omitted.]

Allow me to inform you also that the work at Wakamatsu is started by the effort of two churches (Annaka Church and Tokio Church) which contributed to meet a portion of the work. Please don't discourage us by failing to find men to occupy these places where missionaries are needed very much.

II. With regard the Kioto Home we shall need its enlargement very much. I am happy to say that since Miss Clarkson came here the Spirit of Girls are excellent. There is no least complainment against the foreign ladies.

They shall need *one more lady* to be there. Those two ladies are working almost to death. If you don't send one at least to relieve them they will soon be reduced to ill health and utter breaking down. If you send us one more lady, please secure one who can teach singing.

The work in Japan is hopeful ever. The Spirit of the native Christians are excellent. We are all working harmoniously.

Yours Respectfully

Joseph H. Neesima

P. S. I am very anxious about your health. Are you any better? Is one of your eyes improving? Pray keep up your good health for sake of the grand work in the World. We will never forget you in our prayers. Please read this letter to the Prudential committee and urge them strongly to take a prompt measure to save us for Christ's Kingdom.

Kindly remember me to all the gentlemen of the Board. Remember me to Mrs. Clark. Is Mr. Charlie any better now? As for me, I am happy and busy now. My health is much better.

247 To Dr. N. G. Clark [DA]

Kioto

April 6th/86

Dear Sir:

Your last favor of the 23d Jan. was duly to hand. I am very much indebted to you for your tender sympathy and unceasing interest in our work. I wish I could find plenty time to write you some friendly letter. But as I am situated just now I can not do it. Allow me to say simply that two months I spent with you so pleasantly at Clifton Springs seem to me one of the most precious and invaluable seasons I ever spent in my life. I must say your Christian influence has toned me up.

I thank you for your sending to Mr. Jencks a telegram for me. The Mission is advising the Cendai friends to raise money enough just to buy a lot, build a recitation Hall, and a dormitory to accommodate 25 or 30 students and have fund enough to pay the native teachers' salary as a conditional step to invite missionaries from the American Board. We wrote them so since I received your telegram. But the Cendai friends are saying unless the Mission give them a pledge for their securing a certain number of missionary teachers and also when they could come there, they could not push it just yet.

I am hoping to hear from you and also from Andover so that I could give them more decisive reply. Our Mission is very careful for extending our hand to a new field. While they are taking too much pains I fear they might lose a best opportunity to occupy a place like Cendai.

The German Mission, which came from the States lately has already commenced an educational work at Cendai. The Union Mission at Tokio is going to help their work by sending them their preaching brethren quite frequently. Alas I am tied up here. The school at Kioto requires of my stay just now.

I wish I could go to Sendai right off to see the native friends who are instructing in the educational work now. If we don't do it quickly we shall lose that ground altogether. However I trust Providence will show us what we should do there.

At Kioto we shall need our Girls' school building enlarged very much. If we carry it on in the present way, I fear it will never become a self sustaining school. Please don't take the Osaka Girls' school as an exemplary one. It is one horse affair. If we keep our

school in such a way we shall never get girls enough to make it a self paying school. Our Kioto friends will not do any further unless the Mission take a special pains to enlarge it. Here we receive girls from the distant parts of the Empire. Most of the city girls go to the Government's school. The people in a distance would not send their daughters to an one horse affair school such as sustained at Osaka. Of course this is a private remark to yourself.

Dr. Davis is going home today on account of his wife's illness. It is a great blow upon us. Dr. Gordon is not here. Mr. Shimomura, a best teacher I have had here is now studying in the States. Now Dr. Davis is going to leave us. Unless you send us some one to teach in the theological class, we fear our future looks pretty dubious. Can't you secure Mr. Backlay [Edmund Buckley] or some one from Andover for our school? Of course we will wait for Dr. Davis' return.

Still we shall need one more strong man like Dr. Davis in our school, who can influence our students and lead them to the Christian ministry. How is your health? Please take a good care for yourself for His Kingdom's sake.

Yours Most Respectfully

Joseph H. Neesima

How does Mr. Charlie now? Kindly remember me to Mrs. Clark.

248 To President Julius H. Seelye [AC]

Kioto

April 28th/86

Dear Sir:

Your favor of the 15th of February was duly to hand.

I am very much indebted to you for your kind and encouraging words. Since I returned here I have found myself busy as ever.

I begun to feel somewhat tired lately. But I will try to overcome it by exerting my will power. The work is needed here very much and we can't afford to be ill. In my last letter to you I requested you to look for a suitable person among your graduates to come to Yonezawa, a flourishing town in the North Eastern part of Japan, and teach there in an English school sustained by the people. In my letter I stated that they would pay him, whom you would recommend to us, one hundred yen (\$85) per month. They say they

would make an agreement for one year. Then it might be renewed in the succeeding years. They wish he should teach 5 hours per day. His Salary will be paid during the vacation.

I like to add to what I wrote to you in my last letter. The school is sustained chiefly by the annual contribution of the people of the place. If their business does not go prosperously their contribution might discontinue temporarily. In such a case it will cause a great inconvenience to the teacher, whoever he may be. I wish, you would interest the American Board and request it to be responsible for his Salary in such a case. Or he might be appointed as its corresponding member. I believe we can safely trust in their fund for one or two years. My humble plan to get an American teacher for that school is to start a new Christian work in that place.

I am thoroughly convinced that the work ought to be started there by a faithful Christian educator. If you can't furnish us a suitable educator, I fear, the school will necessarily fall in to the hand of the Methodist Missionaries. Our Yonezawa friends would rather work with us. We are also planning to start a mission school at Sendai just now. It is less than 80 miles from Yonezawa. We expect to make Sendai a strong Mission Centre. So Yonezawa might become another Mission Centre. Our native missionaries have already started a new work at *Wakamatsu* and *Fukushima*, other important centres near by Yonezawa. It does cost our young churches to carry on the mission work so far away from us. But lately we are getting wide awake to take this work into our hand. If you send us a wideawake Christian teacher for Yonezawa, I am sure, the work can be started at once in the North Eastern portion of Japan. A plan may be needful for carrying on our mission work. But above all we shall need your prayers for the work.

Kindly remember me to your son and daughters.

Yours ever grateful

Joseph H. Neesima

Please give my warmest regards to Mr. Uchimura, and tell him that we are patiently waiting for his return.

249 To Dr. N. G. Clark [DA]

Kioto

June 17th/86

Dear Sir:

Your's two favors dated April 26th, and 30th/86 were duly to hand.

When I wrote you from Tokio last winter I believe I requested you to send us at least 3 Andover men for occupying Sendai. I was much surprised when I learned by your last favor that you were intending to send Mr. Curtis and Mr. White to Sendai and say nothing about Andover. I believe it is the Mission's wish to send one experienced man like Mr. Deforest and two more new comers. I think it is a good plan, and hope the Mission will carry out its plan.

In the place like Sendai, we shall need younger persons. If the Board fail to secure those young men from Andover or Yale, I don't know how you could carry out the work in Japan. Is the Board too narrow to employ those men of so called Progressive Theology? I trust not. So far as I knew your Board is standing on the broad Christian basis. I trust your position is such.

What trouble is there that those half a dozen Andover men could not be secured for the work in Japan so demanding and so promising. However I would not say much on this point, trusting in the Lord's guidance and also trusting that there must be some broad minded wise gentlemen, who could manage the Board's affairs in the best possible way so that the Lord's army abroad might not suffer on account of some Theological scuffles at home.

Mr. Deforest and myself went to Sendai a few weeks ago. I stayed there only 4 days. Eminent people including the Governor of that region were interested in our new Enterprise. They agreed to raise 5,000 yen at once to start an English school and invite your missionaries and give them full liberty to teach Christianity as well as broad science. Please do secure two men from Andover and send them to Sendai by this fall. The late news from the plan informed us that they have secured 4,200 tsubo for the school lot (one tsubo= 6 feet square). 2,500 yen were already laid aside for building a new Recitation Hall. They would also build a dormitory to accommodate 50 students. They invited me to be its head-manager for a while. They asked us to commence the School as soon as the building be put up.

They ask for 3 missionary teachers. They would furnish and

sustain a few native teachers. Such an opening is a sign of the times. If you don't send us a few *vigorous men* I fear we could not win them and bring those, who are interested in this enterprise to our desired aim. We shall certainly need young and vigorous blood to meet and satisfy such a wonderful demand. Please don't send Mr. Curtis to Sendai. We shall need younger persons than he. I mention this matter in a business way. Our native friends strongly agree with me on this point. I think Mr. C. will do better somewhere else.

Most Respectfully yours,

Joseph H. Neesima

In your favor of April 30th you mentioned a receipt of \$45 from some friends in Boston and Worcester in our behalf. May I add it to our pastoral Library fund? I am sorry to learn that Mr. Charlie is not any better. Hoping Mrs. Clark and yourself are feeling nicely at this time.

Yours

J. H. N.

250 To Dr. N. G. Clark [DA]¹

Kioto

June 28th/86

Dear Sir:

In my last letter I chiefly dwelled upon the Sendai question and failed to reply what you asked me concerning the union question just rising between the Presbyterian and Congregational churches. As I understand, this union will be impossible, because the Presbyterian friends are asking us rather too far to adopt their so called Representative system. They may give up some minor regulations but I fear they will never give up their representative form. But for our part, if we give up our self governing system, our Congregationalism will be wholly gone.

For my part, I expect to hold on our flag and will not yield to such a *sham union* merely for sake of the union. The union may be desirable, but not absolutely necessary.

The Presby. brethren are anxious to have the union on a condition if we adopt their Representative system. Some of our brethren may be too eager and too easy for it. But some of us will be very

1. A full draft of this letter of same date also rests in DA.

careful and will not consent to it unless we could maintain our self governing system. About those nine boys of the senior class, who left us suddenly found fault with Dr. Greene. But I believe Dr. Greene ought not to be blamed. I am sorry to say that Dr. Greene is not quite popular among the students. He means well and tries his best. I don't understand why he is so. I believe ill-supplied teachers at that time gave them a chance to find fault with the school. For this case none of us is to be blamable. We tried to add one year additional course just before they take up the Theological study. Those boys [were] disgusted with us and got out of patience.

Lately we have increased our teaching force. If Dr. Davis, Dr. Gordon, Mr. Buckley and some others [come] to enforce our school, we trust, we shall soon recover the lost ground. Please secure Mr. Buckley by all means. As the institution grows we shall need thorough scholars among our instructors in all branches.

With regard to an additional building of the Kioto Home I believe I wrote you once. If you help us in putting it up to enlarge the Kioto Home, it will accomodate a larger number of scholars and hence it will make the school self paying. But that 700 yen given by one of our Annaka friends is given for a special purpose and can't be used for the Kioto Home.

Our Sendai plan is maturing faster than we can think of. The leading men of that region are getting to be wide awake on the educational work. They are expecting to have a thoroughly good school.

So secure for us at least two or three energetic, (rather young) men to take up the work right off. In spite of our success with the people there, the German mission will start a school also.

They will put their full force for Sendai for sake of competing with us.

So if we fail in securing a few first class teachers from your Board our plan for the wide North East will be defeated.

The work at Nigata is not successful at all. A sad conflict has risen between the brethren and the native Christians.

I believe a strong native worker ought to be there to handle the case successfully or else it will remain an uphill work all [the] time. Pray give us a full hearty and generous support.

Yours Respectfully

Joseph H. Neesima

\$300 from Mrs. Walter Baker and \$25 from a Boston friend and \$20 from Worcester friend are all received at Mr. Jencks. I am much obliged to them and to you also. \$25 I borrowed from you last year for helping that poor student *Kurahara*, who is now studying at Bangor is lately returned to me in the Japanese currency 30 yen=\$25. Shall I send it back to you, or may I be allowed to put it into the general fund of *Doshisha*?

Please send me a word.

I am now working for Dr. Berry's school of nurses. He keeps me quite busy. I expect to go to Sendai before I take my summer rest.

J. H. N.

251 To MATSUNAMI Jin-ichirō [DA]

Kyoto

July 4th, 1886

Dear friend,

I am much obliged to you for your giving me a new likeness of yours just before you left Kyoto. According to your request I will hereby send you one of mine, I hope you will work out your way boldly, manly and successfully.

Yours truly,

Joseph H. Neesima

252 To the Reverend John H. DeForest [DA]

Kioto

Sept. 17th/86

Dear Sir:

Your last favor through Dr. Greene was handed to me only a few days.

I have already written Mr. Tomita to give Mr. Ichihara this months allowance, when he goes there. I asked him also to defray Mr. Tanaka's travelling expense. I understood that he is going to start from Osaka with you. Will you be kind enough to bear all his necessary expense either to Tokio or to Sendai? I trust the Sendai friends will make it all square.

I am sorry that I failed to meet you here last Saturday when you came down from the mountain. I hope you will make a prosperous journey and erect another Beacon light there to guide many drifting

souls to the safe Haven. Please give my warmest regards to Mrs. Deforest. Please remember me to Mr. and Mrs. [George] Allchin also. I am glad that they are going there to help you temporarily. Mr. Ichihara may start from here to-morrow.

We are going to have his "sobetsukuai" at our new chapel this evening.

Our prayers will surely follow you to Sendai.

Yours Respectfully

Joseph H. Neesima

I believe I left a case containing two old vases either at your house or Mr. Leavitt's. If you find it at your house please send it to Mr. J. Gulick and request him to keep it until I come there in future. Please give my warmest *yoroshiku* to all the Sendai friends. I am sorry that I can't go there at this time. I am tied to the Doshisha just now. We have about 100 new comers this year. Time may soon come that we shall be obliged to enlarge our school as to accommodate at least 400 students. But I suppose your Sendai school will go much faster than ours and leave us behind. And I shall surely rejoice to see it to be so.

J. H. N.

253 To Professor Morar [DA]

Kioto, Japan

Oct. 29th/86

Dear Sir:

This is to certify that Mr. N[ariaki] Kozaki is an acceptable member of the Doshisha Church, Kioto Japan. He is hereby dismissed at his own request to unite with the congregation of the Christian Church connected with your Seminary.

Hoping and praying that he will ever grow in His grace and proof [*sic*] himself worthy to be a faithful member of your Church.

Most Respectfully Yours

Joseph H. Neesima

254 To President Julius H. Seelye [AC]

Kioto

Nov. 30th 1886

Dear Sir:

The bearer of this note is Mr. Yasushiko Takasaki, a son of

Honorable G[oroku] Takasaki, the Governor of Tokio.

I became acquainted with his father while he was Governor of Okayama Ken where the American Board has a strong missionary station. He showed much favor to the missionaries and tried his best to promote their cause there. Lately he is removed to Tokio and is much respected by the people there. This young son of his has been educated thus far in Mr. Fukuzawa's school and is a member of the first Congregational Church in Tokio. His pastor desired of me my introductory letter to you in his behalf. So I write this brief note to you and request you to welcome him and look after him as you did it to me and other Japanese boys.

Hoping your instruction guidance and prayer may lead him to a noble life and qualify him for good of his nation. I beg your pardon for my long silence to you.

Hoping and praying you are all well. Kindly remember me to your son and daughters. Please give my regards to all Professors of the College.

Yours ever grateful
Joseph H. Neesima

255 To Captain William T. Savory [DA]

Yokohama
March 4th/87

Dear Sir:

In order to attend some business in Tokio I left Kioto the day before yesterday and came here early this morning. I expect to see a few people here and will proceed to Tokio to-morrow morning.

I must say that through the kind Providence our educational work has been growing to be a power in the country. We have now over 250 young men and over 110 in the preparatory course. Though my health has not been very good since I returned here I have been permitted to do some thing. I feel I am thankful for all His goodness and mercies following me wherever I am. I lost my aged father on the 30th of January last. He was 80th year and 11th month. He died very happy as a believing Christian. We miss him at home. My mother is still living. She is a great comfort to us now. I am quite anxious to know how you are this winter. I often think of you and wish to see you again.

When I saw you last time you wished me to send you a Japanese

gold coin. I have secured two pieces for you and will send them to you through kindness of Miss [Frances A.] Gardner, a missionary lady in Japan, who is just returning home by this mail boat. She has one of her sisters living at No. 14 Spener Place, Brooklyn. Doubtless she will visit her sister there. So I thought it a best opportunity to send you these gold pieces. One is a large one and another small. I hope you will accept them as a least token of my regards to you. Miss Gardner will go home to her father's place in Ohio directly. She may visit her sister in Brooklyn somewhat later. However I feel it a safest way to send them to you.

When she comes there she may possibly call on you. Or if she is too ill to do so, will you be kind enough to call on her at her sister's house. I suppose she will tell you all about my work. I hope Mr. and Mrs. Wing are all well. Your grand child must have grown nicely. Please kindly remember me to them all. I shall be most too happy to hear from you at any time.

Yours ever Grateful

Joseph H. Neesima

256 To Dr. John C. Berry, Dr. Sara C. Buckley and
Miss Linda A. J. Richards [DA—draft only] Kioto
April 13th 1887

Dear friends:

When we began to speak about the school of nurses first time the people of Kioto did not fully realize its importance. But fortunately the Governor, Lieutenant Governor and a few leading citizens of the city manifested us their hearty sympathy with your new attempt to start the school. So through their influence we had won friends in wider spheres.

We are glad to state here that most of the well known citizens and specially most of the leading physicians of the city have subscribed contributions to the school.

We believe that an idea of its importance was realized to the people on account of the successful work of your Dispensary, where so many patients had received most skillful and most attentive treatments of which they spoke very highly and often published in our Kioto papers.

Its importance was also realized by them, since breaking out

of those epidemic diseases like Cholera, *Dysentery*, typhoid fever etc. in the city during the last year had necessitated them to call for well trained nurses as well as skilled physicians. Besides what we have stated above there must another indirect cause to promote your work here.

A recent movement of the "Ladies' Charitable Society" led by Countess Ito had undertaken to start and sustain a school of nurses in Tokio. It had good success and is spoken of quite highly there. So it might possibly have influenced some people of Kioto to desire for such a school to be started here also, when your plans for it was presented to them. What I have stated above is a result of my conference with Mr. Nakamura [Eisuke].

With regard to money we received and expended you will find in another paper and with regard to the number of our subscribers we are not unable to report to you just now since the number of them in some places are not reported to us yet.

Before I close the report I must add that a success of our getting so many subscribers in Kioto is chiefly owing to Mr. Nakamura's zeal and faithfulness for going round and asking his friends and acquaintances to help the cause. We hope and trust as soon as you send out your pupils to work among the people here and elsewhere your patient work will be much appreciated by the people and you will surely reap abundant fruit for His names sake and also for that of humanity.

Yours Respectfully

257 To J. T. Morton [DA—copy, Neesima's script] [Kyoto]
[April, 1887]

Dear Sir:

It has been my intention to write to you ever since I heard through Dr. Berry of your kind proposal to found a Medical school in this city in connection with our school. But having found no satisfactory materials to be presented to you I have thus far delayed it. But as Dr. Berry has already written you about recent steps we have taken I am somewhat encouraged to write to you and request you for your favorable consideration for the proposed school. I am glad to inform you that we have lately secured a pledge of 5,000 yen (yen=\$0.85) from a friend of mine for the Medical school.

It may seem to you a small sum but for a country like ours it is a handsome gift, and its purchasing power is much greater than it may be in England. We expect to use it for purchasing a suitable locality for the school. For the trust law we got a private access to the newly drawn corporation act but found no articles satisfactory to our purpose. In fact we have not yet found private and charitable Institutions enough in this country as to force the Government to make special provision for such.

However we trust time will soon come when the Government will be obliged to make such a provision. Lately I went to Tokio to see Mr. Mori, the Minister of Education on that subject. He advised me to find out on what conditions you would give your gift to us and then we might make an application to the Government to receive special protection for your gift on those conditions. Such a special provision might take place of the trust law you desired to know for the time of being. I suppose Dr. Berry has already informed you how our school came to existence here in this ancient and sacred capital of the Empire. It was just 11 years ago when we pitched our tent to start our Christian work here. We found the place utterly uninviting. We found enemies every where around us. For several years we had fears most every moment to be driven out from the city. We fought hard and prayed much. Through kind providence our school has been spared thus far. We are now winning friends quite fast. We have lately raised 1,000 yen for the school of Nurses. It has been gathered from small donations. However it shows how kindly the people of the city neighborhood are disposed to help us in such an attempt. As you know the American Board is very kind to us and furnishes us teachers both for the English and Theological courses. The school is growing quite fast. We have now 250 students in the school and over 100 boys in the preparatory course. If you send us a few professors to found a Medical school in connection with our educational work it will be a grand addition to us. The Medical school thus far maintained by the city authority will cease to exist in the next year. So it will no longer [be] a competing institution with us. I am sure the school will receive hearty sympathy and support from the governor and leading citizens of the city. So in the name of the Doshisha Company I would repeat my request to you to give us a favorable and speedy consideration for the proposed Medical school. We will try to be faithful to whatever

will be entrusted to our hand.

Most Respectfully Yours

Joseph H. Neesima

President of the Doshisha Company

258 To Dr. N. G. Clark [DA]

Kioto

May 11th 1887

Dear Sir:

Your last favor of the 30th March was received with grateful heart only a few days ago. I believe I owe you one or two more letters. As I am still unable to write much on account of my being ill about three weeks I will simply try to write out what seem to me a most important and impending[?] need for our work in Kioto.

I went to Tokio to get the Drafting law somewhat adjusted. My chief aim was to get our students exempted from the military service while they are with us in the school. As you were doubtless informed by some one that the draft-law has been a great hindrance to the growth of our school. It made our young men uneasy and often obliged them to leave our school and enter into the Government's institution where they could be exempted from the service. Thus far we cried out against its unfairness and partiality. But that law was modified lately, and any private school, which has a sufficient teaching staff, introduces military drill and keeps a fund, which might bring forth at least \$2,400 as its annual interest, will be recognized by the Government to be equal to the government's schools and hence it will receive the same privilege of the exemption from the military draft. We have a sufficient teaching staff. We have already introduced military drill, though we have got [no] guns yet. So if we could have a fund at least \$50,000 in such a way as to convince the Government for its position, I am sure our school will be recognized as such and will become a growing institution. But if we fail to get such a privilege I fear our plan for raising young men to be Christian ministers and teachers will be defeated so long as we are unable to avail ourselves to the recently modified military Draft-law. Besides that the Government is decided to found a college in Kioto. They are going to spend \$100,000 only for the building. I suppose it will be a fine institution. But the moral and religious instructions

will be wanting. It will become a competing school with us. However we are not afraid of it. We may have a better chance to show forth ours as a Christian school. Here is a trouble with us now. We shall need at least \$50,000 at once. Here is no way to get it. Our churches are too feeble to do any thing for us. Thus far we have been asking our Kioto friends to help us for sustaining the girls school and also for founding the school of nurses. We are also asking them to raise a fund to start a few special studies in our school.

We are also planning to found a medical school here. We do not find any way to get so large a sum as \$50,000. So I suggested to the station brethren to ask the Board to appropriate \$50,000 out of either the Otis or the Swett fund just to save us from this impending difficulty. \$50,000 will save us and give us a chance to avail ourselves to the new military law. This \$50,000 to be kept as our Doshisha fund will give us more stability and respect. Above all we shall be able to keep the youths just reaching their age of 20th year in our school. Without that provision I fear our older boys will leave us, and go to the Government's College, which will be found[ed] here within this year or go elsewhere. We must try to keep the present graduating class in the school to let them take the Theological study.

The country is *wonderfully* opening to the Gospel work. We have now so many Churches unoccupied by pastors. If we let those young fellows go away from us, our Gospel work will surely be put back. If your Board don't see the present situation or hesitate to take a bold step to save us, we shall be pretty much discouraged. Oh! I shall lament and weep over for Japan. I wrote to Mr. Hardy nearly 4 weeks ago on this subject, asking him to urge you to do some thing for us at once.

My dear Doctor! Allow me to assure you that we are not complaining you for what you have not done for us. I believe you have done all you could do for us. I know that most too well and feel grateful to you. However we are so situated or necessitated to ask you to do more for us. Our straitened position as well as our growing work demand such a special favor from the Board. Please do try to get the unanimous consent of the officers of the Board to save us from this impending difficulty. I am strictly forbidden by Dr. Berry to avoid all my writing or receiving the visiting people etc.

But I can't keep my silence to you today as the mail leaves us this morning. So I will not write any further.

Thank you for your comforting words for my recent bereavement. Thank you for what you have done for Sendai. Pray send us a good news for our Doshisha in an early day.

Most Respectfully Yours

Joseph H. Neesima

I feel very anxious about your health. Pray do try to be well. We shall [need] your service for the World for many years yet. Thank you for \$10 sent from Mrs. E. P. Davis of Best, N. C. We shall use it for our library.

259 [To Susan H. Hardy] [L&L]¹

[Sapporo]

July 30, 1887

Mr. Hardy's letter informing me of the action of the Prudential Committee was received here with a grateful heart. Alas! the intoxication of this joy was soon dampened by the telegram telling me of his serious illness. I had some fear of it since receiving your last favor.² How greatly I am troubled I can scarcely state here. I wish we could have some sort of medium to convey our messages every hour. Oh, how anxiously I feel about him.³ He has sown with us, and I earnestly wish he could reap much more fruit here in Japan with us before he departs in peace. Besides, I do own a real affection for him, and think I love both of you more than my own parents. I am begotten of you by your love. Pure love kindles love of the same kind. Noble affection binds us much firmer than some natural ties. Here I am, far away from you.⁴ I wish I could appear before him even in his dream.

260 To Dr. John C. Berry [DA]

Supporo

Aug. 1st/87

Dear Sir:

Hereby I enclose letters from England. Please appoint among

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1. Appears also in JD.
 2. Davis substitutes "letter" for "favor".
 3. Davis adds "!".
 4. Davis omits this sentence.

yourselves and the native brethren sub-committee or council to make a preparation for all the requirements necessary to win favor from Mr. Morton.

I think two foreign members and three Japanese may answer the purpose. (1) With regard to the buildings it may be more convenient to erect some if a fund be given us. It may be desirable to make an estimation for buildings. (2) I fear we could not use the Kioto Hospital. (3) We ought charge reasonable fees to students. (4) Mr. Dogura's gift might be accounted in. (5) I suppose you can give a reply better [than] I could. (6) With regard to Christian influence I would like to do as we do in our English school. The best way to secure it should be to get Christian teachers.

Please appoint sub-committee and let them draw up schemes to carry out so worthy an object. I am sorry that I can't be with you just now to talk over with you all about it. However I trust Mr. Yamamoto and Mr. Nakamura will be able to settle all those questions with your foreign member of the proposed sub-committee. I thank you for your report and those regulations for the Hospital and the school of nurses.

