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is that - the Son of the Most High was lifted up on the Tree, so that the sin bitten race might see & be saved.

III.

In the Third place let us see whether the atonement of Christ is general or limited.

The atonement of Christ must be general, for the text says "whosoever believeth in him should not perish but have Everlasting Life."

Whosoever must be applied here to any one, who believeth.

The body of Christ must have been offered for the sin of the world.

When John the Baptist saw Jesus coming unto him, said he, "Behold

the Lamb of God which taketh
away the sin of the world."

Whom Christ suggested to his
disciples in what manner He should
be glorified. said He, "I, if I be
lifted up, will draw all men unto me."

The apostle Paul says in his
epistle to the Romans that "as by the
offense of one, judgement came
upon all men to condemnation, and
so by the righteousness of one, the
gift came upon all men into ju-
stification of Life. For as by

one man's disobedience many were
made sinners, so by the obedience
of one shall many be made righteous.

Moreover the law entered that
the offence might abound. But

*THE COMPLETE WORKS
OF
JOSEPH HARDY NEESIMA*

7

Essays and Diaries in English

DOHOSHA
1996
KYOTO•JAPAN



Joseph Hardy Neesima — this portrait had been kept in Grace Congregational Church in Rutland, Vermont, where Neesima made his dramatic appeal for raising fund to establish a Christian school in Japan in 1874. Now it is deposited at Doshisha.

I am a native of Japan.
and a Christian missionary
to my native land. on
account of ill health I
was obliged to leave my
native land for good.
I came ~~from~~ from Milan
to Andermatt yesterday
& took a room at Hotel
Oberalp. I took a
trip to the S. Gotthard
Pass with a German
gentleman ^{this morning} as he
funds my self and all
he left me here &
went to Airolo.
I found myself
hard of breathing

~~that~~ must be some
trouble in my change.
my goods are in
the Hotel Oberalp
with some money.
If I see here please
send a telegram to
the Pastor at
51 Via Torino, Milan
and ask him to take
a charge of my body.
May the kind Heav-
enly Father receive my
soul to his bosom!
whoever Joseph H. Neesima
read this writing pray for Japan

I would ask
the Pastor Jimm
to buy me in Milan
and send this
writing to Hon.
Alphero Hardy
4th Jay Street,
Boston, Mass.
W. S. A. as he
& his wife have migra-
ted factors these
20 years. May
the Lord give them

ample rewards
both now & hereafter.
Send a telegram
to Mrs. Hardy at once.
Please cut a little
portion of ^{my} hair
to my dear ^{and aged} ~~father~~ ^{father}
in Kyoto, Japan as
a token of the un-
separable bond of
Union in Christ.
My plan for Japan is
defeated. But thanks be
to the Lord for what he has done
much for Japan. I trust he
will yet do the wonderful work

Pencil-written will written by Neesima after having a
severe heart-attack at St. Gotthard Pass, Switzerland,
August 6, 1884.



*Frenchman Bay, a black-ink sketch done by Neesima
in the summer 1885 when he was vacationing
at West Gouldsborough, Maine.*



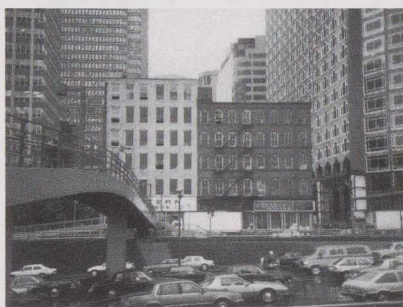
Frenchman Bay, photographed in 1986



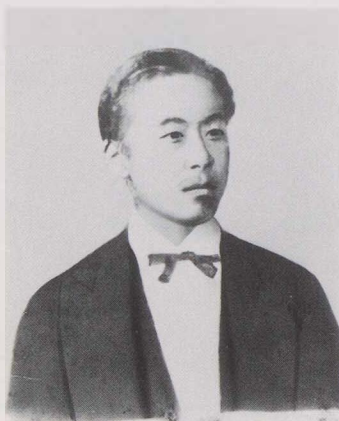
Ephraim Flint (1828~82)



William Jacob Holland (1848~1932)



*The HOLADAY building
(99 Purchase Street,
Boston) which was the
Sailer's Home (1852-73)
where Neesima wrote
"Why I Departed from
Japan" in October 1865.*



Tanaka Fujimaro (1845~1909)



Dr. Peter Parker (1804~88)

INTRODUCTION

This volume consists of Neesima's English efforts — essays, journals, a sermon, appeals, and fourteen personal letters. Volume VI contains Neesima's English letters, and so the letters found in this volume are what were discovered after the publication of Volume VI.

Neesima made it a rule to keep a journal while travelling. When abroad, his journal was written in English. Its content is mainly informational and factual — when, where, who, what, etc. His intellectual curiosity is very keen in obtaining exact information about schools, hospitals, libraries, art galleries. He is also intrigued by technical aspects of machinery, and so his journal is full of pencil illustrations. Usually he does not philosophize his ideas and thoughts. His thoughts are revealed in his early efforts, especially in "Why I Departed from Japan" and its enlarged version "My Younger Days." His mature thoughts will be found in a series of meditations which he wrote during his stay among the Waldensians in Italy and at Clifton Springs, New York, in the United States (see Chapter VII). His Christian faith is most vividly expressed in his Lexington sermon. His thought on evangelical mission work and Christian higher education is best presented in the three appeals in this volume.

Editing Neesima's English material raises a particularly tantalizing question. Should the editor transcribe word by word faithfully as Neesima put it in his notebooks? Actually, there are innumerable misspellings. If we add the *sic* sign to each misspelling, its number will overwhelm the page, and the common reader's patience will be broken. The editor must be faithful to Neesima, but he must also be faithful to the common reader. Thus, we have applied the principle which Arthur Sherburne Hardy held when he edited *Life and Letters of Joseph Hardy Neesima* (1891): Hardy corrected Neesima's writing

so far as misspellings, wrong concord (number, person, gender), unnecessary capitalization, unnecessary italics, etc. are concerned. He never tried to correct and improve Neesima's English to perfection. He never twisted Neesima's idea. He was faithful to Neesima's spirit, but not to his letters.

We are aware that this editorial policy will disappoint some readers. They may be interested in proficiency and/or deficiency of Neesima's English. Such readers are the so-called "connoisseurs." Allow us to use a metaphor here. An editor is a kind of cook. He must prepare the food for the customer. Fine bones (in our metaphor it is misspellings and other irregularities) must be removed before the fish is served on a dish. It is only connoisseurs who would like to taste fine bones! And we are convinced that we should serve the common reader at the expense of the connoisseurs. "Hardyism" is the way of service, not disservice, to both Neesima and the common reader.

The following are comment on each chapter of this volume.

1. EARLY LIFE AND EARLY EFFORTS

This initial chapter contains three of Neesima's English efforts :

- 1) Why I Departed from Japan (1865)
- 2) My Younger Days (1885)
- 3) Neesima's First Composition (1866)

"Why I Departed from Japan" is an extremely important composition. Neesima arrived in Boston harbor on July 20, 1865 on board the *Wild Rover*, owned by the Boston merchant, Hon. Alpheus Hardy. Captain Horace S. Taylor of the *Wild Rover* seems to have promised Neesima to introduce him to Mr. Hardy on arrival, but the meeting was not realized until early October of that year. When Hardy saw the self-exiled Japanese, he had in mind the possibility of hiring him as a servant in his home. Neesima's spoken English was so poor that Hardy could not understand the reason why he came to America. Hardy gave him the chance to write out his intentions which resulted in this document — a kind of spiritual autobiography revealing the searching of his mind, anxious to acquire Christian truth, and stating his great aim.

The Hardys were moved to read it, and decided to give him an education in Phillips Academy, Andover, the school in which Alpheus

Hardy himself once had studied, and to which he sent all his four sons and where he now was a trustee. Mrs. Hardy was the first to read it and was moved by it, kept placing it high up in the pile of the to-be-read items at Alpheus Hardy's chairside for evening perusal. Finally, Hardy read it after some weeks.

Neesima's English prose, broken as it may be, is intelligible and strangely powerful. Without this document there would have been no encounter between Neesima and the Hardys. Without it Mary E. Hidden of Andover would never have been persuaded to accept him as a boarder in her home. Neesima's first "biography," Phebe Fuller McKeen's "The Story of Neesima" (written in 1867 but published posthumously by her sister in 1890) is substantially based on this document, almost verbatim. This text comes from A.S. Hardy's *Life and Letters of Joseph Hardy Neesima* (Boston and New York: Houghton, Mifflin, 1891).

"My Younger Days" is an amplification, or a revised and enlarged version, of "Why I Departed from Japan." The Hardys' appreciation of Neesima's early life was lasting, and Mrs. Hardy especially seems to have encouraged him to write an amplified version. This promise Neesima struggled to keep when travelling in Aizu in the summer of 1882; but it was not finally completed until August 1885 when he was staying in West Gouldsborough, Maine, through the kindness of the Hardys. They had built the first summer cottage in Bar Harbor, Maine. By 1885 Bar Harbor had become so fashionable a resort that even more remote locations were sought by some. Mrs. Hardy secured a farmhouse in West Gouldsborough on Frenchman Bay. It was there that Neesima completed this autobiographical essay. This is unique material. This gives us a vivid picture of Neesima's spiritual and moral struggle as a youth under the later years of the Tokugawa government. For many years it was used in Doshisha Middle School English classes. The present title "My Younger Days" is taken from Neesima's concluding sentence. This text is, again, from *Life and Letters of Joseph Hardy Neesima*.

Neesima's first composition is one he was assigned to write when he was a student at Phillips Academy. It was published in the *Congregationalist* posthumously on May 19, 1892, as its editor notes:

"The following composition was Neesima's first effort in writing English under the rules of Phillips Academy, which required such exercises from time to time of all the boys. As it was written

about nine months after his landing in Boston it shows what a remarkable command of our language he had acquired in that short period. It also reveals a cultivated imagination and a simple love of nature which always characterized him. And to many not the least feature in the little essay is the way in which the author had already digested some of the fundamental truths of Scripture. For this he was largely indebted to his friend, the late Ephraim Flint, then a theological student, who, with his wife, lived in the same house and who took a deep, personal interest in the youthful Joseph. Mrs. Flint has carefully preserved this composition ever since and now kindly allows us to use it."

2. TRAVEL WITH COMMISSIONER TANAKA 1872-1873

In 1871 the fledgling Meiji government decided to send a mission to America and Europe. Taking its ambassador's name, it is called the Iwakura Mission. It was an historical event for Japan: from its size (about fifty people) and outstanding personnel there was and will be no comparable mission in Japanese history. Apart from Ambassador Tomomi Iwakura, the leading nobleman who played a key role in the Meiji Restoration, there were four vice-ambassadors: Toshimichi Ōkubo, who was soon to become the supreme leader of the Meiji government, Takayoshi Kido, who was the leader of the powerful Chōshū clan and successfully brought forth the Meiji Restoration in alliance with equally powerful Satsuma clan, Hirobumi Itō, Kido's protégé and a most far-looking statesman who was to become the first prime minister of Japan. It was as if the Japanese government itself had become a roving embassy.

The Mission arrived in Washington in March 1872 after a long, troublesome journey. Neesima, then an Andover Theological Seminary student, was asked to help the Iwakura Mission, and he was assigned as an assistant to Fujimaro Tanaka, Commissioner of Education. After some hesitation and consultation with Mr. Hardy, he agreed to help Tanaka. This means for Neesima to have a leave of absence from Andover Seminary, where he was in his second year. Neesima himself had a wish to have a closer glimpse of educational institutions in America and Europe, and this was in that sense a great opportunity for him.

There is no document which proves that Neesima met Ambassador Iwakura and Vice Ambassador Ōkubo. But another vice ambassador Kido found in Neesima "a reliable man whom we could trust in the future," as Kido wrote in his diary. Actually Kido did his best to help Neesima when the latter was struggling to start his school in Osaka. It was Kido who introduced Neesima to Masanao Makimura, another protégé of his, and at that time a most powerful official in the Kyoto government.

Tanaka and Neesima made a good team. They visited many universities, colleges, secondary and primary schools and kindergartens. Besides, hospitals, schools for the blind and deaf, for the mentally retarded, museums, libraries, art galleries, and even Sunday schools were among their concerns. They met some important educational administrators. Thus, they had first-hand information about the educational situation in America from General John Eaton, the U.S. Secretary of Education. With a letter of introduction from President Noah Porter of Yale College, they visited Dr. James Fraser, Bishop of Manchester, who was an authority on education in England. They went to Harrow to visit Matthew Arnold, Her Majesty's Inspector of Schools. With Arnold's suggestion they visited Curzon School, where Arnold gave an examination for "pupil teachers." Arnold also directed them to visit St. Mark's National School.

Although Neesima does not record anything of the sort, it is a surprising coincidence that Henry James the novelist, together with his aunt, were on board the *Algeria*, the same Cunard ship, on which Tanaka and Neesima were crossing the Atlantic. James's published letter proves it (we acknowledge that this information comes from Susumu Kawanishi, Professor Emeritus of Tokyo University). Incidentally, again, both Henry James and Neesima were born in 1843.

After landing at Liverpool, Tanaka and Neesima travelled to Manchester, Glasgow, Edinburgh, London, Paris, Geneva, Berne, Zürich, Berlin, St. Petersburg (the then capital of Russia), Berlin, Frankfurt, Köln, Rotterdam, The Hague and Leyden. The journal (the Doshisha Archives Neesima Memorabilia No. jo-1099) ends with Leyden, August 26, 1872. There must be another English journal after this date, covering until he goes back to the United States, but unfortunately this notebook is missing. Of course Tanaka and Neesima continued their European tour of inspection — from Leyden they travelled to Hamburg and Copenhagen — and returned to Berlin.

Neesima seems to have stayed in Berlin several months, from September 1872 through February 12, 1873, writing for Tanaka an official report on education in European countries. Tanaka left Berlin for Japan on January 3, 1873, but around this time Neesima was suffering from rheumatism. He went to Wiesbaden and stayed there more than five months for recuperation. After visiting Paris and London, he left Liverpool for the United States to resume his theological studies at Andover.

Neesima's journal and notes do not particularly show his Christian character. But as a principle he did not travel on Sunday. Thus, on his way to Geneva from Paris, he remembered that the following day is a Sunday, and he got off the train, letting his companions go ahead, at that time the party being Tanaka, Neesima, and the French-speaking Kazurō Imamura. That was Mâcon a provincial town. He attended a Sunday service at a Christian church, though he could not understand French. He joined his friends the next day in Geneva. Tanaka understood Neesima's style of life and even tried to read the Bible in Chinese translation. In major European cities on Sundays, Neesima always visited a church where services were conducted in English.

A keen observer and meticulous note-taker, Neesima's notebook is full of factual and numerical information, together with sketches. He was a skillful artist so far as sketches were concerned. But these notes are not always clear and legible. There are innumerable misspellings in place names and personal names. Obviously he made use of these notes for his final report, which was later edited by another hand and incorporated into *Riji Kōtei* (Commissioners' Official Reports).

3. NEW ENGLAND AGAIN AND RETURN TO JAPAN 1873-1875

Neesima returns from Europe and his duties with the Iwakura Mission in September 1873 for his final year at Andover Theological Seminary. He had turned down overtures to consider a career in the Meiji government. Deep in his mind is "my aim" of establishing an institution such as Amherst College in Japan. Towards this end he applies to be commissioned a missionary of The American Board

and is made a "corresponding member" of the Japan Mission, the first Japanese to so serve. During the summer of 1874 Neesima visits many friends, especially the Flints in Hinsdale, Massachusetts. The 65th annual meeting of the American Board in Rutland, Vermont is where he makes his spontaneous and dramatic appeal for the founding of a Christian college in Japan and received pledges amounting to \$5,000 which becomes the base on which Doshisha is to grow.

There follow last visits to Boston and Amherst. The Hardys come to New Haven for the weekend, and he attends Sunday services with them, speaking in the evening. The Hardys and President Noah Porter of Yale see him off at the New Haven depot. Errands attended to in New York, Neesima finally leaves for the West Coast changing at Chicago which still shows effects of the great fire of 1871. His observation of Chicago: "It is a great business city. Everyone is driving fast as if they are running for fire." . . . "They are so fully engaged for money making business and know not even their nearest neighbors." To his disappointment nobody can tell him the directions to Chicago Theological Seminary.

The trip through Iowa, Nebraska and Wyoming to Salt Lake City allows him to get a feel of the vast expanses of the Great Plains. In Cheyenne, Wyoming, he remembers this is the place where Jerome Davis once was working, and he finds Davis's acquaintance who points to the church where Davis was preaching. Instinctively, perhaps, he feels a sense of comradeship with Davis, the future collaborator. Neesima is in Green River, Wyoming on a Sunday, and his sense of mission prompts him to approach Chinese laborers on the railroad and is sorely disappointed at their degradation except for the most intelligent one who attests to a belief in Christianity. He finds the white settlers also ungodly: "They don't regard the Sabbath at all. When they get through work, they have nothing to do except of smoking, swearing and lying idle or playing cards or for a greatest shame they go to Indian women to satisfy their sensual appetite." He ends his short stay in Green River, obtaining successfully a specimen of Green River shale in the nearby steep hill.

The Mormon experience is taken in as shown by his meticulous notes. He even tries to have an interview with Brigham Young. Young is ill, and so he meets Orson Pratt, one of the Twelve Apostles. Neesima's interest in Mormonism may attest to his open-mindedness and intellectual curiosity. No wonder Orson Pratt is

intrigued by him, and suggests that he become a Mormon missionary.

On the cross-Pacific passage on "Colorado" he enjoys the company of Mr. and Mrs. John H. DeForest, American Board missionaries bound for Japan. He also encounters Europeans of whom he finds it difficult to approve. One is a womanizing French youth and the other a respectable German doctor. The German is a self-centered rationalist, treating appetite for food and sexual desire on the same level. Neesima the Puritan sees through his phony logic and records his argument. The account of the voyage trails off in tentative pencil snatches.

After spending one exciting month at Annaka, his ancestral city, with his parents, Neesima comes to Kobe/Osaka to realize his great aim. He meets his fellow missionaries, and soon understands the difference of opinions between he and them, as he writes to the Hardys: "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" (*Complete Works of Joseph Hardy Neesima*, 6:163).

This serious conflict causes sleeplessness, a nervous headache and rheumatism. The missionaries advise him to recreate himself by taking a trip. Thus, the last section of this chapter is Neesima's trip to Nara, Uji, Mt. Hiei, and Kyoto (Neesima uses *Saikyō*, namely, western capital, which means Kyoto). This is a very important trip, because Neesima meets Masanao Makimura, the powerful Kyoto official who later becomes Governor of Kyoto, and another man of vital importance, Kakuma Yamamoto, with whose support Neesima succeeds to start Doshisha Eigakkō (English Academy) on November 29, 1875. The reader may be amused by Neesima's interest in popular Japanese history: the trip is the chance for Neesima to remember such men of Japanese history as Minamoto no Yoritomo, Kisen Hōshi, Benkei, Taikō Hideyoshi, Hidari Jingorō.

The text of this chapter consists of two different sources. The initial two pages, covering from September 1873 to July 20, 1874 are from his notebook (jo-1100). The following section, namely diary from October 15 to November 26, 1874, and "Nara and Saikyo Meguri" (Travel to Nara and Kyoto) are classified as "jo-1101" in the Doshisha Archives.

4. THE LEXINGTON SERMON 1874

Neesima finished the special course of Andover Theological Seminary on July 2, 1874. Before this he was given a chance to give his first public sermon at Hancock Church, Lexington, Massachusetts on May 10. Its pastor, the Reverend Edward Griffin Porter (1837–1900) was his acquaintance since his voyage to England on board the *Algeria* in May 1872. Moreover, he was a graduate of Phillips Academy in Andover, Harvard College, and Andover Seminary.

Neesima's text is taken from John 3:16, the verse which he called "the sun among all the stars which shine upon the pages of God's holy word," and which triggered his conversion. The sermon, therefore, testifies to his evangelical faith — this may be regarded as the sum total of what he learned among New England Christians, notably Alpheus Hardy, Ephraim Flint, Julius Seelye, and the great Andover theologians. He compares Socrates, Confucius, and Shakamuni (Siddhartha Gautama) with Jesus, and distinguishes the preeminence of Jesus as the great healer of "the poison so deeply wrought into the moral system of the human race." He bitterly attacks the moral degeneration of Buddhist priests he used to see in his native country: they "are the most indolent and licentious class of people, and some of them are great gamblers and miserable liars." The core of this sermon is the doctrine of atonement: he emphasizes the divine dilemma between the necessity of severe punishment which human sinfulness incurred and His infinite mercy. Thus, Jesus "came to this world to accomplish what Moses, the prophets, and all pagan reformers have failed to accomplish." Some readers may hear a spiritual echo in this sermon — the echo of Neesima's decisive self-punishment by whipping his own palm in front of the whole school which took place on April 13, 1880.

Volume II, herewith, contains 72 sermon notes in Japanese. Neesima may have had in mind to publish these and obviously these were notes for the sermons, not sermon manuscripts *per se*, for a gap often seems evident between Neesima's written text and the words he actually delivered. This can be proved from their classical, literary style (*bungo*) often somewhat abbreviated, whereas Neesima must have delivered his sermons in colloquial style (*kōgo*). This Lexington sermon, his single existing sermon in English, however, was delivered as it stands. There was no gap between his manuscript text and his

delivery. The original text, now held in the Doshisha Archives (jo-1226), survives transcribed in a bold hand, the very manuscript from which he delivered it.

5. ASIA AND EUROPE 1884

Neesima had round-the-world trips twice in his life. Between the first trip and the second ten years passed. Now this remarkable diary-journal takes Neesima from Kobe, Japan to Europe by the ports, with change of vessels, up through the Red Sea to the Suez and on to Italy's Naples, Rome, Florence, Pisa, Turin, observations of the Waldensians, Milan, and on up into Switzerland.

This time Neesima's loneliness is somewhat alleviated by a companion—Jiroichi Tanabe, son of his old friend, who is going to England. His observations in Hong Kong, Singapore, and Colombo are interesting, because he is seeing the situation through a missionary's eye. He feels uneasy about the method and strategy of English missionaries in Hong Kong. He even visits dubious places, opium-smokers who look so miserable. It is Neesima's judgment that Singapore "may become more important place in future than Hong Kong." In Colombo Neesima and Tanabe pay a visit to an exiled Egyptian revolutionary Arabi Pasha, and he records their conversation. Arabi Pasha doesn't like to discuss Egypt, but he advises his Japanese visitors "to keep up good military standing force and good equipment of warships because there are many of enemies." He is surprised to hear that Neesima is a Christian. Neesima pleases him by saying that he has a copy of the Koran and he means to read it another day.

From May 17 when he lands in Brindisi through August 5 when he enters Switzerland Neesima spends 81 days in Italy. Italy looms big in his notebook. Certainly he is fascinated by great paintings which he finds in art galleries in Rome, Florence, and Milan. He visits universities in Rome and Turin. Typical with Neesima is his extended stay at Torre Pellice, the "capital of the Waldensians." Obviously Neesima is aware, from history of Christianity, of the great persecution in 1655 of the Waldensians, which provoked Milton to write the famous sonnet, "On the Late Massacre in Piemont." He stays about six weeks with the Waldensians, attending their church,

participating in their excursions. But Neesima confesses some embarrassment: "A most dull prayer meeting I ever attended." An excursion takes too long a time: "Oh! How much they enjoy playing and singing. I got out of patience but thought too impolite to leave them off. I was tired and afterward utterly disgusted with them. But I could bear with them."

In Switzerland he is impressed with the passage through the 15 kilometer tunnel of St. Gotthard. Not satisfied with the ride through the tunnel Neesima, in the company of a Mr. Max Kammerer, stops short of the pass, hard of breath, stopping every ten yards. Here, staying at the Hotel du Mont Prosa he writes a last will and testament on two sheets of drawing paper. This is the famous "St. Gotthard will" now kept in the Doshisha Archives (jo-1236) and its photographic copy is placed as the frontispiece. The best commentary on this will is Neesima's own memorandum, written three days later in Lucerne (*The Complete Works of Joseph Hardy Neesima*, 6:232-33). In Lucerne he consults Dr. Stocker, who notes a leaky valve in Neesima's heart and cautions him. With a chest plaster over his heart Neesima proceeds.

After staying in Lucerne for 13 days he goes to Basel via Zürich. At Basel he is invited to stay in the Mission House by its director, Johannes Hesse, Hermann Hesse's father. Does Hesse, at that time seven years old, remember Neesima? Sure enough, Professor Kenji Takahashi, a Hesse scholar and translator, drew a precious witness from Hesse himself who said in 1953: "I do remember Neesima, for he was the first Japanese I met. My parents were very fond of him. Ah what would they say if they knew that seventy years later you and I are talking about Neesima!" Tears appeared in Hesse's eyes. Takahashi also notes that Hesse's mother's diary records Neesima's visit (*Hesse — Omoide no Shijin-Gaka* [Hesse the Poet-Painter I Remember] 1977).

This notebook shows that some sort of women attract Neesima. During the voyage in the Indian Ocean he remarks of sailors' superstitious fear of missionaries aboard, and then he continues (April 27, 1884): "I found a young lady missionary from the China Inland Mission, a pleasant companion to me. She is a lady of the real missionary spirit. She loved China profoundly. She would even die for China if she can do some good to the Chinese." Neesima gives no name for her, but certainly he is attracted by her. Another woman

he admires is Mrs. Turino of Milan. In the entry of August 4 (this is just two days before the heart attack he suffered from in St. Gotthard Pass) we find the following: "*Note.* Mrs. Turino is a fine English lady — she must be a great helpmeet to him. A pastor ought to have a good and generous and openhearted wife." In these examples both are good, Christian English women.

From Basel Neesima proceeds through Mainz, Wiesbaden, Bonn, Brussels to Rotterdam and on to London. He concludes his second European tour, sailing aboard the "City of Berlin" from Liverpool on September 18, 1884. The coincidence of his original departure from Hakodate on the sloop "Berlin" and crossing the Atlantic on the "City of Berlin" must surely have given him pause!

6. AMERICA AGAIN 1884-1885

Neesima's second visit to America extended from September 28, 1884 to November 19, 1885. The main purpose of this long sojourn in the United States was recuperation, but it is doubtful whether he attained his aim, for he was never inclined to concentrate on his own recuperation. A man of correspondence, he was writing letter after letter to his friends and pupils. A man of educational enterprise, he was always planning to strengthen his Christian school back in Kyoto. A devoted Christian missionary, he was constantly praying for the successful "occupation" of Japan for Christ's sake. He had little time for rest.

Landing in New York, September 28, he soon finds his way via New Haven where he stays with President Noah Porter talking till late in the evening. He proceeds on to Boston for a deserved rest at the Hardys's home. The 75th "Jubilee Meeting" of the American Board was soon to be held in Columbus, Ohio and Neesima journeys forth with Mr. Hardy. He is asked among others, to make a short address to the assembly ("5 or 6 minutes") on October 10. He meets President James Burrill Angell of "Ann Arbor University" (the University of Michigan). On his return from Columbus he bends efforts to produce a statement for the opportunity in Japan, an urgent appeal to forward the Lord's work.

This is "A Scheme of Speedy Evangelization of Japan." It appears to have been drafted at the Hardy's home in Boston from

October 12 to October 29, 1884, when he submits it to Dr. Clark and the American Board. During this period he attends an overflow meeting to hear Dwight L. Moody at Tremont Temple in Boston. Moody suggests praying for Neesima to the throng, and Neesima requests him to pray "not only for me but for the thirty-seven million in Japan."

Neesima's health fails to pick up, and Dr. Clark, after consultation with a Dr. Denny, arranges to accompany him for a hot-spring rest cure at Clifton Springs in upper New York state. After 12 weeks at Clifton Springs Neesima returns to Boston via Amherst and travels the East Coast, even shaking hands with President Cleveland in the East Room at the White House. Besides the many Americans of prominence he meets, of special import is an encounter with Kanzō Uchimura in Philadelphia. Uchimura at this time is in the worst psychological conditions. Both men read the Bible together, pray together, and have an evening of serious conversation. Finally, Neesima recommends Uchimura to President Seelye, who accepts Uchimura at Amherst. Uchimura's autobiographical writing, *How I Became a Christian* is a moving testimony of Seelye's spiritual influence on him.

Neesime attends Amherst's commencement week in late June. By mid-July he is in Maine with the Hardys at Bar Harbor and then boards for some weeks in West Gouldsborough across Frenchman Bay on the Maine coast. The present journal testifies to the fact that it was in this farmhouse that Neesima completed his autobiographical effort now commonly called "My Younger Days." In order to inspire himself, he seems to have tried to read Dickens's autobiographical novel, *David Copperfield*! But Neesima is not a good reader of the English novel. There is no evidence that he finished it. It should be noticed that Neesima had also contact with Professor Arthur Sherburne Hardy of Dartmouth College, the third son of the Hardys, and Neesima's great future biographer. Characteristically he is meticulous in recording statistics of Dartmouth. He also meets professors and President S. C. Bartlett, the arch-enemy of A. S. Hardy, but this is a later story.

Neesima helped another Japanese. Korehiro Kurahara is a former Doshisha student, and now is struggling to find a seminary to attend. Neesima gets in touch with Bangor Theological Seminary and secures his admission. Moreover, he helps him financially: he even gives two coats to him.

Neesima has many other friends. One of them who looms big in this journal is Mrs. Walter Baker of Dorchester. Neesima stays with her from time to time. A wealthy philanthropist, Eleanor Baker keeps open her house for missionaries and other worthy people who need rest. She has "Poppy Room" the name of which seems to come from the picture on its wall. She daily supplies nutritious juice for Neesime. She is also kind enough to correct Neesima's English. She comes to be interested in Rev. Tadajiro Fuwa's church in Fukuoka, and donates \$100 for him.

Neesime is always in search of educational model for his school. Naturally and inevitably the three New England institutions in which he studied from 1865 to 1874, Phillips Academy, Amherst College, and Andover Theological Seminary, supplied him with the idea and ideal of a Christian school. He lacks no advisors on this question. President Seelye is one, but he can freely draw opinions from President Noah Porter of Yale College. He visits President Daniel Coit Gilman of Johns Hopkins University, perhaps one of the most advanced forward-looking educator/administrator of the times. The journal proves he is also close to President Angell of the University of Michigan. He makes sure to visit Howard University in the nation's capital, and on his way to New York, he visits the University of Pennsylvania. Neesima of course is aware of Harvard's Unitarianism, and because of this Harvard Yard is "Where angels fear to tread." No other document proves that Neesima visited Harvard, but here, for the first time, is the proof that he actually visited Harvard. It seems to have taken place between October 26 and 29, 1885, and he records buildings he sees in Harvard Yard, including Sever Hall and Gore Hall, the latter being the college library which was replaced by the famous Widener Library. He notes that some part of the Law School building was contributed by Mr. Alpheus Holmes Hardy, the first son of Alpheus Hardy. It is also noteworthy that he visited two leading women's colleges and gave a speech to young students at Mount Holyoke and Wellesley. Apart from Andover Theological Seminary, he visits the following seminaries: Yale Divinity School, Auburn, Union, Bangor, and Chicago.

After almost two months summering Neesima returns to Boston area and submits his draft of "An Appeal for Advanced Christian Education in Japan." Mid-October sees the 76th Annual Meeting of the American Board in Boston. Neesima proceeds into a final

round of farewells in New England and leaves for San Francisco to sail aboard the "City of New York" on November 19, more than a year and a half since departing from Japan on this, his second — and round-the world — journey abroad.

7. JOURNAL COPY BOOK 1884-1885

Apart from his diary, Neesima was keeping a "journal/copy book." Thus he was running on a double track for a time. The cover of the present notebook (jo-1102) has Neesima's inscription "January 1883," but the first date which appears is June 27, 1884, and the last date August 15, 1885. Therefore we can surmise that the notebook was used during his European and American travel, especially during his stay in Europe at Torre Pellice in Italy, and Clifton Springs, New York, and West Gouldsborough, Maine in America.

Other people would have recorded both the daily *what, who, where, when* and their thoughts in the same notebook. But Neesima used two notebooks for alternate use during his 1884-1885 travel. The present notebook is important, because it records Neesima's thought extensively. Both A. S. Hardy and Davis quote from this notebook separately. Usually Hardy is a better editor than Davis, but so far as this notebook is concerned, Davis is better: Hardy mistakes in assuming some meditations Neesima wrote in Clifton Springs, New York, as if they were written in the Waldensian valley. In *Life and Letters* Hardy cites twenty-three meditations from this notebook, while Davis in *Joseph Hardy Neesima: A Maker of New Japan* quotes eight which were written on July 24, 1884 "at my sick bed" and separately ten more, written later. All are good, edifying monologues, reflecting his serene character as a Christian man and educator.

Neesima wrote one of the most moving meditations in Clifton Springs:

David desired to build God's temple but failed to do it. His son Solomon did it. A good Christian lady has been praying through her life that one of her sons should become a missionary but she failed to see among her sons. But she educated somebody's son, who became a missionary afterward.

(Dec. 13, 1884)

Of course Neesima here means Mrs. Hardy and he, himself. He is very conscious of his identity as a missionary. It is therefore strange that one of Mrs. Hardy's sons, A. S. Hardy, did not record this particular meditation in his *Life and Letters*.

The notebook contains Neesima's critical observation of moral corruption in Italy. Neesima is shocked to meet a retired army captain in Naples, who boasts to him that he has a new girl every night, since 60,000 girls are available in the city. At first he cannot believe this, but the kind of moral laxity is confirmed by an Englishman who has been staying there for the past two or three years.

Neesima rarely becomes abstract or metaphysical: he is soundly practical, and this is what he learned among his American friends. Toward the end of the notebook is found a series of warnings he tried to remember when he is to be standing before an audience for fund-raising. Notice, he is deadly serious, but how amusingly these sound like an American manual!

1. Get a good recommendation from a well known gentleman or society.
2. Narratives should be short but lively and interesting, not much of figures or calculations.
3. State first why I am before them to-day. My own story, how I become decided to run away from Japan. Robinson Crusoe's life. My voyage — my reception at Boston. My conversion, John 3:16. My theological study. My departure — Rutland meeting, donation for the Doshisha.
4. The progress of the work. Case of Imabari. Case of Sawayama.
5. State my object — need of Christian College. Never state the sum. We need to get what can — more get more we can do.
6. Ask excuse (during my speech) lengthiness of it. Ask them to be patient. Never say *I*. Plural *we*.
7. March, April, May and June are preferable. Keep Mr. Fuller's letter. Try to reach Mr. Campbell.

8. THREE APPEALS 1884-1885

The first document is a free English translation of "Meiji Senmon Gakkō Setsuritsu Shishu" (Prospectus of "Meiji University") of May

1884. It is a declaration of establishing a new Christian university called Meiji Senmon Gakkō, a name soon discarded in favor of Doshisha University. Apparently Kōgi Neesima, Neesima's nephew, gave a finishing touch to the Japanese text, which originates in Neesima's own "Doshisha Daigakkō Setsuritsu Shishu" (Prospectus of Doshisha University) written in April 1883. The only remarkable difference is a change in priority — the new university must establish a faculty of letters first of all, instead of a faculty of law, as was proposed a year before. But above all, emphasis is placed on both the intellectual training and a moral education based on Christianity. In the background is Neesima's view of Western civilization as he asserts: "It is the spirit of liberty, the development of science, the Christian morality, which has given birth to European civilization." Since this prospectus is primarily addressed to the Japanese audience, Neesima was obliged to survey the history and cultural impact of western universities. Neesima's stance as a Christian educator reveals itself here.

While Neesima was staying in the United States in 1884–1885 he wrote two documents of appeal. One is "A Scheme of the Speedy Evangelization of Japan," written in the form of an official letter to the Prudential Committee of the American Board. It is kept in Doshisha Archives (jo-1133), and A. S. Hardy has it in his *Life and Letters of Joseph Hardy Neesima* with a few omissions.

Most probably this letter was written at the suggestion of Alpheus Hardy and/or Dr. N. G. Clark, since Neesima presented it to Dr. Clark on November 11, and on December 16 the Prudential Committee decided to grant \$50,000 from the Swett Legacy to Doshisha.

It is a remarkable letter of appeal, for Neesima's conviction, aspiration, patriotism, Christian faith are revealed here most vividly. He first reviews how the last revolution modernized Japan. But modernization is not always a blessing: with a prophetic insight he fears "liberty without morality" and "civilization without religion" are threatening the nation. He appreciates the great job the American Board and other foreign missions did for his native country. He draws the committee's attention to the blessed effect of Christian influence now visible in all sectors of Japanese society. Now Neesima presents his grand scheme of speedy evangelization of Japan: "Educate and raise up efficient native preachers."

For this great aim, he has a threefold strategy. First, to give the

highest possible education to the Christian ministry. Second, to raise highest educated Christian doctors. Third, to attract the choicest students to a Christian university. Neesima is sure that the Japanese can take care of themselves for elementary education, and Japanese churches are mostly self-supporting. The sector Japan urgently needs is this higher education with Christianity as its educational principle. Doshisha, his Kyoto school, is producing good Christian men and women, and they are very much appreciated by Japanese society for their good character, but because Doshisha has no college they are obliged to enter the secular, ungodly government university only to become victims of the Devil. Hence the urgent need of a Christian university. One remarkable point about this document is Neesima's powerful advocacy of the *samurai* class, out of which he himself came. Catch youth of samurai origin: they were loyal to their feudal lord, and therefore they will be loyal to the Master of the masters, Jesus Christ. (In this document Neesima uses a taboo word which should be avoided but since this is an historical material, we have kept the word.)

For the third document Neesima followed three stages before completion. The Doshisha Archives holds "An Appeal for a Christian University in Japan" in manuscript (jo-1116). There also exists its enlarged manuscript version with the same title (jo-1117). Its final version "An Appeal for Advanced Christian Education in Japan" (jo-1118), dated October 29, 1885, was printed with the endorsement of Secretary N. G. Clark of the American Board, Presidents Mark Hopkins of Williams College and Julius Seelye of Amherst College. It was incorporated in *Life and Letters*. We have used the final version (jo-1118) here.

Neesima's main theme is the same as "A Scheme of the Speedy Evangelization of Japan": namely, in order to quicken the evangelization of Japan, Christian higher education is the urgent necessity of the day. Its emphasis, however, is placed on the importance of having non-theological subjects such as political science, history, literature, and philosophy, which however, should be taught by Christian professors. Actually this was one of Neesima's most important convictions since he was preparing Doshisha Eigakkō (English Academy) in 1875. Majority of the Japan Mission of the American Board thought that the projected school in Kyoto should be a training-school of preachers. But Neesima believed that unless he gave other

“secular” subjects including modern sciences, the ablest students will not be attracted to Doshisha. Among American Board missionaries Jerome Davis agreed on this point, and he came to collaborate with him. The present appeal amplifies this theme and this point should be emphasized to persuade possible (even near-sighted) donors in the United States.

9. FURTHER LETTERS (Newly Discovered)

This volume contains 14 English letters of Neesima’s which were not available at the time of editing Volume VI. Ten letters were addressed to William Jacob Holland (1848–1932), Neesima’s roommate at North College, Amherst College, 1868–69. Two were to Dr. Peter Parker (1804–1888), preacher, physician, diplomat, and especially a pioneer medical missionary of American Board in Macao, who first responded to Neesima’s moving appeal for funds at the occasion of the American Board’s 65th annual meeting made at Rutland, Vermont dated October 9, 1874. Two others were to his fellow missionaries in Kyoto. Some explanatory remarks may be helpful concerning Holland and Parker.

Dr. Holland was a remarkable man. Born as a son of a Moravian missionary in Jamaica, he came to Amherst after years of studies at Moravian College at Bethlehem, Pennsylvania. The time of his transfer to Amherst is noted as early January, 1868. He was a model student in many respects: a hard worker, and a youth of many interests (painting, collecting of mineralogical specimens, Christian faith). Above all he was an indefatigable letter-writer: every weekend he wrote to his parents, and apparently the parents wrote back to William. His letters present a most vivid picture of Amherst College life in 1868–69. Professors Seelye, Hitchcock, W. S. Clark, and President Stearns and their families are dramatically portrayed. Also, these are an original source of information on Neesima’s college life. These letters are now a part of the voluminous Holland Papers, held in the Historical Society of Western Pennsylvania in Pittsburgh.

Why Pittsburgh? After graduation from Amherst College in 1869, Holland became Principal of Amherst High School on the recommendation of Professor Seelye of Amherst College. He held the job only three months, and he became Principal of Westboro High School in

the suburb of Worcester, Massachusetts and served it for a year and a half in this position. Then he entered Princeton Theological Seminary. He was ordained in the Presbyterian Church, and was installed at Bellfield Presbyterian Church, Pittsburgh. He was a faithful pastor, but at the same time he pursued his scholarly interest in natural history — botany, entomology, zoology, paleontology and mineralogy.

When National Academy of Sciences of the United States decided to send an expedition to Japan for the observation of the solar eclipse of August 19, 1887, with Professor David Todd of Amherst College as its leader, Todd chose the Rev. Holland as naturalist of the expedition team. Holland took leave of absence from the church, and came to Japan. Unfortunately, however, their project was a failure due to the cloud which appeared at the crucial moment. But Holland made the best use of the chance by staying in Japan: he climbed Mt. Fuji, and on October 6, he finally met his old chum Neesima in Kyoto. Thus, Holland had a warm corner of his heart for Japan. Later on he became Chancellor of the University of Western Pennsylvania (the present University of Pittsburgh), and also Director of the Carnegie Museum in Pittsburgh.

Neesima's letters to Holland reveal several interesting things about Neesima's college and seminary life. (1) Neesima and Holland shared an interest in mineralogical and geological specimens. (2) How Neesima spent his vacation with the Rev. and Mrs. Ephraim Flint in Hinsdale, Massachusetts. (3) How the Rev. and Mrs. Samuel Robbins Brown, together with Miss Mary E. Kidder, came to meet Neesima's grandfather, father and brother at Annaka, his ancestral place, on their way to Niigata on October 9, 1869. (4) How Neesima suffered from his eye troubles: he had Holland's letter to him read for him by his friend. (5) How Neesima visited Holland at Westboro, Massachusetts, and enjoyed the meeting. (6) How Arinori Mori, Japan's first minister stationed in Washington, D. C. visited Amherst and how Professor Seelye arranged a welcome meeting for him, inviting some intellectuals of the town. These ten letters cover the period between December 1868 and January 1874.