I hope your application for these Institutions were already forwarded. A Christian widow in this place wishes to come to the school by the next fall. I wrote to Mr. Davis about a recent communication from Mr. Alpheus Hardy. I received a telegram from Mr. Sears last week and was informed by him that Mr. Hardy is *very sick*.

Please remember him in your prayers. I informed Mr. Davis of his illness this morning. I find Sapporo hot enough for us. I am improving slowly. I have not done any thing mentally thus far.

Mercury rises above 85° at the noon, but it cools down toward evening. I will try to secure for you a meteorological report of this city. Please give our kindest regards to Mrs. Berry and all the brethren and sisters.

Please excuse this bad writing. I can't hold my pen very firm or rather I find my hand quite nervous yet.

Your Truly

Joseph H. Neesima

Please return to me the enclosed letters from England when you get through with them.

261 [To Susan H. Hardy] [L&L]¹ [Sapporo]
August 24, 1887

I am all confused when I attempt to write to you. I have many things to say to you concerning Mr. Hardy's departure for another world. But when I attempt to write, alas! I find everything chaotic. I sit by my table, I hold my pen—but I can do nothing further. Of course I know that our Heavenly Father wished him to come to the blissful heaven. I know most too well² we must submit all our affairs to his hand. I know also Mr. Hardy may be far better off than in this troublesome world. But I miss him very much. I feel quite lonely. I feel my real father is gone; yea, he has been to me more than my father. I believe that he knew me more than all my Japanese friends here. I have lost the friend of Japan. My heart is darkened like the total eclipse so recently happened here. Cheerfulness and brightness are suddenly disappeared. Alas!³ the total darkness. The air is chilled, the temperature is fallen. This solar eclipse lasted only for a while, but my heart's eclipse may continue⁴ so long as I live. I cannot finish even these few lines. I am too sensitive just yet. Besides this sensitive feeling I have another, my sympathy with you. You must miss him beyond a⁵ measure. His cheerful voice cannot be heard any more. My heart aches in your behalf. However, I rejoice with you that when he departed from you he must have commanded you to trust, and rely upon another arm,⁶ ever strong and everlasting. I will try and write you much oftener than before, but at present I find it a hard work⁷ to write to you.

262 [To Susan H. Hardy] [L&L]⁸ [Sapporo]
September 4, 1887

It is quite rainy this afternoon. I am undisturbed by any visitor;

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1. Found also in JD.
 2. Davis omits "most too well".
 3. Davis has "!" at end of sentence.
 4. Davis has "last".
 5. Davis omits "a".
 6. Davis has "Arm".
 7. Davis has "task".
 8. Found also in JD.

my thought¹ turns to Boston. My reflection about you and Mr. Hardy is taking hold of my heart very strongly. This is the fifth Sabbath since he left us, but with him it must be the continual Sabbath. We who are left behind weep and mourn, but he rejoices. All the mysteries here may be no longer any mysteries to him. How grand that must be! While I am sadly missing him, and at the same time cheered up² by the idea of his most holy, happy, and blessed state, I have a mixture of contrary feelings. We all feel we have lost the father of the Japan mission. Some sent me telegrams to console my sorrow, others wrote me letters to express their own. Now we have got to go on without his advice and support. At this critical hour I simply cry out, "God help us."³ I would like to write you some things I have observed in this island. At present I have no courage to do so. I have received your letter telling me of his most loving memorial to me. Now I must say what a touching thing it is that he should remember me so far away as he did. I shall never, never forget it. Through God's help I will try to follow his example, and to hand over to my fellow-creatures as he has handed over to me.⁴ Doubtless your letter was written with many tears. So it is with mine. My heart is still burning like a volcano with all sorts of plans for our work. But my wife is my⁵ constant guard to check me and take away my control. She works like a policeman to remove my pens and papers, and requests visitors to cease their conversation. I told her that I cannot hide myself anywhere in Japan now, and I am thankful for it.

263 To Dr. N. G. Clark [AB]

Kioto

Oct. 27th 1887

Dear Sir:

Your kind favor June 7th was lately handed to me from Mr. Learned. I am very much indebted to you for your taking such a prompt action for raising \$50,000 to meet our Government's demand as to make our young men free from the military service.

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1. Davis has "heart".
 2. Davis omits "up".
 3. Davis adds "!".
 4. Davis omits this line.
 5. Davis has "a".

If we get this special provision I am sure, that we could keep them in the school. Beside that the Government is soon going to establish a college in Kioto. She is going to expend at least 300,000 yen for the ground and buildings. It will become a mighty competition with us. We have got either die or survive. I am expecting to meet this emergency. I trust and hope that the good Lord, who has favored us thus far, will continue to sustain us.

Here will be a regular fighting between Christianity and skepticism, true freedom and absolute despotism. However we will try to be peaceful. At any rate we must strengthen and enforce our school. So I beg you to furnish us \$50,000 as soon as possible. The Mission is proposing to us, the native trustee of the Doshisha Company, to be *more responsible* for the financial matters. We are thinking to take it into our hand. However I trust the Mission will do it carefully. We are differently situated from Sendai or Nigata. They must not kill us by laying too heavy a burden upon us at once. Pray give us a chance to grow gradually and surely. We are determined to take this responsibility upon our shoulders. So much for our educational business. I should like to express to you my own view concerning to the union business between our church and Presbyterians here. Most of our pastors go for it but *carelessly*. Dr. Greene is trying very hard to let it take place through *some half way compromise*. Though some freedom may be maintained on whole the system will become decidedly the Presbyterian. In later years we shall surely lose our Congregational freedom.

I do not feel quite comfortable for this union.

Now I am planning to put more freedom into the new system or keep ourselves separate from the Presbyterians. I can not bear to let our Pastors have some authority above the Churches. I love our free principle dearly.¹ I do not wish to sell it cheaply. I will fight for it.

I wonder how easily our Missionaries and pastors were so completely carried away by this union movement. It looks pleasing apparently. But we are really falling into the *aggrandizing scheme of the Presbyterians*.

I began to detect it and am now crying against it. Pastor Kozaki takes side with me. The rest are not. Dr. Davis does not go very

1. Neesima crosses out "deeply" for "dearly".

heartily for it. So does Mr. Atkinson. The rest are carried away by Dr. Greene. Alas!!! Alas!!! The light of freedom may soon sink beyond the Western horizon. Will you leave this weighty matter simply to the hand of your missionary? Will you let the union take place without your voice? Do you keep silence on this grave matter?

Yours Respectfully

Joseph H. Neesima

With regard to Mr. Hardy's death, I shall not write much just yet. I feel it yet very deeply and sensitively. It requires an utmost effort to write even a few lines about it. I trust you know how much I love him and can sympathize with me in this most trying hour.

264 To Dr. N. G. Clark [AB]

Kioto

Nov. 16th 1887

Dear Sir:

Allow me to write you a few lines concerning to the Hardy's Memorial School, which I heard quite recently through Dr. Greene. He told me that some of Mr. Hardy's friends are thinking to found a school here in Japan in behalf of his name. They may call it Hardy's Memorial School. I shall be very happy indeed to keep his precious name here in our country. However, I shall be very sorry if a school be started separately from our "Doshisha." I am thoroughly convinced that we have a right to claim for keeping his name in our school. *Nowhere else.*

As you know it from very beginning how our school was started through his instrumentality. His sole interest was in our school. This interest of his manifested in his life time ought not to be divided after his death. It does seem me to happy thing to intensify it by keeping his name with us, where his heart was. For my preference I would earnestly request his friends not to start a school separately from us but give us a fund they raised and call it *Hardy's Memorial fund*. I know not how large a fund it may be. If it be used for founding a school separately from us it may not do so large a work as it be united with ours. I believe in a work of consolidation. A house cannot be divided. It is my present wish to raise a fund not less than *one hundred thousand dollars for our Doshisha*. Or else we can not do

a solid work. We shall be defeated by the other competitors i.e. the Government's Colleges and University. The Government is going to found a college in this city within a year or two. She will spend over 300,000 yen simply for the buildings. It is the time for us to get ourselves ready to meet with this competitors. But on the other hand your mission is urging us, the native trustees, to take charge of the finance of the school by appropriating to us about 2,600 yen. We may be obliged to do so. However I fear it will weaken our force very much! I mean our force in finance. It will give us a shrinkage. I don't believe in this *policy*. So I am now planning to raise a large fund for consolidating as well as enlarging our work. Our school is bound to grow. It ought not be checked by our carelessness and short sightedness. We have now 12 promising young men in our English Theological course and 50 more in the short Theological course, about 300 youths in the Academical course and 170 in the preparatory course. Adding all it makes 532 in number. 150 or 200 may doubtless be added to us next year. Sir! It will be a power in the country. Let us receive whoever come to us and *enlighten them*. Christianity is our foundation stone. Whoever comes to us we will let them stand upon it. Our Government and people cannot prevent our work. It is the work of *His*. We started a preparatory school in connection with us this year. We built one dormitory and dining Hall by the native contribution. It cost us over 1,600 yen. A debt will be soon paid. We are planning to buy up a few adjoining lots as fast as we can, and put up two more dormitories in order to accommodate at least 300 boys. We will take a responsibility for this. The tuition will meet the necessary expenditures for this school because we can hire our student teachers cheaply. But for our school proper we shall need a large fund to sustain it. We must employ good teachers or else we can't do a successful work. Now dear Sir! Let us return to the subject I desire to propose to you.

Please request Mr. Hardy's friends to give us fund they may raise for his name's sake and name it "*Hardy's Memorial fund*." I wish the fund will be not less than \$100,000. We shall need one more large recitation Hall. It might be built with its one year's interest and call it Hardy's Memorial Hall, or enlarge our present chapel and call it Hardy's Memorial Chapel. Our present chapel is getting to be too small now. It is crowded by the students and people every

Sunday. Even in our morning prayers some students are obliged to stand up during the service. We have such a need and such a promise. *Why should* the good friends of Mr. Hardy turn their attention somewhere else. I pray you Sir please present this case to his friends and let them help us in this most critical hour for putting forth our humble effort for our Master's Kingdom in Japan. The opportunity is too precious to be missed now.

I am told that our mail close at Kobe 12 a.m. to-day. I must mail this early in this morning. I got up this morning at 3 30 and began to write this. So you must excuse me for this hasty note. I find no time to write to Mrs. Hardy on this same subject. Please show this to her and request her to use her influence over Mr. Hardy's friends to turn their attention to do some handsome thing for us for his precious name's sake.

Yours Respectfully
Joseph H. Neesima

265 To Dr. Jerome D. Davis [DA]

[Kyoto]

[January 10, 1888]

Dear Sir:

The enclosed letters are from Mr. Altmans of Nagasaki. Please read them over and if possible get the matter talked over at the faculty meeting to-morrow and decide our attitude toward Mr. Miura at once.

Yours Truly
Joseph H. Neesima

Judging from Mr. Altmans' letter to Mr. Miura the Nagasaki mission must be quite sensitive to him. I think we could not do any further for him, lest we should hurt the feeling of that sensitive and offended mission.

J. H. N.

Present Jan. 11th/88.

It would be a safer policy not to do any thing with their students hereafter. They are apt to be oversensitive.

266 To Dr. N. G. Clark [AB]¹Kyoto
March 3, 1888

Dear Sir,

The undersigned have been appointed a committee to present the above resolutions to you, and to request the Prudential Committee to sanction the plan referred to in the second resolution.

Fortunately we need not take your time to present the necessity for having such an endowment, for it has already been fully set before you, and the need has been recognized by the Committee, and has been well presented to the Board's constituency in a recent number of the Herald. We would only add that this necessity, and the urgent nature of it, is recognized by all the teachers of the school without exception, and that the exigency is becoming more and more pressing. Next year the Government college is to be opened only a mile from our school, and we shall be exposed to a competition such as we have never yet experienced. Unless we are content to let our school become little more than a place for boys to learn the rudiments of English and preparation for entering the government institution, we have no time to lose in getting the protection against the draft which the permanent fund will give, and thus putting ourselves in position to compete on equal terms on a fair field. Unless this protection is gained before the government college is opened, it is much to be feared that we shall lose so much that it would be hard to regain our position afterwards even with the help of a fund raised subsequently.

The only question then is whether it is probable that this fund will be raised within a year without special efforts, and whether if special efforts are necessary there is any agency which promises anything like so much success (at no cost to the American contributors) as this plan which our Japanese friends have devised. If you have reason to believe that the needed fund will be raised this year, we shall be delighted to hear it, but we fear that the prospect is very small. Two of our Japanese brethren, speakers of English, fully informed of the needs of the school, of the great work which it is doing, and of the danger to which it is exposed, and full of love

1. A letter of further explanation and support from Dr. D. W. Learned in AB quotes the two Doshisha Faculty resolutions and is dated March 5, 1888, "Rec'd April 3".

and zeal for it, can present the case to the American friends of the school as even the most eloquent foreigner could not. If they should not succeed we could at least feel that all that was possible had been done, while if they succeed the Board's treasury will be relieved of the annual grant to the school and the school will be placed on a solid and permanent foundation which will give new courage to all its friends.

It is thought that Mr. Shimomura (and perhaps Mr. Nakashima [Rikizō]) might help this delegation, but one who has been absent for three years could not begin to present the cause with the force of one who comes directly from the field and is an eye-witness of the needs and of the whole situation.

It must not be supposed that there is any thought of giving up getting Japanese contributions for the school, that will be pushed all the more vigorously with the added hope and courage which the mission will give, and with the Preparatory Department not yet half organized and the need of more money for current expenses, not to speak of the plans already begun for carrying the work of education here still higher, there is ample need of all the money that can be raised here besides this fund which it is hoped to secure in America.

In behalf therefore, of all the teachers in the school, both Japanese and foreign, we earnestly request that this plan may be approved at as early a date as possible.

Yours very truly

Joseph H. Neesima

J. D. Davis

D. W. Learned

267 To Dr. N. G. Clark [AB]

Kioto

March 4th/88

Dear Sir:

The recent action of our Trustees approved unanimously by the Kioto Station is already stated in a letter prepared by a committee of three—Dr. Davis, Mr. Learned and myself.

The reason of the action of our Trustees and that of the Mission's unanimous approval may seem clear to you, and doubtless urge you and your Board to give us a hearty approval and sympathy. However,

I like to add a few more lines to explain the action of the Trustees. As I am one of them I will use a word "we" in order to explain that I am not only a prime mover of the recent action, but we are all necessarily compelled to take this action—the result of the strongest and most unanimous feeling of the Trustees. In the first place we are compelled to take this action because we feel we ought to have a strong Christian College—a College well equipped with apparatus, Library and above all the good teachers. We feel grateful to the Board for its furnishing us good teachers. But with regard to our Native teachers they all feel keenly that they are not efficient ones comparing themselves with those employed by the Government's schools. Even our pupils compare our Native teachers with the Government's and *undervalue* our "Doshisha" on its very account. Our Native teachers are very sensitive on this point and feel strongly that they ought to prepare themselves more thoroughly and more efficiently. They bring this complaint to us over and over and we have a hard time to satisfy them. However they are loyal to our cause and they are bound to work with us.

It is our common feeling that we must have a strong and well equipped college. You may possibly say that there is a strong moral influence of Doshisha throughout the country. It may attract many students, though its standard may be much lower than the Government's. It is true.

They are glad to be under our Christian influence but are not satisfied with the present educational standard. It is our present aim to raise its standard, to attract many best students, and to bring them all under the Christian influence. This is our *brightest hope*. The young people must be thoroughly Christianized. They will surely become an element to form "future Christian Japan." We have here several Christian schools sustained by different Missions, but none of them is so successful as ours. Theirs are wholly managed by the foreigners. But with our Doshisha it is managed by a *happy cooperation*. Hence we receive more sympathy from our people than any other mission schools. In a long run we may get their hearty support to enlarge our school but presently it is almost hopeless to raise a large fund from them. We worked very hard since the last year for our Preparatory school and also for Miss Richards' school of nurses.

For the former we received over 1,500 yen and for the latter about

1,000 yen. During the past four years we have been appealing to our people for a fund to start a higher special school. We received only 1,250 yen in cash and over 8,000 yen in promise. It is a slow work to get out any thing from our people. If there be no outside competition such a slow process may do very well. The Government's university at Tokio is proved to be the best institution in the country. It is a strong cradle to raise up well educated Infidels. The Government is going to found 5 more colleges in the country. One of them is to be found here at Kioto. She is going to expend over 300,000 yen even for the buildings. She will open it from the 1st January of the next year. It must be her secret intention to crush down any private educational enterprise. It will be a great misfortune if private enterprise for education be crushed down by her Iron hand and if so the Government's institution will gain a grand victory. Infidels will become our future leaders. Shall we allow God's name abused by the ungodly? They will surely do so unless we come out to front to knock them down. In order to do that we must have thoroughly equipped Christian college to raise Christian fighters. Pray look at Germany and also at England. Where do you find the religious reformers? They were raised at those universities.

We expect to have a terrible fightings between Christians and Infidels. Of course we have the Strong Divinity on our side. It is our hope and strength.

But we must not be inferior in our intellect for His name's sake so we must have a strong college or university to give highest possible education to our students. Here will be no end if I write on this subject. In the second place we must devise some means to keep our students with us. In our 1st year we find over 100 entering students and when they come to their 5th year, their number is reduced only to ten or fifteen. They leave us before their graduation on several causes. In staying with us they can't be exempted from the military *draft*.

They are not satisfied with our present English course. They want to get still higher education. Here we find no other way than to raise an ample fund to equip ourselves thoroughly. We must try to raise best possible native teachers. We shall need a large number of them, for our school is bound to grow. On these reasons we feel very strongly for sending out one or two delegates to the United States to appeal to the philanthropists for their immediate help. We

shall need a fund ample enough to maintain and enlarge our "Doshisha".

This matter is thoroughly discussed among our trustees. They all agree to send out at least two delegates to the United States. The necessary expenses will be provided by them not from the school fund but through some other source. The case was laid before the mission and also discussed carefully at our faculty *meeting*—i.e. meetings held several times for thorough discussions. The trustees action is unanimously approved. The faculty appointed three of us to write to you for your approval. Two native delegates selected by the Trustees will be sent out as soon as they hear from you, or they may possibly start before they hear from you if you don't give us prompt reply. So I earnestly request you to take immediate action and give us a favorable answer as soon as you can. If possible through a telegram "come". If you discourage or prevent the delegates' coming, I fear our Trustees will be utterly disheartened to co-operate with your mission. I fear your officers could not half appreciate the serious difficulty we do realize here. An ample fund is need[ed] here very much. It will give us a strong foundation to stand upon. It will enable us to equip ourselves thoroughly.

It will attract the best class of students. It will secure for us a privilege of exemption from the military draft. It will give us a chance to try a competition with the Government's Colleges. I am sure this may be a last chance for us to appeal to the American public for help. Of course we will be careful for doing that. We will ask the donors first not to diminish their contributions to your Board. Before I close this note, I must request you repeatedly to endorse our Trustees action so unanimously approved by the faculty. I thank you for your Kind advice. Since then I do not get up in the midnight to write letters. I was anxious to catch the mail then. I feel little delicate to use Mr. Hardy's name for appealing for a fund. It is not quite decided yet who should be delegates. I may be one of them if my health be allowed. I am much better now.

Yours Respectfully

Joseph H. Neesima

Please remember me to Dr. Alden, Dr. Smith, Dr. Strong, Mr. Ward and all other gentlemen of the Board. Remember me also to Mrs. Clark.

268 [To Susan H. Hardy] [L&L] [Kyoto]
[March 5, 1888]

Our Christian work is gaining much ground here. At the last communion we received over forty new members into our chapel church, and we may receive about thirty more at the next communion. There is no least sign of excitement. It may be called a steady spiritual growth. Our weekly prayer-meetings fill the chapel. It is a grand sight to see five hundred young people gathered there. A week ago I married a warm friend of ours [HARA Rokurō], the head of the Yokohama bank. He gave us, last summer, one thousand yen for our preparatory school, and last week four hundred yen for the completion of a dormitory which is to bear his name. His young wife was formerly a pupil in our Kyoto Home, and is the eldest daughter of a wealthy merchant. The wedding took place in the largest hotel in the city, and was a grand ceremony. The wedding procession was very gay. The bride was accompanied by our governor's wife and six maidens, and the bridegroom by the ex-lieutenant-governor of Shiga, an adjoining province. Many people of rank were present, and the solemn ceremony of a Christian marriage made a deep impression.

269 To SHIMOMURA Kōtarō [DA]¹ Kamakura
June 4th (Monday)/88

Dear Brother:

Yours of the 15th April was forwarded to me here at Kamakura last Saturday. It may seem strange to you to find me here. But you will soon learn why I am in such a quiet country place instead of finding me at Kioto.

Before I write any thing further on the subject which seem to both of us very dear I must explain to you why I am here. Probably you knew that I am very sick a year ago this spring and hence I was obliged to take a complete rest during the last summer at Hokkaido. The death of Mr. Hardy was a very heavy blow upon my head as well as to my heart. A slightly improved health of mine was put

1. Envelope address and franks: "Mr. Shimomura/18 Boynton St./Worcester Mass./U.S.A./(Via San Francisco or Vancouver) 米国合衆国行" "Yokohama/9 June 1888" "San Francisco Paid All/Jun 24" "Worcester Mass./Jun 30 88/10 PM" "藤澤/相模六・六・い" "横濱/二一・六・六・ロ".

back worse again. However I attempted to keep up my courage and attended my duty at Doshisha as usual. I was ill again last December. I became worse in the first part of January, and found myself confined in bed for 4 or 5 weeks. When I received your letter I had just strength enough to attend our faculty meeting.

Just about that time we were contemplating to visit the United States to appeal for fund. Your letter strengthened our idea of doing so very much. However as you know we are obliged to receive approval from the mission of the American Board for our special movement like such. After we had a full discussion among ourselves, we presented the case to the faculty meeting.

We had nearly carried it out, but a strong objection was raised by Dr. Berry on account of my poor health. It took us a long while to put him down. The mission finally agreed to send some native agency to the United States to appeal for a fund not less than \$50,000. My proposal was not less than \$100,000. There was a hit [*sic*] again. Two parties disagreed. But they would not recommend us to the Board if we don't make it a condition of our going there. That is to raise a fund not less than \$50,000. At last we gave a consent to that condition simply supposing that we could raise *more than* \$50,000. The mission appointed Dr. Davis, Mr. Learned and myself a committee to write to the Board on the subject. It took us several weeks to get the affairs [to] go thus far.

At the mean while I attempted to stir up our Japanese friends to raise a fund for the Senmonkō. And I was ill and feeble most of the time. The plan of my going to the United States was left half unsettled for some time, and I did not quite know what to write or what to advise you to do. It was a cause of my delay to give a reply to your *so earnest and very welcome letter*. It was a too weighty matter to be lightly replied. At the mean while I requested Mr. Ukita to write you about our proposed plan of visiting the U.S. Great regret I feel toward you is that you must have been almost impatient for waiting for my reply for so long a time.

However I wrote you of my plan after the serious difficulty between us and the mission was just over. Of course we, the committee did write to the Board of our coming to the U.S. to raise a fund not less than \$50,000 and asked of their hearty approval.

When I wrote you, probably I did not express myself quite fully. I was feeling quite poorly then. I just began to walk a few *chijō* [*chō*]

by the help of a cane. Still it was my plan to raise some fund at home for the proposed Senmonkō, before I come to the States. I did set our friends work in Kioto to get up a great meeting at the great Hall 千疊敷座敷 of 智恩院 on the 12th of last April. The speakers were Messrs. Kanamori, Ukita, our Governor Kitagaki and myself. The great Hall was quite well filled. There were more than 650 select audience.

The Governor, two Mayors, all the Kochijo [*kōchō*], the prominent citizens like Mr. Tanaka [Gentarō] and Mr. Miki [Masaoki], a Banker, came up to help us. They are quite earnest in interesting the other people to this enterprise. It was this intention to raise at least 40,000 Yen in Kioto. Dear Brother! It is a great event ever happened in our Kioto. It is the matter, of which you and I never dreamed 4 years ago. However it was happened. We might almost call it a miracle. Pray keep up your courage and hope for Japan. I am sure that God is going to perform a great thing in Japan. I left Kioto on the 16th by leaving *our affairs to our Kioto brethren and come to Tokio. A few days after I arrived there I became very ill while I was speaking to a few wealthy people, whom a certain count was kind enough to invite to his study in my behalf. I did faint away before I finished my speech but I carried the day *victoriously*. They saw how hard a sickish fellow worked his way out and sacrificed almost his life for a *cause* so dear to his country. Of course I was taken away to a next room to be attended by a physician. They still held their meeting in the study and had a further and fuller discussion among themselves. The result was that they should raise at least 30,000 Yen among themselves and their friends.* [Marginal note for portion within *...*: Keep this portion private even in America. The count [INOUE Kowashi] does not like to get this matter made known to any outsiders except his few confidential friends.]

I was informed by the count afterward that the friends' sympathy with our cause was tremendously stirred up at that meeting. I was very ill about a month. I came here a fortnight ago to get myself free from the constant visitors. I am resting here since. Still I am now planning to get a large meeting at Tokio in behalf of the Senmonkō. Messrs. Kozaki, Ise and Tokutomi [Sohō] are helping us to carry it out. I am still feeble and nervous, and can not bear any hard task yet. However I will attempt once more to take a field leaving

my future wholly to *His Hand*. Now, Dear Brother! I must write you what you should better do to carry out your plan.

I have a perfect sympathy with it. Allow me to explain to you our attitude toward the American Board. As you know our birth is much owing to it, and we are bound to be faithful and friendly to it. We have a filial obligation to it. We ought to be so as long as we are under its care. And so long as we remain in the present condition we ought to conform ourselves to its wishes and desires.

But our young institution is bound to grow. She is to be get [*sic*] independent. A grown person shall not need any more care of nurses. Then a question naturally rises how could she become independent. Let her have a fund to manage herself. This is only the solution we come to.

In the last Mail we heard from the Board that they decided to raise \$50,000 in order to meet our want and protested strongly against our coming to the States. These \$50,000 will just enable us to secure a privilege from the Military draft, but will be far short to make us a first class college in Japan. Shall we come against the Board's protest? It would be rather unwise for us to do so. If so, what shall we do? In this present trial I think your proposal to appeal to some rich gentleman quietly and independently from the Board will help us very much.

Please talk over the matter *carefully* and *thoroughly* and *confidently* [*sic*] with Rev. Davis. Follow his advice.

Appeal to a wealthy man.

Present our present *need* to him as clearly as you know how. The Board is going to notify our Minister in Washington about its \$50,000 gift to Doshisha as soon as Dr. Clark will receive my letter, in which I suggested him to notify it officially to the Japanese legation. \$50,000 will be sure then. And whoever gives us a fund *singly* I think the sum ought not to be less than \$100,000 ["note" in JHN's hand in margin of sentence]. \$100,000—\$50,000 will help us quite fairly. If any one gives above \$100,000 I am sure that our school can be called by his *name* without a least doubt. I will work for it. Let him make a certain condition for his gift. We will carry it out as far as we could go. But it must remain a Christian Institution. It is our *foundation stone*. It is better to exclude a narrow and one sided sectarianism.

Dear Sir: If you carry out your plan, you can accomplish a great thing for us. Please stay away as long as you will and try to

get it done.

We are now trying to raise a fund for 専門校. If you could raise more than \$100,000 it will be still better.

Work out carefully step by step. Don't miss opportunity. If you don't succeed at once hold your patience and keep your courage. Do, and go on until you find some one to listen to you.

I made a brief statement of our need just before I left Boston for home in 1885. You can make use of it. Before I close my pen, I must assure you that my confidence in you is growing stronger than ever before. And I rejoice to hear that you are as eager to work with us and help our cause with such a burning zeal.

Only regret I feel keenly in my heart is a delay of my reply to your so welcome letter. My long illness, pressing duty, and the matter kept so unsettled so long while prevented me to write you sooner. You must excuse me even for this hasty and poor writing. I am yet forbidden by my physician to stir up my emotion or my sympathy—any thing requires the mental work.

My present trouble is a heart-disease. I am obliged to keep myself perfectly restful, a tremendous trial I ever encountered with. I may soon pass away. But our Dear Doshisha is bound to live, grow take a gravest responsibility to educate, elevate, and enlighten our coming race.

Dear Brother in Christ work for our Dear Doshisha.

Yours Fraternity

Joseph H. Neesima

Kindly remember me to Dr. Fuller Rev. Mr. Davis and those gentlemen who are helping you there.

君ノ御計画ハデヴィス氏ノ為輕々ロシク他人ニ御漏シアル勿レグリーン氏ノ朋友御地ニアリニューイングランドノ過半ハ矢張アメリカンボールドノ友ナリ」精々御注意ノ上運動アレ然シ時機ヲ伺ヒ之ヲ失ヒ賜フ勿レ貴兄御帰国カ今少々遅延ニ及候も御家族様ヘハ御加勢可仕候間充分御目的を御遂ケ被下度候

270 To Dr. N. G. Clark [AB]

Tokio

June 23d/88

Dear Sir:

Your last favor dated April 21st/88 was forwarded to me to

Kamakura a few weeks ago where I was obliged to take a quiet rest on account of my ill-health. Of course the Kioto Brethren wanted to know what steps you should better take in order to make your kind decision as to raise a fund (\$50,000) for our Doshisha known to the Japanese Government.

I could not give a reply at once, because I was so anxious to make it known to the Government in a best manner. However I could not find it out unless I see some body in the Government. I came back here from Kamakura last week and have seen Mr. Mori, the Minister of Education, and others in the foreign Department. Of course I was informed of what we should better do at home. I was also told that it should be a best way for your Board to do is to make a brief statement as you wrote out ("The friends of Mr. Neesima in the United States out of their regard for him and the great work he has accomplished in establishing the Doshisha Institutions, have resolved to raise a fund to aid him in his philanthropic efforts, which shall yield an annual income of not less than 2500 yen, the payment of this income to begin with Jan. 1st 1889.") to the Japanese Minister of Washington.

This will be quite sufficient. I am sure that Mr. Mutsu [Munemitsu] our lately sent Minister to Washington will do his best to make it known to the Home Government. He is one of our rising statesmen. He was sent to your country with a special purpose to intensify our mutual friendship with the United States. He is my warm personal friend. He performed a great service to our school just before he started for the States. He is a friend of Christianity. I expect to write him on this special affair. On my interview with Mr. Mori, I was told of him that we should secure a few well known men in the country to be our trustees.

This will be one of the conditions for our securing the exemption from the military draft. So I hope this special privilege will be given to us as soon as the interest of that \$50,000 will commence to be handed to the Doshisha company. If we could secure this privilege I am sure that our school will be treated by the Government as an institution of more permanent character. This will be a grand help to our work. We are very much indebted to your Board for this kind decision as to secure \$50,000 for our school.

This will secure for us special privilege of exemption from the Military draft. This will make our school a more permanent

character. We thank you for your taking such a bold step for us. Please express our thanks to all the gentlemen of the Board who had made such a kind decision for us. In order to express our indebtedness to you, I might write you much sooner. But I have been away from Kioto for two months partly to raise a fund for us at Tokio and partly to secure a treatment for my poor health from a German Doctor [Erwin von Baelz] of the Imperial University of Tokio. My late trouble is a serious disease in my heart. It is swollen considerably. I am obliged to keep myself perfectly quiet.

I was slightly better when I came here. I think a bad motion of the boat made me worse. I am obliged to lay aside every thing now. However I keep up some necessary correspondences to carry up my business. Though I can not do very much here, I am still gaining friends both for Christianity and education. I do not write unless I feel somewhat better. A letter lately I wrote to Mrs. Hardy is one of a private character. If she has no objection to show you, you might get a glance of it.

While we are preaching the Gospel to the poor and despised, we do not still forget to extend our hand to the upper class. This is one of the most important means to promote His Kingdom here. Please do not feel uneasy for our attempting to do some thing, which may seem to you outside of the Gospel work.

We will ever try to be faithful to our trust. We are accountable to our conscience as well as to our good friends in the United States and above all we are accountable to Him, to whom we can not conceal ourselves at all. Now I must stop my pen now. Please give my regards to Dr. Alden, Dr. Smith, Mr. Ward and others.

Most Respectfully Yours

Joseph H. Neesima

Kindly remember me to Mrs. Clark. Please send Mr. J. T. Morton of London a copy of my statement on the future work in Japan, which I made just before I left Boston in 1885. Please send me a dozen copies of the same. Please request Mr. Ward to send me \$60, which was specially given me to support two young boys in our school. I believe the money was sent to him from Mrs. Hariat T. Browne of Louisville, Kentucky last December. I am advancing money to support them.

271 To Susan H. Hardy [L&L] Tokyo
July 4, 1888

Allow me to send you my compliments for this glorious day of your nation. I came here on the 11th. My wife is with me. She is a sort of policeman over me, watching me lest I overdo. Though I am slightly gaining, I believe I shall never get well again. My doctor says my heart is enlarged and will never resume its original size, and that at any time my bodily life may soon cease. Of course I bore it rather bravely, but to my wife it seemed almost unbearable. She was warned to keep it a secret from me. But, a¹ poor creature! she could not keep her secret. I tried to comfort her and told her all my future expectation. However, I found it a hard work to quiet down my own sensitive feelings. Since then she stays with me and does not give me a chance to write much. Just now I sent her off² a few minutes in order to write this letter. Though I am absolutely prepared to resign my future into the tender hand of the Heavenly Father, yet when I think of you, all my past affairs, your motherly and unceasing love, comes at once to my precious³ memory, and I weep like a babe. I dislike to pass off suddenly without a good-by to my dear friends. Therefore, though it may be useless to inform you of such a matter beforehand, I should be sorry to leave this world without sending you my last farewell, with my unspeakable thanks for all you have done for me. I owe you all, and have nothing to pay back but my thanks and daily prayers for you. If I fail to send you my last farewell by reason of passing off suddenly, as my doctor described to me, please regard this as my last word to you. I wish I could write as I feel, but I cannot express myself at all. I trust you can guess at it. What I cannot say I hope I shall say in another world. With regard to my tender feeling to my dear wife and aged mother you may sympathize with me. You know also how much I am interested in our Kyoto schools and the gospel work throughout this island empire. I am willing to leave all these interests behind. I am thankful for what has been done for my beloved country. What now shall I hope or expect to receive? As you know, I have a desperate will and plan⁴ to make our Kyoto school

1. Davis omits "a" in JD.

2. Davis has "away" for "off for".

3. Davis omits "precious".

4. Davis reverses "plan and will".

a Christian university. For this cause I came to Tokyo. For this cause I became ill and fainted away. For this cause I am still staying here. However, I am very careful. I fear I cannot write you much hereafter. If I pass off I hope you will not feel too sorry. I fear this may not be a very complimentary letter to receive on your fourth of July. But so long as I am prepared to resign myself to His hand I like to tell my sympathizing mother and ask for her prayers for my soul. My wife has returned and warns me to stop. What I write here is not revealed to her. Please keep this secret from other people. I am still hopeful to live, but am prepared to go also.

272 To Susan H. Hardy [L&L]

Ikao, Joshu

August 13, 1888

My friends have held a special council to see what they can do for my poor health. They consulted with Dr. [Erwin von] Baelz of the Tokyo University, who urged me to come to this bathing place. Their plan is to keep me away from Kyoto lest I should be worried about our school. I am enjoying the quietness of this place. It is cool and pleasant, and nearly 3,000 feet above the sea, the road ascending gradually from Mayebashi, a railway terminus, where we have a church of two hundred members. I am surprised to find how fast a mountain town like this is Americanized. We can get good milk, meat, and tolerably good bread. I have hired a small cottage, although there many hotels well filled in the bathing season. This little district is honeycombed by the gospel, and is one of the strong proofs of my humble theory—*educate the natives*, and they will take care of themselves and start self-sustaining churches. I wish I could visit these churches. Alas! it may be His will to keep me ill and teach me His way. I am trying to rest; I walk little, eat slowly, talk little, read and write sparingly. I have read Victor Hugo's "Les Miserables" and "Ninety-three," and the Life of Dr. Franklin. His precepts are good, but his example might mislead many. I suppose you are now at Mt. Desert. If I might sit down on your piazza I would talk with you and listen to you, hear gentle sounds of the surf and see the Ianthé in the bay. Alas! with this pleasure, something would be missing. A year ago I received Mr. Sears' telegram about Mr. Hardy's death. What I felt then I feel now keenly and will feel it forever. I have pressed for you a petal of a sweet-smelling wild lily, a token of my profound respect.

273 To MATSUO Otojirō [DA]¹Ikao
Aug. 23d/88

Dear friend:

Your note has been received this morning.

I am glad to hear that the Takasaki Church has requested you to come there in the next year. It is true in some sense that most of us dislike to work on a foundation the other men laid. However it is also desirable for a Christian worker to look for a place of importance. For my humble opinion Takasaki is destined to be the commercial centre of this Ken. It may also become the centre of the Political Educational and religious importance, if Maibashi does not take a bold step in future. In a place like such we ought to have a strong and influential Church. I would that our Church should take an active part for all sort of improvements.

It may not seem quite easy for you to take up the other men's foundation. But study up the nature and character of the place. You will surely be convinced and say within yourself that "this must be the place to attempt my labour." Go on and take it as it comes so favorably to your hand. Do not hesitate on account of the apparent hardness. "Enter into the strait gate" is our Saviour's watch word to His humble followers. However confer with your brother and other friends for your final decision. I thank you very much for your escorting my wife up here another day. Please give my thanks to the Church for her sending Dr. Sagara [Takamichi] and Mr. Fujimaki [Yoshibe] up here to see me.

Yours Truly

Joseph H. Neesima

274 To SHIMOMURA Kōtarō [DA]²Tokio
Oct. 12th/88

Dear Sir:

Hearing from Mr. Ukita just now a good news about your dear

-
1. Envelope addressed to "上州高崎宮元町/西群馬会堂ニ而/松尾音次郎様"; reverse side "上州伊香保/千明三郎方/新島襄".
 2. Envelope addressed to "Mr. K. Shimomura/ c/o Dr. Fuller/18 Boynton St/ Worcester, Mass./U.S.A./Via San Francisco" re-addressed to "853 Eutaw St./ Baltimore/Md."; franks "Yokohama 17 Oct" "San Francisco Cal Nov 2 Pd. All" "Worcester Mass Nov 7 88 10 PM" "Worcester Mass Nov 9 88 11 15 AM".

mother I could not help writing you a few lines and encourage you to continue to carry out your cause for raising fund for the Doshisha.

I hear that your mother is feeling better and is quite willing that you should stay in the United States still longer.

Of course I would not urge you to do any thing altogether contrary to your mother's wish, but so long as she is willing that you should still stay in America and equip yourself thoroughly you might better take and use it as a best possible opportunity. Beside that you have one great mission for the Doshisha. I hope and pray that the Lord will give you fairest opportunities to present our cause to some wealthy philanthropists. In my last letter I informed you that we have secured 31,000 yen gift. Lately we have received another promise for 10,000 yen. Besides these we have nearly 10,000 yen both in promise and cash. So for our future university we have already obtained 50,000 yen. Thus you might be assured that the cause taken up by us here at home is not utterly hopeless. Our school is spoken well of every where. We have over 700 young men under our care. So what we hope to gain is to secure a considerable fund and well-equipped teachers. We are hoping to lengthen our course—that is one year preparatory, 4 years course and above it 2 years more. We are not quite decided for it. But it is our hope to aim at it. As you know, the American Board has given us \$50,000 as our fund and \$10,000 more from a private individual quite lately. If we get \$100,000 more it will help us finely.

I like to equip our collegiate department thoroughly first. It is the most important part in our Institution. Lately we have drawn out our Constitution. This is 草案 yet. I like to show it to you. I must beg your pardon for my not writing you often enough. I am still unwell. Since last April I have been unable to go home.

But I expect to go to Kobe quite soon to pass this coming winter there. Hoping that Mr. Ukita has been informing you about our school as well as our recent movement. Kindly remember me to Dr. Fuller and Rev. Mr. Davis.

Yours Truly

Joseph H. Neesima

If you could carry Mr. Davis suggestion i.e. to raise \$500,000 it would be a grand thing. I[n] my illness I am still working here. Lately Mr. カナモリ has come here to help me. Mr. Morita

and Mr. Kanamori are appointed to work in my stead so long as I remain unwell, as it is now.

275 To Dr. N. G. Clark [AB]

Tokio
Oct. 15th/88

Dear Sir:

I ought to have written you long before this time. But since I had a serious disease in my heart I have been obliged to lay aside my foreign correspondences as far as I could. Thinking of you lately quite often I feel I must write you even a few lines. We are very much indebted to you for the \$50,000's gift to us. It is a grand thing for us. Since then we feel that we have some thing more tangible than ever before. The respect we gained from the outside is as valuable as \$50,000. It will help us far beyond your comprehension. Please express for us our indebtedness to the other gentlemen of the Board.

I hope, this gift will secure for us the special privilege for the exemption for the draft. However it may take some time to obtain that privilege, as the affairs of the Government goes slowly and dignifiedly.

We have almost 700 boys under our care now. The school is growing very fast. It seems us that it is destined to grow. It is a most hopeful and effective way to bring those young minds under the Christian influence. They are brightest minds could be found here. They are quite young and very susceptible to the religious instruction. It is worthwhile trying. I hope the Board will ever continue to help our Collegiate Course. If possible, I PRAY DO NOT CUT SHORT YOUR ANNUAL GRANT.

At the mean while we are working quite hard to raise fund for our future university. It is too dreamy a scheme. Yet I hope we shall realize this daydream in not a far distant day. It is a faith work.

With regard to the Union question I could not yet say whether it will succeed or not. My humble opinion is that this attempt may be too artificial. It is not the result of the natural desires of those two different churches. It is some *schemy brain work* of a few leading Foreign missionaries and native pastors. Let us see whether it will succeed or not. If it be God's will, the Union may possibly take place. Most of your missionaries are the most wonderfully broad

minded gentlemen. To my great surprise, I do not find here any *hot-headed down right congregationalists* among them. They go for the union, because the most leading native Christians go for it. Alas!!!!

For my part I shall yet take 3 years more for deciding for it.

It is too weighty a matter. It ought not to be handled *too lightly*.

At the mean while I expect to remain a Congregationalist.

Kindly remember me to Mrs. Clark.

Yours Respectfully

Joseph H. Neesima

I have been quite ill since last April. I am now gaining slowly. I have been away from home these six months.

P. S. Mr. Mutsu, our Minister in Washington wished me to suggest to you that when you make a statement about your gift (\$50,000) to our Doshisha it might be more effective to the Japanese Government if you do not say any thing about the draft. For that part please keep your silence. And we will be responsible for it. We will make an application for it. The paper is already in the Government hand. What we do need mostly is a fund producing 2,500 yen interest. If we have it, it will be one of conditions to obtain the exemption.

Yours Truly,

Joseph H. Neesima

When you write me or to the Kioto Station next time, please inform us whether you are intending to cut your annual gift short to 2,500 yen, the interest of \$50,000, or not.

I hope not. If you really let us go only for that, we shall suffer greatly. As the school is destined to grow, necessary expenses will also grow larger. Please keep it in your mind.

276 To KASHIWAGI Gien [DA]²

[Kyoto]

Nov. 1st/88

Dear Sir:

Though I am forbidden by the Doshisha to see any students, yet I am very anxious to see you alone and tell you some thing about our

1. This paragraph and the following three sentences Neesima has designated "Confidential" in the margin.

2. Negative of original in DA, which Neesima addresses to "Kashiwagi, Y."

school. So please call on me after *your supper this evening*.¹

Yours Truly

Joe Neesima

Do not let any one know of your coming to my house.

277 To Dr. N. G. Clark [AB]

Kioto

Nov. 10th 1888

Dear Rev. Sir:

In my last note I expressed to you my own view on the proposed Union of the Congregational and Presbyterian Churches in Japan. If I express myself frankly I am not quite satisfied with it at all, neither comprehend the idea of those advocates of the Union on our side why they go for it. It does seem me a mere brain work of some leading missionaries and native pastors. It does not come from the genuine desires of our Churches. They have never felt its real necessity. They have never dreamed of it. I do really believe that it was schemed out by a few leading native workers on the Presbyterian side, and was warmly urged upon to a few leaders of our Churches. It was zealously received and taken up by them and also by a few able missionaries to push it forth. And the rest (our churches' pastors, and our missionary brethren) have been unconditionally and completely carried away by them with a *few exception*. It is a most strange phenomenon almost beyond an explanation. There must be a great Magic power to influence both parties.

As I stated in my previous letter I will wait at least three years for deciding my own choice.

I mean to say that I shall not too hastily adopt the proposed plan for the Union. We must circumspect thoroughly before we go for the Union. Since my health has been poorly for some time I have failed to attend all their meetings about the Union. I have not done much in writing my own view concerning it. I can simply state here that I am somewhat different from the most of the missionary brethren and native pastors. I do still regard the Congregationalism as the best possible polity. I am a great admirer of the Democratic polity so far as the Church polity is concerned.

1. Substituted for "4 o'clock this afternoon".

(I do not intend to express my political view here.)

I like to be faithful to this free principle I have once adopted. I expect to bury myself with it. I would also devote myself to your Board and your Congregational churches, which have done so much for us. I shall be very very sorry if all the churches of our Denomination in Japan go for the union, lose its high tone, its free character, and submerge into a modified Presbyterianism by this artificial, and unnatural formal Union. I can hardly discover a trace of the true spiritual union. In the bottom of their heart of both parties there may be without a doubt a secret ambition to swallow, and absorb each other. A terrible family-like trouble may possibly arise instead of a happy union. Of course I can not know of its future result because I am not a prophet, but do not hesitate to state, as I have, by merely *observing the human nature*. (Human nature manifested even in the Christian Churches.) Now I desire to obtain your official replies to my following questions:

1. How does your Board regard the proposed constitution for the Union viewing from your own side? Do you find any Congregational element in its chief articles? It does really assume a Presbyterian form. Does it not?
2. If your Board and the Congregational churches in the United States regard this Union as a mere submersion of our Congregational Churches in Japan into the Presbyterian Churches in the same country what will you do with us hereafter? Will you still continue to support our work both evangelical and educational?
3. If your Congregational Churches at home refuse to contribute to the Board because of some one's adopting a new form of the Church government, you may be obliged to suspend your work in Japan at once. Then what must we do with our work both evangelical and educational? What will be the destiny of our Doshisha school? What will you do with your missionaries? Must they be transferred to the Presbyterian Board with the flourishing Doshisha? We trust NOT. We hope such a thing will never happen to us.
4. Suppose that your Board would still continue to support the evangelical work of our Churches even after this Union what will be your relation to such a party, if there be a party arising among us, which disapprove this Union, remain still Congregationalist and do all their affairs quite independently from this Union body (i.e. the

Union Congregational Churches and missionaries)? In reality there will be two parties in our Congregational Churches.

One is the Union party and another the Anti-Union. To which party will you show your warm sympathy and give your hearty support? If you sustain this Union body, you may be obliged to give up the Anti-Union party. We trust your Board will never do such an unwise and incompatible thing in our field. If your mission go for the Union taking along with these churches in the Central Japan I have no least doubt that those 2 churches in Tokio and 6 Churches in Joshū (Annaka, Haraichi, Kita-Kanza or Tomioka, Takazaki, Fugioka about ready to organize a church and Mayebashi.) may form a Congregational confederation and rebel against your Mission and those Unions Churches. Of course the matter is not outspoken yet. But I do really believe that they will take that bold step if there be no other way to protect their freedom. They have grown without much care of your missionaries.

They are much more independent than those Churches in this part of Japan. There is life enough and energy enough to support their own work. They will surely form a Congregational union, and will have no more connection or relation with your Mission, if they go for the Union with the Presbyterian party under the proposed Constitution. Judging from the recent movement of the *Doshisha Church* they are getting to be quite uneasy to accept the proposed Constitution. So she may also become Anti-Union party.

Please send me your official and decisive replies to my questions. Now we can not be in a half way. A decisive step must be taken by our Churches and also by our Doshisha. While I was at Ikao, Joshū, this summer I obtained a latest number Nagaoka Church [end of fragmenting page, several words missing] and marked out places, where churches are organized and evangelical work is commenced in their neighbors. The marked Map is a map of Joshū.

Please see how that district is honeycombed by the preachers of the Gospel-peace. It is all done by the native workers. I think this map ought to go together with Rev. J. C. Deforest's letter about Joshū so lately published by your Board. Please show it to Dr. Alden, Dr. Smith and other gentlemen of the Board. Then send it to Mrs. Hardy. I like to present it to her as a token of my recent visit to that field, though I went there as a sick man. Those free churches are lately feeling uneasy with the proposed Constitution

of the Union of two Churches. Please keep your eyes wide open on that field and see what they will do in future. We came home a fortnight ago.

I am somewhat better. Kindly remember me to your colleagues. I shall be most delighted to receive your official answers to my few questions concerning the Union affairs.

Most respectfully yours
Joseph H. Neesima

P. S. This coming 23d is intended to decide by those two Churches for their Union. But I believe the committees of both parties [portion missing] for it. Some of our churches are pretty sharp and already well-informed of that Union scheme. They will take off themselves. I have lately [received] of the Board Dr. Goodell's life, 83d number of the Missionary Herald, and Prof. Thayer's 5 vol. of the Greek Lexicon.

Allow me to assure you that I have taken several days to finish this letter. I am now very careful with my work.

278 To the Reverend John H. DeForest [DA]

Kioto
Nov. 28th/88

Dear Sir:

I am very much indebted to you for your letter in which you have expressed yourself very friendly and frankly rather for my benefit concerning the most serious and weighty question of the union between two churches.

On account of my long illness I have avoided to meddle myself with it as far as I could. Even for this convention number of my friends have urged me strongly to express my own view on this very question. I have refused it repeatedly, because I have not been able to study it very carefully and very thoroughly to my satisfaction.

I received a telegram yesterday from one of these delegates to send my view to the convention. I did send a word back to him by a postal card that I should better not do so. Quite unexpectedly two messengers came and awoke me from my drowsiness just before my bed time and wanted to hear about my opinion on this union question.

Then I could not hold it altogether. However I trust I expressed

myself rather cautiously. The main point was that we members of our Kumiai Churches should thoroughly investigate the matter and never omit or neglect to take desirable and necessary steps before the union. My chief aim is to circumspect, take a serious precaution and even cast foresight to the future result. I want to study up these union Histories also. This is my present attitude.

All I said to those messengers last night is basing upon a word "precaution."

Thanking you for your frankness as well as your kindness. Hoping that the good Lord will lead us to His own way.

Yours Respectfully

Joseph H. Neesima

279 To SHIMOMURA Kōtarō [DA]

Kioto

Nov. 30th/88

Dear Sir:

Your last favor written from New York was duly to hand. I ought to give you a reply sooner but my illness and impending work for preparing necessary steps to make an appeal to the people at large for the proposed University have prevented to give you reply sooner. Now I must answer your first question. 50,000 given from the American Board is intended to help our Doshisha school. It was given us specially to get a favor of the Government's exemption from the military draft. It is to be kept in the U. S.

It is not necessary that the donor should be a Congregationalist. Of course the outsiders will doubtless call us a Congregational school. So long as we are under auspices of the American Board we could not help being so called. However it is our aim to make it as broad as possible in order to receive students from all the different sects. It is our present aim. So it would not be best to bring any new change to the present attitude (to be rather broad). If any gentleman would give us a fair amount of fund we might try to suit his requirement as far as our present attitude would allow. It would not be best to be a narrow sectarian. If a donor be a Baptist we will try to suit his wish and so far as my own conviction is concerned I am willing to baptize any one in our Chapel if he wishes to be baptized in his own way. But it is questionable that our Doshisha should become a Baptist Institute. As for the university we would make it

still broader. We would call it a nonsectarian university. But our earnest hope and wish is to make it a Christian university. For this broad Institution any sectarians might unite. We are willing to receive students from all different se[c]ts and treat them in an equal footing. If a donor be a Baptist, we would not make it a Baptist university but would name such chairs or departments could be sustained by his given fund after his name.

Recently the name of Doshisha is widely known throughout the country. So to strip off its name might hurt the feeling of our friends here. We might keep it as the general name of the institution as Yale or Harvard are. And keep it also as the name of the company. But in order to keep the donor's name we might call it 何氏's 哲学科大学, 何氏文科大学, 或 何氏法科大学 etc. Yet they might all come under the general charge of the Doshisha company. If the Donor's fund could cover three or four departments, we might call it 何氏大学 under the care of Doshisha. It is pretty delicate question. It requires much wisdom to manage.

Please ask Dr. Greene about it also. I am sure he will inform you some wise way to treat such a delicate matter. Please don't let any fine chance escape from your hand. Catch it and grasp it firm when any fair chance be offered to you. We would leave it to your own discrimination at large.

Doubtless you have heard from Mr. Ukita long before this that we are trying quite hard to urge our home people to help our attempt to start an university. Number of our news paper companies became very friendly to us. We scattered 200,000 copies of our 大学設立旨趣書 by their favor throughout the country. We are now appealing to 地方有志者 through our letters.