Both of Neesima's two letters to Parker are thank-you letters. There are two biographies of Parker, and the 1874 letter is found in George B. Stevens and W. Fisher Markwick, *The Life, Letters, and Journals of the Rev. & Hon. Peter Parker, M.D., Missionary, Physi-*

INTRODUCTION

cian, and Diplomatist, the Father of Medical Missions and Founder of the Ophthalmic Hospital in Canton (Boston, 1896). Actually the fund-raising in the midst of the general meeting was an embarrassment for American Board executives. But Parker at the age of 70, who in his youth made a quixotic attempt to open the tight-shut door of the secluded Japan on board the Morrison, and was violently repelled, was deeply moved to find a Japanese youth who was about to return to his home country with an ambitious project of starting a Christian school, and he raised the first voice of pledge to give a thousand dollars. Thus, Neesima's sense of gratitude was immense. The 1885 letter proves the fact that Neesima clearly recognized with gratitude Parker's initiative as igniting the sudden passionate response. The letter is in the Peter Parker Papers held in Yale Medical Library. Neesima was a guest with the Parkers for two days in Washington. The journal section of this present volume also records how Parker's son guided Neesima to the Smithsonian Institution.

In concluding this introduction, we must apologize for the long delay in the completion of this volume. It was an extremely difficult task to edit Neesima's notebooks in a readable form. We did our best, but still we are afraid we may have mis-read in many places. Now we send this book to the world with fears and blessings. Our single prayer is that this volume may mark an essential milestone in establishing the corpus of the writings of Joseph Hardy Neesima.

20 August 1996

Otis Cary
Muneharu Kitagaki

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Flyleaves

front: two pages from Neesima's English Sermon delivered in Lexington, Mass.
back: Thoughts written at Torre Pellice, Waldensian Valley, Italy

1.

EARLY LIFE AND EARLY EFFORTS

[WHY I DEPARTED FROM JAPAN]

I was born in a house of a prince [Itakura] in Yedo. My father [Neesima Tamiharu] was writing-master of the prince's house and his writer, and my grandfather was an officer of whole,¹ the prince's servant. I began to learn Japan, and China too, from six years age, but at eleven years age my mind had changed quite to learn sword-exercise and riding horse. At sixteen years age my desire was deepened to learn China and cast away sword-exercise and other things. But my prince picked me up to write his daily book, although it would not have been my desire. I was obliged to go up his office one another day, and I must teach small boys and girls too, instead my father at home. Therefore I could not get in China school to learn China, but I read every night at home. A day my comrade lent me an atlas of United States of North America, which was written with China letter by some American minister.² I read it many times, and I was wondered so much as my brain would melted out from my head, picking out President, Building, Free School, Poor House, House of Correction, and machine-working, etc. And I thought that a governor of our country must be as President of the United States. And I murmured myself that, O Governor of Japan! why you keep down us as a dog or a pig? We are people of Japan. If you govern us you must love us as your children. From that time I wished to learn American knowledge, but alas, I could not get any teacher to learn it. Although I would not like to learn Holland, I was obliged to learn it because many of my countrymen understood to read it. Every one another day I went to my master's house to learn it.

Some day I had been in the prince's office and I got none to write at all. Therefore I ran out from the office and went to my master's house. By and by my prince stepped into the office, wanting to see me; but he saw nobody there, and he stayed me until I came back into. When he saw me he beated me. "Why you run out from the office? I would not allowed you to run out from there." After ten days I ran out from there again, but he would not know about it. But alas! in the next time he found out again I ran out from the office, and he beated me. "Why you run out from here?" Then I answered to him that "I wished to learn foreign knowledge, and I hope to understand it very quickly; therefore, though I know I must stay here,

reverence your law, my soul went to my master's house to learn it, and my body was obliged to go thither too." Then he said to me very kindly that "you can write Japan very well, and you can earn yourself enough with it. If you don't run out from there any more I will give you more wages. With what reason will you like foreign knowledge? Perhaps it will mistake yourself." I said: "Why will it mistake myself? I guess every one must take some knowledge. If a man has not any knowledge I will worth him as a dog or a pig." Then he laughed very hard about it, and said to me: "You are stable boy." Beside him, my grandfather, parents, sisters, friends, and neighbors, beated or laughed for me about it. But I never took care to them, and held my stableness very fast. After few months I got many business in the office, and I could not get out from there. Ah! it made me many musings in my head and made me some sickness too. I would not like to see anybody, and would not desire to go out to play myself, but I liked only to stay in a peaceful room. I knew it is bad sickness, therefore I went to some doctor, hoping to get some medicine. After he stay my sickness many times, he told me, "Your sickness comes from your mind, therefore you must try to destroy your warm mind, and must take walk for healthfulness of your body, and it would be more better than many medicines." The prince gave me many times to feed my weakness, and my father gave me some money to play myself. But I went every day to my master's house to learn Holland. I read up Holland grammar, spending many times, and I took a small book of nature, and I pleased to read it so much as I would say that this book would be more better than doctors' medicine to my sickness. When my sickness got better, after few months, the prince picked me up again to write his daily book, and I must stay in the office every day against his order. Ah! I could not get out from there to learn Holland, but I got many times to read book at night, and I read through the book of nature at home, taking a dictionary of Japan and Holland. Alas! the study of night-time caused me weak eyes, and I was obliged to stop it too. After ten weeks my weak eyes recovered entirely, and I began to read the book again; but I could not understand some reasonable accounts in it. Therefore I purposed to learn arithmetic. But I had not any times to learn it. A day I asked to the prince, "Please get me more time to take knowledge." Then he let me get out from there thrice a week, although it was not enough to me. I went to some arithmetical school to learn it, and

understood addition, subtraction, multiplication, division, fractions, interest, etc. Then I took the book again, and understood some reasonable accounts in it.

Some day I went to the seaside of Yedo, hoping to see the view of the sea. I saw largest man-of-war of Dutch lying there, and it seemed to me as a castle or a battery, and I thought too she would be strong to fight with enemy. While I look upon her one reflection came down upon my head: that we must open navy, because the country is surrounded with water, and if foreigners fight to my country, we must fight with them at sea. But I made other reflection too: that since foreigners trade, price of everythings got high, the country got poorer than before, because the countrymen don't understand to do trade with the foreigners. Therefore we must go to foreign countries, we must know to do trade, and we must learn foreign knowledge. But the government's law neglected all my thoughts, and I cried out myself: Why government? Why not let us be freely? Why let us be as a bird in a cage or a rat in a bag? Nay! we must cast away such a savage government, and we must pick out a president as the United States of America. But alas! such things would have been out of my power.

From that time I went to a marine school of government to learn navigation a week thrice. After many months I understood little algebra, little geometry, to keep log, and to take sun, to find latitude. Ah! the study of night-time caused me weak eyes again, and I could not study at all during the time of one year and a half which would not come again in my life. After my eyes got better I was obliged to go in the prince's office. That time was very hot and sickly season of Yedo. A day the sun shined very hard, and in the evening it had rained very heavy. Then I felt cold and chilled myself. The next morning my head began to ache, and my body was so hot as a fire would burn within me. I could eat nothig, but drank cold water only. After two days measles raised up all over my body. When the measles got better my eyes began to spoil, and I played and spent many times very vainly. A day I visited my friend, and I found out small Holy Bible in his library that was written by some American minister with China language, and had shown only the most remarkable events of it. I lend it from him and read it at night, because I was afraid the savage country's law, which if I read the Bible, government will cross whole my family. I understood God at first,

and he separated the earth from firmament, made light upon the earth, made grass, trees, creatures, fowls, fishes. And he created a man in his own image, and made up a woman, cutting a man's side bone. After he made up all things of universe, he took a rest. That day we must call Sunday or Sabbath day. I understood that Jesus Christ was Son of Holy Ghost, and he was crossed for the sins of all the world; therefore we must call him our Saviour. Then I put down the book and look around me, saying that: Who made me? My parents? No, God. Who made my table? A carpenter? No, my God. God let trees grow upon the earth, and although God let a carpenter made up my table, it indeed came from some tree. Then I must be thankful to God, I must believe him, and I must be upright against him. From that time my mind was fulfilled to read English Bible, and purposed to go to Hakodate to get English or American teacher of it. Therefore I asked of my prince and parents to go thither. But they had not allowed to me for it, and were alarmed at it. But my stableness would not destroy by their expostulations, and I kept such thoughts, praying only to God: Please! let me reach my aim.

And I began to read English from some Japanese teacher. A day I walked some street of Yedo, and suddenly met a skipper of a schooner, who knew me well and love me too. I asked to him, "When your vessel going?" He answered, "She will bound to Hakodate within three days." I told him, "I got warm heart to go thither. If you please, let me go thither." He said me: "I will take you to go thither, but perhaps your prince and your parents will not allow it to you. You must ask first to them." After two days I took up some money, little clothing, and little books, and left quite my home, not thinking that if this money was gone how I would eat, or dress myself, but only casting myself into the providence of God. In the next morning I went on board of the schooner that would bound to Hakodate. When I came to Hakodate I searched some teacher of English, but I could not find him with many ways. Therefore my head was quite changed to run away from the country. But one thought stayed me, that my grandfather and parents would sorrow about it, and it balanced my mind little while. But after one reflection came upon my head, that although my parents made and fed me, I belong indeed to Heavenly Father; therefore I must believe him, I must be thankful to him, and I must run into his ways. Then I began

to search some vessel to get out from the country.

After many labor I got into an American vessel which would bound to Shanghai. After I came in Shanghai river, I joined to the ship Wild Rover, and had been in the China coasts with her about eight months; with the passage of four months, I come in Boston harbor by the kindness of God. When I saw first the ship's captain, H.S. Taylor, I begged to him if I get to America: "Please! let me go to school and take good education; therefore I shall work on the board as well as I can, and I will not take any wages from you;" and he promised me if I get home he will send me to a school and let me work on the board as his servant. Although he not give me any money, he bought for me any clothing, cap, shoes, and any other thing. At sea he taught me to keep log, to find out latitude and longitude. When I come here the captain let me stay on the board long while, and I had been with rough and godless men who kept the ship, and every one on the wharf frightened me. No one on the shore will relieve you, because since the war the price of everythings got high. Ah! you must go to sea again. I thought too I must work pretty well for my eating and dressing, and I could not get in any school before I could earn any money to pay to a school. When such thoughts pressed my brain I could not work very well, I could not read book very cheerfully, and only looked around myself long while as a lunatic. Every night after I went to bed I prayed to the God: Please! don't cast away me into miserable condition. Please! let me reach my great aim! Now I know the ship's owner, Mr. Hardy, may send me to a school, and he will pay all my expenses. When I heard first these things from my captain my eyes were fulfilled with many tears, because I was very thankful to him, and I thought too: God will not forsake me.

Notes by A. S. Hardy

1 That is, a steward, in charge of the private servants and attendants of the prince, — pages, carriers, cooks, kago bearers, etc., — an office of considerable dignity and responsibility.

2 What is here called an "atlas" was a *History of the United States* written by Dr. Bridgman, of Shanghai, in China. After Dr. Bridgman's death, his widow visited Dr. Brown, in Yokohama, and left with him a few copies of her husband's history, which were distributed by Dr. Brown. It was doubtless one of these copies which fell into Neesima's hands.

[MY YOUNGER DAYS]

Aizu-Wakamatsu, Summer 1882

To Susan H. Hardy,

I hope Mr. Hardy will pardon me for not doing it sooner. I am afraid he will call me a disobedient boy. Since I began my work here I found out more and more my unworthiness, and have trembled to write this sketch. I wish I could break down my too great sensitiveness on this point. Some time ago I thought I was something, but now I feel I am nothing. [*L&L*, p. 243]

Kyoto, Japan, August 29, 1885

To Mr. and Mrs. Alpheus Hardy,

To whom I owe more than to my own parents for their boundless love and untiring interest manifested in my welfare, both temporal and spiritual, I most gratefully and affectionately dedicate this brief narrative of my younger days.

Their ever grateful child,
Joseph Hardy Neesima.¹

I was born in a family which served a prince of Japan, who had his palace in the city of Yedo (called Tokyo, the eastern capital, since 1868), within a short distance of the Shogun's castle, and his possession of land in a province of Kodzuke, the castle town of which is called Annaka, and is situated on one of the two roads directly extending from Yedo to Kyoto. It is a humble town having a population not exceeding four thousand, and lies seventy miles nearly north of the capital. His palace at Yedo was surrounded by the extensive houses of his retainers, which exactly formed a square inclosure.

I was born within this inclosure on the 14th of January, in the year of 1843.² Previous to my birth four girls were born. So I was the first son in the family. In those days, when the feudal system was still in full sway, boys were much preferred to girls in those families which are entitled to wear two swords as a mark of the rank called Samurai by the native tongue; for there must be a male heir to the family in order to perpetuate its rank and allowance in case of the father's death. For that reason my birth caused great joy to the family, and particularly to my grandfather. When he heard a boy

was born he exclaimed *Shimeta!* which is a most joyous exclamatory phrase often used by our people when they come to realize some long cherished hopes or wishes.

Just about that time it was a part of our New Year days, as our old lunar month came a month later than our solar year.³ It was then a high time with us. Every house was decorated by some complicated fantastic ornaments called *Shime*. At the day dawn, just before the ornaments were removed from the house, a male babe was introduced into the family. On account of the *Shime*, a good omen, I was doubtless named after it, and was called Shimeta, a man of the Shime. But a story went round among our neighbors that I was named after my grandfather's exclamation *Shimeta!* when I was born. It may have a double meaning. At any rate I was called Shimeta, and it was written after the family name Neesima, according to our usage. Of course I have no knowledge of the events that happened in my home during my babyhood. But, so far as I recollect, I was a pet child of the family, especially of my grandfather. I was chiefly brought up on his lap. I have, also, some faint recollection of being carried occasionally by my grandmother. I was often taken out of doors on my sisters' backs, when my mother busied herself at home with sewings and mendings.

At my fourth year my brother was born. I can well remember how happy I was with that occasion. I also remember what a tiny babe he was, and I thought how nice it would be when he grew a little larger and I might spin a top or fly a kite for him.

At my fifth year I was taken to the temple of a god,⁴ who was supposed to be my life guardian, to offer to him the thanks of the family for his protection over me. It was a most joyous occasion to the family. My father bought for me two little swords to wear then. A nice suit of silk dressing was also made for me to wear on that occasion. I was accompanied by my parents and grandparents to present myself at the temple. When we came home I was loaded with candies, little kites, tops, and all sorts of playthings.

I remember quite well what impressive thing the death of a person was when my grandmother departed to the world beyond. She was a woman of an amiable disposition, and used to give much alms to the poor in her latter life. She was often told by some Buddhist priests that her future abode should be the happy *Nirvāna*, on account of her constant almsgiving. I recollect very well what she

said at her deathbed: "O, I am going! O, I am going!" I supposed then that she was intending to go to the happy *Nirvāna*, to be received into the bosom of the merciful Buddha. I also remember what confusion took place in my home at her funeral, how our neighbors came to our house, how they tried to console the bereaved family, and how generously my grandfather provided for them many kinds of sweetmeats, rice, *sake*, etc. I was then six years old. When her funeral took place I followed in the procession, partly walking and partly being carried on a man's back. We started from home early in the morning on account of the distance of the temple, in the yard of which she was to be buried with her ancestors. We were all received in the large hall of the temple, where numbers of the priests appeared in purple, red, and black robes, making a solemn ceremony by beating drums, striking cymbals, and repeating some sacred writings of Buddha.

While I was quite young my father used to take me out to temples of the different gods to worship, as certain days of the months or years are especially devoted to them. On those occasions the temple grounds were generally crowded by all sorts of peddlers, selling pictures, kites, tops, divers kinds of playthings, cakes, candies, fruits, flowers, shrubs, etc.

I must not forget to mention here what devoted pagan-worshippers my father and grandfather were. They never missed going to the temples to worship on special days, and also kept numerous gods at home. A dozen of them were kept in the sitting-room, a dozen more in the parlor, with the tablets of their ancestors, and at least a half dozen in the kitchen. They offered them tea and rice in the morning and lights in the evening. At each offering they made the most profound bows before them, and made some prayers in behalf of the family. So far as I can recollect, they must have been thoroughly convinced that the life and prosperity of the family were depending on them. Being quite young and thoughtless, I supposed that my grandfather and father were the best people that ever lived in the world. Of course, I followed their example set before me, and often bowed myself down before these dumb idols, having some childish ambition that I might acquire some wisdom and skill to become an accomplished samurai.

As my father was a teacher of penmanship, he was especially devoted to a god of penmanship and learning, and went to his temple

and prayed to him that his son might become skillful in penmanship. I knew most too well how desirous he was that I should become his successor and helper in teaching. I really disliked to devote myself to that tedious business, but I was compelled by him to spend half a day throughout years of my younger days in writing those perpendicular characters over and over after the copies carefully written by him.

With regard to the home education I received in my younger days, I might here narrate one instance. One day I was naughty and refused to make an errand for my mother, and when she gave me a scolding I returned her an improper word. My grandfather heard it, came directly after me and caught me without saying a word, rolled me up in a night coverlet, and shut me up in a closet. After an hour's confinement I was released from the punishment, which was, I believe, the first one I ever received from my grandfather. I thought then he was too severe for a trifling offense, and went to a corner of the parlor to weep. After a while he came to me and urged me gently that I must no longer weep. Then he told me a story of the bamboo-shoot, in a most tender and affectionate manner I ever heard before. It was told in a native poem which means as follows: "If I do not care for it, I would never use my rod for shaking the snow off from the down-bent branch of a young bamboo-shoot." Then he asked, "Do you understand its meaning, my dear?" and explained its meaning himself. "You are young yet, and just as tender as a bamboo-shoot. If your evil inclinations spoil you, as a slight pressure of snow might easily break down the tender shoot, how sad I should be, my dear. Do you suppose I am unkind to you by thus punishing you?" I remained speechless then, but I understood full well what he meant, and what kind intention he had for correcting me. I was really ashamed of my naughtiness, and thought that my grandfather was very kind in thus punishing me. I believe this talk made a deep impression on my young mind, and helped me to behave much better than before. However, I was just gay and playful as other boys were. I was very fond of spinning tops, rolling hoops, and flying kites. I was especially fond of the latter play, and when I went out to fly my kite often forgot to come home at the regular mealtime, which troubled my mother exceedingly. On that account my father refused to buy any more kites for me; so I secured everything necessary for making one without his knowledge, and made a first-rate one

myself. How gay I was then I can hardly describe, when I saw it going straight up toward the blue sky. I was also very fond of running and jumping. A scar on my left temple is a reminder of an accidental fall which was a great humiliation to me, and confined me at home nearly two months.

Since then I gave up those boyish rough plays, and became fond of staying at home, either for studying or writing. I took also some drawing lessons from our neighbor, and drew birds, flowers, trees, and mountains, after the regular Japanese style, without a perspective. I was just over nine years old then.

Being the heir to the family, I was specially warned by my mother to make most profound bows to those higher officers employed by my prince. It was her ambition that through their favor I might be promoted to a rank much higher than my father's. But I did not pay any attention to such a matter, as some young fellows of our neighbors did, — that is, to be very polite in bowing, and expert in using flattering terms. My boyishness disliked it. Furthermore I was very shy, and had some slight impediment in my speech. I could hardly speak distinctly when I was obliged to converse with strangers. Sometimes I refused to speak even to our neighbors. It caused a great anxiety to my mother. Either through her influence or my father's decision, I was sent to a school of etiquette, to learn to make the most profound bows, most graceful manners and movements, etc., in a company of noblemen, and to acquire also the polite style of conversational phrases. My teacher seemed to me a man of real genius. He told me many interesting stories, and invited me to come to him as often as I could. I believe I spent more than a year in acquiring the old-fashioned politeness, although I was not aware at the time of its benefit.

All the events of my younger life took place within the square inclosure belonging to my prince. It was a mere little spot, but to me it was no small world. Whatsoever events took place, or whatsoever gossip was circulated, all seemed to my boyish mind no small affair. And above all, the prince seemed a regular terror to us. He could either behead us or expel us at his own pleasure, as disgraced servants. Any little favor conferred upon us from him was considered by us a great luck. So everybody belonging to him desired to secure his favor through his elder men, who were really the governors of his whole estate. My father used to take me to one of these elder men

while I was quite young; afterward I went to his house alone, without being accompanied by my father, because I was invited by him to come there as often as I would. As he was childless, he was always delighted to have me come and play with him when he had nothing in particular to do. Staying there towards evening, I often slept on his lap and was carried home in his arms. When I began to draw some pictures, I used to take them to show to him, and he was really delighted to see the progress I made. He often invited me to come to his house when he had company. As I had acquired some manner of politeness at the school of etiquette, especially in the cup-bearing and waiting upon gentlemen at their meals or banquets, I was quite serviceable to him on such occasions. He often took me with him when he went out to worship his ancestors or his guardian gods. I was really attached to him, because he loved me as if I were his own son. He was a good horseman and expert in shooting arrows. Moreover, he was a man of some character. He often rebuked his prince for his extreme arbitrariness, and also for his excessive drinking. So the prince felt uncomfortable to keep him near him, and sent him off to his castle town Annaka to represent him to the people, although it was called by the prince a promotion. What a painful day it was for me when he was ready to leave Yedo for Annaka! I went as far as an outskirt of that immense city, with my father and many others, to see him off. I wept bitterly when I took my last farewell. He was somewhat affected, but manfully concealed it and showed me an affectionate and touching smile. His last word to me was, "Good-by, Shimeta; be a good boy. When you grow up larger, come up to Annaka to see me." Then he bade his attending servants to start for the journey. He was then carried away on a *kago* [palanquin], being followed by many attendants, and I came home with my father dreadfully tired and disappointed. This was one of the great events that happened to me within the first decade of my life. The marriages of my two elder sisters took place within this decade.