I send you these printed letters etc. I wish you would translate our statement into English and get it published in those leading Religious papers in the States. Now we are gaining friends throughout the country. Our statement is republished here and there in these local papers. However we can't tell much about its result. I hope Mr. Ukita has informed you all about it. If not, I will request him to do so.

I am somewhat better but am still weak. I am still nervous and my heartbeatings are still irregular. I know not how long the Lord will allow me to serve my country, my nation and above all, our Dear Doshisha.

If I fail in my earthly journey, please think that I have laid my life for the Doshisha or for the cause of the Christian Education of our young and coming race. But I hope He will spare me yet. I am not discouraged at all. I keep my face forward and upward.

Obedying our friends' advice I will lay aside our work as far as I could and will go down Kobe this winter to rest quietly there. I have been thus far working even in my sick bed. My doctors in Tokio told me that if I take good care of myself I may yet live many years. I have lately written to your mother, and have urged her to wait for your return a little longer.

My wife unites with me in sending you our warmest regards. Remember me to Dr. Fuller and Rev. Mr. Davis. I suppose you are now in Johns Hopkins.

Yours Truly

Joseph H. Neesima

280 To Dr. N. G. Clark [AB]

Kioto

Dec. 11th/88

Dear Sir:

My last letter which I wrote you in the early part of the last month has reached Boston at this time. I expect that you should give me a decisive answer. As I expressed myself in it, this union affair is a most strange phenomenon happening here.

Most of our Foreign brethren and the most leading natives of our churches have gone for the union warmly but rather blindly, I dare say.

I could not agree with them from the very beginning. Why, because I fear that our church autonomy should be crushed down, and the oligarchal principle should become a prominent feature in our future church.

Most of our brethren have gone for the union, because they felt that we could keep more friendly terms with the Presbyterians, and utilize men and money. Above all they claim the union as a most broad and progressive idea of the present century.

But these arguments do not move me at all. As for me I look at the principle, and do not care for any utility. My chief questions are as follows. Could we keep our church autonomy by this union? Have we not given up too much of power to these cal[vinist]

bodies as Bukquai, Renkquai and Sokquai?¹

Is it necessary to introduce the discipline and appeal etc. into our Constitution? Why can't we be better contented with our Lord's teaching Matthew 18:15, 16 and 17?

There has been a good deal of dissatisfaction in some party of our churches, because they thought that our union committee has attempted too far for urging our churches for the union and assuming too much power for so doing. The committee decided last May that our church should have a special convention at Osaka in this November to decide for the Union. The present Constitution (the proposed one) was translated, published and distributed among our churches during July and August. The churches had only three months to study the Constitution etc. Time was given too little for deciding such a weighty question. Our church members had been strangely and sadly neglected by their pastors.

There had been *scarcely* any explanations on this complicated Constitution either by the pastors or by the missionaries. Some of them said that this union will be endangered if the church members become too intelligent and be acquainted with our free principle. In the early part of October these 5 Churches in Joshū and 2 Churches in Tokio sent a petition to the committee to postpone the Convention in November to some other time, because the Churches are utterly unprepared to say yes or no for the union. They wanted more time to study the matter up very carefully. But it was not listened by the committee. Then these Churches became much irritated and sent a word to the committee. Since our petition is unattended, none of us will send any delegates to the Osaka Convention. Those 7 Churches wrote circular letters to those Churches of our denomination and urged them strongly to postpone the Convention to some other time. Their argument was so reasonable and persuasive that most of our churches had favored the idea, except a few churches in Kioto, and those 4 churches in Osaka. The long expected Convention was opened on the 23d ult. Most of the delegates stood up for the postponement. It was decided without much opposition. They decided to have another Convention at Kobe next May for deciding this union question. This chief business was done within one day,

1. Neesima's quaint *romaji* denote Presbyterian hierarchical categories such as "consistatory", "colloquy", "synod" and "general assembly" which go against his sense of Congregational polity.

but the Convention was prolonged until the 28th date. On the 24th those five missionary brethren, who go for the union without much condition, made rousing speeches on the union side and persuaded the delegates to be for it. The speakers were Mr. Learned, Dr. Gordon, Mr. Deforest, Mr. Pittie, and Mr. Alchin. Those delegates, who do not go for it, (They are not exactly the anti-unionists) felt much hurt by such a procedure and sent telegrams to Mr. S. L. Gulick and Dr. Davis to express their views on the question before the delegates. The 25th was the Sabbath.

The Presbyterians held their meeting also at Osaka about the same time. They had an united meeting there and celebrated the Lord's supper. This matter was previously planned, but I think it is LITTLE OUT OF THE WAY. I would rather do so after the union be completed. On the 26th (Monday), Rev. Mr. Clark was called up to speak in the morning. He spoke strongly against any conditional union. (Water and oil could not be mixed up.) Then Rev. S. L. Gulick read his paper. It was thoroughly prepared. It was admirably read before the strongly opposing party. In the afternoon Dr. Davis made most effective speeches on the Spiritual union. I was not well enough to attend the Convention altogether. The delegates wanted to hear my opinion on this question. Accordingly the Convention sent me two delegates to hear me and convey it to them. They came to me in the Tuesday evening (27th ult.). Of course I expressed myself rather carefully. I did say neither against nor for the union. I simply said the "matter must be decided by the churches, not by A FEW LEADING HANDS." (I am fighting against any principles, which contradict with our Democratic principle.)

"I heard through an indirect way that the Prudential committee have some objection to the union under the proposed constitution. A telegram, which is sent here lately, is *probably* owing to that. At any rate it might BE PROPER for our Convention to send a word to the American Board and ask its opinion on this union question."

I said thus, because I heard Mr. DeForest say to the delegates that the American Board HEARTILY FAVORED THIS UNION. I heard also that the missionaries as the whole Mission has not referred this union question to the Board yet. Strange enough that we have not received a full instruction or suggestion from the Board. If these Churches in Joshū and Tokio *had not labored for the postponement a most*

shameful union might have taken place at the last Convention. On the 28th the old committee resigned and new one was appointed to revise the Constitution. They also decided to refer this union matter to the Board through the committee. (They might have done it long before this time). Another day I received a letter from Mr. DeForest. He urged me strongly to come out to the union side. To which I replied that I do not fight against the union. But what I wish to do is to take a *caution, precaution and circumspection*. I don't go for a blind union or an unconditional union. I wanted to get *our Church autonomy to be recognized*. Those brethren (both foreign and native) must feel rather uncomfortable toward me. I feel I have a few [*sic*] sympathizing friends on my view except a few missionary brethren and those native brethren in Joshū and Tokio. Our Doshisha Church has a sympathy with me, but most of our missionary brethren are the unionists, *alas!!!*

I hope my position will be appreciated by them in future.

I hope also that the constitution will be fully and satisfactorily *revised* or else the union can not be expected. If our brethren urge our churches too far for the union I fear there will be **REBELLION IN OUR CHURCHES**. It would be far wiser to leave it to the natural course. The unionists are condemning us as the narrow sectarians but I believe they are also the narrow sectarians if they accept such a strict constitution as it is proposed.

I am not well enough to engage in such a hot discussion. I expect to keep myself rather quiet hereafter. At any rate please regard me as a *freedom-loving fellow*. *I do dislike an oligarchy.*

Most Respectfully yours,

Joseph H. Neesima

I do agree with Rev. Sid. L. Gulick very well. We have tried our best to give some knowledge on our free principle to our church members for doing of which we are condemned by others. It is strange enough. I hope yourself or Dr. Alden will visit our field before this union takes place and give us a thorough advice. You must not leave such an important matter to your missionaries alone. Some of us do mistrust in our good brethren. They are too anxious to unite with the Presbyterians . . . [bottom of page, fragmented]

281 To SHIMOMURA Kōtarō [DA]¹

Kobe

Dec. 24th 1888

Dear Sir:

Your favor of Nov. 11th came duly to hand. I feel much indebted to you for your constantly planning for our Dear Doshisha. I trust all your pains taking for promoting and improving our school will be appreciated by some friends in the States and a handsome fund will come forth just to supply your demand. In my last note I did inform you of our receiving \$15,000 for building a Science Hall. It was given to us by a single friend. You were misinformed of the gift of the Board i.e. \$50,000. It was given to the present school to be its fund. It will become its permanent fund. With regard to what we have raised here at home we expect to use for the proposed university.

With regard to \$15,000 I hope it will be used for building a Science Hall. Of course we may not be able to satisfy you at once when you come home. But we trust, we will try to improve the Scientific part as far as we could. It is a saddest lack thus far in our school. I hope our Scientific Hall will be left unfinished when you come back here next year so that you could make a complete arrangement for filling it up. I heard from your mother quite recently. I think she is quite comfortable now, and is patiently and bravely waiting for your return.

I came here recently and will be here throughout the cold winter. The winter weather in Kioto is too severe for me. I have hired a house. My wife is with me to take care of me.

I thank you for the schedule of college courses of Johns Hopkins. I am much pleased with it. I will send it up to our faculties for their references. Hereby I will send you a recently printed catalogue. It contains the new constitution of the Doshisha company.

Hoping that you will enjoy your stay in Johns Hopkins. Kindly remember me to President and Mrs. Gillman. I have a present [*sic*] recollection of my visit to the university etc.

Yours Truly

Joseph H. Neesima

1. Envelope addressed to "Mr. K. Shimomura/853 North Eutaw St./Baltimore, Md./U. S. A./Via San Francisco 米國行" with postmarks "Yokohama Post 29 Dec 1888" "San Francisco Cal Pd. All Jan 12" "Balto, Md Jan 18 4 PM 89".

Please excuse me for this brief note. I am not allowed by my doctor to write much yet. Sending you our hearty greetings both for Christmas and New Year. My address in Kobe is as follows.
神戸諏訪山和楽園.

I will write to Mrs. Brown by this mail. The money she sent us last December is not yet forwarded to me from the American Board. I write and asked for it twice but reply does not come. So I have been obliged to draw out from other fund to sustain two students' one year's expenses. I suppose through a mistake the money she did sent was put into the American Board's general fund.

282 To Dr. N. G. Clark [AB]

Kobe

Feb. 13th/89

Dear Sir:

I beg your pardon for my keeping a long silence to you. I am still remaining at Kobe as the winter weather is too severe for me at Kioto.

Our very first Constitution was delivered by our Emperor to his subject[s] on the 11th Ins. On its 28th article the religious freedom is recognized. Please show it to Dr. Greene, and keep it in your Missionary Mission. This proves that how fastly the country has made a progress since Dr. Greene's arrival in Japan.

The religious condition of our school is excellent since Mr. L[uther] D. Wishard came and roused up their Spirit. There will be a number of conversions both among the boys and girls.

Hoping to hear from you very much.

Yours Most Respectfully

Joseph H. Neesima

In a great haste. Kindly remember me to Mrs. Clark. Mr. Arinori Mori was assassinated by a mob on the 11th ins. and his death took place at 5 A.M. yesterday. He is the well known Mr. Mori in the United States.

283 To Dr. N. G. Clark [AB]

Kobe

Feb. 13th/89

Dear Sir:

With regard to the union question I can simply say to you that

my view is differing from Dr. Greene and Mr. Ise, who is now intending to visit your country to raise money for building a church edifice in Tokio. It may possibly take place if the Presbyterian friends yield up their claim. I am standing up for the decentralization [*sic*]. I do dislike an oligarchal system. I am quietly but faithfully working against it. I am anxious to promote our autonomy as much as we can.

I am waiting for your reply for those letters which I wrote you in last December.

Yours Respectfully

Joseph H. Neesima

I have no objection for union if we can do it on a free basis.

284 To Dr. N. G. Clark [AB]

Kobe

March 19th/89

Dear Sir:

I received your favor dated Jan. 18 last month.

You intended to give me a reply to my previous several letters concerning the union question. I suppose you could not give me any decisive or positive view owing to the nature of your Board.

However if you do not take any more interest in representing the denomination, which gives the chief support to your Board, I fear your work in Japan so fairly and so hopefully commenced will be transferred to a modified Presbyterian form. You do leave the matter too much to the Brethren's hand. They are rather anxious to keep the friendly and peaceful term with the Presbyterian Brethren, and hence they do not stick fast to the free system of our own. I am very sorry for it. If our brethren do not look after our own Independent Churches I fear there may be a division among ourselves. The proposed Constitution is revised by our committee. But we don't know yet it will suit us or not. I am an extreme lover of our free system, and do dislike any system which might have some tendency to an oligarchy.

I believe the brethren in Kioto had already written you and requested you to provide some way for our teachers, who are so anxious to come to the States to take more advanced course of studies and thus to fit themselves to become more capable instructors in our schools. As we are bound to raise up the standard of our school

such a provision or means to raise up better teachers, or teachers fitted to teach still higher studies will be needed here very much. We are going to become a well equipped Christian school just to counterbalance those unchristian schools in the country.

Pray do help us in this most trying time. We hope to send Mr. Morita to the States next September if you will provide some way for him to study his pet study "Philosophy." If you do not help us in such a way I fear our plan to raise the standard of our school will be entirely defeated. I am sure our teachers will be utterly discouraged and some of them may leave us.

I am still in Kobe, and feel much better now. Pulsations of my heart are still irregular. I am unfit to do any hard work. I don't know yet how soon I shall recover my health. If I don't get well too soon I suppose I must resign from my position. I feel the Board ought not support such an invalid as I too long while. Presently I can do certain work. But I can neither preach nor teach. It is a great trial to me. It is a heavy cross I have got to bear.

Kindly remember me to Mrs. Clark.

Most Respectfully Yours

Joseph H. Neesima

285 To Dr. N. G. Clark [AB]

Kobe

April 12th/89

Dear Sir:

Your last favor of the 20th Feb. was duly to hand. I am very much indebted to you for your kindly publishing my "Plea for a Christian University" in the *Missionary Herald*.

I hope it will touch some people's heart as to help us in this new undertaking. It is an uphill work. Though I am determined not to be discouraged under any circumstances I am often obliged to halt, and take long breaths. On the whole, we ought to rejoice in our success. Our moral influence is proved to be enlarging its sphere every year. When we get hold of the young people we shall also have their parents. I wish I could write some thing on this point some time.

I went home last week. I found our friends constantly calling on us and I was almost used up. I found the weather in Kioto quite unsettled at this time of the year. So I was urged by

Dr. Berry to come down here to be more quiet. I came here last Monday and will remain here for a few weeks. Lately I heard from our friends in Joshū. They informed me that they started a new field in *Omiya*, a quite lively town of Bushū, an adjoining Precinct to Joshū. I am now encouraging them to go on and start a new center there. The Joshū brethren are also extending their work toward Shimotsuke or Yashū. A good center, *Sano* has been occupied since last August. They will extend it still further as soon as they find men to go. You will doubtless find more independent working in Joshū than any where else.

With regard to the Union question, some Missionary brethren are working quite earnestly to complete it. Yet our native brethren are comparatively silent and quiet. I will keep myself rather quiet also.

Please provide some way for our *native teachers* to come to the States to fit themselves for higher teachings. It will encourage them to work with us and will be also a necessary means to elevate the standard of our school to a higher grade.

Most Respectfully Yours

Joseph H. Neesima

Please tell the following item to Mr. Ward. A year ago last December Mrs. Harriet T. Browne, Louisville, sent \$60 to Mr. Ward to be forwarded to me for helping needy students. But it was sent to Mr. Learned without specifying any thing. He spent it for the station work. Hence I could not get it. I don't know who is to be responsible for this mis-happened affair. Mrs. Browne has promised me to support two boys for 5 years by sending me \$60 each year. Of course it is a partial support. Their parents bear a part of their expenses. Since this matter happened, she does not send me money any more. However I am still supporting them nearly a year and half. Mr. Learned says money was sent without any specification. So he spent it for carrying out the station work. In such a case I suppose money can't be reclaimed. It was spent through a mistake, and I suppose there will be no way to recover it. Please ask this matter to Mr. Ward.

J. H. N.

286 To the Reverend Doremus Scudder

[DA—draft only]

Kobe

April 16th/89

Dear Sir:

When I wrote you last week I was not feeling rather badly [*sic*] on account of my cold and sleeplessness.

I fear that I did give you a reply which might cause some anxiety about my attitude toward the Union question. So I desire to write you a few more lines to add or readjust what I wrote you before. I must say that I did really favour the Union when it was proposed. But I had an idea then that it will take place on a simple and broad basis. To that I did heartily agree.

But as soon as I discovered that the term for the Union was going to be a rather complicated machinery I began to feel quite uncomfortable about it. Especially when the proposed Constitution was issued, I really felt that we could not accept such a constitution as the basis of union. I had some desire to get it thoroughly revised. But as you knew I was too ill to engage in such an elaborate work and to that respect I found myself almost powerless to do it.

I rather rejoiced that when I was informed that the convention held at Osaka last November decided to postpone the union question for six months and appointed some Committee to revise that proposed Constitution. The long waited Revised Japanese Constitution [for church union] came to my hand just a day after I wrote you last week. To my regret the English Revision is not yet issued. However I have studied it and found it far better than the former constitution. If I get a few points be made plainer to my mind, I hope, I shall be contented with it. Of course I will attempt to ask our Committee the exact definitions for those points. Please allow me to tell you that I would not go for the union simply for the sake of union. What I have been or am still looking at, is how far we could keep or maintain our free system.

So I am coming out rather slowly, because it is weighty matter to be handled. But allow me to affirm you that I shall not behave ugly at all. What I am doing is to study the process quietly and to get every difficulty be cleared out so that when the union takes place, we could have a better and more satisfactory one. To this view I hope you will agree with me. I must confess that I am too great an admirer of freedom. I am constantly disfavoring the power of

centralisation. Some charged me that I am a bigotted and narrow sectarian. It does not trouble me a bit I do prefer a simple broad, less bigotted and less machinery system. This has been my past attitude and will be so in future. Of course this is a private character. But I have no objection to let the brethren of your station read it if you choose to.

Allow me to congratulate you for your glorious success to bring these separated churches into one.

287 To Dr. N. G. Clark [AB]

Kioto

May 15th/89

Dear Sir:

Your last favor dated April 16th came duly to hand. I am very much indebted to you for your kind suggestion with regard to the Union question. I will try to follow it, and if possible to suggest an Evangelical alliance broad enough to include all evangelical denominations. This will create a better feeling all through but I suppose a large part of the Mission and those leading pastors will go for the union. However half a dozen of our churches may refuse it.

The meeting will take place at Kobe in the coming week. Allow me to inform you that Mr. Kanamori will not go for collecting funds after this term. He will resume the pastorship in the Doshisha from the fall term. Allow me also to assure you that Mr. Morita's coming to the States is not intended to fit himself for the future university but for the present collegiate course, which will be necessarily raised up in future.

So his coming is purely intended to strengthen the collegiate course. Well equipped native teachers are much needed here. I do fully appreciate your word "We must not neglect the lower." We can most do our evangelical work in the lower course. We are now putting a few capable and thorough Christian young men to take charge of the Preparatory course. In the last Baptism over 60 boys came out from the preparatory school. Mr. Kanamori told me only a few days ago that more than fifty boys came out from the Preparatory school to attend the inquiry meeting, where Mr. K does take special interest to explain the Christian truth to those inquiring minds. We know also that our present Doshisha will be more important than the proposed University for raising Christian workers.

In my own case I will put myself in a closer connection to the Present Doshisha than the future university. The Present Doshisha is the place to form and develop the character of young men. So for the evangelical purpose the Doshisha must be put to the first and front rank where the best possible effort should unitedly be made. In order to raise it to the collegiate rank we shall need a few well equipped native teachers beside those gentlemen you so kindly send us. For this reason we asked you to provide some way for Mr. Morita and a few others (in future) to come to the States to fit themselves to be better teachers. For raising men for the future university we may not ask the Board to help us. If we can't get fund enough we will not send them out. But for raising the present Doshisha to a collegiate rank, we shall need better equipped native teachers right off. We must do now all we can for the Doshisha. At the mean while we are raising fund for the future university, and will start the work as soon as the fund allows us to do so. I fear you have misunderstood my previous letter. Possibly I did not write it quite clearly. Now I trust you will understand us. To my great regret we are sometimes misunderstood by the brethren who are laboring together with us. If you have no objection please show this note to Dr. Alden and other gentlemen. Before I close this I must repeat my previous request and urge upon you strongly to provide some way Mr. Morita to come to the States by this fall.

Yours Truly

Joseph H. Neesima

Please excuse me for this hasty writing. We all rejoice for Mr. [Jonathan N.] Harris's generous gift¹ to the Doshisha.

288 To Susan H. Hardy [L&L]

Kyoto

[c. mid-May 1889]

Our trustees recently held a meeting in Kyoto to talk over financial matters. The Buddhist priests are making an utmost effort to check our growth, and are bringing all sorts of bad names against me. They think I am the leader of the Christian movement. Through God's hand I am still protected; my life is in his hand and I am not nervous at all. This sum¹ came in just a right time to

1. This refers to the \$15,000 donated for the creation of a science department, later increased to \$100,000, by J. N. Harris of New London, Connecticut. Hardy quotes Neesima as acknowledging this to Harris, giving one sentence only: "A donation like this is unknown and unprecedented in our country."

relieve me from an intense anxiety.

When I left Boston in 1874 I bought a single mattress, supposing that I might be obliged to live a single life and even be killed for His name's sake. You may laugh at me for my thought when I bought that mattress with such a martyrlike spirit. During this pioneer period the Lord has blessed this poor fellow beyond my comprehension. You know how ill and weak I am, unable to engage in any vigorous work. Even in this weakness He still uses me. This is a perfect wonder to me. I write this private matter to you and request you to rejoice with me.

289 To Dr. N. G. Clark [AB]

Kioto

June 11th/89

Dear Sir:

Your last favor dated May 9th was received a few days ago. I thank you always for your kindly remembering me whilst you are so busily occupied with your wide correspondence with many persons in many different missions.

I do sincerely regard it your special favor, and feel grateful always for your kindest and tenderest feeling manifested toward me.

I thank you for your sending me a slip of the Congregationalist which contain your article "A Christian University for Japan".

You are very kind to me indeed. Your article like that must have a great weight among our missions' friends.

I am so grateful to Mr. Harris for his generous gift. It will help us grandly to promote our scientific teaching. I hope our Heavenly Father will raise many more gentlemen like him in the States to promote our educational work here.

Mr. Learned urged me to invite our friend Mr. Shimomura as soon as possible, because he will be needed here right off. So by the last mail I wrote him on this matter and asked him to come home by this coming September.

Mr. Learned told me that \$500 salary offered to Mr. Shimomura by Mr. Harris will be limited for the coming one year. Taking all things together it will be wiser for him to come home this September. I understood through your letter that you do not quite approve of our canvassing funds in the States.

If you feel so strongly of course I would not do it willfully against

your wishes. It is my sole aim to work with your Board harmoniously.

I hope your kindly notifying our Proposed University in the Congregationalist will or may raise another man like Mr. Harris. I shall live on that hope and pray for it. I came back to Kioto last month, and am little better.

To my regret I can not push things vigorously yet.

Of course I have got to realize Providential dealing with a childlike submission.

I am grateful for all He has *done* for me, Nay for my country. Kindly remember me to Dr. Alden, Dr. Smith, Dr. Thompson, Dr. Strong, Mr. Ward and specially to Mrs. Clark.

Most Respectfully Yours
Joseph H. Neesima

290 [To Dr. N. G. Clark] [AB]

[Kyoto]

June 17th/89

I have got to add a few more lines to inform you a good news. Yesterday (June 16th) our church has received 40 new members by Baptism—36 young men and 4 girls. It was largely attended. There must have been over 600 people who partook the Lord's supper. Over 400 must be our own church members and 200 more outsiders. The whole attendance must be over 900. Our Chapel is getting too small now.

Yours Respectfully
Joseph H. Neesima

Allow me to say that Mr. Morita, one of our teachers, who intends to come to the States wishes to study at Yale if possible.

291 To Dr. N. G. Clark [AB]

Kioto

July 5th/89

Dear Sir:

Your last favor dated June 5th came duly to hand. I thank you for your kind word and advice. I will follow it as it were given by my father.

We have already urged Mr. Shimomura to come home, and have sent a letter to that effect. We feel much indebted to you for your opening a way for Mr. Morita to come to the States. We were

permitted to close our school last week. Graduating exercises continued for two days. On the 26th we graduated 5 girls from Kioto home and 7 women from the school of nurses. On the 27th our Doshisha graduation took place. The English course sent out 25 young men, the Theological course, 5 men and Special Theological 6 men. It was a fine sight to see so many young men coming up to the platform of our chapel to receive their respective diplomas. The summer school commenced on the 29th. It is still continuing. More than 130 young men were represented from 21 schools situated at the different parts of our Empire. Our chapel is completely filled up at each meeting, though it happens to be our regular rainy season. It rains day after day. It is the first summer school ever started in Japan. The vote was passed among those students to invite Prof. Drumond[?] next summer. So you see how they are interested in it. Of course we can't tell yet what will be its result. The Lord may do a great thing for us by it. We must pray for that. I hope our American friends will pray for us. Christianity must get hold of those young people. They will surely take care of our future. Yesterday I was urged by Mr. Wishard to say a few words to them. I am an invalid still and can't speak aloud. But I said a few words in the morning meeting. I told them that the American people are celebrating the fourth of July to-day. Over 100 years ago they declared their Independence to-day. Why can't we declare to-day our Independence from Satan's hand and say that we are free and independent in Christ.

The union question seems ever dubious.

Three churches of our denomination have already rejected the decision of the *Kobe convention*.

They began to say "better suspend the union question." We can't tell yet how it will turn out.

Most Respectfully

Joseph H. Neesima

I have a hard work to steer between two parties. Pray for us that Wisdom might be given us for deciding the case in the best possible way.

292 To SHIMOMURA Kōtarō [DA]

Kioto

July 5th/89

Dear Sir:

Your last favor dated May 20th was duly to hand. I do heartily sympathize with you for your decision. When we urged you to remain there we had no knowledge of Mr. Harris' last gift at all. But since we received such a handsome gift we must be rather careful for raising funds further lest it might hurt his feeling. By this mail we will send you \$300 check for the KanSei trading company of New York just to defray your travelling expense to come home. We asked Mr. Learned also for your request for \$1,000.

I believe you will hear from him by this same mail. We will soon commence to build Harris Scientific Hall. So the way will be nicely provided for you to work for us and for our Country.

Come home as soon as you can. We will be all glad to welcome you here. I am happy to inform you that we have graduated 25 young men from the English course, 5 from the English Theological and 6 from the Special Theological class.

Since last Monday we commenced the summer school through the instrumentality of Mr. Wishard.

21 schools in the country represented their delegates to us, and they were 130 in number. I believe your dear Mother is well as usual.

Yours faithfully

Joseph H. Neesima

Kindly remember me to Dr. Fuller's family, and also to those friends who I am well acquainted there.

今便ニより中村栄介氏より関西貿易会社ニ直申遣可申候間貴兄ニハ直ニニューヨーク之店より貴兄之旅費トシテ三百弗御請取有之度候 万々御都合ニよりニューヨークに御不在ナラハ一書御遣し次第該店より有之金子ハ御送可申候也

七月五日

新島 襄

下村孝太郎兄

293 To Susan H. Hardy [L&L] [Kyoto]
[c. August 20, 1889]

Some one told me of this¹ while I was at Osaka. I said it must be a mistake. I could not believe in such a report. When I came to the seashore, where my wife was staying, I found there an official letter from the college. Then I began to understand it was a true fact. I was quite hesitating whether I could accept it or not. What shall I do with it? I felt I was utterly unworthy of it, and wrote to several friends asking their opinion. I was then thinking to decline it, but they advised me to accept it by all means. So I have decided to do so with a most grateful heart. I cannot discover any tact, power, or ability in me to come through the path of these last twenty years. When I think of it I am utterly overwhelmed, and at the same time I am encouraged to stand and face the world.

294 To President Julius H. Seelye [AC] Kioto
Sept. 3d 1889

Dear Sir:

Your last favor was duly to hand. Mr. Dwight's official letter was received a few weeks previously.

I was greatly surprised that your Trustees had conferred upon me the Honorary degree of Laws at your late commencement. I did not know what to do with it then. I believe and am strongly convinced that I am utterly *unworthy* to receive such a degree. I made consultation with many friends of mine with regard to the matter. They have unanimously urged me to accept it by all means. So I have decided to receive it with a most grateful heart as a special favor from my beloved Alma Mater. I will stand and labor as long as I live as a least one of her sons.

Through kind Providence our school at Kioto has been prospering and growing even under many difficulties. Now we are laboring to found chairs for special studies like as Political Science,

1. Refers to the conferring of an honorary LL.D. degree by his alma mater, Amherst College. This may well be the first honorary degree granted to a Japanese by a western institution of higher learning. The informant may have been Otis Cary, Amherst College class of 1872, who attended there in Neesima's time and had recently returned from America but was having to live in Osaka till permission was granted to join the Doshisha faculty.

Literature, Law, etc. We are now trying to raise fund here. It is not easy task here, because the people have no heart to give. We have thus far secured over 60,000 yen. I suppose you know that Mr. J. N. Harris of New London has given us \$100,000 to found a Scientific School in connection with us. It is a grand addition to our school. A portion of the fund will be devoted to build a Scientific Hall. The religious work in the school is one of the most encouraging features with us. In last October we found 370 believing students against 507 unbelieving ones. Now (last June) there are 498 believing ones against 242 unbelieving. Under auspices of the Doshisha Trustees we have several schools; Preparatory school, Collegiate course and Theological school; a girls' school and a school for nurses. I would request you for your special prayers for these institutions. I am very sorry to learn that your health has not been good of late. Pray be careful for yourself. As for me I am little better now, though I can not yet engage in any vigorous work. I have got to be careful still. I thank you very much for your informing me of your home news. I could not help recalling my happy days in the College. Allow me to state to you that your moral and religious influence exerted upon me is ever living within me, and working out either consciously or unconsciously. I owe to you ever for that.

We came home a few days ago from our short vacation trip. My aged mother (82 years of age) is very well. My wife is also well and happy. Kindly remember me to your son and daughters. Please remember me also to Prof. Tyler and Dr. Hitchcock.

Yours Ever Grateful

Joseph H. Neesima

Please excuse me for this hasty writing.

295 To the Directors of *The Pacific* [DA]

Kioto

Sept. 24th/89

Dear Sirs:

Allow me to introduce to you Mr. Takano, a Japanese artist particulaly skilled in painting the landscape. Though I am not personally acquainted with him, I have met his brother quite often and heard him speaking of him as a reliable person. He showed me his painting also. I dare say he must be quite well skilled in his profession, though I am not quite sure whether the oriental style of

his paintings could be exceptional [*sic*] to your people or not. His ambition is to make the oriental style of paintings known in your country. If you kindly take your interest in him and help him in making his being in your city known through your paper, I am sure your kindness will be much appreciated by him, and I shall be very much obliged to you. With regard to myself I am a native of Japan, who is known by Dr. John C. Holbrook, and is always interesting in reading your papers.

Yours Respectfully
Joseph H. Neesima

296 To Dr. N. G. Clark [DA]

Kioto

Sept. 27th/89

Dear Sir:

You must excuse me for my last letter in which I expressed myself too freely. I did it so because I had a most faithful attitude toward your Board and also a most affectionate love for our free and independent polity.

I am constantly studying up the matter for our Union question. It may break up sooner or later. But bad feelings are risen between two parties among us. I am looked by the unionist a leader of the Anti-union party. Now they don't come to me for the free consultation.

Though I must confess that I am a mild Anti-unionist, I do take a moderate view always. But they think that it has failed thus far because I have taken the opposite side. I say always that the matter ought to be studied carefully. Such an important affair must be treated with the utmost caution.

I have been studying Dr. Ross' "Church Kingdom" with an utmost care, and have read also his "union effort". Now I hope your Congregational churches will send him to us as a commissioner to inquire into the facts here and give us a full advice concerning that question. If it deem best not to have the Union we shall need our church polity in Japan to be much more improved. It has been left to this natural growth without special care and guidance; Independent churches without full fellowship: Too independent in one aspect and too dependent to a few hands in another aspect. As the Churches are not thoroughly taught in our true principle, they

can be managed by a few hands quite easily. We shall need our lay-element to be taught in their own free polity. I asked Dr. Ross to write a brief treaty [treatise] on the church polity just to instruct our people. *Not simply its free theory but its working methods.* If his work so called the "Pocket Manual of Congregationalism" be just a thing to meet our want here it will do very well. Will you be kind enough to confer the matter with him? At any rate please send me half a dozen copies of his "Pocket Manual".

If you find some friend to contribute them to us I shall be much thankful but if not, I will be responsible for its payment. My anxiety is that we should take an utmost care to study the case before the union between the two churches take place. I am quite desirous to know how you are this fall. As for me I am doing quite well now.

Kindly remember me to Mrs. Clark.

Most Respectfully Yours

Joseph H. Neesima

297 To Dr. Jerome D. Davis and
Professor Chauncey M. Cady [DA]¹

Keoto

Oct. 3d 1889

Dear Brethren:

We are lately informed by one of our members that the American Board could not appropriate to us the sum of money just to bear a part of the expense i.e. \$1500 for building our two new dormitories. We had some understanding at the outset that if we could raise 1500 yen, you would try to secure the sum of money just mentioned before. Being pressed by the fact that those dormitories must be done by this summer we could hardly wait for a longer process of raising the fund.

So we did borrow money from our friends intending to repay it afterward. Now the buildings are nearly done. The whole cost must be paid. But where shall we look for it, since the Board fails to appropriate it to us? We are now in a hard fix. Yet we do not intend to blame you because you could not secure it for us. We would simply lay the matter as it is before you for your immediate

1. A full draft is also in DA.

consideration to save us, if possible from this impending difficulty.

Most Respectfully Yours

Joseph H. Neesima

298 To Susan H. Hardy [L&L]

Kyoto

October 5, 1889

Your favor written at West Gouldsborough was at hand yesterday. A precious memory is connected with the house where you wrote it, and whence you doubtless looked down from time to time on the calm expanse of that picturesque bay, spotted here and there by white sails. The memory of it is as fresh to me as if I saw it yesterday. It is so sad, and yet so sacred.

It is quite warm to-day and the doors of my study are wide open. As the weather is calm I could not help being calm also. Here I am reflecting upon the past, the past connected with you. My thought is flying far off to a distant land, a celestial spot on earth. It is almost immaterial to me whether it be on the earth or in heaven. Where my thought goes there is something sweet and sacred.

Since I had my serious heart attack I cannot engage in any vigorous work. But my thought is busily engaged with the idea of our future university and of building up Japan. The Christian work is somewhat neutralized now on account of the union question. There is also great political excitement. The people are earnestly discussing the revision of the treaties, and political parties are using this question to gain ascendancy. The excitement will be greater next year when we come to elect representatives to the National Assembly. It will be a great epoch in our political history. The world is moving in Japan, so we are bound to push forward our educational work, and to get hold of the conscience of the people. Alas! why can we not make an utmost effort to take up Japan and humbly offer it to Christ?

Some scholars in Tokyo are endeavoring to check the progressive party and the Christian work. I suppose they will be a power for a while. They are positive, but narrow and exclusive. The movement is a semi-political one. The petty politicians wish the support of the Buddhist priests. The latter hope to maintain their position through the help of these narrow-minded and short-sighted politicians. Let us wait and see how long they will survive against the light of the

world. At such a time we ought to make a union effort to keep our *front* strong. But the union attempted is the centralization of the power of our local churches. Our simple-minded people rather favor this union because it looks broad and is presented in a tangible form. The union I would favor is rather spiritual. I am a lover of democracy. It is not an easy task to occupy the position where I am. When anything happens I am apt to receive the hardest blow. But I don't mind it at all. I have chosen a policy in which church autonomy is recognized and every member can have his voice in the management and government. If the terms of the union are based on this condition I have no least objection to it; but I confess I am careful not to rush forward without any conditions. I beg your pardon for speaking of such unpleasant affairs. But have no least fear. We must go through some fire in this world, but time will heal all petty feelings and misunderstandings. Alas! I must go back to West Gouldsbrough to calm down my feelings. Laying aside such thoughts for awhile to engage in meditation on the past seems to me a very part of heaven. What will be my thought when I step forward to the future immaterial heaven! Though I am often disgusted with this world's affairs, I am bound to live through and push through all I can for Christ.

299 [To _____] [JD, L&L]¹

[Oiso]

[January 5, 1890]

Fifteen years ago I had a day-dream to found a Christian college. I used to express my intense desire to found it, especially to raise up Christian workers, to Dr. Clark, secretary of the American Board, and also to some other friends, but none of them gave me any encouraging words. However, I was not discouraged at all. I kept it within myself and prayed over it.

In the fall of 1874 I was invited to attend the annual meeting of said Board, which was held in Rutland, Vermont, to bid my last farewell to my friends. I was ordered to appear on the platform on the very last day of the meeting. In the evening of the previous day I called

1. Davis has the fullest version of this letter which he dates, in an early edition, January 5, 1890 and claims it is the last letter Neesima wrote in English. To whom it is addressed is not clear and may be two, or even three, letters spliced together.

on Mr. and Mrs. Alpheus Hardy, my benefactors, and consulted with them about the advisability of my bringing out my long-cherished scheme—that is, to found a Christian college in Japan—in my farewell speech.

Mr. Hardy was rather doubtful about my attaining any success; however, I was rather insisting to do it, because it was my last chance to bring out such a subject to such a grand Christian audience. Then he spoke to me, half smiling, and in a most tender, fatherly manner said, "Joseph, the matter looks rather dubious, but you might try it." Receiving that consent, I went back to the place where I was entertained and tried to make a preparation for the speech. I found my heart throbbing, and found myself was utterly unable to make a careful preparation. I was then like that poor Jacob, wrestling with God in my prayers. On the following day, when I appeared on the stage, I could hardly remember my prepared piece—a poor, untried speaker; but after a minute¹ I recovered myself, and my trembling knees became firm and strong; a new thought flashed into my mind, and I spoke something quite different from my prepared speech. My whole speech must have lasted less than fifteen minutes. While I was speaking I was moved with the most intense feeling over my fellow-countrymen, and I shed much tears instead of speaking in their behalf. But before I closed my poor speech about five thousand dollars were subscribed on the spot to found a Christian college in Japan.²

That generous subscription of our American friends became the nucleus of the present Doshisha, which is now recognized as the best and largest Christian college in Japan. . . .³

Since 1884 I began to hope for founding a Christian university; the matter seemed to myself and also to my friends here that I was hoping for something altogether beyond hope; however, I had a strong conviction that God would help us to found it in his own name's sake. In order to engage in such an undertaking one shall need a strong physique; alas! my health has been poor for some years. When I made a speech before a select audience of six hundred and fifty at Kyoto, in a large Buddhist temple, in behalf of the new

1. Davis adds "or two".

2. Hardy renders this paragraph only and is followed here.

3. How much Davis omits is not clear.

university, I had hardly strength enough to do it. The chief trouble was in my heart—a heart-disease. I was obliged to confine myself for some time. As soon as I became comfortable enough I attempted to move around again. In a single evening thirty-one thousand yen were subscribed, a most memorable evening to us; it took place in the latter part of July, 1888. Since then subscriptions came from the different parts of the country. At present we have raised over sixty thousand yen. We are now attempting to raise it to one hundred thousand yen before this coming summer. Since October I have been away from home, moving round here and there, though I make Tokyo the headquarters of my present movement.

In the latter part of November¹ I became seriously ill; I have not yet fully recovered my strength, and am now obliged to rest at a quiet country town to regain certain strength to attempt further beggings.² My humble idea of founding a university is to educate the coming race in higher studies, being influenced by Christian light and Christian conscience. We would put our best strength to Theology, then to Philosophy, Literature, Science, Law, Political Economy, etc. We have had chairs for Theology for some time. Lately, we have secured 100,000 dollars for Science; we are further waiting for funds to come to found some studies, one by one. *It is a faith work.* When you find spare money either in yourself, or in your friends, please remember us. I have a full hope that my vague day-dream for a Christian university will sooner or later be realized, and that in some future we shall find a grand occasion to give thanks to Him who has led us and blessed us beyond our expectation. Please remember me to your Sabbath-school friends, and ask them to pray for our country.³

1. In an early edition Davis gives October. November is correct.

2. In an early edition Davis has "beggings further".

3. Later editions of Davis eliminate all but the italicized sentence in this paragraph.

LETTERS IN ENGLISH

Neesima confided to Captain Taylor of the WILD ROVER while still aboard the following paragraphs. While willing to earn his living he was concerned that no time would be left to "reach his great aim" to bring the enlightenment of Christianity to Japan. The widowed Mrs. Taylor sent these "scraps of paper" to Alpheus Hardy seventeen years later when Doshisha was a going concern and Neesima's fears long forgotten. They are included here as an early and important example of Neesima's thought and his expression, although undoubtedly corrected to some extent by A. S. Hardy.

A1 Paragraphs written for Captain Horace S. Taylor in 1865 en route to Boston

I must tell you that I am most concerned for it that I will not reach my great aim, because I made such thoughts as hereafter:—

Though the ship's owner will be very kindly to me, perhaps he will not send me to school so long as I may reach my great aim, because he will spend his moneys very vainly for me, and I guess he will spend least twenty dollars a month for my eating, dressing, useful things of my study; and if he spend so much moneys for me, he will give me some great work to do. I must work almost all day. Although I will not loathe such work, perhaps it will hindered good time of my study. If I not understand good knowledge I may not come back to Japan to see my prince, family, friends, because of my shameful condition, and they will worth me as a dog or a cat because I left home very wickedly, hoping to get some knowledge.

I am concerned about it as much as my brain would melted out, and when such musings fell on my head I could not read book at all, I would not do anything very cheerfully, and I looked around myself long time as a lunatic, because it confused my mind very much. But I know not yet will I take what course of my life, and I know not too any trade to earn myself. Alas! I am poor and foolish. I have no one around me to relieve me except you. Then I wish heartily to you that *please* let me direct into some good way which I may reach my aim. If you let me reach my aim I will never forget your kindness and virtuousness.

Although I will go down behind a grave, my soul will go to heaven to tell to God about it and let him bless you with the truth of God.

Please let me hear that Mr. Hardy will let me go to what kind

of school, and I wish that he gave me remainder of his table for my eating, old one of his clothing for my dressing, ink, pen, paper, pencil, for using of my study.

The following item, a draft of an important letter encouraging Uchimura Kanzō who was in difficult psychological straits agonizing over deciding his future direction, while only a very rough draft, was deemed worthy of inclusion, fragmentary and often illegible as it is. Neesima himself, as attested to by his own notations in Japanese, thought this worth preserving, and doubtless a more polished version was received by Uchimura, as is evident from another more perfect draft, item 232.

A2 To UCHIMURA Kanzō [DA—draft only]

[West Gouldsborough, Maine]

[July 21, 1885]

内村鑑三 七月二十一日認込

Your anxiously waited letter was received last Saturday [July 18]. Not hearing from you more than 2 weeks since I wrote you my last letter I began to feel quite anxious about you & while I was thinking to write you your last favor was forwarded to me from Boston.

I am sorry to learn that you are ill & also sadly reduced in your spirit.—I fear you are engaging in ascetic meditation specially on your present condition. It is good some time but if anyone goes too far in that way the result may be seriously destructive.

Can't you lay aside the books of Job & Geremia for a while & try to read the book of Danial & also Paul's missionary work in The Acts. Please don't think of your present condition; simply lay yourself at the foot of the Cross & wait for his further Guidance.

I fear you are a regular utopian dreamer. You dream to[o] much at once. Yet you find no fixed means to attain your aim.

I don't mean you are an aimless fellow. No, No! But you are at loss yourself now how to carry out your aim in this life to make . . .

Don't let your blessing—your creative spirit take help [hold] of you & drag you down. Shake it off. Let a dreamy meditation go off from your ever disturbed head. Don't let pitty [petty] little circumstances change your purpose too often.—When you are ill, wait patiently till you recover your strength. Don't try to go home just yet. The Lord may . . . to discipline you and fit you for His

LETTERS IN ENGLISH

wise purpose. Don't be in haste in deciding for your future step. As you are ill try to get well first. Then your duty may be much clearer in future. Don't become a feeble minded because of your temporal troubles & trials are getting upon your head. You are only a person who is traveler in this world. Be strong in Him & He will uphold & comfort you. Don't immitate [*sic*] the mo[u]rning Prophet Geremia.—Gird your roins[*sic*] and be ready for fighting.—We can't afford to let you sink down in despon[den]cy & dispire [despair].

As for me, I . . . unable do any hard task yet . . . I simply await for my Recovery without troubling myself.

With regard to your future step, I don't change my . . . opinion as I already suggested to you in my letter, (written to you from Amherst.)

Why can't you come to Amherst & spend a year or two before you take your professional study, if you don't care for it then you might go home after that. However I would [not] insist on my opinion too much here. You may know of your own attainments far better than I can.

At any rate take care of yourself. Dispondency [*sic*] is your great enemy. Overcome it through your prayers [purpose?] etc. I hope you will be all right quite soon.

Drafts of Letters Extant in Doshisha Archives [DA]

- 1 To Alpheus Hardy; 1875/9/6; [Tokyo]
- 2 To Alpheus Hardy; 1879/9/4; Kiyoto; draft for 168
- 3 To Dr. N. G. Clark; 1879/11/13; Kiyoto; draft for 170
- 4 To Mrs. Poole; 1880/8/13; Kiyoto
- 5 [To Dr. N. G. Clark or President Julius H. Seelye; 1880?]; n.p.
- 6a To President Julius H. Seelye; 1881/7/11; Kiyoto; draft for 177
- 6b To President Julius H. Seelye; 1881/7/11; Kiyoto; draft for 177
- 7 To Dr. John C. Berry; 1881/12/31; Kiyoto
- 8 To Alpheus Hardy; 1883/6; [Kyoto]
- 9a To Dr. N. G. Clark; [1884/11/25; Boston]; draft for 201

APPENDIX

- 9b To Dr. N. G. Clark; 1884/11/26; [Boston]; draft for 201 of 1884/11/25
- 10 To Dr. Judson Smith of American Board; 1884/12/15; [Clifton Springs, N.Y.]; draft for 202
- 11 To Alpheus Hardy; 1884/12/16; [Clifton Springs, N.Y.]; draft for 203
- 12 [To Dr. N. G. Clark]; 1885/4/9; [Boston]; draft for 219
- 13 To Mary Morris; [1885/May-June; Boston?]
- 14 To "My dear friends" [Doshisha divinity students in JHN's pencilled notation]; [1885/8; West Gouldsborough, Maine]
- 15 To President Julius H. Seelye; 1885/8/8; [West Gouldsborough, Maine]
- 16 To Dr. N. G. Clark; 1886/1/24; Tokio; draft for 243 of 1886/1/26
- 17 To Mr. & Mrs. Hardy; 1886/1/25; [Tokyo]
- 18 To Mr. & Mrs. Hardy; [1886/late January; Tokyo]
- 19 To "Brethren of Japan Circle [at Andover Seminary]"; [1886/late January; Tokyo]
- 20 To Dr. N. G. Clark; 1886/6/28; Kioto; draft for 250
- 21 To Dr. N. G. Clark; [1887/3?]; n.p.
- 22 To Susan H. Hardy; 1887/11/23; [Kyoto]
- 23a [To Joshua Montgomery Sears; 1887/11/27; Kyoto]
- 23b To Joshua Montgomery Sears; 1887/11/27; [Kyoto]
- 24 [To Alpheus Hardy or American Board; 1887?]; n.p.
- 25 To Jonathan Newton Harris; 1889/5/17; [Kyoto]
- 26a [To Dr. Jerome D. Davis and Professor Chauncey M. Cady; 1889/10/3; Kyoto]; draft for 297
- 26b To Dr. Jerome D. Davis and Professor Chauncey M. Cady; 1889/9/27; [Kyoto]; draft for 297 of 1889/10/3
- 27 To President Noah Porter; 1889/10/7; [Kyoto]
- 28 To Jonathan Newton Harris; [1889/10?; Tokyo]
- 29 To Dr. [William M.?] Taylor; [1889]; n.p.
- 30 To American Board Missionaries; [early 1880s]; n.p.
- 31 No addressee; [1880s]; n.p.
- 32 To Dr. N. G. Clark; n.d.; n.p.; regards union question
- 33 To G. R. Leavitt; n.d.; n.p.
- 34 To "My Dear friends"; n.d.; n.p.; "toasting with tea" welcoming Rev. J. Corke
- 35 No addressee; n.d.; n.p.

新島襄(1843—1890)は、西洋で勉学に励んだ最初の日本人ではなかったが、それでも彼が「第1号」となったことが4つある。新島は日本人として初めて西洋の大学の卒業者として学士号を受けた(1870年7月14日、アーモスト大学のB. S. [理学士])。そして、プロテスタント・キリスト教の流れの中で按手礼を受けて牧師となった最初の日本人であり(1874年9月24日、ボストンのマウント・ヴァーノン教会で)、さらに、1876年1月3日、J. D. デイヴィス博士の司式により現在では御所の中にあたる柳原邸において、山本八重と日本人として最初のプロテスタントの結婚式をあげた。また新島は、欧米の大学から名誉学位を受けた最初の日本人でもあった(1889年7月2日付、アーモスト大学理事会の決定により、LL. D. が授与式には欠席のままで贈られた)。新島は東西にわたり、多くの人々とまじめに実質的なつきあいをした人だった。彼の独自の経験と識見は各方面に多大の寄与をすることとなり、その影響は激動の明治時代ばかりか、20世紀の今日にまで及んでいると言って差支えない。

新島の英文の手紙は25年間にわたり300通余りが残っている。そのうちかなりの数がA. S. ハーディー編の*Life and Letters of Joseph Hardy Neesima* (『新島襄の生涯と手紙』)に、また数通がJ. D. デイヴィスの*A Sketch of the Life of the Reverend Joseph Hardy Neesima, LL. D.* (『新島襄の生涯』)に入っているが、それ以外のものは、1)ハーヴァード大学ホートン・ライブラリー、2)アーモスト大学フロスト・ライブラリー、3)アンドーヴァー・ニュートン神学校、4)同志社社史資料室の4カ所に保管されている。この第6巻は、これらの手紙のすべてを初めて年代順にまとめたもので、未発表のものや、ほとんど誰の目にもふれたことのなかったもの、またハーディーとデイヴィスの書物に収録された、新島の永眠の直後に編集されたものを含む。新島の英文の手紙の中で最も数が多いのはハーディー夫妻宛てのものであり、この原本を私は30余年間探してきた。ワシントンの議会図書館に全国捜査を依頼したこともあったが、それらは

とうとう現れてこなかった。そういうわけで、いちばん数の多いハーディー夫妻宛てのものは、*Life and Letters* が出てまもなく処分されたと考えざるをえない。このため英文書簡の編集作業は非常に複雑なものになった。つまりハーディー夫妻宛て以外のものはほとんど新島自身のペン字から読み稿を作ったわけで、そこでは、ミススペリングや文法の間違いなども含めて、彼の人間としての持ち味を充分にうかがうことができる。

新島の英語のペンマンシップは流れもよく、しっかりしたものである。スペリングは彼の得意とするところではなかったようで、考えが先を走り、ペンが追いつかないという現象がよく見られるが、これはめずらしいこととは言えない。彼は強調したいことはしっかりと強調する。彼の温和な性格、礼儀正しさと挙動は相手の信用を得るに充分であった。彼の書簡からは、世界の隅々で出会った様々な人たちから親しまれ覚えられたことがうかがえる。

しかしながら、ハーディーが手を入れて綴りや文法やぎこちなさを整理した書簡が、それ以外のなまの書簡と並ぶため、新島の英文の書簡の編集は極度に難しくなった。そこで私たちの選んだ道は、できるだけ新島の英語に手を加えることなく、しかし英語として通じることをむねとして編集することであった。ここに収めた英文書簡が新島および彼の時代と取り組もうとする人たちに役立つ資料になるならば、私たちは義務を果たしたことになると思う。英語と深く取り組んだ明治初期の多くの若者たちの先頭に立った、新島の英語学習の発展段階といったことに興味を持つ人々には、彼の直筆の資料を参照して頂くしかないであろう。

英語の実力という点で、新島をたとえば彼が助けた内村鑑三と比べるのは的はずれであり適切ではないと考える。1885年、在米して間もなかった内村は心身ともに弱っていたが、新島は第2次外遊の時にそれを知って彼を訪れ、アーモスト大学に入れるようツーリー総長と連絡をとった。そしてこれが内村にとっては決定的な経験となったのであった。新島は内村に対して、帰国後キリスト教教育の同志として大いに期待していたが、この

ことは期待通りにはいかなかった。内村は自分の才能を新島とは違った方向に打ち出すこととなり、その見事な英語力と独特の神学を彼なりの成功にもっていき、充分認められたのであった。

明治時代に見事な英語をマスターした人として、ほかに新渡戸稲造と岡倉天心の2人をあげることができる。この2人もそれぞれの道を切り開いていったのだが、新島は惜しくも1890年に47歳でこの世を去るため、この4人が同時代の人であったと考えがちだ。しかし、例えば新島と内村は年齢が20年ばかり離れており、アーモスト大学の在学時期もちょうどそれを表わしている。新島は明治中期に先にこの世を去るのであり、他の3人は明治・大正・昭和にかけて活躍する人ではあるが、新島とは異なり、いくらか後で舞台の中央に上ってくるのである。有名な内村の不敬事件も新島が死んでからの出来事であった。