Just about this time the country was in a most painful condition. The people were accustomed to peace under the reign of the Tokugawa family, nearly three centuries. Their laws were rigid and fixed. Their executive officers were extremely suspicious and fearfully oppressive. The ambition of the people was completely crushed down. Many samurai had almost forgotten how to use their swords. Coats

of mail were stored in warehouses merely as curiosities, and were useless from decay. In fact the people had become cowardly, corrupt, and effeminate. Licentiousness prevailed almost universally throughout the country. Truly some reformation was needed. A few far-sighted patriots lamented over this sad state, and cherished some hope for a regular renovation. But it was almost beyond their expectations to see it. Just about that time [1853] the famous American fleet commanded by Commodore Perry made a sudden appearance in our waters. It caused an awful commotion in the country. The people were frightened by the terrible sound of the Americal cannon. However, most of the leading princes of the country raised a most impatient war-cry against the Americans, and urged the government of the Shogun to expel them from our waters at once. But we had no forts, no warships, no cannons, no trained army to fight with. The Shogun's chief counselors were quick enough to see how useless it would be to attempt to expel the Americans from our waters. They knew also that the motive of the Americans was entirely peaceful, and agreed with them to open a few ports for commerce. This very treaty with the Americans was soon followed by treaties with some European powers. But the action of the Shogun's counselors offended these impetuous princes. All sorts of charges were brought upon his government. He was called by them a coward, a slave to the foreign barbarians, etc. The party spirit was soon kindled. The leading princes of Kyūshū and Shikoku islands leagued together and rose up against him. They sent out a number of their spirited young samurai all over the country to stir up the hatred of the people against the misgovernment of the Shogun, and also against the foreign nations. The cry to restore the imperial reign and expel the foreign barbarians then became almost universal. It was indeed the starting-point of our late revolution, which happily resulted in the restoration of the imperial reign, and also in the freer opening of the foreign intercourse, instead of expelling foreigners from our shores.

I must not forget to mention something of my prince in connection with this extraordinary period of our national history. He was quite accomplished in Chinese classics, and was well known in the country as the finest scholar among the princes. He was a man of far sight, and quite fixed in his purpose. About five or six years before the American fleet appeared in our waters, this prince, who spent most of his time in his own secluded palace, perceived that the military system

of the country must be improved, and the people must be better educated and well informed. He selected a few promising young men out of his own retainers and sent them to a military school just established under the auspices of the Shogun's government. He gave out an order to his retainers and compelled every one of them, except some aged ones, to take lessons in sword-fencing and horseback riding. Furthermore, he established a Chinese school and made education compulsory to his younger subjects. As he was subject to excessive drinking, and was very fond of giving costly gifts to his favorite friends and subjects in his younger days, he found his treasury almost empty when he came to equip his retainers with foreign arms. There was no other way for him to procure money than to impose an extra duty on the farmers and merchants living in his dominions, for purchasing cannon and muskets of the European model, just introduced to the country by the Hollanders. He confiscated all the bronze bells from the Buddhist temples found in his dominion, and cast a number of the field-pieces and mortars out of them. By making such an extraordinary effort he was enabled to provide a sufficient number of cannon and muskets of the new model for the use of all his retainers. Accepting the order of the prince, I began to go to riding and fencing schools at the eleventh year of my age. I did not enjoy the horseback riding so much as I did the sword-exercise. Horses were not well trained; some of them were just ugly as can be, and I was often carried on their backs instead of riding upon them.

At the age of fourteen I gave up these exercises and devoted myself closely to the study of the Chinese classics. Just about this time my prince invited a native scholar [Dr. Sugita],⁵ who was well versed in Dutch, to his court, to teach his subjects that strange language. He selected only three youths out of his subjects to take lessons from him. I was one of the three chosen by him and the youngest of all. I studied Dutch with him nearly one year. His scholarship was soon made known to the Shogun's government, and he was appointed to go to Nagasaki to receive instruction from the Hollanders in engineering and navigation. After he went away I gradually lost my interest in studying Dutch, and suspended it temporarily. In the meanwhile I made considerable progress in Chinese. On that account, as a special favor, I was promoted by my prince to be an assistant teacher in his Chinese school, and became more interested in studying that language. At that time the prince became seriously ill and died. It caused me

a great disappointment and sorrow. His younger brother succeeded him and became our prince. But he was far inferior to his deceased brother in every respect. He cared nothing for improving the condition of his retainers. All the affairs of the prince's court assumed a different aspect. He found his enjoyment chiefly in eating and drinking. He often listened to his favorite mistress for promoting or rejecting his officers. I felt then all my hope for carrying out my study was gone. However, I was not idle in securing my purpose, and endeavored to keep up my study as much as I could. My father became doubtful whether it would be wise to pursue my study any further. He was afraid of my being influenced by those mannerless and careless fellows he often found among our students. Beside that, he was still cherishing a hope that I should become his successor in the penmanship school. So he began to interfere with my study and to urge me to assist him in teaching the penmanship. But I was very unwilling to do so.

In those days it was almost next to an impossibility for a son to disobey his father's command. So I was bound to obey him. The only hope I had for obtaining my aim was to secure some favor from my Chinese teacher, and also from that gentleman in Annaka whom I have previously mentioned. While I was seriously contemplating on the subject, those friends were taken away from me by death, one after another, within a few months. How disheartened I was then! I often exclaimed within myself: "My prince is gone, and my teacher also. The friend at Annaka, on whom I hung the last cord of my hope, is also taken away from me. What unfortunate fellow I must be! Who will help me to continue my study? What will be my fate in future?" I felt I was left almost alone and helpless in the world.

When I completed my fifteenth year I was obliged to commence my service to the prince. It was my duty to sit in the little office connected with the front entrance hall of his palace. There were always more than half a dozen persons in the office. Our business was to watch the hall, and whenever the prince went out or came home we were all obliged to sit on one side of the hall in a row and bow ourselves profoundly before him upon the matted floor. Beside that, we used to keep some records for him. But our chief occupation was to spend our time in silly gossip, talking, laughing, and frequent tea-drinkings. I found it almost unbearable to keep company with them. Yet there was no way for me to excuse myself from its

participation. Furthermore, I was much prevented by them from studying in the office. Early in the spring of my seventeenth year, my prince was ordered by the Shogun to go to Osaka to keep watch of that great castle built by our renowned hero Hideyoshi, who conquered and governed the whole empire of Japan about three centuries ago. Of course the prince took with him a number of his retainers. My father was one of them. He followed the prince as his scribe, and left his school in my charge. I was also ordered by the prince to be a scribe in his court at Yedo during his absence. While I was so much pressed by a double duty, both at home and in the prince's court, a fresh desire for knowing the European nations came to me, and I found it almost irresistible. Dutch was then the only European language we could study. I found a good teacher in that language within a mile from my home. I used to go there whenever I could spare a little time, although I was much tied up to many duties. But when I became intensely interested in the new study, I began to neglect my duties, so inexcusably imposed upon me by my prince and my father. I often absented myself from the office, although I was required to be there. I did this purposely, because I wished to be discharged from my service on account of my disregarding the prince's order. But as there was no one to take my place there, I was still kept in the office. My frequent absences gave the superior officer, who kept the prince's palace during his absence, great inconvenience. He found much writing to be done, but on coming to the office he did not find me there, and often scolded me. But I did not mind it. I simply requested him to discharge me from the service at once. Finding me beyond his control, he often summoned my grandfather to his office and scolded him also. So my grandfather began to meddle with my study. But I remained as obstinate as ever, and kept up my study even in this trying way. When my father returned he resumed his service, and I was released. Still I could not get rid of the service of the prince altogether.

Just about that time the country was in fearful commotion. Assassination and bloodshed occurred here and there almost every day. Being frightened by this, my coward prince selected a number of the younger persons from his retainers to be his lifeguards. Unfortunately, I was chosen to be one of them. Whenever he went out of his palace I was obliged to follow him. Early in the spring of my eighteenth year I followed him as far as Annaka. Of course he was

carried in a *kago*, and we, his lifeguards, were obliged to follow him on foot. It required in me no small amount of patience to be forced into such a servitude. When I came home from Annaka I was utterly disgusted with the prince's service. I often planned to run away from home in order to get rid of it, but I was not bold enough to do so. I was too fondly tied up to my home, and was much afraid of causing great sorrow and disgrace to my parents and grandfather. While I was in this hard fix I was not discouraged with the hopeless outlook, and attempted to secure a favor from one of the prince's elder men. Through his influence I was partially exempted from the prince's service. How glad I was then when I found more leisure hours to study. At that time I had just acquired Dutch enough to read a simple treatise on physics and astronomy. But I was utterly ignorant of mathematics, and the simplest calculations in this treatise were beyond my comprehension. So I was prompted to go to the Shogun's naval school just established in Yedo, and take lessons in arithmetic from its very rudiments. I believe it was then the only school in the country where I could find efficient teachers in mathematics. There I had chances to hear from my teachers of the foreign steamers, and sometimes I wished to see them. One day I happened to walk on the shore of Yedo Bay and caught a sight of the Dutch warships lying at anchor. They looked so stately and formidable! When I compared those dignified sea-queens side by side with our clumsy and disproportioned junks, nothing further was needed to convince me that the foreigners who built such warships must be more intelligent and a superior people to the Japanese. It seemed to me a mighty object lesson to rouse up my ambition to cry out for the general improvement and renovation of my country. I supposed the first thing to be done would be to create a naval force, and also to build vessels of the foreign style to facilitate the foreign commerce. This new idea prompted me to pursue the study of navigation.

In a course of two years' hard work I finished my arithmetic, algebra, and geometry, and also acquired the rudiments of theoretical navigation; but my study was sadly interrupted by severe measles. My illness was a very serious one, and utterly enfeebled me. I was obliged to stay away from my school nearly three months. While I was yet feeble I began to study algebra in a Dutch book, and got through with it before I found myself strong enough to go out of doors. But this apparent little gain caused me great loss. Weak eyes,

headaches, and sleeplessness came upon me one after another, and I was obliged to give up my studies for some time.

In the winter of the same year I had the first opportunity to take a voyage on a steamer to Tamashima, a seaport a little beyond Okayama. The schooner belonged to the prince of Matsuyama, who was closely related to my prince. On that account he gave me a free passage. It took us a little over three months to come back to Yedo. I enjoyed it exceedingly, and was also benefited by staying away so far from my prince's square inclosure where I spent all my younger days, and where I supposed that the heavens were but a little square patch. It was my first experience in mingling with different people and seeing different places. Evidently the sphere of my mental horizon was much widened by that voyage. I visited the city of Ōsaka, where I had my first opportunity to taste beef. Being filled by a fresh idea for freedom, I planned to get rid of my obligation to my prince by connecting myself with the Shogun's government. The way to secure it was to be employed by him as a navigator, but that plan was soon banished from my thought when I found out something of the life of those employed in the Shogun's navy. Their base and licentious life shocked me. I did not like to mingle with them. So I found no way to sever myself from my prince. Still my strong desire to obtain freedom became a real incentive to disregard and disobey him. I refused his order decidedly when I was compelled to take up a musket and prepare myself to be his soldier.

The war-cloud was then becoming intensely thick in the country. My prince was obliged to stand up for the cause of the unfortunate Shogun against the rising imperial party. As for me, I had full sympathy with the latter party, and often wished to join them. Yet a tender cord which bound me to my parents and grandfather tied me also to their prince. This was to me another severe trial. I became extremely nervous and irritable, and I might have been utterly ruined if I had not found a consoling friend⁶ to rescue me from this trouble. He often invited me to his house to study Dutch with him, and as he was farther advanced in the study he was a great help to me. He lent me a number of books to read, and among them I found a Japanese translation of the story of Robinson Crusoe. It created in me a desire to visit foreign lands. Being pleased with it, I showed it to my grandfather and urged him to read it. When he read it through, he gave me a solemn warning, saying, "Young man, don't

read such a book; I fear it will mislead you.” At that time I received permission from my prince to go to a private school, and stayed there a part of the time when he did not require my service. Some time afterwards my friend lent me a number of Chinese books. One of them was a historical geography of the United States written by the Rev. Dr. Bridgman of the North China mission. Another was a brief History of the world written by an English missionary in China. Another was Dr. Williamson’s little magazine; and what excited most my curiosity were a few Christian books, published either at Shanghai or Hongkong. I read them with close attention. I was partly a skeptic, and partly struck with reverential awe. I became acquainted with the name of the Creator through those Dutch books I studied before, but it never came home so dear to my heart as when I read the simple story of God’s creation of the universe on those pages of a brief Chinese Bible History. I found out that the world we live upon was created by his unseen hand, and not by a mere chance. I discovered in the same History his other name was the “Heavenly Father,” which created in me more reverence towards Him, because I thought He was more to me than a mere Creator of the world. All these books helped me to behold a being somewhat dimly yet in my mental eye, who was so blindly concealed from me during the first two decades of my life.

Not being able to see any foreign missionaries then, I could not obtain any explanations on many points, and I wished at once to visit a land where the gospel is freely taught, and from whence teachers of God’s words were sent out. Having recognized God as my Heavenly Father, I felt I was no longer inseparably bound to my parents. I discovered for the first time that the doctrines of Confucius on the filial relation were too narrow and fallacious. I said then: “I am no more my parents’, but my God’s.” A strong cord which had held me strongly to my father’s home was broken asunder at that moment. I felt then that I must take my own course. I must serve my Heavenly Father more than my earthly parents. This new idea gave me courage to make a decision to forsake my prince, and also to leave my home and my country temporarily.

While I was walking on the streets of Yedo one morning, I met quite unexpectedly a friend whose acquaintance I formed during my voyage to Tamashima. He informed me that the prince’s schooner was going to leave Yedo for Hakodate within three days. Knowing

that I was still interested in navigation, he asked me whether I would take a short voyage to Hakodate with her. Possibly it was a mere complimentary question on his part, but to me it was a question of no small interest. He went off on his way quickly, and I my onw, without saying anything definite on the subject. But soon after the separation a thought flashed on me like lightning, that I must not miss this opportunity for going to Hakodate, and from thence attempt an escape to a foreign land. Then the question was how to avail myself of this opportunity. I knew almost too well that my prince would not give me permission to go so far as Hakodate. I thought then the most feasible way to execute my object would be to secure the favor of the Prince Matsuyama, the owner of the schooner, before I said anything either to my prince or to my parents. Without coming home I went directly to a confidential counselor of the prince to ask him to secure the prince's favor for me, to give me a free passage to Hakodate in his vessel. He was much pleased to see me, as I was previously acquainted with him, and presented the case at once to his prince in my behalf. The matter was arranged with the prince that he should hire me to be employed in his vessel on her passage to Hakodate, and should ask my prince's leave that I might go. The prince complied with all my requests with great pleasure, and sent a messenger to my prince to obtain leave for me from his service. The messenger was particularly instructed by him to obtain a favorable reply without the least delay. Of course my prince could not refuse this special request of Prince Matsuyama, and gave a favorable answer to the messenger at once. This settled my case fairly, and no one could prevent my departure for Hakodate.

When the news reached my father he was utterly confounded; and although he was quite unwilling to let me go, he could not change the order of the prince. It surprised every one of my neighbors and acquaintances. There was no time to be lost for my preparation; but, through the great diligence of my mother and my sisters, I was quite well equipped to start at once. Two days after the matter was decided that I must depart from home, my grandfather provided a generous dinner, and invited our neighbors and friends to partake of it with us. When we were all seated in a circle in our parlor, having one of those low dinner-tables before each one, and were ready to commence eating, he passed around a cup of cold water for us to sip from, after the manner of our solemn departing ceremony, generally performed

when we expect no fair chance of seeing each other again. What a trying hour it was to my inexperienced heart! for every one who was present wept, and none raised up their faces except myself and my grandfather. He skillfully concealed his tears and appeared unusually cheerful; and I kept myself very brave. When the dinner was over my grandfather said to me: "My dear child, your future will be like seeking a pleasure on a mountain of full blossoms. Go your way without a least fear." This unexpected parting from his lips gave me a full courage to start from home like a man. Then I bowed to him, to my parents, my sisters, and all who were invited there, and left my dear home which I did not expect to see again before I should see the wide world.

My younger brother followed me on the street of Yedo to a considerable distance. When I looked back to speak to him I found him sadly weeping. Then said I: "Why do you weep, my brother? You are like a girl. You had better go home from here." So I sent him back, giving him my parting instruction to be ever diligent in his study. (This was my last sight of my brother. He died in the year 1871, three years before I returned to my home.) Early the following morning we sailed out of Yedo bay, leaving that great city beyond the horizon, glancing now and then at the snow-capped, beautiful Fusi-yama [*sic*] in the distance. We stopped here and there on the way to Hakodate for the merchandise of the prince. At the entrance of one harbor we might have experienced a sad shipwreck, being helplessly carried by the strong tide against a reef, if we had not received kindly help from the shore to tow us out of danger. It was in the early part of the spring of 1864 when we left Yedo, and within a month we reached Hakodate in safety. Here I was planning to get access to some foreigners, that through their favor I might attempt an escape. Through a friend of mine I was introduced to Père Nicholi, a Russian priest, to be his teacher of the Japanese language, so that through his influence I might attain my object.

Being far away from home, I became more careful in my observations; what struck me most was the corrupt condition of the people. I thought then, a mere material progress will prove itself useless so long as their morals are in such a deplorable state. Japan needs a moral reformation more than mere material progress, and my purpose was more strengthened to visit a foreign land.

After my being with the Russian priest nearly a month at his

house, I gradually introduced to him my secret object, and asked his assistance to carry it out. I told him then what Japan needs most is moral reformation, and so far as I am convinced the reformation must be brought through Christianity. He was much pleased with my talk, but warned me against such a project as I had revealed to him. He urged me to stay with him, and told me he would be glad to give me lessons on the Bible as well as in English. Being discouraged with his warning, I began to seek some friends in the foreign concession. The very first friend I found there was a Japanese clerk employed by an English merchant, who showed me a strangely kind attention at a brief interview. I liked him very much and asked him the favor to be received at his office quite often. He told me he would welcome me at any time when he was free from business, and, furthermore, he agreed to teach me English. But after a few interviews with him I revealed to him my long-cherished plan. He was much pleased with it and promised me he would keep it in mind. Having an intense desire to carry out my project, I assumed the costume of the common citizen, and tried to keep myself unnoticed when I went out on the street at Hakodate. I laid aside my long sword, which was then regarded as a mark of the samurai class. I also dressed my hair more simply. It was not more than a week after my confidential conversation with him, when he told me I might equip myself at once for leaving the country. An American captain had given him a consent to take me as far as China. It was his plan that, if I got away as far as China, there might be a better opportunity for me to find a passage to the United States. How glad I was then when I was informed of this fair chance of my seeking something in an unknown land beyond the sea!

Just at that time Père Nicholi was absent from his house for his summer vacation, and had left it entirely to my charge. Having stayed there nearly two months, I had formed a number of acquaintances, some of whom were high officers of the local government, but to only a few of them did I reveal my plans. When I was almost ready to embark in an American vessel, I made a pretense of being called back to my home, lest my sudden disappearance from Hakodate might rouse suspicion in some of the officers that I was to take refuge in a foreign vessel, and a government ship would be sent to chase after me. At this time any one attempting to leave the country without permission of the government, if retaken, suffered death penalty.