新島にとって英語は、明治初期・中期にわたってキリスト教教育を日本に植えつけ進展させるための伝達の道具と考えられた。そしてそのために彼は命を捧げ、惜しくもこの世を早く去ったのである。

Life and Letters に収録された手紙以外に、既に活字になった手紙もあり、それは以下の通りである。

『基督教研究』（同志社大学神学部基督教研究会）

魚木忠一「内村鑑三と新島襄」“Kanzo Uchimura and

Joseph H. Neesima”（第28巻第1号/1954年8月）

Otis Cary, 「続内村鑑三と新島襄」“Kanzo Uchimura and Joseph H. Neesima (continued)”

（第28巻第3・4号/1955年10月）

———「新島とシーリー」“Neesima and Seelye”

（第29巻第1号/1956年3月）

———「新島とシーリー(II)」“Neesima and Seelye (II)”

（第30巻第3号/1957年10月）

『人文学』（同志社大学人文学会）

Otis Cary, 「内村の決断の夏—1885年」

“Uchimura’s Summer of Decision—1885”

（第24号/1956年4月）

Japan Quarterly

Otis Cary, "Uchimura, Neesima and Amherst—Recently
Discovered Correspondence" (October-December
1956, Vol. III, No. 4)

『文化学年報』(同志社大学文化学会)

Otis Cary, 「新島襄と内村鑑三とアーモスト大学」
"Neesima, Uchimura and Amherst College"
(第9号/1959年12月)

Andover Newton Quarterly

Vaughn Dabney, "The Letters of Joseph Hardy Neesima to
Mary E. Hidden" Vol. 2, No. 2
(November, 1961) (partial)

Moonlight Series

Otis Cary, ed., "Joseph Hardy Neesima's Letters to Mary
E. Hidden" (November, 1977) (complete)

第7巻の『英文日記・紀行編』は、手紙以外の新島の英文の日記や手帳、レポート、説教、メモなどを収録する。そこではできるだけ本人の英語そのままを載せようとしているのだが、それもまた史料として扱いたい人はもちろんのこと、一般読者にもできるだけわかりやすいように、実用的で明確な、しかも著者に対して公正であるようなテキストを編みたいと考えている。むしろ第7巻の方が新島の英語力の計りとしては一層適当であるかもしれない。おかしな言い方になるが、より納得のいく誤りも入ったものになるはずである。

以前に何回か計画されたことがあったものの、『新島襄全集』はこれが初めての刊行である。全10巻のうち第6巻、第7巻の2冊が英文で、第10巻は *Life and Letters* の翻訳である。

新島の広範囲にわたる日本語の書簡は、既に1942年発行の書簡集をはじめとして、1960年には続巻が刊行されている。今回、和文書簡は第3巻、第4巻として出るのであるが、可能な限り実物と照らし合わせ、徹底した校訂がなされている。次に全10巻の巻立てをあらためて掲げておく。

- 第1巻 教育編
- 第2巻 宗教編
- 第3巻 書簡編Ⅰ
- 第4巻 書簡編Ⅱ
- 第5巻 日記・紀行編
- 第6巻 英文書簡編
- 第7巻 英文日記・紀行編
- 第8巻 補遺・雜纂編
- 第9巻 来簡編
- 第10巻 『新島襄の生涯と手紙』(訳)

この第6巻『英文書簡編』においては、新島の300通余りの英語の書簡に、編者としてはできるだけ手を入れたくなかった。〔 〕による編集上の挿入語句も注記も、できるだけ少なくしたつもりである。しかし問題は少なくない。従って次のようなことを注意しておきたい。

まず、手紙は日付順に配列して番号を付した。日付が異なっても、関連の強いもの、追而書のようなもの、同封されたものなどは同じ番号とし、aまたはbを付け加えた。また、宛て先の相手の次にある記号は、その手紙の保管されている場所と出典を示している。

AB ハーヴァード 大学ホートン・ライブラリー (アメリカン・ボード宣教師団文書)

AC アーモスト 大学フロストライブラリー

AN アンダーヴァー・ニュートン神学校

DA 同志社社史資料室

L&L *Life and Letters of Joseph Hardy Neesima*

JD *A Sketch of the Life of Rev. Joseph Hardy Neesima*

163ページの脚注にもあるように、新島は、Nee Sima から Nee-Sima、

そして NeeSima、最後に Neesima というふうに分の苗字の綴り方を進化させている。新島襄の「襄」はもちろん Joseph Hardy Neesima の“Joe”で、これはワイルド・ロウヴァー号のテイラー船長が、七五三太^{しごむ三た}という日本語の名前のあまりの難しさを避けようとして彼に与えた名前である。キリスト教と聖書を勉強しはじめた新島には、旧約聖書の中の、兄弟から離れてエジプトまで売られたヨセフの話は、間もないうちにわかったのではないだろうか。また、Joseph Hardy Neesima の Hardy は、新島が10年間の海外生活をへて日本への帰国に先き立ち、ハーディー家との別れの際に自分のミドル・ネームとして使う許可を得たものである。それは1874年10月13日の手紙(123)でわかる。それ以後新島は横文字の時は必ず Joseph Hardy Neesima とサインし、場合によっては Joseph H. Neesima とも書いている。

新島は、旧暦の天保14(1843)年1月14日(新暦では2月12日)江戸に生まれ、七五三太と名付けられた。父は安中藩の祐筆で江戸に勤務していた。七五三太というのは、名前としては珍しいし、二重の意味を兼ねていた。新島は5番目の子で、上には姉が4人いたせいか、新島の祖父はついに男子が生まれたと聞いて「しめた！」と叫んだ。これで新島家は続くと大喜びで叫んだに違いない。新島自身がこのことを次のように説明している。「これは長い間抱いてきた望みや願いがかなえられたときに、日本人がよく使う最も喜ばしい叫び声なのである」(*Life and Letters*, p.13)。

15歳になると、成人したというしるしに別の名前を与える習慣が武士の家にあったが、新島の場合は「敬幹」であった。「ケイカン」と読めるが、武士の名前の呼び方はなかなか難しいのでどう発音したのかははっきりわからない。新島自身は「七五三太」を日本を脱国する時まで使っていた。

歴史に残る名としては「新島襄」となっているのであるが、これをローマ字化する場合に困難が生じる。ここでは本人自身の綴り方を尊重して Joseph Hardy Neesima で通すことにした。渡米していた10年間の綴り方の進展はすでに述べた通りであるが、いったん本人自身の方向づけが決

まり、日本に向かうと同時に、Har dy を使う許しを得て、自分の Neesima の綴り方も決まったのであろう。彼の在米中、ヘボン式のローマ字がヘボンの立派な和英辞書を通して出たのであるが、それとは別に、固有名詞の苗字の Neesima は進化しながらその綴り方に落ちついたもので、それを尊重することが当然かと思う。N. G. クラーク博士宛ての手紙に新島は次のように記している。「[D. C. グリーン先生] は私の名前を Nijima と綴りたがっておられますが、私としては今さらその綴りを変える気にはなりません。私の名はアメリカの友人たちの間では Neesima で通っているからです」(手紙134, p.163)。おもしろいことに、新島もグリーン (Greene) 宣教師の擬った綴りを Green と間違えているし、グリーンの方も Nijima と Niiijima を間違えていたようだ。

編集にあたっては、日付と発信地が明らかである限り、また締めくくりの形式の文章がある限り、新島自身が記した通りに掲載することにした。ただし、いちばん最初の上海からの手紙は、旧暦から新暦に直し1日のズレの誤りも訂正しておいた。日付と発信地は2行にまとめた。

発信地も手紙の存在場所も今なおわからないものが何通かある。これは既に活字になっているハーディーとデイヴィスの場合が目立つ。省略記号(・・・)はできるだけ少なくし、掲載したものが手紙の全体でなく、その一部分である場合も同様にした。この場合のほとんどは、全パラグラフをそっくり利用したものらしく、その中で省略された部分は少ないようである。同じ手紙をハーディーとデイヴィスが使っている場合は、内容の多い方をとった。

宛て先の人物に関しては、わかっている限りファースト・ネームを [] に入れて補うようにし、文中の人物に関しても、初出に限り同じ方法をとった。

新島は当時の人と同様、あまりパラグラフの観念は持たなかったようだ。そこで、直筆の手紙の終わりと追而書、脇書は、適宜まとめた。

新島の大文字の使い方、日付の基数・序数 (cardinal and ordinal numbers) や ult. の使い方には一貫性がない。また、christian や Church の場合、大きいCか小さなcかで問題が多かった。冠詞の使い方はなかなかできてはいるが、完全とは言えない。例えば “I was [a] little discouraged and homesick also.” など。自己流の綴り方には感心もするが、苦笑させられることもある。commissionary, complaint, revolting light house, hasting letter, to remind our business, before God's present などが代表的なもので、これらは編集上適宜手を入れた。

新島自身による抹消や訂正は尊重し、場合によっては脚注でとりあげた。アンダーラインはイタリックに変えて表わしたが、二重のアンダーラインを大文字にすることはしなかった。

武士の家に育った新島は、6歳から正式に書道の稽古に励み、漢籍を10歳の時に学び始めた。14歳から田島順輔について蘭学を始めたが、田島が長崎の海軍伝習所に入学したため、2、3カ月の間、手塚律蔵のもとで蘭学の勉強を続けたものと思われる。しかし17歳の時、新島は杉田塾で、その塾主である杉田玄端ではなく、おそらく養子の杉田廉卿に学んだものと思われる。その後の一時期は幕府の軍艦教授所で数学と航海術を学んだ。1862年に、新島は甲賀源吾塾でいわゆる洋学を学び、玉島までの瀬戸内海巡航の後、川勝塾で英語を学び始めたが、まもなく家族と別れて函館に向かった。1864年の夏、22歳で日本を去る前の数週間、彼は函館でギリシア正教のニコライ神父と英語と日本語の交換教授をした。このような背景からして、新島には日本の固有名詞にオランダ語から来るローマ字化がいくらかうかがえる。例えば Cendai (3回のみ、他は Sendai、仙台)、Cudoo (工藤)、Kushiu (九州)、Bufaloo (バッファロー)、Pitchburgh (ピッツバーグ)、Quannon (観音)、Nigata (新潟) などである。300通余りある手紙のうち、下書きのものを除けば理解できない所はまれで、sic (ママ) はできるだけ使わないこととし、断りなしの訂正も最少限にとどめた。

編集を進めるうちに、私たちは、親しみをもって「新島裏の綴りの誤り

帳 (JHN's (Mis!) Spelling Book)」と名付けたものを作らざるを得なかった。それは600語余りにのぼったが、ハーディー同様これらは訂正しておいた。また、新島は得意な言葉は省略して使うのが好きだったが—— fr (from, for), govt (government), Sab (Sabbath), th (though), thro (through), tow (toward), tt (that), wh (what, where), Xty (Christianity) など——、読者にわかりやすいようこれらも直しておいた。

句読法も新島の使い方を尊重したが、省略形のピリオド (Dr. Rev. Mrs. Mass. Nov.) は補った。彼のコンマやセミコロン、ダッシュの使い方は様様で、重なっている場合はどちらか良い方を選んだ。it's と its, your's と yours の誤りは最後まで見られる。

いくつかの疑問は残る。本書に収めた手紙のうち7通は、下書きではあるが重要なもので、おそらく出されたに違いないと考え収載することにした。また、ワイルド・ロウヴァー号に乗船中にテイラー船長に宛てて綴った文章 (A1) と、内村鑑三を励ます手紙の下書き1通 (A2) は、特に重要と考え、付録 (Appendix) として付け加えた。他の30通余りの下書きの手紙は、一覧にして付録の末尾に掲げ、日付もできるだけ付しておいた。アメリカン・ボードの総主事であったN. G. クラーク博士に宛てた14通の正式な手紙が、ボードに着いた日付の記述もありながらなぜ同志社にあるのかは、はっきりわからない。

それぞれのコレクションの手紙の数、行数の総計および本書における割合 (次頁の表参照) は、新島の外国との関係にひとつの別な指標を与えてくれるかも知れない。ハーディー (L&L) およびデイヴィス (JD) が取り上げた手紙の多くは、部分的であり、また個人的な内容である。他の手紙は、判読できない部分のある数通を除いて、全文を掲載した。同志社 (DA) およびアメリカン・ボード (AB) にある手紙の多くは、当然のことながらかなり長く、報告の性質をおびているが、アンドーヴァー・ニュートン神学校 (AN) にあるミス・ヒドン宛ての手紙は、全く個人的なものである。

出 所	手紙の数	行 数	語数(概算)	行数の 総計の 割合(%)
L & L	120	3,326	40,968	28.05
DA	72	3,154	37,848	26.6
AN	48	1,961	23,532	16.5
AB	31	1,773	21,276	14.95
AC	25	1,299	15,588	11.0
JD	16	282	3,384	2.4
その他	2	61	732	0.5
計	314	11,856	142,272	100.0

* * * *

ここ2、30年の間に、多くの援助者がこれらの手紙を収集したり、写したり、校正したり、準備したりするために動員された。すべての人々の名を掲げることにはできない——アーモスト大学の Margaret Hitchcock Emerson, Rena Durkan, John Lancaster, Anne Ostendarp, アメリカン・ボードの Mary Walker, Virginia Stowe, アンドーヴァー・ニュートン神学校の E. E. O'Neal, Jr., さらに日本、京都における人々、Len Schrader, Alden Matthews, 本田妙、桑山典子、吉藤京子、松山佳美、そしてケーリー一家の Frank, Beth, Ann, Frank Bates, Ellen, Alice。なお最後になったが、永年の同僚である北垣宗治教授が、インデックスの作成のみならず解題の執筆をも引き受けて下さったことも、感謝の念をもって記しておきたい。

1985年夏 京都

オーテス・ケーリ

同志社アーモスト館

新島襄の英語の手紙は本書に収録されているものだけで約300通にのぼる。日本語の手紙よりは英語の手紙の方が一層親しみやすいといえるであろう。その理由は簡単である。つまり1890年に永眠することになる新島は日本語で手紙を書く場合、候文の枠組の中で書く以外に方法がなかった。候文は文語である。新島の時代の人たちは日常会話において候文を使ったわけではない。つまり声で表現する場合の話し言葉と、文字でもって文章を表現する場合との間に、いつも大きなギャップを経験しなくてはならないのであった。ところが、これが英語になると、文語と口語の間の区別はあまりなく、従って、英語では少し慣れると、気持の奥底まで自由にのびのびと表現できる。だから新島はアメリカの恩人や友人たちだけでなく、日本人の弟子や友人たちの場合でも、英語のできる人に対しては平気で英語で書いたのである。小崎弘道、下村孝太郎、蔵原惟郭、内村鑑三らに対する英語の手紙が残っているゆえんである。

新島の日本語の手紙と英語の手紙をくらべてみる場合に見出される目立つ特徴は、日本語の手紙の中には新島八重夫人あての手紙を除き、女性あての手紙で見るべきものがほとんどないのに対し、英語の手紙では、分量も多く、内容的にも豊かで、人間味のにじみ出ているのは実に女性あての手紙であった、ということであって、これには驚かざるをえない。3人の女性を挙げねばならない。第1はハーディー夫人 Susan Warner Holmes Hardy (1817—1904)、第2はアンドーヴァーのミス・ヒドン Mary E. Hidden (1818—93)、第3はシーリー博士夫人 Elizabeth Tillman Seelye (1833—81)である。そして4人目の女性としてフリント夫人 Orilla H. Flint (1830—1900) をあげてもよいであろう。この婦人たちは新島よりも10歳以上年長の、いわば自分の母親か姉にあたる年齢の女性たちだった。彼女らの母性本能といったものに新島は大いに庇護されたのであり、事実新島はハーディー夫人のことを「私のアメリカの母」と呼んだ。シーリー夫人についても、1881年にその悲報を知ったときのシーリー総長あての手紙の中

で「私のアメリカの母たちの1人」(手紙177, p.211)という表現を用いている。

このことを逆から言えば、新島は実母の新島とみ夫人に対して息子としての愛情を感じてはいたが、その母子の間の愛情の相互的な表現ということになると、少なくとも手紙を通してみる限りでは、新島から母への一方的な表現に終始した。とみ夫人から新島あての手紙は1通現存しているだけである。この手紙は1868年12月14日付であり、恐らく新島がミス・ヒドンあての手紙47(p.51)でふれているものと同じであろう。最初の滞米欧10年間をみても、新島の親族あての手紙の中には、母上からの消息のないことを嘆く言葉が繰返し出てくる。その点で「アメリカの母たち」は新島に対して、実に愛情こまやかな手紙を書き送ったものと思われる。手紙を通して心を通わせ合うことの喜びを新島は経験した。殊に、彼女らがそれぞれに信仰に篤い婦人であったことが重要である。

とはいうものの、今ひとつの具体的な状況もまた見逃すことができない。すなわち、ミス・ヒドンをのぞく他の3人はそれぞれ仕事に忙しい夫をもっていた。それで新島としては多忙なハーディー氏、シーリー教授、フrint牧師に対し、どうしても書かなければならない場合を除き、それぞれの夫人に書く方が書きやすかった、という風に考えられる。それと同時に、この人々はニュー・イングランドの典型的なクリスチャン・ファミリーがどういうものであるかを新島に教え、新島自身の将来についても、よいモデルを提供したということも疑いえないところである。

もし新島が現代のようなワープロの時代に生きていたなら、それを喜んで活用し、ハーディー夫妻、ミス・ヒドン、シーリー夫妻、フrint夫妻に対して少なくとも4組の同一の手紙のコピーを作り、それにあと若干、固有のメッセージを書きそえて送ったことであろうと私は想像する。また1885年以降はそれにアメリカン・ボードのN.G.クラーク博士をも加えたことであろう。複写機やワープロ以前の新島は致し方なく、手書きの手紙を送ったが、ハーディー氏とクラーク博士、時には女性たちが新島からの

手紙を必要に応じてまわし合ったことは明らかである。

本書が収録する新島の英文の手紙の宛先は約40名にのぼる。約というのは連名の宛先があるからである。新島が受取った英文書簡のリストから推測すると、たとえばマサチューセッツ農科大学の W. S. クラーク 学長とか、ドーチェスターのエレノア・ペイカー夫人にあてた手紙が出現すれば非常に興味深いものであろう。それは今は望めない。ここでは本書の収録する手紙の宛先のうちで顕著なもの数名を取り上げて、その人々の簡単な紹介と、手紙の中の重要な話題その他の事柄について若干の解説を試みることにしたい。分量の多さの順から見ると(1)ハーディー夫妻、(2)ミス・ヒドン、(3)N. G. クラーク博士、(4)シーリー総長夫妻ということになるであろう。(5)として、新島の最初の英語の手紙を中心に概観することにする。

1 ハーディー夫妻

アルフィーアス・ハーディー Alpheus Hardy (1815—87) は脱国してアメリカにやってきた新島襄を助けてフィリップス高等学校、アーモスト大学、アンドーヴァー神学校へと送り、その間の学費と生活費を援助しただけでなく、帰国して同志社英学校を設立した新島に対し、その後も金銭的な援助を続けた新島の大恩人であり、新島はその恩に深く感じて自分のミドル・ネームをハーディーと称した。ハーディーはボストンの実業家で、十数隻の船を所有してヨーロッパや東洋との貿易にも従事した。その持船のひとつ、ワイルド・ロウヴァー号に新島は1864年夏にシャンハイで乗り移り、約1年のちにボストンにたどりついた。船長のホラス・S・テイラーからハーディー夫妻に紹介されたのは1865年10月上旬のことであったと考えられる。本書収録の手紙 1a と 1b が示すように、1864年当時でかなり達意の手紙を書くことのできた新島七五三太であったが、英会話となるとさっぱりであり、ハーディー夫妻は新島の言っていることがわからないため、彼をいったんボストンの海員ホームに送り、そこで彼に「脱国の理由」(第10巻『新島襄の生涯と手紙』pp. 11—18)を書かせた。文法的なまちが

いのいっぱいある英語ではあったが、それは新島の愛国心と真理探求心と向学心を吐露した感動的な手記であって、ハーディー夫妻はこれではっきりと新島の教育を引き受ける決心をしたのである。

ハーディーは少年の頃牧師として立つ志を抱いてフィリップス高等学校に入学したが、病気と貧困のため挫折した。しかしクリスチャン実業家として、神のために富を蓄積し、それでもって神に仕えるという決意を生涯にわたって貫いた。教育事業に熱意を示してフィリップス高校、アーモスト大学、アンドーヴァー神学校の理事をつとめた。アメリカン・ボードの法人会員であり、ボードの運営委員を1857年から86年までつとめただけでなく、73年から86年まではその運営委員長としての重責をはたした。ハーディーがアメリカン・ボードを通して、特に新島を通して日本の宣教とキリスト教主義教育のためにはたした貢献は、はかりしれないものがある。彼はキリスト教社会福祉事業にも意を用い、The Boston Seaman's Friend Society という意欲的なクリスチャンの団体でも、1849年から71年まで会長をつとめた。この協会は5階建ての立派な設備をもち、水夫、船員を低額または無料で宿泊させ、道徳的・金銭的な墮落から防ぐとともに、キリスト教的に教化することをめざした。この協会は独立の教会をもち、聖書やキリスト教関係の文書を配布し、読書室を設け、海員相手の銀行までも組織していた。それは19世紀ボストンのピューリタニズムの社会的実践のモデルとも言いうる事業だった。

ハーディーは1887年8月7日、日曜日、午後3時半に自宅で永眠した。ちょっとした怪我がもとで、バイキンに侵されていったのである。彼の所属するボストンのオールド・サウス教会でハーディーのための追悼礼拝がもたれ、G. A. ゴードン牧師が追悼説教を試みたのは10月28日のことであった。同志社の追悼礼拝は11月20日に開催され、新島が感動的な記念説教をしている。この説教（第2巻『宗教編』pp. 408—18）はハーディーの生涯と人物を知るためには好個の資料である。

ハーディー夫人 Susan Warner Holmes Hardy は4人の息子にめぐま

れ、87歳まで長生きした。夫のハーディー氏よりも17年、また新島よりも14年生きのびたのである。新島の言葉によれば彼女は「神ヲ敬マイ基督ヲ信スル温和ニシテ賢明ナル婦人」であり、新島は彼女が自分を息子の1人のように愛してくれたことを感謝している（手紙10, p.11）。同志社に現存するハーディー夫人の手紙をみると、彼女はS. W. Hardyとサインしているので、本書のテキストで繰返し用いたSusan H. Hardyという書き方はご本人には気に入らないものであったかもしれない。

新島からハーディー夫妻にあてた手紙の大部分は第10巻『新島襄の生涯と手紙』の中に訳出されているが、本書は『生涯と手紙』が採らなかった手紙をも若干含んでいることをつけ加えておきたい。すなわち手紙141、174、185、233、244である。これらは内容的にみて多少なりともオフィシャルな性格をもつもので、元の手紙のコピーが必要上他の人に送られ、それが何らかのルートを通して同志社まで届いたと考えられる。

さて、新島がハーディー夫妻あてに書いた手紙の前半はフィリップス高等学校、アーモスト大学、アンドーヴァー神学校時代の比較的詳細にわたる学生生活の報告が主体となっている。従来の新島伝は資料に近付けなかったこともあって、この面を殆ど取り上げなかったように思うので、今後はこのニュー・イングランドにおいて新島が受けた学校教育にもっと光をあてていく必要があるのであり、それがハーディー夫妻あての手紙を通して明らかになっていくであろう。春、夏、冬の休暇を新島はよくテイラー船長のチャタム、フリント牧師のヒンズデイルで過ごし、さらにはマサチューセッツ州、ニュー・ハンプシャー州、ニュー・ヨーク州北部、コネティカット州等を時には徒歩で、時には汽車で旅をしまわったのであったが、その旅行のくわしい報告はたいがいハーディー夫妻にあてたものである。新島の人間としての、人格的な、また霊的な成長発展の過程もこれらの手紙を通して跡づけていくことが可能である。これと同時に忘れることができないのは、頻発する病気との闘いである。リュウマチには若い頃から苦しんできたが、それに加えて眼病、風邪、不眠症、頭痛にしばしば悩

まされたことが手紙からわかるのである。アーモスト大学時代には、エドワード・ヒッチコック博士のすすめで「足浴」(footbath)まで試みている(手紙31, p.33)。しかしこの方法が彼の不眠症をなおすのにどれほど効果をあげたか、今もって疑問である。新島自身、この時以外に足浴の記録を残していないようである。

1872年春から半年間にかけての岩倉遣米使節団の田中不二麿文部理事官とのかかわりについての報告もまた非常に詳細なものである。田中が新島と一緒に外国で日々をすごすうちに、徐々にキリスト教に感化されていくもようがわかる。田中はついに改宗するには至らないが、ヨーロッパでは他の日本人から「田中氏は坊主になったのか」と言われるようにまでなことがわかるのである(手紙102, p.122)。このヨーロッパ旅行中に新島は田中を案内してヨーロッパ諸国の教育・文化機関の視察をしてみるのであるが、それと同時にヨーロッパのキリスト教の状況をも抜目なく観察している。これはミス・ヒドンあての手紙の中でであるが、1872年6月16日の日曜日、ロンドンで午前長老派の教会の礼拝に出席した新島は、同じ日の午後にはウェストミンスター大聖堂の礼拝に出席し、スタンリー首席司祭 Dean Arthur Penrhyn Stanley (1815—81)の説教を聞いたことを報告している。スタンリーはラグビー校のトーマス・アーノルド博士の薫陶を受け、『アーノルド博士の生涯と手紙』という本を書いた人であり、またオックスフォード大学の教会史の教授をつとめた人であったが、新島はこの碩学の説教にはまったく失望している。何しろスタンリーはこの日イギリス王リチャード二世について説教し、王中の王たるキリストのことはまったく忘れたかたちであったというのである(手紙97, p.115)。新島は福音主義的な説教を期待していたにちがいない。ハーディー夫妻あての手紙の中で報告しているように、スイスの教会にも彼は失望している。「ベルンとチューリヒで英語の礼拝に出席しましたがけれど、残念ながら説教は全然満足できるものではありませんでした。礼拝は1時間以上続き、説教には約15分間があてられています。その説教はちょっとつめたくて、活気