While I was making a hasty preparation I found a little spare hour to get my photograph taken by a Russian artist, to be sent to my parents with my farewell letter. Thereby I gave them notice of my departure for a far-off land, having America in view.⁷

At the appointed hour I called on my Japanese friend at the foreign concession, who agreed to take me over to the American vessel, which was ready to sail on the following morning for Shanghai. He was there waiting for me, and gave me a warm welcome. He made some hot lemonade for us to drink before we started together on that midnight adventure, and told me I must not be nervous about my hazardous risk. But to my remembrance I was not nervous at all. Before I reached his place I heard a dog barking in the distance, and perceived at once that my Japanese shoes attracted the attention of the animal; so I took them off on the spot, in order to detect how far or in what direction that barking creature might be. When I told my friend where I had left my shoes, he rushed out in his bare feet and brought them back to me. Then we went down together to a wharf where he had ready a small boat. While we were standing on the wharf we heard somebody coming, so I hurried to the boat and laid flat down on the bottom, to make an appearance that I was one of the bundles that contained a few articles of my own. It proved to be a watchman, and the chance was he would catch both of us. But, providentially, he was a coward, and dared not approach close enough to detect us. He only saw my friend on the wharf about to untie the boat, and asked him in a trembling voice, "Who is here?" "It is I," replied my friend calmly, and said further that he had necessary business with the captain of an American vessel which could not be delayed until tomorrow. My friend was well known to the watchman, who recognized him at once, and his brief explanation, spoken in such a quiet and confidential manner, was quite enough to be a passport to let him off from the wharf even in a midnight hour. As we rowed away we saw the thousands of lights on the shore. The people were celebrating a festival of one of their heathen gods. As the American vessel was lying quite far from the shore, it required in us considerable effort to reach it. The captain was waiting for us, and we were taken on board the *Berlin* without the least delay. Giving me a warm grip of hand, my friend bade me farewell and rowed to the shore alone, and I was taken to a store-room of the cabin and locked up. I went to sleep at once, and had a splendid night, being aroused by the brisk

steps of sailors overhead in the morning. I heard also some Japanese talking with the captain in the cabin, — customhouse officers, come on board to examine the vessel before she left the harbor. It was useless for me to rise, because I was locked up in my room; so I remained quietly waiting for the captain's summons.

At that moment all the past events of my life came to my recollection. What troubled me most was my filial affection to my parents and grandfather, so touchingly roused up then. However, it was too late for me to look back, and I was glad for my success so far. It was no small undertaking for me to start a new life who had no experience in hardships, and to launch myself into the almost boundless ocean to seek something to satisfy my unquenchable appetite. What kept up my courage was an idea that the unseen hand would not fail to guide me. I had also an idea of risking my life for a new adventure, and said within myself: if I fail in my attempt altogether, it may be no least loss for my country; but if I am permitted to come home after my long exile to yet unknown lands, I may render some service to my dear country.

Toward noon the captain unlocked my door and called me up on deck. Then the vessel was quite far off from the harbor, and that beautiful city Hakodate was almost sunk beyond the horizon. We were sailing along the coast, and the blue mountains were more or less within our sight for twelve days. When we came to leave the blue peaks of those mountain islands beyond the expansive horizon, I climbed up into the rigging to catch their last sight. I felt then somewhat sensitive, but some thoughts of the future gave me fresh courage, and I looked forward to China instead of looking homeward. Three days after I lost sight of our mountain island our vessel was towed up to Shanghai by a small tugboat.

Here I must mention my experience on the voyage. As I was unable to pay my passage, I agreed with the captain to work for it. So I commenced my service in the cabin. Alas! I could not speak a single word in English. So the captain was kind enough to teach me the names of the objects found in the cabin. It was a regular object lesson. He pointed out an object, speaking its name distinctly that I might catch it. There was one passenger on board. I know not whether he was an American or an Englishman. He also taught me English. Sometimes he treated me very kindly, and sometimes very roughly. I was once beaten by him because I did not understand

what he ordered me to do. Then I was terribly enraged, and rushed down to my room for my Japanese sword to revenge myself. When I caught my sword and was about to dash out of the room, a thought came to me at once that I must take a serious consideration before I should take such an action. So I sat down on my bed and said within myself: This may be a mere trifling matter; I may possibly meet still harder trials hereafter. If I cannot bear this now, how can I expect to meet a serious one? I felt quite ashamed of my impatience, and resolved that I should never resort to my sword for any causes.

Another event took place on the voyage to China. When I had emptied a dish tub, after washing dishes, I carelessly threw a table-spoon overboard. The Chinese steward frightened me by saying, "The captain will beat you." I thought it might be a costly silver spoon. Then I took out all the Japanese money I had, went to the cabin, and confessed to the captain by making motions with my hands and shoulders, begging him to take the money for the lost spoon. To my great surprise he smiled at me and refused to take it from me. And here I must not fail to mention the name of the captain who so kindly offered to take me to China at the risk of losing his vessel, viz.: Captain William T. Savory, a citizen of Salem, Mass. At Shanghai I was transferred to another American ship called Wild Rover, commanded by Captain Horace S. Taylor, a native of Chatham, Mass. As Captain Savory was obliged to go back to Japan in the same vessel, he requested Captain Taylor to take charge of me.

A few days after I came to the ship Wild Rover I presented my long sword to the captain, requesting him to take me to the United States, and I agreed to work out my passage without pay. So I began to work in his cabin. Not being able to call me by my Japanese name, the captain gave me a "new name," Joe. Hence my American parents called me Joseph. The ship remained in Shanghai until the first part of September, then sailed to Foochoo for lumber, to be brought to the former port again. Then she went to Hongkong, and from there to Saigon, where she took a cargo of rice for Hongkong. While there I wanted to buy a copy of the Chinese New Testament, but found that my Japanese money would not pass there. So I requested the captain to buy my small sword for eight dollars. Some time after I obtained that money, the captain gave me permission to go on shore with the Chinese steward to get a sight of the city. Then I had a fine chance to purchase a copy of the New Testament in a

Chinese bookstore. Soon after the ship unloaded she sailed for Manilla to get a full cargo of hemp for the homeward voyage. When we were ready to sail out from the harbor of Manilla there was a report that an English steamer was lying in wait for American vessels at the entrance of the harbor. We had no idea that the civil war in the United States was over then, and the captain feared that English boat might do some mischief to the ship. He busied himself on deck with his spyglass, and the mates were hurrying down to the magazine to take out powder and balls to be used for self-defense. However, we sailed forward towards the suspicious ship and passed her without the least disturbance. It was the first of April, 1865, when we left Manilla, and it took us just four months to reach Boston. We did not stop on the way, as we had plenty of provisions and water.

During the voyage my business was to wait upon the captain at his meals, to keep the cabin in order, etc. I often pulled ropes when I was free from the captain's service. The most enjoyable part of the voyage was my daily calculation of the ship's position with the captain. He was extremely kind to me, and treated me as if I were one of his own brothers. He never spoke any cross words to me. Every one on board treated me pleasantly. I often wished to go to the forecastle to see the sailors, but I was not allowed to do so. The captain warned me to keep far from them. We enjoyed fine weather and fair winds throughout the voyage, with the exception of one or two rough storms. When just off the Cape of Good Hope we saw a waterspout; it was the finest sight I ever saw. Then we caught the trade winds, and sailed daily thirteen miles an hour on an average.

When we came near Cape Cod we were informed by a fisherman that the civil war was ended, and President Lincoln assassinated. As we slowly entered the harbor of Boston, and saw the beautiful, busy city, with the gilt dome within a short distance, the captain ordered the crew to let go the anchor. Down it went, and all on board rejoiced that the voyage was ended.

But to me it was more than mere rejoicing, for I found soon afterward that the end of the voyage was going to be my happy destiny. Through the kindness of the captain I was introduced to the owner of the ship and his wife. They became at once my fostering parents, in the land of my adoption, through whose untiring care, wise guidance, and constant prayers, I was permitted to realize some dreams I used to dream at home so often and so vaguely in my younger

days.

Notes

1 The letter to Mrs. Hardy, written in the summer of 1882 at Aizu-Wakamatsu, suggests that Neesima completed the first version of "My Younger Days" and sent it to her. Apparently, however, he, as well as the Hardys, were not satisfied with it, and he must have re-written the second version while he was staying in America. The place name "Kyoto, Japan" and the date "August 29, 1885" given in the dedication, are misleading, because Neesima was staying in West Gouldsborough, Maine, from July 23 through September 11, 1885, and in his diary, under the entry of September 7, 1885 he wrote that "I began to write a brief sketch of my early life since I went to Gouldsborough. I wrote as far as I reached Boston with Captain Taylor." The existence of the 1882 version is not known. —MK

2 Old Japanese style. According to our mode of reckoning, February 12, 1843.

—ASH

3 The Gregorian calendar was not adopted by the Japanese government until 1872. Prior to this time the civil year was a lunar year of 12 months of 29 and 30 days alternately, a mode of reckoning introduced from China in 602 A.D., and requiring, at definite periods, the interjection of an intercalary month of varying length in order to harmonize the lunar and solar periods. —ASH

4 Every Japanese child is placed by his parents at an early age under the protection of some Shinto deity, whose foster-child he becomes. Until fifteen years of age, Neesima worshiped the family gods which stood upon a shelf in one of the rooms of his father's house; but subsequently, seeing they did not partake of the food provided for them, refused to do so. —ASH

5 A.S. Hardy mistakenly gives "Dr. Sugita," but actually the scholar's name is Tajima Junsuke. —OC

6 Probably Sugita Renkei. —OC

7 This letter was not delivered, lest the friend to whose care it was committed, and the father also, might be subjected to severe punishment by the government; and three years elapsed before the father of Neesima heard from his son. —ASH

[ADDENDA TO "MY YOUNGER DAYS"]

She [my mother] was a very kind-hearted woman, always ready to help her neighbors along, though she found so much to do in her own family. . . . One day she was sick in bed. I was very anxious for her, and wished to procure some remedy, though she had something from the doctor. So I went to the temple and prayed to the god that he would cure my mother. I bought a little bit of cake, which was a portion of the morning offering, and gave it to her for a remedy, hoping earnestly that it might do some good to her. I knew not, indeed, whether nature cured her, or whether her will or faith in the god made her whole, but she became better soon after she received that cake. She truly believed that the god had granted my earnest request for her and restored her health so soon. I had done the same thing for my neighbors, and was often successful in curing them.

He [my grandfather] performed his duty faithfully as steward for forty years. He often entreated the prince to dismiss him from office because, being well stricken with years, he found its duties rather tedious. After several entreaties he was permitted to retire with honor and a pension, when seventy-eight years of age, just one year before my leaving home. He took especial pains to instruct me, and in the evening took me on his lap and told me stories of heroes and good men who lived long ago. He instructed me to obey my parents, to be kind to my friends, to keep my tongue quiet, to be humble, not to steal, nor lie, nor flatter. He loved me very deeply, very intensely, and very affectionately. Oh, I could not forget what he did for me.

I was obedient to my parents, and, as they early taught me to do, served gods made by hand with great reverence. I strictly observed the days of my ancestors and departed friends, and went to the graveyards to worship their spirits. I often rose up early in the morning, went to a temple which was at least three and a half miles from home, where I worshiped the gods, and returned promptly, reaching home before breakfast. I did that not only because I expected some blessing from the god, but that I might receive praise from my parents and neighbors. . . .

When Commodore Perry came to Yedo Bay and forced us to open

the port to the American people, we desired very strongly to expel him from the coast, though we had not any means to do so. We had been sleeping in peace over three hundred years, and had reached the lowest degree of effeminacy. Our swords began to rust in their sheaths. We sent them to the factories to be repaired for use. Gunsmiths who had been poor for so long for want of business suddenly began to clothe themselves in soft garments, while theatre men, who lived by the mercy of the fashionable people, were deprived of their luxury. Every one who had the privilege of wearing swords began to devote himself to sword exercise, drilling, and horse riding.

Although I was then quite young, yet I desired to be a brave soldier, or a man of honor, like those whom I found so often in our ancient history. I frequently went to the temple of the god of war, prayed sincerely that he should give me strength, and often performed very foolish ceremonies for his service. Once, when I was reading a life of a Chinese hero, I came across a famous phrase which he proclaimed when he quitted the sword-exercise: "A sword is only designed to slay a single man, but I am going to learn to kill ten thousand enemies." That is, he was inclining to study some work of stratagem. Though I was not able to measure my own quality, yet I desired to follow his example, and wished to kill many thousands of enemies, not by a sword, but by stratagem. This thought helped me to quit sword-exercise and to confine myself entirely to study. I studied very diligently, and often went to bed after cock-crow.

I hated the western nations because they were foreigners, and disliked at first to study the language, which seemed to me so curious and strange.

My prince was very kind to me . . . but providence did not spare his life. He died by a disease of the throat when I was sixteen years of age. It caused me a great sorrow, and destroyed entirely my dawning hope to study. When his younger brother took his place, he changed most everything which his departed brother had established. The school was entirely neglected, and many scholars left it because the prince expressed his hatred towards them instead of encouraging them. He chose the most ignorant and foolish persons among his people for his cup-bearers, and discharged all the best men whom his brother had employed. He appointed me an assistant of his secretary, and kept me busy like a slave.

Besides the secretaryship on one hand, I had forty or fifty little

pupils on the other, and could scarcely find a time to study Chinese. It was a very trying work indeed to teach such young playful pupils. When I treated them too gently they began to think I was too easy, and did not study very hard; and when I whipped them they became more obstinate, and some of them kept crying a long while and did not study at all. I was very much disgusted in teaching them, because my heart was not in it, but on study. I frequently thought that I should run away from home and go to a place where I might further my knowledge. I could not keep down my rambling thoughts, and often desired to perform that plan.

[NEESIMA'S FIRST COMPOSITION]

This morning I met a gentleman suddenly on the road to Phillips Academy. He came to me, smiling very sweetly as an old acquaintance, and shook my hand, saying "How do you do Neesima?" — and he asked me, "Do you remember me?" I looked in his face a few moments, "Are you Mr. Spring?" I asked him very doubtfully. He answered, "Yes, I am." "How came you here?" He said, "I always come here in this season." I told him, since I left Japan, I never saw my country-man, and never expected to here. — "I am more happy to meet you than I can describe. Where do you board, Mr. Spring? I hope to see you every day." He said, "I can't board here, because I must go round *this* continent, Asia, and Europe." "Are you so busy? I never thought about it, at home. I saw you in my father's little yard and many other places in Japan about twenty times, during first three months of the every year. But in the rest of the year, I never saw you, and I thought you were asleep in some quiet and secret place." He said, "No! no! you know nothing of me. I am always busy to make provisions for *all* the nations upon the earth. Now, I come on this side of the equator, but after six or seven months I must go to the other side. I suppose, after a while, my brother Summer will follow me, and complete my work." "Is he your brother? I know him very well; you are so mild, meek and lovely, but he is very oppressive. When we crossed the Equator, (on the voyage from China to America) he came upon us, and teased us so much that we were all over sweat, and sometimes we could not sleep at night. Mr. Spring! Besides him have you any other brother?" He answered, "Yes, two brothers more; one called Autumn and another Winter." "Are they your brothers also? I know them too; I liked Mr. Autumn indeed, but I am sorry he has always a pale looking face, and I saw Mr. Winter a few months ago in here, and I thought he grew sharper than before." Then he laughed aloud, and told me, "You must not take their appearances; they all are faithful fellows. God made us in the beginning of the world, and commanded us to make provisions for all the nations upon the earth; We did so, and never retired for our duties from the time of Adam and Eve till now. But these provisions, which we have made are of the world, and though you eat of them bountifully, you shall be hungry after a while, and

you will perish after a few weeks. Therefore you must seek Living Bread, which if you eat once, you shall never hunger afterward." I was much astonished at his speech, and asked him, "How may we seek that bread?" He told me, "If you desire it, you must trust in Jesus, who took away the sins of the world, and if you trust in him earnestly, He will in no wise cast you out; — and through him you may inherit Living Bread and Eternal Life, because he said, 'I am the bread of life: he that cometh to me shall never hunger; he that believeth on me shall never thirst, and this is the will of him who sent me, that every one which seeth the Son and believeth on him, may have Everlasting Life; and I will raise him up at the last day.' Therefore seek Him, He shall give you Living Bread and Everlasting Life." Then he asked me, "What time is it?" I answered, "About half past eight." He said, "Is it so late? I must go to my business." I asked him, "When will you go to *Yedo* in Japan?" He said, "after a short time." I told him, "If you should see my father, tell him, Be not concerned for me; I have found very good friends, who love me for conscience sake; — and I am very well through the mercy of *Him* who made the world." Then he said, "I will," and departed from me, saying "good by" and went away through fields and hills, laying his hands on the grass and trees — and I went into the Academy quickly because it was the time of morning prayers.

9th May, 1866. Joseph Nee Sima

2.

TRAVEL WITH COMMISSIONER TANAKA 1872-1873

Tuesday, March 26, 1872

Mr. Northrop's talk to Japanese Embassy.

Preliminary remarks are omitted.

An educated nation is skilled in industry.

The result is wonderful in thrift of country.

In Switzerland the soil is very poor and too cold to produce much—no natural resources. Therefore they mostly engage to the various manufactories, for instance watches etc. The country does simply exist in education. All European admission of the victory of Germany over France is entirely owing to the universal education.

The Prussian officers went to France to explore the country and drew the map so accurately as a commander a chief could base[?] upon to the map made by officers.

The Prussians know the geographical situations of France [more] than French people.

☞ Napoleon spent 16 times more of money for the army than the universal instructions. And ignorance prevails among the French peasantry. Yet the mechanical and scientific education is excellent.

This is the very weak point of France.

The sum of money for education is vast than army, yet in Germany the school does not give the students the military drill. In Switzerland the school prepares the children for the military drill with 40 movements.

Therefore they need only a few weeks of drill for campaign. In Germany they don't do so much in the school yet every German stays in the army 2 or 3 years. Switzerland does not keep them in the army but gives them the military movements at the primary school. Gymnastics is substituted for the military drill.

It is for the health, hence is fitted for hard study.

In Switzerland the youths are not allowed to work at factory under 14. In Germany they must attend school from 5 to 14. They may continue upward 20 to 25.

In Switzerland education is not uniform. No one can have employment unless they can read or write in those Cantons (Number 23). In some Canton the government does more for the education than the others. They have the educational board in each Canton. No general superintendent over the whole country. One old American saying "Whatever you would have national life and character you must put it in the schools."

We Americans teach our young people to be loyal, to love the country, to love the American flag. Every where in Prussia they are taught to love their own country but vast number of France do not receive the education of patriotism. Therefore they have the party spirits.

Prussia emancipated the people and organized over 15,000 schools since the emancipation and teach the subject by patriotism.

There were 9 separate nationalities in Austria and were not found together.

6 years ago some ministers said 'We can fraternize [fraternize?] Austria of universal education. And the emperor put schools under the state. And the result was not [page ends.]

The parents were so grateful to the Emperor Joseph for binding 9 different nationalities and tongues by the universal education. Romanism hated it yet the schools were separated from the despotic hand of Catholic priests.

In France and Germany they have the military schools separately from the Common schools. In Switzerland they drill the students during the summer vacation in each Canton. The prize is offered for their excellent use of rifles.

Every boy is taught by father how to drill. They do it from 14 to 21 while at the school. Every American loves his own country, and in the last war 1,000,000 rushed forward to fight for the flag of America. The Americans have more love and attachment to the country than any other nations do to their own countries.

And every American thinks and admits that America is the best country under the heavens.

In Europe they are obliged to serve to the kings of countries but not so in America. Education does prevent the pauperism. In 英 [England] there are 1,500,000 poor people out of 30,000,000. There are no public schools supported by the states. But she has lately organized common schools.

☛ The English spent 5 times more of pauperism and crime than the national education. But Switzerland spent 7 times more for the education than for supporting the poor and spending for the crimes.

Altogether the public school system is rather poor in 英 [England], yet her universities and colleges are excellent.

☛ Connecticut is a small state yet she is the wealthiest one in the proportion of populations among the Union. There are more inventors

in Connecticut than any other states in the proportion to populations. The Congress is sent more than any other states. There are more of manufactories than any others.

☞ The people are more educated than any other states. In Connecticut we shall starve in 90 days if stop importations.

We send out the manufactured things and import articles of food.

They are simply supported by educations and manufactories.

There are government schools in Germany and Switzerland but their private schools are opened for the foreign countries.

So in New England and Connecticut the public schools are the best. It is so in some Western states.

Thursday, March 28

We visited the tomb of Washington at Mount Vernon with Mr. Northrop, his daughter Hatie, and Miss Hatie Page and Pastor Peter Parker. The weather was very fine and we had very enjoyable time.

Potomac River width is about 1 mile.

Sunday, March 31

I went to Reverend Mitcher's church to attend services with Dr. Parker's family.

Monday, April 1

We left Washington for Harrisburg, Pennsylvania and reached Harrisburg a few minutes before eleven P.M. and came to Bolton Hotel to stay for a few days.

Tuesday, April 2

We presented the letter of introduction from General John Eaton the Commissioner of Education of the United States to Mr. Wickersham the Superintendent of Common Schools at the State House in Harrisburg.

Wednesday, April 3

We called on Mr. Wickersham the State Superintendent, at the State House and asked him several questions concerning the common school system.

A few questions asked to and replied by Mr. Wickersham the State Superintendent of Public Schools of Pennsylvania is as follows:

Q.1 How does the board of education consist?

A. Here is no state board of education but there is board of education in several cities of the state.

Q.2 State Superintendent?

Appointment, duty and compensation?

How many assistant of officers?

A. State Superintendent of Common School shall be appointed by the Governor every third year, by and with advice and consent of the Senate shall hold his office from the first Monday of June for and during the term of three years if he shall so long behave himself well.

Thursday, April 4

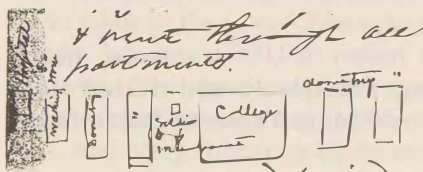
We called on Mr. Wickersham again this morning.

He introduced us to the Governor Geary.

We left Harrisburg on 2 P.M. train and reached Philadelphia at 6 P.M.

We stop at Washington Hotel, on Chestnut Street near 7th Street not very far from Independence Hall.

Friday, April 5



We visited Gerard College and went through all departments arrangement of drawing room. In the centre the object to be drawn is placed and all the students' desks are

situated around it. And the boys draw pictures with different positions.

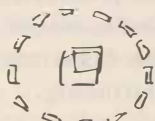
The washings are all done by the machineries wrung by the centrifugal force.

We visited also the baking room. 700 lb's of flour is consumed daily. There are at least 550 pupils.

The pillars of the College are made of Stockbridge Massachusetts marble ; its capitals are made of Italian marble, and its base steps are made of Pennsylvania marble.

We went up on the roof of College and had the birds' eye view of the whole city. The size of city is very extensive; her population is about 800,000.

In the afternoon. We called on the board of education at Sixth



Street and Adelphi building, but the Secretary was out of the office. Then we visited Independence Hall. We saw there, the oil paintings of the famous statesmen, commanders, etc. Large pictures of General Washington—Paine and Lafayette. Lincoln, Grant etc.—the chair where Hancock sat as the Chairman at the meeting of Congress for the declaring American Independence—the table where it was signed—the bell which was rung, where it was declared. We purchased the facsimile of original draught of Jefferson of the Declaration of Independence with \$.50 a piece. We visited the Academy of Natural Sciences. We are much struck with the vast number of birds.

Then we visited the State Penitentiary. The males and female are about 6015[sic]. Only 10 females. They work within their own prison rooms—some make shoes—5 pairs per week and if they make it more

than the fixed number they will receive payment. One of them whom we saw made \$600 per year.

Some make seat of chair and some weave carpet—very plain and cheap kind. 3 of the buildings are one story and the others are 2 stories.

When we place ourselves at the centre of buildings we see the inside of all 7 different buildings at the same spot.

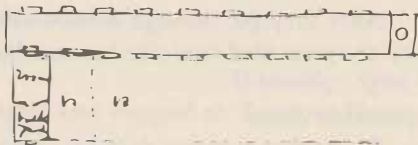
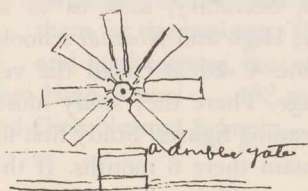
They have Sabbath service in their separated rooms, having preacher preached at the one end of the hall and although the hall is very long yet it can be heard by them all owing its peculiar narrow construction of the hall.

The prisoners can draw books from the library.

Saturday, April 6

We called on Mr. Halliwell, the Secretary of the Board of Education of the city this morning.

In the afternoon, we visited Blockley Alms-house on the West side of the city of Philadelphia. There are rooms for the poor and disabled, parentless children, hospital (surgical) for both sexes, infants—poor



helpless old ladies.

Insane Hospital—850 males and 500 females. The work shops:—tailor—shoe shop—weaving room—soap making room—copper blacksmith—painting. Lastly we visited the baking room. Also there is a large store to all necessary things—sugar, molasses, meats, etc.

Then we came to Fair Mount Park and Water Works. The water pumped up by the water wheel and steam power into the reservoir.

Sunday, April 7

I attended services at Reverend Mr. Witherrow's church on 10th and Market Street.

Monday, April 8

Mr. Stanton, President, and Halliwell, Secretary, took us to the Primary school, Intermediate, Grammar, High and Normal schools.

Primary The rooms are divided into 4. 4th is called the very youngest class—entering in 6 years of age. There they study mostly spelling, writing on slate. Writing and reading figures. Study first few pages of Geography (simple). They remain there 6 months. If they pass examination they are promoted into next higher class. They have little more advanced study and have thorough review what they have been over.

So they remain there also 6月 [*tsuki*, month]. Then they are promoted into next higher which is called the 2nd.

Thence to the 1st.

After they got through these 4 subdivisions in the primary school they are promoted into the Intermediate school.

Intermediate School

There they prepare themselves for the Grammar School.

Lincoln Grammar School

There are also Intermediate. Scholars remain in Intermediate for certain number of years. Then promoted of Grammar school.

In the Grammar School. They commence grammar construction of English language and its origin, U.S. history, geography, fractions—and drawing maps—5th class.

4th They do little more advanced study. Adding review all what they had before—fractions—interest.

3d They study still advanced—[Taking?] Profit and gain, etc. drawing, geography, maps, geography, European country general.

2d They do pretty much the same adding history (general). And geography—European country minutely.

1st Here they complete their study—finish history of U.S. and general— arithmetic—geography until to Oceania. Complete grammar. Then they are promoted to the highest in the grammar and have all review what they have been over.

In this grammar school—the boys and girls are separated. After the girls got through this school, they are promoted to Girl's Normal School. And boys are promoted to the High School. And if they do not wish to go to High School they remain in the Grammar School and study what will be necessary to prepare them for the business. They study high branches of mathematics, and bookkeeping, etc. and remain 2 years.

Boys High School 492 pupils
and Girls Normal School 500

April 8 [?]

We came to New York and stopped at [Hotel] St. James.

April 9 [?]

We went to Albany and saw Mr. Weaver, Superintendent of Public Education, and stopped at Delevan House April 8[?], 9, and half a day of 10th of the same 月 [*tsuki*, month].

Wednesday, April 10

We arrived at Boston at midnight, and stopped at Tremont House.

Thursday, April 11

We were invited to Mr. Hardy's.

Friday, April 12

We visited Natural History room and Bunker Hill Monument.

Sunday, April 14

We went to the Central Church at South End and visited the Sabbath School.

Monday, April 15

Mr. Tanaka visited Cambridge College.

Tuesday, April 16

Wednesday, April 17

We visited the public schools in the city being accompanied by Mr. Philbrick.

Thursday, April 18

We visited glass works and went to book stores to purchase some school books used in Boston.

Friday, April 19

We visited Pacific Mill of Lawrence—Female Seminary in Bradford and Female Seminary in Andover—also Phillips Academy and Theological Seminary—We were received at Library at Theological Seminary.

Saturday, April 20

We engaged to buying books.

Sunday, April 21

I went to South Church.

Monday, April 22

We went to book store again and called on Governor Washbourn on the afternoon. I called on Mrs. H.S. Taylor. 不果 [*Hatasazu*, not home.]

Tuesday, April 23

We went to the book store and paid up for all the books.

We left Boston for Amherst. We were welcomed to the house of Prof. J. H. Seelye.

Wednesday, April 24

Prof. Seelye and President Clark took us to Holyoke Seminary. We dined with the ladies.

There were about 275 young ladies.

President's name is Miss M. Ellis. After dinner we were invited to see kitchens and also young ladies working there. We visited

Agricultural College. We saw sugar beets.

Thursday, April 25

We visited cabinets, both mineralogical and geological, and gymnasium.

Friday, April 26

We attended Prof. Snell's experiments on optical tubes.

The light of prisms was let fallen upon those tubes of different shapes.

On the afternoon we visited the Deaf and Dumb Institute in Northampton. The teaching them is a most marvelous process and also successful way I ever saw. See the report. There are 40 scholars, —boys and girls. It is so wonderful that the dumb can speak.

Saturday, April 27

We left Amherst for New Haven. Arrived at N.H. at 2 o'clock. On the same evening we were invited to President Porter's house. President Porter has wife and 2 daughters.

Sunday, April 28

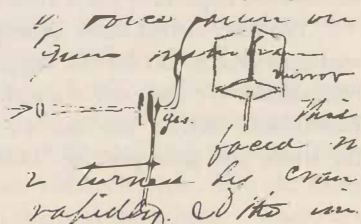
I attended service in the College Chapel both in the morning and afternoon. I addressed to the Theological students at Seminary Chapel 1/4 after 6 o'clock.

I saw there Prof. Bacon, Prof. Fish, etc.

Monday, April 29

We visited Sheffield Scientific School. There we saw one instrument to see the vibrations caused by sound of voice fallen on thin gum membrane.

These four faced mirrors are turned by cranks very rapidly and



the image of light fallen on the mirrors show plainly the vibrations and peculiar shape according [to] the pitch of tune.

We saw several dark spots on the disk of the sun through the telescope.

We visited the mineralogical cabinet. We saw Prof. Marsh there. On the afternoon, we went to the Library, and saw the great work on the Japanese Customs by Dr. Siebold and many Oriental manuscripts. —there the Street's Arts gallery.

New Haven, Tuesday, April 30

We left N. Haven at 8 o'clock for Hartford being accompanied by Mr. B.G. Northrop. We first visited Deaf and Dumb Asylum. The mode of teaching is entirely by motions of hand.

There are several hundred boys and girls. Some of them remain 5–8 years. Also they are taught to work. Shoe making, cabinet making, tailoring, etc. Mr. Stone is the President of the Asylum.

We met Mr. and Mrs. Bartlett etc. Then we visited High School. Principal—Mr. Capron—Then Brown School which accommodates 1,200 pupils.

We rode around the buildings of Trinity College and also visited Lunatic Asylum which is supported by private incorporation. There are 150 patients.

We left Hartford for New Britain on 1 o'clock and visited State Normal School, which had about 100 pupils. The school is far inferior than those in Massachusetts.

We met Mr. Nagaoka a Japanese student.

Then we came to Meriden, visited State Reform School. There are almost 300 boys. They are mostly engaging to making the bottom of chairs. They are required to work so much a day. They work about 6 hours a day and study 4 hours half. They study Spelling, Reading, Writing and Arithmetics. Their recitations are very prompt and wonderful. Especially their adding numerous numbers are very rapid.

We also visited their dining room. They eat milk and bread or molasses and bread for the supper. After the supper they commenced recitations. We took our tea at Dr. Hatch's house, the Principal of the Institution. Before the tea we visited New Britannia Company—the silver and gold plating. Then we returned home at 1/4 past 8.

Wednesday, May 1

We attended the ceremony of the Inauguration of the New Governor of Connecticut. He is a fine looking and grayheaded gentleman. He appeared splendidly when he reviewed the troops on the green. He reviewed the soldiers first and then the solidiers passed by him while he was standing still. After the parade was over we were invited to New Haven House to dine with those prominent gentlemen in that state.

We visited a gun shop in that morning.

Thursday, May 2

We visited three grammar schools, Dwight, Eaton, ——. In the last one we got some ideas of object teachings, by the outline drawings of trees, leaves, flowers, etc. Also by the cards of illustrations of all Natural History. We called on Mr. Farnum's house and saw a large collection of splendid oil paintings.

New York, Friday, May 3

We left New Haven on 1/4 before 10 and arrived at New York 1 o'clock P.M. We stopped at St. James Hotel on that day and night.

Saturday, May 4

We are invited to Mr. W. T. Booth and came to his house in the morning.

Sunday, May 5

We attended Rev. Mr. Robert R. Booth's church, 10th Street, University Place. And Mr. Beecher's Sunday School Anniversary in the afternoon. Superintendent is Captain Dunkin.

Monday, May 6

Mr. W. A. Booth took us to the Mr. Steward's store, 7 stories high.

Bible House, [and] Cooper Institute in 朝 [asa, morning] and Five Points. Newsboys lodging and Times' Office. Five Points.

[Cooper Institute] There are about 3-400 pupils coming from outside or some of them are staying in the school. They furnish them clothings, meals, textbooks, shoes, etc. Old clothings are sent from outside and are fitted there for the poor children's use. Also old shoes are sent from outside and are fitted to them in the school. There are

two shoe makers working all time for mending and fitting. There are also several ladies to fit old clothings sent from outside for these girls. Girls help some in sewing and girls are taught to sew or mend.

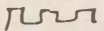
The night school is taught. There are 8 Chinese regular attendants. The Gospel is preached there 2 times a day during 冬 [fuyu, winter] and once in the summer and one Sunday school in the afternoon. This school is started about 20 years ago by Reverend Mr. — and is kept up to the present standard.

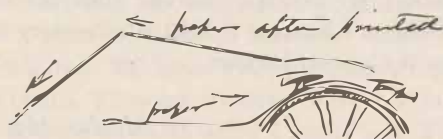
[Five Points] It was very unsafe to go there for the Americans even in the day times. But is very safe for young ladies [now?] to go. 教化の妙可驚 [kyōka no myō odorokubeshi, how wonderful is the power of religious teaching].

Newsboys lodging. Those home boys are invited to come there. They pay only 6 cents for lodging, 6 cents for meals. Nice meals and lodgings are provided for them in such a cheap rate. They can accommodate nearly 200 boys. There are chapel and play room.

Times' Office.

The process of making type. Take one thick wet paper. Put or smear paste and lime. Powder upon it and put another thick wet paper over it. Then strike those papers set upon the type with a coarse hair brush.

There are  on the type, and the papers will sink where the hollows are. After 24 minutes, it is ready for the use. The work men pour the melted lead and antimony upon the paper. It is kept almost airtight, therefore there is no change of papers being consumed



in the hot lead. Then that metal type is ready for printing. The great advantage of this is that they can 2 or 3 same types all at once while

the type set by hand is only one. There is some instrument to hold the papers into smaller shape.

Tuesday, May 7

We visited Primary and Grammar School on 18th and 5 Avenue. There are about 700 pupils in Grammar and 800 in Primary School. There in Grammar School met in the upper hall. The Scripture is read by William T. Booth (3 W 14th St. N.Y.) and the Lord's prayer

is sung. The two pupils read a composition and a piece on the reader. The hymns were sung several times. Mr. Fuller made remarks and also Dr. Booth. After that we visited the Primary Department. There are about 800 pupils. Some of them are only 4 years old, from 4 up to 10. They repeated the Lord's prayer in most reverential mode. Then they sang several times. Also the smaller classes had some exercise of gymnasium in their own seat by simply moving hands up and down. The going and coming are always regulated by the music and the scholars keep up steps and go two by two or in Indian file. Then we visited a recitation room. 2nd class from lowest in Grammar School Dept. They recited geography. The teacher is thorough and the pupils are very remarkably prompt. They are acquainted with physical nature and produce of South America etc. Then another class which had decimal fractions.

Lastly we visited the older class. One of the pupils read a piece for us splendidly. They showed how much they can in the equation of algebra and 1st book of geometry. They are very prompt and thorough. When they get through they stand up and show that they got through. Then the teacher calls up of pupils and asks the answer. After it is answered, the teacher asks the whole class whether they agree to that answer. Then asks some others to explain the sum.

Then we visited the City College where the science is principally taught. Art of design is taught compulsorily. The language and metaphysic ethics may be rather neglected. Languages taught there are as follows; Latin and Greek—French and Spanish.

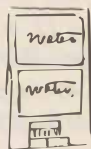
We saw a large collection of ancient and modern coins. Also learned the process of making Portland [clay powder]:

35 part of clay 65 part of lime stone.

This proportion is grounded and burned and regrounded. This powder is now called the Portland clay powder. If this powder is mixed with $\frac{2}{3}$ of sand, it would make a hard block like a sand stone which is used for making side walks or some building purposes.

Afternoon. We stopped at Croton Aqueduct a few minutes. It contains about 120,000,000 gallons of water. Croton Aqueduct.

Then we saw the inside of the Jewish Synagogue. It is a most [?] church I ever saw. The altar is [word missing] and organ and through the building it is most handsomely decorated.



Then we visited Columbia College—Collegiate Department and Schools of Mines.—Mineralogical, geological cabinet and laboratory—for qualitative and quantitative.

Next place was Luke's Hospital. It is entirely supported by the private prescriptions. There are departments for male, female and sick infants, mostly homeless children of poor parents.

Young Men's Christian Association. That is entirely done by the young people in the city. The upper parts are lent to the number of artists. The lower parts are occupied with the chapel or rather large public hall which may contain 15,000 [*sic*, 1,500?] or more, and small meeting rooms, reception (common) and another reception room (special) and free larger reading room. There are 2 recitation rooms—one for mathematics and another for language, French and Spanish. The pupils are obliged to pay only \$5.00 a year. Also each member of the society pays \$5.00 to support the society.

Among the society there are many committees—for instance Committees of Reception, Invitation, Boardings, Finding business, Lodging. In the cellar there is gymnasium. It is opened all time.

Wednesday, May 8

Our visit to Blackwell's Island, New York.

Penitentiary

The male and female departments are separated. There are now 450 males and 75 females. They work during the day. They are kept in the wards in the night and locked up in their own room. Their bed is composed of iron bedstead, canvas and 3 blankets, one pillow. The ventilation is good. The each ward is kept very neat and clean. They find some works round the building. In grading grounds, stone-cutting, etc. Females are kept busy for cleaning rooms and also mending clothings of the persons in the buildings. They eat meats once a day, dinner—meat, soup, and bread weighs 10 ounces. Indian meals are given 3 times a week.

Alms House

There are male and female departments. The total is 1130. The large portions is Irish.

	407 men	Incurable
	470 women	{ 56 male
Blind {	49 male	{ 59 female
	42 female	

1083 these [illeg] have agree

see the annual report.

Work House

The lazy drunkards are taken in there. Some stay there only 6 days and some stay 6 months a longest term. 懶惰怠業 [*randa taigyō*, work stoppage caused by indolence] for 1月 [*tsuki*, month]. Some of them are sent on account of intoxication. They work for fencing the ground, and in 冬 [*fuyu*, winter] they break stones. There are shops for repairing old garments. Also all clothings are made here. Four persons sleep in one room. The building is perfect fire proof. It is built of bricks, excepting the floor, which is of course made of wood.

During the winter months some poor fellows commit some slight crime in order to be sent to the Work Houses. They come there and remain during the winter 月 s [months] to be fed and clad.

Randall's Island

The boys work from 8–12 having recess at 10 and in the afternoon from 1–4 having recess at 2 ½. They arise at 6 in the morning and go to school about 1 hour and eat the breakfast at 7 o'clock. They go to school till 8 o'clock. Then after the work is done they go to school at 5 ½ till 8. It is intended to keep them in school 4 hours. They work in the shoe shop. Certain task is given and after it is done it is allowed to them to go out. Some go to play. Some read papers. There are a few men to drive the machine called the team drivers. The school received \$80,000 from Legislature this year.

New Shop Plan

The manager makes the boys work 9 months. They receive \$3 per week during 1st 3 months, \$5 in last 3 months. At the end of 9 months they receive certificate to go out of the school. There are 2 large school rooms and each one can be divided into 4 smaller rooms. There are divisions from 1–5. Promotions occur once in 3月 [*tsuki*, months]. Reading, writing, arithmetics, and book keeping are taught.

The motto of the school is as follows—"Tell no lies and do the best you can." There are 750 boys and 100 girls. 別ニ有幼院然シ不果見
[betsu ni yōin ari, shikashi mihatasaazu, a Kindergarten also, not seen]

Saturday, May 11

We embarked on steamer Algeria a few minutes before 8 and left Jersey City about 1 o'clock. Cloudy.

Sunday, May 12. cloudy and foggy

We had the English service on board ship.

Latitude 40°27' Longitude 67°53'

295 [miles]

Monday, May 13. cloudy [and] foggy

Lat. 41°11' Longit. 60°37'

distance 330 miles

Tuesday, May 14. cloudy [and] rainy

南風 [nambu, south wind]

Lat. 41°53' 53°17'

335 miles

Wednesday, May 15. cloudy [and] rainy

南風 [south wind] 西風 [west wind]

Lat. 42°33' Long. 46°31'

301 [miles]

Thursday, May 16. cloudy

南風 [south wind]

Lat. 45°1' Longit. 40°23'

Distance 304 [miles]

水の温度ハ [mizu no ondo wa, water temperature is] 60° F

Friday, May 17. fair

Lat. 47°11' Longitude. 33°58'

Distance 302 [miles]

Saturday, May 18. fair [and] cloudy

Lat. 48°53' Longitude. 27°21'

Distance 280 [miles]

Sunday, May 19

東北風 [tōhokufū northeast wind]

50°21' 20°16'

289 [miles]

Monday, May 20. fair

東北風 [northeast wind]

Lat. 51°5' Long. 12°29'

Distance 300 [miles]

We reach to Queenstown at 1 o'clock A.M.

Distances of		The length of Algeria	
daily sailings		breadth	370 ft
295	302	depth	40 ft
330	280	tonnage	33
335	289		3700
301	300		
304			
	2736		

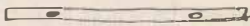
500 nominal horse power but it works up to 2,000. The name of Captain is LeMessurier. 4 officers, boatswain, carpenter, 40 sailors, taking all hands there are 130 persons.

Tuesday, May 21

We arrived at Liverpool at 7 o'clock P.M.

Liverpool

After our steamer approach to the docks, small steamers came there to take us and our luggages up to the shore. Through the courtesy of the Custom House officers our trunks were sent up without the inspection. Moreover one of the officers took us to Washington Hotel, which is so much favored by the American travellers and is one of the first class and best hotels in the place.

We found the style of furniture in the room rather different from the American hotels. The windows have no outside blinds, but the blinds are hung within the windows and the mode of making them is very simple.  And some thing like curtains

covers the bedsteads where our heads lie in order to keep out light from our eyes.



We do not find anything very strikingly different but the civility of Custom House officers, policemen, the men working at the railroad station.

Wednesday, May 22



At half past eleven o'clock the Prince Arthur, who lately visited the Sefton Park, was going to leave that city. He was preceded by the quite number of the red coated Cavalry which had drawn swords in their hands. There were quite a crowd on the both sides of street so that it was impossible for me to see the face of that young prince.