がないのです」(手紙99, p.117)。

新島は1874年の暮に10年半ぶりに帰国し、先ず安中を中心にして最初の伝道に乗出す。そのくわしい報告の手紙もハーディー夫妻にむけたものである(手紙130)。同志社創立の苦心、創立後に経験した困難、結婚、病気、伝道活動、宣教師の問題、大学設立運動等々、新島は実に忠実にハーディー夫妻に報告している。1887年夏にハーディー氏が永眠するが、これは新島にとって言い知れぬショックであり、何日もの間まったく仕事を手につかぬ状態が続いたようである。それ以後はハーディー夫人あてにしばしば手紙を書き、懸命に慰め、はげましている。ハーディー夫妻は1874年夏と85年夏に、新島がメイン州の海岸で休養できるように世話をした。後年新島にとってはこの海岸での保養が最もなつかしい思い出となったらしく、そのことが繰返し手紙の中にあらわれるのである(手紙154, 229, 244, 272)。新島を最もセンチメンタルにするのは、このメイン海岸の思い出である。

ハーディー夫妻あての手紙は本書の30パーセント近くを占め、いわば新島の英語の手紙の主流ないし本流を形成するものである。全集第10巻『新島襄の生涯と手紙』は、そういう意味で、この第6巻を読む人のためには最も適切な入門の書であると確信する。

2 ミス・ヒドン

1865年夏、単身で異郷にたどりついた新島は、ハーディー氏の暖かい配慮によって、先ずアンドーヴァーのフィリップス高等学校という名門高校に学ぶことになった。ハーディー自身、また彼の4人の息子たちもすべてここで教育を受けたことを思えば、彼が新島を息子同様に扱ったことがわかるのである。

ハーディーは新島を寮に入れる代りに個人の家庭に下宿させることを選んだ。これはまことに思慮にとむ決定だったと言わなくてはならない。なぜならまだカルチャー・ショックという言葉のなかった時代に、新島が直面しなくてはならなかったショックをやわらげ、しかも寮生活の孤独から

も、そこで俗悪に染まることから、新来の日本青年を守ってやるためには、個人の家庭に下宿させるに如くはなかったからである。ハーディーはフィリップス高等学校のサミュエル・H・テイラー校長の推薦をえて、ミス・ヒドンとその弟の住む家を訪ねた。ミス・ヒドンは他人を下宿させたこともなく、また病弱な弟がおり、しかも東洋からやって来た青年であるということで、はじめは謝絶した。しかしハーディーは新島の手記である「脱国の理由」を彼女にぜひ読んでほしい、返事はそのあとで、と言い残していったん 辞去した。新島の手記はハーディー夫妻を感動させたように、ミス・ヒドンをも感動させた。そして新島を下宿させることに同意したのであった。

ミス・ヒドン Miss Mary E. Hidden は敬虔な、信仰に篤い婦人であった。彼女は5歳下の病身の弟デイヴィッド David I. Hidden (1823—97) と、当時70歳になる独身の叔母ミス・チャンドラー Miss Abigail Chandler (1795—1866) の世話をしながら、波風の立たない静かな生活を送っていた。新島はこの家に一室を与えられ、やがて家族の一員として扱われるようになる。新島を引き受けて2カ月間がすぎた頃にミス・ヒドンはハーディー氏あてに次のように報告している。

ジョゼフは紳士です。クリスチャンの共同体を形作るものとして私たちが、この「私たち自身の戸口にもたらされた異教徒」と誰かが言った彼よりもすぐれているといえないことは、恥ずかしいこととございます。

ジョゼフの飾りけのない会話によって私たちは、彼が自分の道に投げかけられた誘惑にいかにか抵抗してきたか、またいかに模範的な生き方をしてきたかを見ますときに、私たちは、神の御手が彼の上であり、彼が自分の民を暗黒と偶像崇拜の中から、祝福の神の輝かしい福音の中へとあがない出していくために選ばれた器になるであろうことを感じる次第でございます。(第10巻『生涯と手紙』p. 60)

この頃新島にとってこよなく幸いであったことは、ヒドン姉弟の住む大きな家の半分を借家として、そこにアンドーヴァー神学校の学生であるフリント Ephraim Flint, Jr. (1828—82) とその夫人が住んでいたことである。フリントはウィリアムズ大学の1851年卒業生で、学校教師さらに校長として教職にあったが、途中で牧師となる志を立て、教職を放棄して、アンドーヴァー神学校に学んでいたのである。フリント夫妻は新島に興味を抱き、彼のために英語や数学や地理のおさらいを見てやり、フリント夫人は新島に聖書を教えた。ミス・ヒドンは、新島がフリント氏から得ている利益は彼がフィリップス高校から得ている利益よりも大きいだろうとさえ述べている。フリントはやがて牧師となって、マサチューセッツ西部の田舎のヒンズデイルにおいて牧会にあたるのであるが、新島はしばしば休暇の一部分をフリント夫妻の許で過ごすようになる。本書にヒンズデイル発信の手紙が何通か収録されているのはこのためである。

新島は1865年11月から67年7月ごろまでミス・ヒドンの家に下宿していたことになる。この間に注目すべきことのひとつは彼の信仰が着実に深まり、ついに1866年12月30日にアンドーヴァー神学校付属教会で洗礼を受けたことである。これは日本人としてはじめてのプロテスタントの受洗者というわけではない。1865年11月5日にバラ宣教師から受洗した矢野元隆（オーテス・ケーリーの『日本におけるキリスト教の歴史』や藤代泰三の『キリスト教史』は1864年としている）や、1866年5月20日にフルベッキから受洗した村田若狭守の例があるからである。しかし新島が最初期の受洗者の1人であったことはまちがいのないことである。のみならず、ミス・ヒドンのところで早くも伝道の実践を試みていることが興味深いのである。相手はミス・ヒドンの叔母のミス・チャンドラーだった。本書の手紙9 (p.10) はこれについてハーディー夫人に報告したものである。1度も祈ったことのない70歳の老婦人に向かって新島は「神は私の祈りに答えて下さると信じています。あなたも神様に祈ってみませんか？」とさそいかける。この単純率直な言葉にはげまされて、かたくなな老女ははじめて声を挙げて2度も

祈ったのだった。このエピソードは多分「伝道の実践」といった表現ではふさわしくないであろう。何の虚飾もない、純粋な愛の行為とでも呼びたいほどである。

ミス・ヒドンにあてた新島の手紙は46通にのぼるが、それはアーモスト大学時代のもの、第1次ヨーロッパ旅行中のもの、日本からのもの、第2次アメリカ滞在中のもの等にわたっている。もしハーディー夫妻あての手紙を中心に据えて考えるならば、ミス・ヒドンあての手紙はそれにさまざまな光を投げかける役割を演じる、と言えよう。のみならず、ハーディー夫妻にはちょっと言いにくいような事柄を、ミス・ヒドンあてには書いていることもある。たとえば次のような例である。

こちらでペンを擱かねばなりません。しかしあなたのご親切な手紙とプレゼントに対してお礼の言葉を若干つけさせて頂きます。どちらもぼくにはすばらしいものでした。ぼくも時にはちょっとしたものを買うのにちょっとしたかねがいらいます（たとえばリンゴ、桃、ドロップスなど）——こういうものはハーディーさんに提出する出費リストに書くには気がひけますから。（手紙53, p.58）

もうひとつの例をあげよう。新島は1873年6月25日付で、ドイツのウィースバーデンからミス・ヒドンあてに書いている。

次の秋にはまた神学の勉強を始められるくらい元気になることと思います。しかしアンドーヴァーに帰れるかどうかはわかりません。なぜならそちらの冬はぼくにはあまりにもきつすぎるからです。来年はひょっとしたら別の神学校を探すことになるかもしれません。むろんアンドーヴァーに帰らないとなれば、それはぼくにとって大きな犠牲を払うことです。しかし長い間、注意深く考えてみて、ぼくはニュー・ヘイヴンの[イエール]神学校へ行く決心をかためかけています。このことについて

はハーディーさんに手紙を書きました。ぼくの最終的な決定はハーディーさんの忠告待ちというところです。(手紙110, p.130)

ここにふれているハーディーあての手紙を A. S. ハーディーは『生涯と手紙』に収録していない。しかし、リューマチのために体の自信をなくしていたとはいえ、新島がアンドーヴァー神学校をすててイェール神学校に乘換えることを考えていたということは、はたして純粹に気候だけのせいであつたのだろうか？ 同じニュー・イングランドの中で、アンドーヴァーとニュー・ヘイヴンの冬に大差があるようには思えないのである。ハーディー氏ははっきりとアンドーヴァーを続けるように忠告したので、新島はむしろその通りにした。しかし、イェールに行きたい希望をミス・ヒドンに打ち明けていたことが興味をそそるのである。

ミス・ヒドンあての手紙でもうひとつ看取できる点は、新島が比較的くわしく在米日本人留学生、ことにモンソン高等学校留学中の日本人の動向と、彼らへの靈的な働きかけのことを報告していることである。この種の報告はハーディー夫妻にもしているが、ミス・ヒドンあての方がより詳細にわたっている。モンソンの大原令之助(吉原重俊)へ手紙を書いたことは1867年7月31日付の手紙で知られる(手紙14, p.14)。同年12月1日付のプリント夫人あての手紙には、2人のモンソンの日本人学生が訪ねてきたことを報告している(手紙23, p.26)。新島はこの時彼らとマタイ伝28章を読み、求められて英語で祈りを唱えたのだった。翌年2月21日付のミス・ヒドンあての手紙には「將軍の居城はサツマ(アシワラの殿様)の暴徒らによって焼かれてしまいました」(手紙28, p.31)という表現さえある。このアシワラ・シューヘイは実名を木藤市介といい、前年7月23日にモンソンの森で自殺したのであつた。この痛ましい出来事について、新島とミス・ヒドンは話し合ったことがあつたに相違ない。それ故にこそ、薩摩を説明するのに大原でなく芦原を持ち出したのだと私は見る。1868年11月14日付のミス・ヒドンあての手紙には、さらにこんな記述がある。

・・・その時突然ドアを叩く音がしました。あけてみると、嬉しいことにモンソンの日本人でした。彼は大喜びで握手しながら「ニイシマご機嫌よろしいか」と言いました。彼は大学の礼拝を見たいから日曜日まで泊めてほしいと言うのです。彼を2度チャペルに連れていき、ミッシェル・バンドの集会と、夕方の祈禱会にも一緒に出ました。彼はチャペルと夜の集会で聞いたことは全部はわからなかったが、多少はわかったということで、深い喜びを表明しました。彼はぼくより1歳下です。名前はクドー・ジュローで、彼の学業はモンソンの他の日本人ほどには進んでいません。彼は昨日の午後に帰っていきました。連中のうち2人はふた月以上前に帰国しましたので、今では3人の日本人が残っているだけです。(手紙43, p.44)

工藤十郎は湯地定基の偽名である。この手紙は、のちにマサチューセッツ農科大学に進学してW.S. クラークからも学び、帰国後は函館の近くの七重勸業試験場長として活躍した湯地定基と新島との、異郷における若い日々の交流の一面を伝える。ただし吉原や湯地のようなもとの薩摩の留学生たちが、帰国後明治政府の下で、どれくらいキリスト教的な生き方をしたかは、今後の研究に待たねばならない。

ミス・ヒドンあての手紙との関連で恐らく最もユニークだと思われるのは、1869年暮のテイラー船長の事故死にかかわるもの(手紙56b)であろう。東ボストン埠頭でこの不幸な事故が起こったのは同年12月11日のことだった。アーモストで電報を受取った新島は13日にボストンまで弔問に駆けつけた。その悲痛な場面については新島の日記の断片(56d)からもうかがうことができる。新島を弟のように可愛がってくれたテイラー船長の死を新島がどれほど悲しく思ったかは想像に難くない。しかしこの手紙が重要であるのは、新島が深刻な霊的危機意識をもってテイラー家の人々の上を案じているからである。新島がテイラー家の人々に関して発見したことは、この人々はいつなんどき起こるかもしれない主のお召しに対し

て、用意ができていないのではないか、ということだった。この手紙は新島における福音主義の頂点を示すものである。その一部を訳してみよう。

・・・私たちは神の御摂理に従うべきであり、主のお召しに備えている必要があります。友よ、その準備はできていますか？ 来るべき怒りから逃れるための備えはできていますか？

そんなことをお尋ねして、値打ちもないくせに何と無礼な奴だと思われるかもしれません。しかし、すでに述べたように、私は霊によって押さえつけられているので、逃がれるすべがないのです。皆様の霊の救いについて私が書くということは私自身の考えに過ぎないのか、それともテイラー船長の霊が私にそうさせるのか、それはわかりません。ですから私が皆様よりも偉いと思っているなどとは決してお考えになりませんように。私はただ、主のお召しに対して備えをして頂きたいとお願いしているだけだからです。

私は取るに足らぬ者です。塵のような者にすぎません。私はあわれな罪人です。大きくなるまでイエスのことを聞いたこともありませんでした。しかしながら神の恵により、救いのご計画のことを知るようになりました。その恵を受け入れて以来、喜びに満たされています。罪の汚れをすっかり洗い清めて下さる神の御許に、すべての人が来てほしいものだと思っています。神は常にめぐみ深くてやさしいお方です。神は肉の姿を取られた時にはご自分を罪人たちの友と呼びたまいました。その方は今御父の御座において、私たちのために取りなしをしておられるのです。

私たちの救い主はそのような方であります。その方の友となり、その方の中に皆さんの生命を保証して頂きたいと思いませんか？ その気になれば皆さんもやすやすと主の御許に来ることができます。主はいつでもあなたがたを招いておられるのです。本当に、誰にもわけへだてをなさることはありません。皆さん！ どこに差し支えがありますか？

主の御許に来るには誇りが高すぎると言われるのですか？ 主があなたをへりくだる者として下さいます。そうするには弱すぎると言われるのですか？ 主が支えて下さいます。そうするには忙しすぎると言われるのですか？ 主が貴重な時間を備えて下さいます。そうするには疲れすぎていると言われるのですか？ いいえ、主が甘美な休息を与えられます。貧しいのですか？ いいえ、主が信仰において富ませて下さいます。富んでおられるのですか？ 主があなたを心の貧しい者にして下さいます。老人も若者もどうぞ！ イエスは老人をあわれみ、子供を愛されます。友よ、今すぐ来て下さい。ぐずぐずしないで。

イエスは戸口であなた方を待っておられます。主の招きは無制限なので、今こそが好機です。おかねもいりません。今すぐに来ませんか？

ひょっとしたら私たちの誰かはテイラー船長のように突然、思いがけない時に取り去られるでありましょう。事実、私たちは明日どうなるのか、それさえ知りません。しかしイエスにあって身を固く持するならば、私たちはたとえ死んでも、なお生きるのです。イエスこそは生命であり復活であるからです。あなた方は子供の頃からイエスのことをお聞きになり、救い主としてのイエスをご存知でした。なぜ今だに躊躇なさるのですか？ 大胆に一步踏み出して、あなたの手を主の手とつなぎ合わせるのです。そうすれば安全です。友よ、クリスチャンになるということはきびしいことではなく仕合わせなことなのです。たやすいことでもあります。主はどこにおいてもあなたを仕合わせにして下さいます。

友よ、最後に言わせて下さい。「クリスチャンになりなさい」と。私としては、あなた方がこの悲しい苦悩を、聖別された影響を心の中に受けられることなしにすごされることを、どうしても欲しないのです。

これについてはこれ以上申しません。しかしもし疑問、恐れ、ためらい、困難が感じられるようでしたら、どうか一筆そのことを知らせて下さい。私は皆さんの回心のために、特にお祈りしています。なぜなら神

は、私のような無価値な罪人の祈りでさえ斥けられないことを心から信じているのですから。神が皆さんに近付きたまい、苦しみの中にある皆さんを慰めたまい、聖霊によって皆さんをやさしく導きたまい、ついには皆さんを救いたまいますように。

皆さんの忠実で無価値な友

ジョゼフ・ニシマ

(手紙56b, pp.63—64)

これは新島のアーモスト大学時代、26歳の時の文章だが、これほど熱烈な、しかも純粋な文章は、後年になってアメリカン・ボードにあてた強烈きわまるアピール以外には見当たらない。アメリカン・ボードあての手紙は同志社英学校の責任者としての、また日本人民の霊的な救いを悲願とした、一種の公的な立場からのものであるが、このテイラー家の人々にあてたアピールは全く私人の、魂から魂への呼びかけであり、それだけ一層純粋にひびくのである。

この手紙はテイラー船長とあれほど親しくしていながら、1度も信仰の問題を語り合ったことのなかったことを思い、船長の霊がはたして神の御許に無事に帰っていったかどうかを心配し、そのために祈りをささげ、またひるがえって船長の遺族が信仰に関してまことに不確かな状況にあることをいたく憂えた新島が、思い切って書いた手紙なのである。テイラー家はチャタムのバプテスト教会に所属していたようであるが、その家族の信仰の状態は、新島の目には不安を覚えさせるに十分だったことがうかがわれる。ハーディー夫妻、フロント夫妻、シーリー夫妻やミス・ヒドンにははっきりと存在するものが、テイラー家には見出せない——これが新島の危機意識をかきたて、やむにやまれずにこれを書かせた。そのコピーを彼はミス・ヒドンに送った。手紙56aで新島は、この手紙(56b)をお読み頂き、よろしければ弟さんに読んできかせてほしい、その上で返してほしい、と書いている(p.61)。ミス・ヒドンはあきらかにこの手紙の価値を認

め、自分用にそのコピーを取った上で新島に返却している。新島によるオリジナルが同志社に現存し、ミス・ヒドンのコピーがアンドーヴァー・ニュートン神学校に存在するゆえんである。このような信仰上の告白とすすめを、新島はミス・ヒドンの暖かい承認と激励の下にしていたということの特筆しておきたいのである。

3 N. G. クラーク博士

クラーク博士 Dr. Nathaniel George Clark (1825—95) はヴァーモント州の生まれで、1845年にヴァーモント大学を卒業した。しばらく高校の教師をしてから1848年にアンドーヴァー神学校に入り、都合2年間神学を勉強したが、卒業はしなかった。1852年にオーバン神学校を卒業後、オーバンの同級生で親友となったJ. H. シーリーとともにドイツにわたり、数カ月間勉強した。1852年から57年にかけて母校ヴァーモント大学の英文学の教授、また57年から63年まではラテン語の教授をもつとめた。1857年に按手礼を受けた。1863年から2年間、ニュー・ヨーク州スコネクタディにあるユニオン大学で論理学、修辞学、英文学の教授をつとめた。1865年に、13年間にわたる大学教授の職に訣別し、アメリカン・ボードに入って総主事 (Corresponding Secretary) となり、1894年まで忠実にその職務をはたした。ことに1866年以降は外国伝道を担当し、日本を含む各国に派遣されている宣教師たちとの通信連絡に当たった。日本に送られてきたすべての宣教師がクラーク総主事に手紙を書いたゆえんである。

新島がはじめてクラークに出会ったのはアーモスト大学時代、すなわち1867年11月のことと思われる。これはハーディー夫人あての手紙21 (p. 24) にてらして明らかである。アンドーヴァー神学校を卒業して将来の進路をきめるに当たり、新島はアメリカン・ボードの宣教師になる決意をかためるのだが、その1874年夏に何度かボストンのクラークの事務所を訪ねたものと考えられる (手紙119)。同年10月にヴァーモント州ラットランドで開かれたアメリカン・ボードの第65回年次大会で、クラークはボードの2人

の総主事の1人として大会を取りしきっている。新島が有名なキリスト教学校設立の訴えを敢行したのはこの時であった。

本書は新島からクラークあての手紙47通を収めているが、新島が京都に入って同志社英学校を創設し、9年後に第2次欧米旅行に出掛けるまでの手紙はわずか4通にすぎず、残りの43通は1884年から89年の5年間に集中していることがわかる。滞米中の85年だけで14通にのぼる。これには新島とクラークが1884年12月5日から翌年1月8日までの1カ月あまりを、ニューヨーク州のクリフトン・スプリングスで一緒に療養しながらすごしたことが大いに関係してくる。クラークには新島と同じリューマチの持病があったのである。新島はチャンス逃がさない人である。この好機を最大限に活用したことは明らかである。クラークは新島よりも18歳年長で、大学教授としての経験もあり、教育についても理解があった。その上クラークは新島の恩師であるアーモスト大学のシーリー総長の親友であった。この1カ月の休暇を共にしつつ、2人は親交を深め、信頼の度を一層強めたことが容易に想像される。新島としてもアメリカン・ボードの常任の総主事という中心人物に対し、日本宣教の諸問題について十二分に話し合える機会だった。おまけにボードの運営委員長は新島の強力な保護者であるハーディー氏だった。クラークとハーディーという、ボードの最重要人物2人の絶大な信頼をえていた新島が日本ミッションにいたということは、日本ミッションの大きな強みであった。(この点で、トルコやインドや中国のミッションとの比較論に正しい遠近関係を与えるためには、アメリカン・ボードの研究を総合的に進める必要があることを痛感する。)

クラークあての新島の手紙には、アメリカン・ボードに対する公的なレポートの性格が見られるのは当然のことである。しかしクラークにのみあてていて、他人には見せないでほしい、という含みの手紙もある(例えば手紙239, p. 285)。クラークあての手紙のおもな主題は(1)日本宣教の問題、(2)宣教師の問題、(3)同志社存続の問題・キリスト教主義大学設立の問題、(4)一致・組合教会合併問題、ということになるであろう。この4つの問題

はそれぞれ関連し合っている。

第1の日本宣教の問題については、新島は晩年に特に東北伝道に熱意を燃やし、仙台に進出することの重要さを繰返しのべている。ところが仙台には一致教会も目をつけており、一致教会側を刺激することを極度に恐れたD. C. グリーン宣教師と新島の間では意見が合わなかったようである。新島の積極主義がグリーンの消極主義と対照的にうかび上がってくる。仙台の東華学校の開校は新島にとっての大計画のはじまりであったことを、手紙の中から読みとることができる。

第2の宣教師の問題は非常に興味深い。内村鑑三が宣教師を嫌い、徹底的に非難したことは有名であり、これに対し新島は宣教師にできる限り協力する姿勢を貫いた、と考えられているが、新島の手紙はこの点で、内部からの状況を説明するものである。

まず、京都の宣教師団が新島をどのように評価していたかをみておきたい。ただし、ここに引用するのは1875—76年頃に京都の一宣教師（恐らくJ. D. デイヴィス）がハーディーあてに書いた手紙であるから、同志社英学校の草創期に属するものである。

新島氏を日本におけるわれわれのミッションと、キリスト教宣教のために与えられたということは、新島氏の教育のために投資された金額を何倍にしてみてもあらかわせないくらいの貢献であったと感じています。われわれは新島氏の完全にキリスト的な精神に魅せられています。・・・その10分の1すらも私の心の中にあるかどうか、あやしいものです。・・・彼の生活、存在、目的のすべてが、日本国民の救いのために主に献げられていることには疑いの余地がありません。・・・あなたとアメリカン・ボードが新島氏と日本に対してつくされたことに対し、新島氏は心から感謝しています。新島氏はアメリカン・ボードとわれわれのミッションの意志がどれほど自分自身の意志と異なっても、それを神の意志として受け取っています。・・・もし新島氏が聖霊によって

正しく導かれ、氏の目的と事業に固く立ち、そして氏の健康が許すならば、氏は恐らくわれわれのミッションの全部を合わせたくらいの仕事をなしとげるよう定められていると私は思います。・・・われわれは牧師の仕事よりももっと広い分野で彼を必要としています。つまり伝道者養成所の教師として彼が必要なのです。彼は或る種の教科に関してはどの外国人よりもふさわしい教師です。われわれはまた彼を伝道者として必要としています——それは同じ場所でいつも彼の影響力を用いるためではなく、方々をまわって関心を呼び起こすためです。(第10巻『生涯と手紙』pp. 223—24)

これはまったくべたほめの文章といわなくてはならない。少なくともこれがデイヴィス夫妻、ドーン夫妻、ラーネッド夫妻、テイラー夫妻、ミスタークウェザーの9人から成る初期の京都ミッションの評価である。

しかしながら、新島と宣教師たちとの間に何のコンフリクトもなかったわけではないことは、いろんな資料にてらして明らかである。新島に対してあれほど協力的な同労者であったデイヴィスにしても、新島が京都府に対し、学校内では聖書を教えないという趣旨の一札を入れた時には大いに怒り、ただちに荷物をまとめて帰国しようとしたほどであった。学校内で公然と聖書を教授できないような学校に宣教師としてとどまることは無意味であるとして、学校を京都から引き揚げるべきことを主張した宣教師もあった。

新島が1879年9月4日付でハーディーあてに書いた手紙は、かなり公的な性格をもつものだが、新島としては最もきびしい宣教師批判を含むものである。

これと関連して私たちの学校の水準について触れなくてはなりません。日本国民は、教育事業の面で大胆な進展をとげつつあります。官立の学校は、いくつかの私立学校とともに、私たちよりも進んでいます。

今私たちが改善の努力をしなければ、私たちは教育制度の下層部分に取り残され、最良の学生層を把握することができなくなります。わが善良な宣教師の友人諸君は今までのところ聖書教授にはずいぶんと努力されましたが、科学方面の教授を無視なさいました。有望な青年たちの多くは大いに失望し、私たちの許を去って東京の諸学校に行きました。彼らは東京では基督教の影響を全く受けておりません。私たちはこうした前途有為の者たちを失わざるをえないのです。私たちは彼らに基督教教育とともに、完全な、高度な職業教育を与えることによって、彼らをわが校につなぎとめなくてはなりません。私がいちがっていなければ、これこそが、日本でクリスチャンの努力が成功するためのカギであります。宣教師諸君がこのカギを発見されるのでなければ、彼らの仕事は大部分無駄であり、無益となります。私が大いに失望していることでありますが、何人かの宣教師は、この重要な点に関して日本人の行き方に適応するための努力が十分ではありません。そういうわけで彼らは全く人気がなくなっており、日本人とあまり円滑にはやっていけないのです。おもな理由は、彼らが依然としてアメリカ人であることです。彼らの習慣も、思想も、想像力も、すべてがアメリカ的です。アメリカ人がよいと思うことを日本人は軽蔑するかもしれません。アメリカで名誉なことがここでは不名誉と見なされるのです。宣教師たちと日本人クリスチャンたちとの間に時折小さなトラブルが持ちあがることがあります。宣教師たちは自分自身の手で日本人の働き手を育てる代りに、あまりにも多く外国からの後続部隊をほしがります。宣教師は日本人同様に話すことはできません。宣教師は日本人と同じように家から家へと巡回することができません。宣教師は日本人と同じように暑さに堪えることができません。宣教師は日本人と同じように辛抱強く、安い家賃の借家に住むことができません。宣教師の仕事は高度の霊的な頭脳労働であるべきです。宣教師は自分自身が語る代りに、語る人を養成すべきです。もし私がクラーク博士の立場にあるならば、基督教の牧師、クリスチ