I found the store keepers very polite to us and amazingly skillful to sell us things. I bought a pair of slippers for only 5 shilling 6d [pence], also 7 oranges for 6d. We changed our money at a bank and paid 3s for getting £15. In the afternoon we visited the Sefton Park. We paid 1s each at the gate of the Park. There are good deal of shows, which seemed to us rather

uninviting and even laughable to us. There were several bands of music. We found the people dressed not so neat as Americans as [in?] general. We paid 4d each for riding on the omnibus or horse car.

Manchester, Thursday, May 23

We left Liverpool for Manchester on half past 10 train and reached Manchester within an hour. We went to the Queen's Hotel—found the room rather unneat and were also disgusted with the waiters in the coffee room. From the Victoria Station to the Hotel we paid to a cab only 6d for both of us.

In the same afternoon we called on the Lord Bishop of Manchester, Dr. James Fraser. According to his request, we called on him on the following day to inquire [of] him of many things concerning the education in Great Britain.

Friday, May 24

The Bishop was kind enough to spend the whole morning with us. We

asked him his view on the English education. At 1 o'clock we were invited to take luncheon with him. He has no wife but his mother and an aunt.

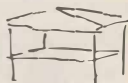
We found Manchester a great manufacturing place and very smoky. The houses are mostly built of freestone and look very dark being partly covered with black soot thrown from so many chimneys of manufacturing places. J. M. Pigott, Queen's Hotel Manchester.

We left Manchester on 4:25 P.M. train for Carlisle which is about 160 miles from Manchester. We reached Carlisle at 9 P.M. and stopped at the Country Hotel. We found the hotel quite near and fare very reasonable.

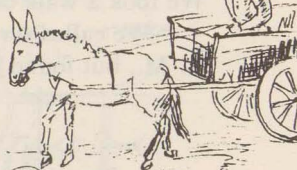
Saturday, May 25

While Mr. Tanaka was in his bed, I went out and walked round about the city in the morning. I saw the road built by the Old Romans — Prison House—the old castle where Queen Mary was once imprisoned in a dark cellar—the view around the castle was very picturesque—Cathedral. The service held in the Cathedral 10 o'clock every morning, seems rather too much like Romish service. The reading the Liturgy seems so sober and indistinct.

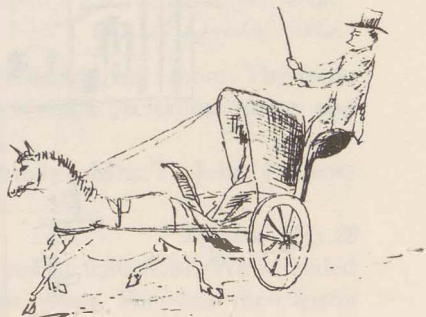
We saw the many made up shops, where so many vegetables and fishes, even very old caps, hats, shoes, clothings sold on shops built with weak frame works. Sometimes the old things are spread all over the ground. Some people sell the all sorts of vegetables on the heavy farmer wagons having very worn out horses or very small sleepy donkeys attached to them. We found the women very industrious in the city. They hang the large baskets on their arms to buy some meats or vegetables



go on the street



*Donkey is very small
little larger (a large horse now found.)*



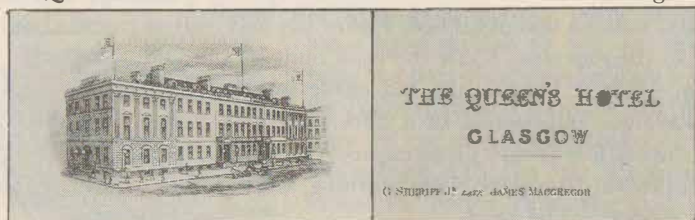
on the streets. Even the women carry heavy trunks to a long way from the station. Sometimes she takes one handle of trunk and her husband takes another side and go on the street.

Donkey is very small: little larger than a large sized Newfoundland [dog].

We left Carlisle for Glasgow on the half past one P.M. and arrived at Glasgow at 6 P.M. Came to the Queen's Hotel.

Glasgow, Sunday, May 26

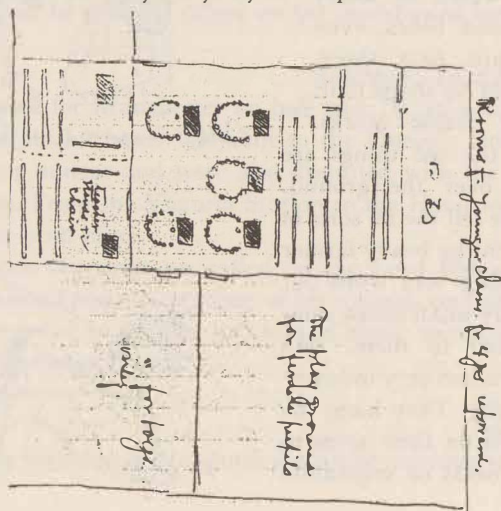
I went to the Cathedral in the morning, heard Reverend M. Bulnes preach—his discourse was on 23rd Psalm and in the afternoon I went to St. John Church on George Street only a short way from the Queen's Hotel. I read "Sinner's Friend" in the evening.



Monday, May 27

We took a walk on Clyde in the morning.

We called on Mr. M. S. Tait, 66 George Square, Glasgow at 10 A. M., but found him very busy. By his request we called on him on



the same afternoon. He took us to Free Church Normal School but the Rector Morrison was [not] quite ready to receive us and requested us to come there again. So we went on to visit Established Church Normal School and saw some exercise of writing. The pattern is given up on blackboard and the pupils copy after them. The students in the Normal department teach the children in order to fit them to be good and practical teachers.

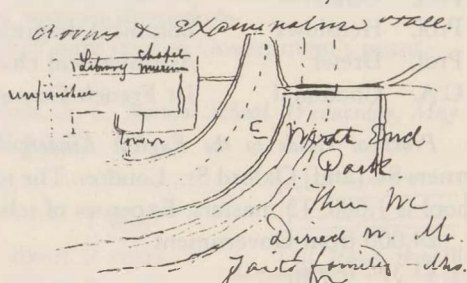
The arithmetic is taught on blackboard. The each scholar writes it on his or her own slate. They stand around the blackboard and their own teachers and circle marked with chalk does indicate the scholars standing point. So we find little circles here and there in the room of the younger class.

But in still older class they sit on hard wooden benches. Hinders seats are gradually raised higher.

It seems [to] us there were a quite confusion among the young pupils; even the teachers found them somewhat difficult to manage these youngsters. The school is closed at 3:30 P.M. for the younger classes, 4 P.M. for the older classes.

We visited the Normal Department. They had dictations on botany—also singing of the 1st year's students, both males and females. The singing is not so good as it was in Boston, New Haven, and New York. Then Mr. Tait took us to see the New University.

It has very commanding situation and is splendidly built. The materials of the building are mostly freestone, pillars are made of Scotch marble (truly granite), red stone, greenish marble etc.



The finest recitation rooms are the Latin recit. room. The room is heated with furnace. We saw a few more recitation rooms and examination hall.

Then we dined with Mr. Tait's family—Mrs. T., John, Francis.

Tuesday, May 28


We went to Mr. Leitch's Normal School at 9:30 A.M. We attended the religious teaching in the young class rooms. They had their lesson

on New Testament. They are divided into 4 departments, Infant, Initiary, Juvenile and Senior.

The Senior class (boys and girls) are about 100 in number. After the Scripture lesson they had recitation, (mainly dictation from the teacher) on English grammar—then on geography. Teacher draws an outline map on black board. He asks the names of 山, 川, 国界, 首府 [yama, kawa, kokkai, shufu, mountain, river, boundaries, capitals], etc. After it is drawn, he asks the pupils the names of them again. The pupils which failed to reply give up their places to those which give right answers. At half past 11 we came to young ladies recitation room on arithmetic. They had vulgar fraction which sum the very young girls in America in grammar school could easily perform. Seem to them somewhat hard to work out. Their ages are about 18 for they are admitted at 18 years of age.

But 12-1 we took our luncheon and called on Mr. Tait who gave us the letters of introduction to his Edinburgh friends, Mr. Nelson, Mr. Dirkson.

In the afternoon, we attended young girl's critical lesson. A young man gives some lecture to the young pupils on some simplest subject, and he is criticized by his fellow students. Also young ladies study on analysis of English grammar.

	Prof. Oliver	
	Prof. Henslows	Botanical diagram
	Prof. Drews	Astronomical chart
	C.A. Chadonal	1st French Course London [University?]

Practical Guide to the English Kindergarten, A.N. Mayer & Co., Berners St. [and] Oxford St., London. The number of 公 [ōyake, public] school is 1,000. 15 masters. Expenses of school is £6,000.

£4,000 from Government


£1,300 from pupils

£300 from Established Church of Scotland

Each male student received from 政府 [seifu, government] £20. Each female received from 政府 £8.31. Ladies received aid from government and rest support themselves. The school is founded in 1836. (1st training school.)

gift of 政府 15,200

subscription 9,000

 The Rector Principal is appointed by the Church of Scotland and

approved by 政府. Salary of teachers who have right to receive so much of their certificates.

The Rector, Mr. Leitch receives £500. Some 300, 250, 200 masters of Normal students.

300, 220, 200 masters of children. Assistant receives £100, Matron receives £100, Infant master £50, 3 or 4 Assistant teachers £80, Visiting masters £40-70, Janitor £80 with free house.

Inspector is sent from Government every year in order to examine the pupils. In October — Christmas oral/written examinations. Also Inspector examines children in the month of February, which lasts about a week. Each child is examined severely. No student in Normal school can enter unless they are examined by the Inspector. They are examined before entering and before leaving the school for professional teaching.

1 class. University	
Divinity students	4 year Art[s?]
	4 year Divinity
Medicine	4 year Art[s?]
	3 year Medicine
Law	4 year Art[s?]
	1 or 2 Law.

Middle class school. Here more advanced science is taught than the elementary school, and support themselves.

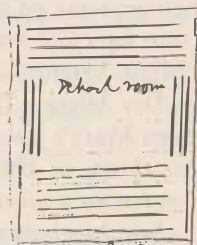
Elementary school. They only receive Government's grant.

Glasgow. F. C. Normal School. Wednesday, May 29

We visited F. C. Normal School.

Elementary School

Infant	300	1 year
Lower	100	about 2 years
Junior	150	about 2 years
Senior	300	about 2 years
		7 years' study



Model School 70 or 80. This is very much mixed in age. Representation of country school.

Middle class school. They do study things like the Elementary Department, except the little more advanced teaching and also self supporting, there are a great deal of running and playing, kicking,

whipping, beating in the room during the recess.

In the Middle class school, there are 270 pupils and masters (6 gentlemen and 3 young ladies) pupils; average age is from 7 up to 18.

We left Glasgow for Edinburgh on 4:15 train, and arrived at Edinburgh at 5:30 P.M.

Edinburgh, Thursday, May 30

We called on Mr. William Nelson, Hope Park, and Prof. H. Calderwood, in the morning—also on Prof. Frazer, 20 Chester St. and Dr. Hanna. We called on Mr. William Dirkson, York Pl. 38.

In the afternoon we visited Edinburgh University, with Prof. Calderwood. We saw bust of Sir William Hamilton, bust of Duke of Edinburgh, 2d son of Queen, statue of Douglas Stewart. Library. There are 100,000 volumes. In Philosophical Room we saw Houetts's inductive machine of electricity. Anatomy Department.

Friday, May 31

We visited Edinburgh Academy. The rector was Dr. Harvey. Dr. Clyde assistant. The Latin, Greek, French, mathematics, English, geography, writing, drawing are taught there. We find 50 or 80 students in a room.

Collegiate Institute Dr. Bryce's school. The plan is very much like to above mentioned Academy except the divisions of rooms. Dr. Bryce keeps a few boys in one room. 20–30 in one room.

Saturday, June 1

We went to the assembly meeting at F. Church Hall, on Castle Hill. Then we went up to the Castle where we saw very old cannon, made of iron bars and ho[o?]ks and which is sup[port?] by [bars?] made at Mons, Belgium in the year of 1486.

Dry Moat.—Drawbridge The birthplace of James VI. Queen Mary's Room. Scotch Crown, Scepter, Sword, etc. We went down to the Grassmarket, where a great many of religious reformers or martyrs were killed—1688.

See the photograph of their tombs.

Sunday, June 2

We visited U.P. [United Presbyterian?] Church's Sunday School. It is conducted very much like American Sunday School. There are 28

teachers and 235 pupils. They are mostly the children of church members and in afternoon I attended missionary children's service.

Monday, June 3

We visited Botanical Garden and did not see Prof. Balfour.

A List of Botany

Manual of Botany by Prof. J. H. Balfour. Lindley's *The Vegetable Kingdom* English Botany, Illustration 10 volumes

We saw large sized palm trees in the Palm Houses, in the Garden among the numerous [?]. There are mahogany size palm. Wheel Palm Banana—Training Palm Screw Pine Ficus=India rubber tree. Picacivan Plants=little weeds for curing fever, brought from South America, intending to send it to India. 27 1/2 acres below to the garden.

There are Rock Garden. The plants are planted according to the order.

Tuesday, June 4

Moray House Normal School

- 1 Infant 120. Gymnastic exercise and singing—singing and marching, stamping floor. Pictures are hung on the walls of rooms.
- 2 Children's recitation is attended by the pupil teachers one class above Infant. Age 8–9 years. Geography, Arithmetic, Reading, Spelling, Writing and Composition.
- 3 Age 10–12 We attended their reading and dictations. They write at home what they heard from the teacher in school.
- 4 12–13 age They were drawing.
- 5 14–15 highest class in Elementary School. Each scholar is obliged to pay certain fees.

Normal Department

The lectures to the Junior students. The lecture is attended by the scholars and their fellow students. 3 of them are called up to give scholars some talk and they are criticized by their fellow students at the presence of Rectors. [Gens?] were studying geography.

Industrial School

They were divided into Infant, Junior, and Senior. Varies from 5-14 years of age. Whole number is 240. Each receives 4s 6d from the Magistrate every week. Infant are taught how to knit stockings. There are tailor's room, shoe shop, box making room.

London, Wednesday, June 5

We left Edinburgh for London on Wednesday morning 5th 10:25 and reached London 8:30. We came on the fast coast line. The scene of the country is perfectly beautiful and picturesque. It is far more beautiful than Central Garden. There are patches of groves here and there. Trees are elms, pines, birches, maples, ashes, poplars, willows, etc. The railways are hedged with evergreen or quickwood. We scarcely saw mountains on our journey except a few hills. The farm-houses are very low, but often have tall chimneys. We saw generally one story house—seldom 2 story houses.

We arrived at London at 8:30 and got in Golden Hotel of Charing Cross at 11.

Thursday, June 6

We called on Mr. Donald Matheson, 52 Queen's Gate.

Friday, June 7

We came to Mr. Smith, 18 Montague St. We called on Baring Brothers & Co. 8 Bishopsgate Street. Heard from Mr. Hardy. Russell Square

Saturday, June 8

We get our suits measured, at Mr. A. C. Burrell, 6 Piccadilly. British Museum.

Sunday, June 9

I went to Reverend Mr. Dykes's church with M. Cope.

Monday, June 10

We went to Zoological Garden.

Tuesday, June 11

We visited Royal Gallery on Piccadilly and to Mr. Forster at Whitehall, Education Department We saw Victoria Em-

bankment. Stamp Office. 河上 [Kawakami] Mr. and Mrs. Park 来る [kitaru, came]

Wednesday, June 12

We called on Mr. Forster and saw him a moment. He gave us the letters of introduction to several schools.

Westminster Abbey Houses of Parliament London Tower
Royal Exchange Mansion meat market

Thursday, June 13

We went to Home and Colonial School on Gray's Inn Road.

不果見 [mihatasaazu, unable to see] and thence went to Chelsea with underground railway about 5 miles. And visited St. Mark's Training School. Rector's name is Mr. Cromwell.

105 students 800 pupils upper, middle and lower classes.
middle and lower receive aid from government.

In the afternoon we called on General Alexander, C.B., at United Service Club, Pall Mall at 4 o'clock —and interpreted. Aston.

Saturday, June 15

We went to the National Gallery on Trafalgar Square and saw old masters' fine works. There we saw Admiral Nelson's monument. King George IV on horseback. Sir Charles Napier's bronze statue. St. Martin's Church.

Sunday, June 16

I attended morning service at Reverend Mr. Dykes's church and in the afternoon we (Mr. and Mrs. Park and myself) went to the Westminster Abbey and heard Dean Stanley preach on Samuel 3:9. Stanley preached English History.

Monday, June 17

We went to Home and Colonial School on Gray's Inn Road. We find the Babies School and Infant Middle class school which fits pupils for commercial purposes. In the Normal Department visited 2 rooms where 1st and 2nd years students studying and singing. 140 students board there in the school.

In the afternoon we called on Robert C. Schenck, the Envoy Extraordinary of the United States at 5th Westminster Chamber.

Office Hours 11 to 3—Secretary—Benjamin Moran.

Mr. Tanaka bought whole set of Kindergarten from Mrs. Emma Bonner. Depository [Repository?] of the Home and Colonial School Society, 350 Gray's Inn Road, W.C.

Tuesday, June 18

We visited King's College in the morning. Called on Mr. Macmillan's bookstore, 16 Bedford St., Covent Garden, and Bell and Daldy's [?] bookstore, York St., Covent Garden, in the afternoon.

Wednesday, June 19

We visited University College—and school which is connected with the College. Saw Kikuchi 日本人 [*nihonjin*, Japanese]. Called Baring and got £45.

Thursday, June 20

We visited the school of art and science in South Kensington Museum; bought barometer £5 10s Superintendent in the schools in South Kensington is Mr. Cool.

Friday, June 21

We visited St. Thomas's Hospital in the morning

Saturday, June 22

We paid a visit to [Crystal?] palace. Call on 内村 [Uchimura], 57 Wimpole, Cavendish Square.

Sunday, June 23

I heard Reverend Mr. Spurgeon preach in the morning and in 午後 [*gogo*, P.M.] Reverend Stanton.

Monday, June 24

We called [on] the Lord Bishop of Manchester at 9 Suffolk St., Pall Mall—then we called [on] Lord Littelton, the Endowed Schools Commissioner.

Tuesday, June 25

We went to Harrow—home of Mr. Matthew Arnold, Her Majesty's Inspector of Schools, Byron House, Harrow.

Wednesday, June 26

We went around much that are accomplishing much. Called on Mr. Secretary of Educational Department in Whitehall. I called on Mr. Hardy, 40 and 41 Sackville St., Piccadilly. They arrived there on Tuesday evening—Miss Buckingham and Montie [Montgomery] Sears accompany them.

Thursday, June 27

We are accompanied by General Alexander to a Blind School near Regent Park where three different methods are taught. Namely—

- | | | |
|--|----------|------------|
| 1 English system | Phonetic | <u>21\</u> |
| 2 French system | by dots | <u>"!"</u> |
| 3 Writing English with Roman letters. They write by following the grooves. | | |

Home of boys The wandering boys are brought in there to be taught. In elementary education. They also are taught shoe making—cabinet making, brush making—tailoring.

Their works bring about over £3 whilst their annual expenditure is nearly £19. Their sleeping rooms are separated. About one dozen sleeping in one room, having one head, who has responsible position. They chop kindlings wonderfully.

St. Pancras Work Home

There are 1600 people inable——sick——able. Unsane about 50. A few lunatics who are to be sent to lunatic asylum; this institution is called on by parish. Each one in parish is obliged to pay something to the poor law; see the poor law system.

Friday, June 28

We visited Curzon School on Curzon St. and saw the examination of pupil teachers by Mr. Matthew Arnold, Her Majesty's Inspector, Harrow, and were requested by him to visit St. Mark's National School, North Audley St. [and] Oxford St. on Thursday next.

Saturday, June 29

We called on Mr. Simpkins at Paternoster Row and bought books from him.

Sunday, June 30

I heard Reverend Reeves, Reverend Newman Hall at St. James Hall. And Mr. Corning at Crown Court near Covent Garden Theatre.

写[*utsushi*, copy] of letter to the Archbishop of Canterbury

Tanaka the Japanese Commissioner of Education begs to inform the Archbishop of Canterbury that he accepted with pleasure the invitation with which he has been honored through the Bishop of Manchester to meet your grace on Saturday, 6th at 10:45 A.M.

(To His Grace The Archbishop of Canterbury. I beg to acknowledge the receipt to the letter to your grace dated—you are pleased to inform Tanaka and myself of appointment to meet his grace Archbishop of Canterbury on Saturday, July 6, 10:45 A.M.)

[*To the Bishop of Manchester*] We shall esteem it a high honor to be accompanied by you and will meet you at 9 Suffolk St. on the morning fixed at 10:20, as you have kindly suggested. I have written to the Archbishop of Canterbury informing him our intended call.

Monday, July 1

We are accompanied by Dr. Platt and Colonel Morrison to Camberwell (地名) [*chimei*, a place name] Lunatic Asylum. We are received kindly by Dr. Paul. He and another young doctor took us round the Asylum.

There are many buildings separated. The special rooms are provided for the violent—all walls are covered with cushion like stuffs, so that though the patients may dash themselves against it, they may remain perfectly harmless. Rooms are provided for the dirty habit,—for those who lying on bed all time, i.e. on water bed = water is kept in the India rubber bed.