ャンの医師、クリスチャンの政治家、いなクリスチャンの商人をさえも養成するために、日本に強力なキリスト教大学を設立しようとして全努力を傾注することでありましょう。キリスト者は愚かであるという非難を受けてはなりません。さもなければ私たちは人々の尊敬を受けられないのです。(手紙168, p. 200/第10巻『生涯と手紙』pp. 245—46)

これだけきびしい宣教師批判は新島としてはこれより前にも後にも見当たらない。内村に劣らぬほどの気魄がここには感じられるといえないであろうか。それとともに、キリスト教主義大学を設立しなくてはならないという論理的必然性も、ここには雄弁に表明されている。

ハーディー夫妻にあてた1879年の手紙には性急な教会自給論に対し、新島がはげしく反撥していることがわかる(手紙166, p. 193)。その急先鋒は日本人同労者の中では沢山保羅、そして宣教師の中ではH. H. レヴィットだった。1年後に新島はハーディーあてに次のように書いている。

あなたの親身のご忠告に従い、私は今後注意深く事にあたり、宣教師の皆さんとは完全な調和を保ちながらすべてのことをやっていくつもりです。ほかの人の中に欠点を見出さないように気をつけます。クラーク博士あての私の手紙をきっとお読み頂いたことと思いますが、その中で、私には、他人の中に欠点を見付ける傾向があることをお認めになったのでしょね。そういう傾向があることを今告白しなくてはなりません。私たちは派遣地を異にする他の宣教師たちからきびしく攻撃されました。私は自分たちの立場を守ろうとしました。あの手紙は攻めるための手紙ではなく、守るための手紙と呼んでもいいと考えます。

もう今ではすべてが終わりました。彼らについては何も申しません、彼らのことも彼らに対する反論も。今では私たちのミッション関係の各派遣地の間には完全な調和が存在しています。ここ2カ月間は、日本での仕事を始めて以来私が経験した最もきびしい2カ月でありました。

(手紙174, p. 209/第10巻『生涯と手紙』p. 249 ではA. S. ハーディーによる編集のあとが見られる。)

この手紙からは新島がハーディー氏から、宣教師の欠点をあげつらわないようにと注意されたことがうかがわれて、興味深い。この時新島は37歳。よほどの深刻な対立に悩んだことが想像されるのである。

クラーク総主事あての手紙を通して読んでみると、第2次訪米中にクラークと親交を結んでからの新島は、これまでもまして大胆率直にクラークあてに書いていることがわかる。その顕著な例はO. H. ギューリック宣教師批判である。ギューリックが仙台に進出したことを新島は1885年の夏に米国で知らせを受けた(手紙226, p. 270)のであったが、その期待も束の間で、どうしたわけか、ギューリックはすぐに仙台を放棄して九州の福岡に赴任することになったという知らせを受けて、新島は非常にくやしがる(手紙231, p. 275)。ギューリックはこの時55歳で、日本ミッションでは年齢の点で長老に属していた。新島はギューリックには東北地方の伝道こそがふさわしく、九州にはもっと若くて元気な宣教師が乗り込んでいかなければとうてい成功しないと確信していた。せっかく足場を築いた仙台を放棄することは、新島としては残念でならないことだった(pp. 275—76)。この問題について新島はクラーク総主事にあてて、次のようにきびしい批判を書いている。

O. H. ギューリック先生が仙台にとどまる勇氣、ないし見識をお持ちにならなかったことは残念です。先生はなぜ仙台に行かれたのでしょうか？ 先生はなぜ仙台にとどまられなかったのでしょうか？ 先生はなぜあのように不安げに1つの場所から他の場所へと動きまわられるのでしょうか？ アメリカン・ボードの宣教師はボードの承認なしにそのような自由を行使することができるのでしょうか？ それを知りたいものです。先生は九州で受入れられるには年をとりすぎています。九州はきびしい

土地ですが、がっしりとした、頑張り屋の働き人を獲得できる最も有望な地でもあります。そこで働くにはもっと若い血が必要です。よく事情に通じた、強力な働き手が少なくとも2人は必要です。

ギュリック先生が岡山に行かれる必要がどこにありますか？ 岡山にはケリー先生のような優秀な働き手に加えて、金森のような第一級の牧師がいます。岡山はギュリック先生を必要としません。仙台を確保するためにぜひ戻って頂きたいのです。宣教師が賛成であるなら、ぜひボードとして、権威をもって、仙台に帰るよう指令して頂きたいのです。宣教師がさまよえるユダヤ人のようにあちこち動きまわるのはよろしくありません。（こんな無遠慮な表現をお許しあれ。あなた以外の誰にもこんなに気安くものを言うつもりはありません。・・・）ギュリック先生の動きには識見も、計画もありません。日本ミッションはどうして彼にあのような自由と不安定さを許しておくのでしょうか？ 私にはわかりません。（手紙239, pp.284—85）

この手紙ははからずも、新島が九州人をどのような目で見ていたかということをも明らかにする。新島の頭には熊本バンド、そして多分ジェインズ大尉のことがあったに相違ないのである。九州人は手ごわい、しかしいったんこれを福音の感化の許に導くならば、一騎当千の主のつわものになることを新島は体験を通して知っていたのである。このほかにグリーン宣教師に触れなくてはならないが、それは教会合併問題の枠組の中で取り上げることになろう。

新島のアメリカン・ボードあての手紙の第3の主題は同志社にかかわるものである。すなわち初期にあっては同志社が存続しうるかどうかが新島の上に大きくのしかかっていたし、新島の晩年にはキリスト教主義大学の設立が彼の悲願であった。殊にキリスト教主義の医学校をつくることに新島は執念をもやしたのであって、J. C. ベリー博士あての手紙はその文脈において読まれるべきである（手紙181, 183, 256, 260）。

同志社は経営的に見ると草創の頃からしばしば困難に直面し、廃校寸前まで追いやられたことが幾たびもあった。すでに引用した1879年9月4日付のハーディーあての手紙は、内容からするとハーディー個人あてというよりは、アメリカン・ボード運営委員会委員長であるハーディーあて、と考えるべき性質の手紙である。この中で新島は日本の外務省にも、京都府にも、同志社に対するはなはだしい敵意が存在することを指摘し、その原因が、同志社は外国の資金によって運営されている学校であり、その現状が続く限り、宣教師を教師として傭うことにはこれから先常に障害がつきまとうことを森有礼から教えられたことを述べた上で、どうしても同志社独自の基金を持たなくては、同志社はつぶされてしまうだろうと述べている。新島はハーディーに向かって次のように書いている。

どうかボードの皆さんに、ボードが最近受けた大型基金のうちから一部分を私たちにまわして頂けますよう説得していただけないでしょうか？ 事業を拡大することが皆さんのお考えではありませんか？ 私たちが現在直面している危機的な状況を伝えて下されば、皆さんの方でもその深刻さを感じとって頂けるのではないのでしょうか？ そのことをお知らせしたのですが、宣教師諸君は私たちの危機的な状況を十分には理解しておられません。こういう微妙な状況を理解して頂くことはむずかしいのでしょうか。きっとまだ誰一人としてそれについてボードあてに報告しておられないことと思います。ですからボードの皆さんはまだ私たちへ救いの手をさしのべる用意ができていないのでしょうか。もし皆さんが恒久的な資金を下さらないのなら、学校は停止され、宣教師諸君は京都から追い出されることになるのです。それは何という深刻な損失でしょう。ボードの皆さんは私たちが減んでいくのを、仲間としての同情もなしに、ただ立ちあがってご覧になるだけなのではないでしょうか？ 皆さんはボードの政策に合わないからとか、多数の人々がそれを許さないからといって、私たちに恒久的な資金を与えることができないほどに保守的な

のでしょうか？ 必要な時には、神の御用を大胆にはたすために、新しい政策をたてることが望ましいことがしばしばあります。たとい皆さんがハーディー様に耳を傾けられなくても、私はお願いをやめるつもりがないことをお伝え下さい。なぜなら、その資金なしには、私たちの愛するキリスト教の学校は早晚廃止になるからであります。

今こそボードは大胆に打って出るか、それとも退却するのかを考える時です。もしボードが日本における神の事業を拡大するために私がねらっていることを理解なさらないのであれば、私はボードに対して手紙を書きましょう。それでも信じて頂けないのであれば、私はボストンに参って手紙よりもはっきりとご説明申し上げます。さらに、ボードが私たちの必要とする資金（少なくとも10万ドル）を与えて下さらないのであれば、私はアメリカの裕福な人々に私の請願を申し出ることになります。満足すべき資金が得られなければ、私は公の乞食となって、わが校のために町から町へとまわります。ボードの皆さんはそうすることを承認して下さいませんか？ 私の現状からすれば、舌とペンが使える限りは乞食をやめません。キリストの御為、私の国のために、私は大声で叫ぶ乞食となります。（手紙168, p. 199/第10巻『生涯と手紙』p. 245ではA. S. ハーディーの編集のあとが見られる。）

これが新島の必死の訴えであった。それはほとんど脅迫にさえきこえてくる。彼の熱情は切実に迫ってくる。

このはげしい訴えはついにききいれられて、1879年11月に、アメリカン・ボードはオーティス遺贈基金 (Otis Legacy) の中から8,000ドルを年々同志社あてに送ることをきめた。新島は12月27日付でハーディー氏にむけて熱烈な感謝の手紙を書いている（手紙171, pp. 206-07）。

1885年1月にクリフトン・スプリングスから新島がクラークにあてた手紙には、同志社医学校を設立するために資金を得ようとして、4万ドルをアメリカン・ボードに提案しているのであるが、そこでは署名のあとに

「日本のための大乞食」(a great beggar for Japan)と書きそえている(手紙212, p. 256)。新島はたしかにアメリカン・ボードの宣教師として聖なる戦いに従事したが、その戦いの一部はボードとの戦いでもあったのである。その激しい訴え、脅迫に近いほどの強引さ、情熱に、人間としての破れさえのぞかせることがあった。

なお本書には在米中の下村孝太郎あての手紙が5通(手紙269, 274, 279, 281, 292)収録されているが、これはすべて米国での募金ないしハリス理化学校設立にかかわるものである。

クラークあての手紙の第4の主題は一致・組合教会合併問題であり、これは新島の晩年を苦しめた大問題のひとつだった。ハーディーが1887年夏に急逝したため、新島はこの問題をハーディーに十分相談することができず、もっぱらクラークあてに書くことになった。この問題の核心がどこにあったかという点については、全集第2巻『宗教編』の解題が明らかにする通りである。不幸にして新島の最も信頼してきた弟子たち同労者たちの大部分は、一致・組合の合併を促進する側に立っていた。すなわち小崎弘道、横井時雄、宮川経輝、金森通倫、松山高吉、湯浅治郎らである。高橋虔教授が引用している通り、小崎がその推進者であったにもかかわらず、新島自身ははじめ小崎を反対派と見ていたふしがある。すなわちクラークあての1887年10月27日の手紙の中で、新島は次のように述べている。

わが宣教師諸君と牧師諸君がこの合併運動に何と簡単に、しかも完全に引きさらわれていったことでしょうか。表面的には結構なことに見えます。しかし実際には長老派の拡張政策にのせられているのです。

そのことがわかりかけてきましたので、今では声をあげて反対しています。小崎牧師は私の味方です。その他の連中はそうではありません。デイヴィス博士は心からそれに賛成しているわけではありません。アトキンソン氏然りです。その他の[宣教師]諸君はグリーン博士にひっさらわれていきました。ああ何ということでしょう。自由の光は西の地平に

やがて沈もうとしています。あなたはこの重要な問題をひたすら宣教師諸君の手にゆだねておかれるのですか？ あなたのご意見も聞かぬうちに合併は成立するのでしょうか？ このゆゆしい問題に、あなたは沈黙を守られるのですか？（手紙263, pp. 317—18）

この手紙の中で新島は「今では声をあげて反対しています」と述べているが、小崎弘道らの記述とは大いにくいちがっている。むしろ彼が声をあげて反対しなかったことに混乱の原因があったと小崎は見る。その上、この問題を議するために招集された1888年11月の組合教会臨時総会は京都で病床に伏している新島のところまで、安部磯雄と杉山重義を正規の使者として立て、新島の意見をきかせたというのであるから、このことからしても新島が長らく旗幟を鮮明にしなかったことは明らかである。宣教師たちの中でも合併問題について新島の意見を切に知りたがっていた人があり、その1人 J. H. デフォレストからの質問に答えた新島の手紙(278)はこの文脈の中で読まれるべきものである。

クラーク総主事からは合併問題についてはっきりとした返事がもらえなかったらしく、1888年11月10日付で新島は重ねてこの問題についてアメリカン・ボード本部の公式見解を要求する手紙を出している(手紙277)。組合教会の伝統である各個教会の自由と自治は、合併後も維持できるかどうか、長老派の「中央集権的寡人政府主義」に併呑されてしまうのではないかと新島は危惧した。新島にとってきわめて深刻なポイントは、合併実現後もなお同志社はアメリカン・ボードからの財政的支援を期待できるかどうか、であり、新島はクラークに率直にその質問をしているのである(p. 340)。合併の議はついに実現せず、新島の心配は杞憂に終わったけれど、新島のこの世での命脈も尽きようとしていた。

もし新島があと5年生きのびていたならば、いわゆるアンドーヴァー論争のすさまじい余波を蒙らずにはいられなかったであろう。ハーディーが1886年にボードの運営委員長を辞任したことも、またクラークが1894年に

総主事を辞任したことも、すべてこの論争に関係があったからである。その余波には新神学というかたちで新島の後継者たちが師に代って直面することになる。

4 シーリー夫妻

シーリー博士 Julius Hawley Seelye (1824—95) はアーモスト大学の1849年の卒業生で、アンドーヴァー神学校とオーバン神学校に学び、ドイツに留学したのち、オランダ改革派の牧師として、ニュー・ヨーク州スコネクタディで5年間牧会に従事した。この町にはユニオン大学があり、その哲学・倫理学教授兼副総長をしていた母方の伯父ヒコック Laurene P. Hickok (1798—1888) の影響を受け、シーリーもまた哲学を研究し、1858年からは母校アーモスト大学で哲学の教授をつとめるようになった。シーリー教授にとって哲学と宗教は切りはなせないものであった。彼が学生に教えたことは、クリスチャンの哲学者、クリスチャンの学者、クリスチャンの牧師、クリスチャンの人物になることこそは、人間に可能な最高の目標だということであった。彼は人格者として尊敬されていた。アメリカン・ボードの熱心な法人会員であり、クラーク総主事とは神学校時代から肝胆相照らす仲であった。ハーディー氏としては、アーモスト大学で新島の教育を託すべき人物としてシーリー教授を選んだことは、当然の成行きであった。

シーリーは1854年にオールバニーのエリザベス・ジェームズ Elizabeth Tillman James と結婚し、子供が4人あった。新島は病気勝ちであったため、しばしば寮からシーリー家に引きとられ、シーリー夫妻の手厚い世話を受けた。シーリー家の子供たちとも仲がよく、本書に息子ウィリアム William J. Seelye あての手紙 (121)、娘のベッシー Bessie あての手紙 (238) がおさめられているゆえんである。1868年4月29日付のミス・ヒドンあての手紙に新島は書いている。「ぼくはシーリー教授のご親切を有難く思っています。あなたのお宅に置いて頂いた時と同じように、教授はぼ

くの面倒を見て下さいます。しかし、あなたのお宅にいた時と同じように気楽に感じるわけにはいきません」(手紙34, p.35)。この表現には新島のミス・ヒドンに対する小さな甘えのようなものが感じられるのである。一年半たつと、ミス・ヒドンあてに幾らか誇らしげに次のように報告している。「ぼくは〔寮の〕部屋に住み、そこで勉強し、食事はシーリー教授のお宅で頂いています。教授は2、3週間西部へ出張され、この前の月曜日に帰宅されました。お留守の間ぼくは食卓では教授の席に坐り、食前の感謝をささげました」(手紙55, p.60)。このほほえましい光景は、シーリー家でもやはり新島を家族の一員として扱っていたことがわかるのである。そのせいでもあろう、新島のシーリー夫妻あての手紙には、シーリーの弟で、隣のノーサンプトンのスミス大学の総長となったローレンス・シーリー Laurence Clark Seelye (1837—1924) とその家族のことや、ユニオン大学総長を退職したのちアーモスト町に引退して、哲学の著作にふけていた老哲学者ヒコック先生によろしく、という言葉が繰返し出てくる。

シーリーは1872年インドに講演旅行に行くが、その途中日本にも立ち寄り、7月27日に東京の善福寺で新島の父民治に会っている。またインドでの講演は *The Way, the Truth, and the Life* (1873) と題して書物となったが、その抄訳を小崎弘道が試み、『宗教要論』と題して十字屋から1881年に出したときに、新島はそれに序文を寄せている(第1巻『教育編』pp.457—58)。

またシーリーは1874年9月24日に、ボストンのマウント・ヴァノン教会で行われた新島の按手礼に臨み、記念説教をして弟子を激励した。

シーリーは1876年から90年までの14年間アーモスト大学の総長をつとめた。この間、1885年5月、アメリカで悶々の生活を送っていた内村鑑三に新島は会い、アーモスト大学に入学できるように内村をシーリー総長に紹介したのであった。本書にはそういうわけで新島から内村にあてた2通の手紙が収録されている(手紙232/A2)が、どちらも手紙の下書きからケーリ教授が作られたテキストである。ケーリ教授の「内村の決断の夏——

1885年」(『人文学』24号 [1956]) は内村から新島あてのこの時期の手紙數通をも紹介し、当時の内村の精神状態に強力な光をあてている。アーモスト大学に入学した内村がシーリー総長からいかに深刻な感化を受けたかは、内村の『余はいかにして基督信徒となりしか』の中にいきいきと描かれている通りである。

シーリーは哲学者であったけれど、この世の問題の処理にも乗出し、マサチューセッツ州の税法改正の委員をつとめたことがある。1875年から2年間連邦の下院議員をつとめたが、議員になるための選挙運動は一切しなかったといわれる。

シーリーは1890年にアーモスト大学の総長を勇退するのだが、その1年前に理事会に働きかけて、新島に LL. D. (名誉法学博士) の学位を授与することに成功した。新島のシーリー総長あての最後の手紙 (294) はその文脈において読まれるべきである。

新島はシーリー夫人にも一種の親しみを覚え、「私のアメリカの母の1人」と呼んでいる。彼女の歌う讚美歌に魅せられていたらしく、そのことは手紙の中で繰返し言及している。その例をひとつだけ、シーリー夫人あての1870年のヒンズデイルからの手紙から引用してみよう。

お別れしてからもしばしば皆様のことを思い出しました。お宅で楽しかった一切のことが浮かんできます。私が病気のととき、何というやさしい愛情と親切なお世話にあずかったことでしょう。あの冷たいアイスクリーム、とびきり上等のビフテキ、牡蠣のスープのすばらしかったこと。日曜日の夕方ごとに奥様と子供たちのすばらしい歌を聞く楽しさ。ゲームで私が勝ちそうになると、ウィリー君が興奮した顔つきを見せる面白さ。ベッシーちゃんとアニーちゃんが私の部屋に遊びにくるときの2人のやさしさとあどけなさ。私にはすべてが甘美で楽しく、まるで目の前にかかっている一幅の絵を見るような心地が致します。奥様と先生から受けたご恩に対し、感謝申し上げます。私の霊が存続する限り

このことは忘れません。(手紙62, p.74)

5 新島の最初の英語の手紙、その他

本書の最初に置かれている手紙 1a と 1b は、新島襄の最初の英語の手紙であり、内容的にも、英語の熟達度の点から見ても、きわめて興味深いものである。これは新島が1864年夏に函館から脱国してベルリン号でシャンハイに到着後、ベルリン号のセイヴォリー船長からようやくワイルド・ロウヴァー号のテイラー船長を紹介され、アメリカ行きが実現しそうになった時のものである。宛先は脱国を助けてくれた函館の福士卯之吉だったと考えられる。新島の「英語事始め」を1863年初期と考えるならば、この英文は、彼が英語を習いはじめて1年半後のものということになる。1枚の洋紙の表と裏に記された英文を訳せば、次のようになる。

[表] 今日船長はもう1人の船長をつれてこの船にやってきました。彼はぼくにこう言いました。「この船長さんが君を連れていきたいと言っている。多分この船長さんはわたしよりも先にアメリカに行くことになるだろう。それに、わたしの考えでは、君が長崎に行くことは危険だと思うのだ。君はこの船長さんの船でアメリカに行った方がいい。船長さんは君にボーイとして働いてもらいたいと思うだろうし、またいろいろと教えて下さることだろう。」ぼくは答えました。「わたしはあなたの船で函館から来ました。ですから一緒にアメリカに行きたいのです。しかしこのまま長崎へ行くとすると非常に危険なことになるでしょう。だからわたしはこの方についていかなくてもなりません。」 本当に有難う……ごきげんよう。ねえ、元気でいて下さい。又会えるでしょう。どうか沢辺さんと菅沼さんによろしく(健康に気をつけて下さるよう)そして又、沢辺さんにはコンブ1束分は1ドルだった、と伝えて下さい。

あなたのしもべ 753太

元治元年7月9日

(手紙 1a, p.3)

[裏] こんどの船長は前の船長よりもずっといい人だと思います。ぼくは新しい船長にこう言いました。「ごらんの通り、わたしは非常に貧しいのですが、アメリカに行きたいのです。そしてたくさんの本を読みたいと願っています。お願いです、どうかわたしの目的を達成させて下さい。」彼はよろしい、と答え、やさしい顔で笑いました。ぼくは先ず召使の仕事が何であるかを理解しました。今日はこの新しい船で仕事をしたあと、本を読む時間があります。船長は衣服係のボーイを呼んで、ぼくの上衣とズボンを作るように命じました。

元治元年7月10日

(手紙1b, p.3)

1枚の紙の表と裏に書かれた新島の英文には、いくつかの特徴、ないし癖が見出される。その中で最も目立つのは、接続詞 *that* を使うべきところに *it* を使っていることで、その例は1aで3回、1bで1回、合計4回あらわれている。しかし、この癖は1年後の「脱国の理由」では1度も見当たらない。とすると、新島がその文法的なあやまりを1年間で克服したか、それともA. S. ハーディーが編集者の特権から黙って訂正したかのどちらかということになる。

綴りのまちがいはたくさん見出されるが、何をまちがえたのかは、すぐに見当がつく。ただ1つの例外は1bの中で、新島がテイラー船長に言った言葉の中の“*As you see me, I am very block*”の *block* である。これは何のつもりであったのか、私にはわからない。*black* (黒い) と取っても文脈上合わない。拙訳では「貧しい」としたが、これは、そうとれば文脈に一応合うからである。

手紙の内容と表現から見て、新島の特徴を最もよくあらわしているのは、やはり1bの中で、彼がテイラー船長に訴えた *Let me reach my aim*、という文である。新島はこの *aim* という単語にはアンダラインを引いている。しかもこの表現は、ハーディー夫妻に会うまでに新島がテイラー船長にあてて書いた手紙(A1)の中に繰返し出てくる。*reach my great aim*

は p. 370 で2回、re achmy aim は同ページに2回でてくる。そればかりではなく、「脱国の理由」では *Life and Letters of J. H. Neesima*, p. 8 に Ple ase le tme re achmy aim とあり、これは 1b の中のセンテンスと全く同一である。「脱国の理由」の終りのあたりで、新島はハーディー夫妻にむかって再び Ple ase le tme re achmy gre ataim! (*Life and Letters*, p. 10) と訴えている。実は英語としては re achmy aim は少しおかしい表現であり、「目的を達成する」という場合には動詞は accompli b か achie ve を用いるのが慣用的である。それなのに新島が re ach を繰返し使うことによって、却って不思議な力強さが伝わってくるところに、言葉のもつ面白さがある。

新島はまだこの頃には西暦を用いていない。彼が西暦というものを学ぶのは、テイラー船長と毎日接触するようになってからであることは、新島の「箱楯よりの略記」が示す通りである(第5巻『日記・紀行編』p. 77)。1a では年号の bun quu (文久) が消されている。つまり、とっさのはずみで新島は文久と書いてから、今は元治であることに気付いたのである。日付の序数が 9^d、10^d となっていることもまた、一貫してまちがっていることのひとつであるが、序数は新島の「航海日記」が示すように、やがてだんだんと正しく学んでいくことになる(第5巻『日記・紀行編』pp. 51—68)。

この手紙は福士にあてたものと推測されるのだが、その理由は沢辺〔数馬〕と菅沼〔精一郎〕によろしく、とあるからである。「航海日記」には函館出港のすぐあと、沢辺と福士と菅沼の恩は「骨に徹し」て絶対に忘れてはならない、と書き記している(第5巻『日記・紀行編』p. 38)。新島がアラビア数字を用いて 753ta とサインしていることは彼のユーモラスな一面ととることができよう。しかも「コンプ1束分は1ドルだった」といった情報まで入れていることは、その種の話を神明社の宮司沢辺数馬との間にかわしたことがあったことを傍証するものである。

* * * *

本書には函館からシャンハイまで新島をベルリン号にのせて脱国を助け

たセイヴォリー船長 William T. Savory (1827—97) あての、新島の手紙 2 通 (178, 255) を収めている。これはケーリ教授がセイヴォリー船長の子孫に偶然会った時に入手したもので、同志社に現存している。セイヴォリーから新島あての手紙も 3 通があり、これらをもとにして書かれたオーテス・ケーリ教授の「新島襄と恩人セイヴォリー船長」(『同志社談叢』4号 [1984]) があるので、参照されることを希望する。

(北垣宗治)

(追記)

この解題の再校が出たところで、米国ピッツバーグ市において、あらたに10通の新島書簡が発見された。すべて、彼のアーモスト大学のクラスメイト、W. J. Holland あての手紙である。これらは全集第7巻に収録される予定である。

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Despite Neesima's occasionally "unorthodox" spellings, such as *Cendai* or *Nigata*, place names here listed are correct as far as can be known. There are some personal names the spellings of which are dubious (e.g. Mr. Goold, etc.), but they are given as they are, since there is no way to ascertain the true rendering. These abbreviations are used to simplify:

AB=American Board (of Commissioners for Foreign Missions)
AC=Amherst College
ATS=Andover Theological Seminary
DE=Doshisha Eigakkō (Doshisha English School)
N=(Joseph Hardy) Neesima

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*The Complete Works
of
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or some consideration I found the
important items not to be forgotten.

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it has proved to be good in their mo-

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magnificent sustained by local au-
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compelled to serve in the army.
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a little better. You will find it
comment on my paper. The
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takes this letter with it. I did not
on you too hard. But as I am
the most understanding need, I can
exp^aeluded within me. Hoping the
constantly gaining.

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repeat them here again.

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