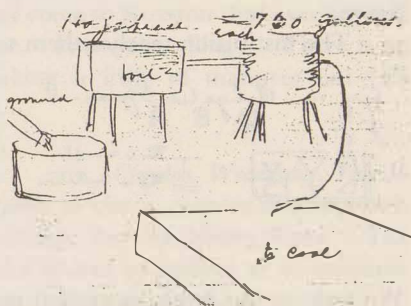
In some room only one or 3 beds are kept but two beds are kept together, because one of them might kill another. The asylum is the mixed one: selfsupporting patients and also supported by parish.

Yards are kept separate for male and female departments. In some place there are 3 attendants for 36 patients. There are 1st class and 2d and 3d classes patients. The first class patients (both male and female) are kept in the quite respectable rooms, having fine piano in the parlor, and billiard table, etc. The garden is very handsome. We are invited by Dr. Paul (the Terrace, Camberwell Street, S.E.) to take fruits and ice cream [and a] cup of coffee, etc.

Tuesday, July 2

We visited the large lunatic asylum in Colney Hatch. The female and male are entirely separated. Dr. Marshal and Dr. Shepherd are their doctors. [The number of] the female sex is 1,257 and that of male is 827. 女 [onna, female] 1257 男 [otoko, men] 827 Total 2084. The asylum is for the one half of county of Middlesex and is supported by the parishes. The management in this asylum is equal to the management in Camberwell Asylum, though this one is not so nice as the selfsupporting one. Yet is kept neatly and managed admirably well. There are large day rooms—night rooms—single rooms, cushioned rooms, etc.—the female patients do considerable of sewing for their own dress, though the cloths are cut by one of matrons and assistants.

They make their own beans. By the steam power they grind their own barley—boil—cool—ferment—filtrate and purify in the casks— then keep in the large hogshead, each containing 760 gallons. 760 gallons are consumed within a week. 12,000 gal. of water is consumed within one day. Water is pumped up by steam engine 12,000 gal. a day. 120 barrels of flour is used up in a week. Corn is ground by steam power. And mixed in a large box and by the means of cranks.



Washing room, ironing room, etc.

It is only 6 miles from London—Station is King's Cross.

Wednesday, July 3

We visited Greenwich Observatory. We saw a large telescope which is turned against the motion of earth according to the mean time by the means of wheel which is turned by the water power. We saw the process of discovering the magnetic storm by the sight by the aid [of] telescope and also by the means of photographs. Also we saw the instruments to measure the power, velocity, and directions of wind.

Thursday, July 4

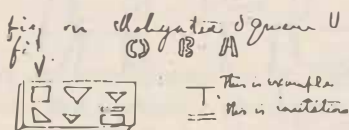
We visited the Deaf and Dumb Institution on Old Kent Road—the process of teaching is the system of Mr. Reed, i.e. to say the deaf and dumb read by the motions of mouth of speaker or addresser. They can also speak with a rather strange voice.

Friday, July 5

We visited the idiot asylum in Earlswood about 22 miles from London. We found most of boys and girls unable to speak. Though they can speak some thing, they could not of much sense. They make awful faces and are very timid, and weak in bodies also.

The way of teaching is very simple, for instance, the master teaches the patients to put back blocks, triangle shaped figures, etc. into their own places. They are often unable to do so. They set square figure in the triangle one or triangle figure in elongated square figure.

The institution teaches them to be useful.



Printing 3 or 4	Tailoring
Shoe making	Brush making
Cabinet making and carpentering	
Mattress making	little sewing by girls

Saturday, July 6

We went to our bank, to get out money.

Sunday, July 7

We visited the foundling hospital. The annual sermon was preached; the contribution was taking up for the support of Institution. And the children both boys and girls sang splendidly. We saw them dining in the separate buildings.

Oxford, Monday, July 8

We started for visiting Oxford 50 [or] 60 miles from London (for £1 13s 10 for 3). Take us nearly 2 hours.

We visited most of prominent colleges and libraries, museums being accompanied with a guideman whom we hired for 4 shillings for the whole visit. See Oxford Guide. We stopped at Clarendon Hotel in Oxford and went to Cambridge on the following day.

Oxford Christ Hall James College Lincoln College
 All Saints Sheldonian Theatre St. Peter's in the
 East Oldest College There are famous lime trees.

Guy Fawkes—an old lantern which used by him when he attempted to blow up Parliament House.

Queen's College University College founded by Alfred the Great. Magdalen College. Addison a great poet. There is a walk called Addison's Walk where he used to come and which was much admired by him. To great broad walk to St. Mary's Church. Cambridge—We went to Cambridge on

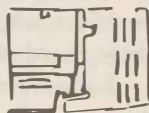
Tuesday, July 9

We hired a guideman also. We visited only Christ's College, Trinity College, St. John's College. St. John's Chapel is one of finest ones. See the Cambridge Guide.

We took the evening train and come to Royston that evening and stopped at Bull Hotel in that place. It is quiet village. There is no business going on except of making a little of manures out [of] limestone soil and fossils.

Croydon, Wednesday, July 10

We (three of us) rode up to Croydon to visit a country school which is managed by the pastor of that village, Rev. M. Henry Stone. The ride was very beautiful. Nature looked so smiling as to welcome us Orientals come from Far East. We were welcomed by Mr. Stone and taken to the school which is in the distance of [a] stone's throw. The school consists of two rooms and Master's house. It is one story building and well ventilated. The pupils are about from 4 up to 12. They are children of poor peasants, and prevented by the ignorant parents to continue the study. They are very [poor?] scholars, and can not read very fluently and picking up letter by letter.



They pay one penny a week and some of them who are able [to] pay nearly 3 pence amounting [to] 10s for a year.

10s for a year 4 or 5s for year for very poor

☞ The school is supported by the owner of land, subscription and annual Parliamentary Grant.

The Grant amounts up to £30; the gift from Downing College is

about £25 and some subscribers give a guinea and church communicants give something to meet all necessary wants.

supp 40 children pay	4s
15 "	5s
5 "	10s

$40 \times 4 = 160s =$	8	
$15 \times 5 = 75s =$	3	15
$5 \times 10 = 50 =$	2	10
	<u>£14</u>	5
	30	
	<u>25</u>	
	69	5

But annual expenses may amount to £90

69	5
<u>20</u>	15

More shall be needed to meet all necessary expenses.

£70 is paid to the Master.

£4 is paid to the wife of the house keeper of the Master and also including wages for her teaching sewing to the girls; to the house keeper the house is lent without payment, and beside that there is a piece of land belonging to the school. The Master is elected by the hand of committee which consist of the Bursar of Downing College of Cambridge, Lord of the Manor, Rector and church ordinance.

☞ Subscribers must be the church communicants of Croydon Church. There are about 60 children in the school; study hours, from 9-12 A.M. [and] from 1:30-4. so 3 h

2	30
5	30 per day

On Sunday they come to the Sunday school at 10 and go to church at 11 in 朝 [asa, morning]; they have Sunday school again in the afternoon at 2. There are about 100 children taught by the voluntary teachers. It does belong to the Church of England.

☞ Subscription is collected by church member of committee himself, for they [are] so unwilling to give for the cause.

After the visiting school we were invited to take dinner with Mr.

Stone. Then we were also invited to attend a school feast in the next village.

The children are treated in the school house. And after that they came to playground and amused themselves with all sorts of children's games.

Thursday, July 11

We bid good bye to Mr. and Mrs. Hardy's party at wharf. Called on Mr. Schenck, U.S. Envoy Extraordinary, and Mr. Moran his secretary. Called on Mr. Matheson, 52 Queen's Gate.

Friday, July 12

荷物一條相済 [*nimotsu ichijo aisumu*, baggage taken care of] at Malcolm and Hudson & Co., 5 Crosby Square. Then I called on Prof. Levi-Leone. His information about schools in 英国 [*eikoku*, England].

A brief view of English school

- 1 Elementary School, supported (a) by school fees (b) Government grant.
- 2 Dame and Ladies School—private school for the children of middle class, supported entirely by fees.
- 3 Training school, maintained [by] different society—for instance, National School, British and Foreign School. —Roman Catholic—Methodist, etc. where the teachers and pupil teachers are trained up.

Age (limited) for pupil teacher = 13—18th year. Normal school students are admitted at the age of 18. They study in the school 2 years.

- 4 Public School
 - (a) for the boys and girls of lower middle class.
 - (b) little higher school like the Blue boys school, maintained partly by endowment and partly by fees. Such a school is sometimes called Grammar school or Modern school.
 - (c) still higher for higher and nobility like schools in Eton and Harrow.
- 5 College and University. Like King's College, University College and Colleges in Oxford and Cambridge
 - 1 General Literature.
 - 2 Applied Science, Architect, Engineers. Mechanics

- 3 Medical Department
- 4 Theological Department

There are 2 divisions, namely regular and occasional students. Occasional students study whatever they like to. There is also evening class which could not attend conveniently on the day time.

Commercial laws	}	are taught to evening class students.
Industrial laws		
Commercial economy		

Saturday, July 13

Sunday, July 14

Monday, July 15

We paid to Mr. Dyson Smyth 2 guineas a week.

Tuesday, July 16

We left London on the early train from Charing Cross. We paid £6 for two, for Paris. We left Charing Cross at 7:30 and reached Dover at 10 A.M., reached Calais at 12 A.M., reached Paris at 6 P.M. Our baggages were not examined. We were received by M. Imamura and taken to Hotel Murice, 228 Rue la Revoli, H. Scheurich Propriétaire. Our expense at Hotel was about 1 Napoleon a day.

Saturday, July 20

We left Paris for Genève on the morning train 11 A.M. Finding the way too long we stopped at Mâcon, where I spent one Sabbath because I refused to travel on Sabbath. Mâcon is a small town on the both sides of the River Saône. It is rather old town. There are one Catholic Church and one Protestant Church (very small and poor). There are about 30 attendants and contribution does not amount to 1 franc.

Monday, July 22

I left Mâcon for Genève at 6 o'clock train and reached Genève at 11 A.M., and jointed M. Tanaka and Imamura Kazurō at Grand Hotel de la Paix.

Geneva, Tuesday, July 23

We took a trip on the lake; returned on the same evening.

A brief history of Switzerland.

1st peopled by the Raetians who were afterward vanquished by Helvetians who were conquered by the Romans.

After the Roman Empire the country was invaded by Huns, Ostrogoths, Bourguignons, and Allemanni, all of whom were conquered by Franks.

After dissolution of Charlemagne, the House of Hapsburg controlled eastern portion and the Kingdom of Burgundy the western portion. Under Albert, son [of] Rudolph of Hapsburg, the natives were oppressed by bailiffs. Conspiracy was headed by three men Werner Stauffacher of Schwyz Walter Fürst of Uri Arnold au de Holden of Unterwalden

The cruelty was practiced on William Tell of Bürglen by one of bailiffs named Gessler.

Henry of Luxemburg, successor of Albert. Three cantons were permitted to remain in open revolt.

Frederick of Austria, successor of Henry. His grand army headed by Duke Leopold was defeated by the Swiss near Morgarten in 1315. In 1315 and 1353 five more Cantons of Zürich, Lucerne, Zug, Bern, and Glarus, were added to the Confederacy. Aargau, St. Gallen, Thurgau, Fribourg, Solothurn, Grisons, Basel, Schaffhausen, Appenzell, Tessin, and Vaud during next centuries.

Swiss bent by the blast of Napoleon but on the ruins of the former Confederation was founded the Helvetian Republic.

After the fall of Napoleon the Congress of Vienna created the Confederation of 22 Cantons.

After the continual wrangling resulted in the present constitution (1848), which gives each canton their internal government of its own, but the General Assembly called a Diet regulates the principal affairs of the Republic.

The form of the government

two Chambers.

- 1 Ständerat or State Council
- 2 Nationalrat or National Council
 - 1 44 members
 - 2 128—one out of 20,000

General election of Representatives take place once 3 yrs. October 1869, Oct. 1872.

3 the Bundesversammlung or Federal Assembly = both chambers are united 大事を議する時 [*daiji wo gi suru toki*, when extraordinary matters are considered] the President and Vice President of the Federal Council are the 1st magistrates of the Republic. (1) Salary 400 L (latter) 340 L the chief executive authority

(a) = Bundesrat or Federal Council consisting of 7 members. occupying 3 yrs.

(b) Bundes-Gericht or Federal Tribunal. It consists of 7 members, elected for 3 years by the Federal Assembly and they decide all matters without the various Cantons and Federal Government and act in general as High Court of Appeal.

Geneva, Wednesday, July 24

We called on the Educational Department whose President is also the Governor of the Canton. One of gentlemen in the Hotel de la Ville took us to the Academy of female public school.

Thursday, July 25

I bought my watch with 310 franc.

Friday, July 26

We visited a Primary School, age of pupil, 6-13. There are 5 or 6 schools like that which have 3 stories and each story containing 4 rooms for 1 2 3 4 5 and 6th classes. The parents are required to send their children to school during their school ages.

The city has about 42 or 3,00[0?] inhabitants. There are several hotels along the river outlet of lake. The Metropole is the largest one. Except a few prominent streets, the streets are quite narrow and the houses are built close together, the most of them are freestone buildings and are very irregular in the heights



—the shapes of chimney is very fantastic.

There are several Protestant and Roman Catholic churches beside them. There are also the Jewish synagogue and Russian church—one observatory belonging to the Canton.

Among the shops and stores the watch shops are most noted there. The best but plainest gold watch can be purchased for 700 francs and silver for 310 up to 350.

There are also many stores of fancy works, carved of wood [and] ivory. Along the river there are several floating houses for washing. Our hotel fare is 1 Napoleon a day—from Geneva to Bern is 17f 35 for 1st class.

Saturday, July 27

Temperature 78–80 or 79–83 during day and night.

We left Geneva for Bern at 6 A.M. When we came to Lausanne, I heard that a train was starting for Chamonix. So I understood it might reach directly and thought that I might take that trip if I could go there without much tramping. But it was too late to do so for the train had gone while I was deliberating.



I could not give up my desire of visiting Chamonix. I got out from Chexbres intending to go to Vevey by a carriage whence I might get in a train for Chamonix, but finding there was no train for Chamonix on that afternoon and although the train does go as far as to Martigny, yet the road from Martigny to Chamonix is one of the hardest travelling. So the only way is to go back to Geneva to get a horse or a carriage with a guide to start for Mont Blanc. Finding it rather several days' work, I gave up my once felt aspiration and made up my mind to join my companions at Bern.

It was little after 10 o'clock when I got out at Chexbres. I went to Signal Hotel which is only a short way from the station. The house is built on a eminent hill where we can look down upon the lac Léman = lake of Geneva.

The weather was quite clear and the color of lake was very striking

like a large piece of Malecite.

I took 5:40 P.M. train for Bern and reached here at 9 o'clock. The prominent stations on the way are Romont and Fribourg. I was led by a station man to Hotel de l'ours near the Federal House, finding no room in Faucon Hotel to which I was directed by an English lady at Chexbres.

Bern, Sunday, July 28

I went to the English Church in this morning, and stayed at home in the afternoon.

Monday, July 29

I found 両士 [ryōshi, the two], at Bellevue (Hotel). We went to the Canton House and also City Hall where we met one person who is connected with the national education.

We visited the City Library, where we saw some embroidered work which the Swiss Army had taken from the proud French Army.

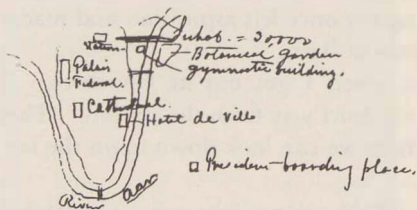
We visited also Geological Museum where we saw several specimens from Alps, and in the Zoological Museum we saw a stuffed dog which saved about 40 persons at St. Bernard Pass. We also visited the Dens of Bears. There are a considerable collection of pictures in the Federal House.

Tuesday, July 30

We visited with Dr. Trächsel the School of Physics. Then we visited the Cattle Hospital. Horses, oxen, and dogs can be healed there. There are a collection of the animals bones. Thence we went to the Botanical Garden, which is connected with the University and where we [saw] a lecture room and a room to keep specimens of seeds and Herbarium. In the afternoon we visited the Gymnasium. The young fellows are taught how to exercise themselves properly. Their exercise is attended by a teacher and they are kept in very good order.

Wednesday, July 31

We called on the President of Swiss Confederation this morning.



After that we saw the two Houses of the Confederation and the Room of 7 members of Government = Federal Council = Bundesrat.

In the afternoon, we walked up to the outskirts of the city and saw a house where the present President is boarding. It is an old and humble looking house like an old farm house, having 3 stories on the left side of the house. There is a large barn, with full of hay straw and cattle, as well as very unpleasant odor.

Thursday, August 1

We left Bern for Zürich at 9:30 A.M. And reached Zürich little after two o'clock although the distance is 80 miles. The train stopped every ten minutes. The large towns on the way are Olten, Brugg, Baden, etc.

Zürich 湖の船 [Zürich-ko no fune, boats on the lake Zürich] 其形容甚日本船ニ近シ [sono keiyō hanahada nihonsen ni chikashi, their appearance is quite similar to Japanese boats]



Friday, August 2

We called on the Educational Department and two gentlemen took us to the University to which the Polytechnic is joined on the hinder part which is supported by the Confederation, although the University is belonging to the Canton of Zürich. Every thing for learning is provided [in] Museum of Natural History. Geology, Mineralogical and Mechanical—also Fine Arts, Statues.

Saturday, August 3

We visited the Blind and Deaf and Dumb Institution. They teach the blind read and dumb speak. It is rather small institution. We found a few pupils there.

Zürich, Sunday, August 4

Our party has left Zürich for Berlin but I remained there to keep the Sabbath. I went to an English church on the morning.

Monday, August 5

I left Zürich on 10:10 A.M.

fare was 75f 15 + 80 = 75.95

Remarks on Zürich

The town is situated at the north end of the Lake and is divided by the River Limmat. It contains 20,000 inhabitants. It is much prettier town than Bern. The buildings do not look so old and ravished. The principal buildings are Gross Münster. Statue of Charlemagne is placed on one of the towers. University, and Polytechnic

The inhabitants have a great deal of business character and have several factory buildings in the vicinity of the town. The silk ribbons and silk embroidery are manufactured there.

I left Zürich at 10:10 A.M. and came to the Swiss side of the Lake Constance at 12 and took a dinner on board the steamer and landed at Lindau the German side. The train met us at Lindau and came to Berlin via Augsburg, Nurnberg, Bamberg, Hof, Leipzig. The last place is noted with the great battle fought between the French and three united forces of Prussia, Austria and Russia the 16, 17 and 18 Oct. of 1812, and the victory was on the latter party.

I was on the train from 10:10 A.M. of the 5th August till 8 P.M. of the 6th August, changing the cars 4 or 5 times on the way.

☛ Rem[ains?] on the Kingdoms of Baden, Saxonia.

After crossing over the Lake Constance, I found the country still mountainous. The cultivation is not very extensive. I did scarcely see the high state of cultivation in Baden but the northern part is plainer ground. The grain raisings and pasturages can be observed here and there.

Saxonia But when I got in the Kingdom of Saxon the country is perfectly flat. There is no waste ground. It is cultivated everywhere. The whole field where the wheat or barley have just ripened, look just as a wide extensive golden carpet was spread over throughout the immense floor. Every cottage is buried in the many fruit trees and shrubs appearing very much like some New England cottages. Pears, apples, plums are growing nicely. On the field all hands of the family are at work. Men, women, children, even dogs look as if they were engaging to some work.

When I approach the city of Leipzig I noticed there many tall chimneys stacking out here and there around the city. I was told by a German that the education in Saxony is excellent.

Tuesday, August 6

Church building can be found even in a very small village. I arrived at Berlin at 8 P.M. and joined our party at Askanische Hotel on König gretzer Strasse.

Wednesday, August 7

We met Mr. Sears. We left Berlin for St. Petersburg at 11 P.M.; travelled on the car through the night; reached the boundary between Prussia and Russia at 3 P.M. on the following day.

Thursday, August 8

I noticed the Prussian soil rather poor and barren. The soil is sandy and had a few variety of tree except the pine forest. But we were very much struck with the peculiar color of pine. The peasants' houses are very low and tiles are covered with green moss. There are a few rivers or streams. We find the ditches here and there, along which the willow trees are planted. The wind mills are on the operation.

We were still travelling in the Prussian Province and reached the Russian boundary before the dark. Then we travelled the Russian Province through that night and arrived at St. Petersburg at 4 P.M.

Before we reached the station we saw Smolny Church. On either side of the church are apartments for the accommodation of 500 young noble ladies.

St. Petersburg, Friday, August 9

After half an hour's riding we came to our hotel, called Hotel Belle-vue on the street of Nevski Prospect.

Saturday, August 10

We called on the Minister of Public Instruction.

Sunday, August 11

We went to the Cathedral of Kazan. It is the finest church which

cost about \$300,000. The door is opened at 10 and left open till some time of the afternoon. There was no regular preaching, although a place is provided and sermons are preached very seldom.

There were ever so many pictures exquisitely painted to which the ignorant people bow down, before which they offer prayers by making [sign of] cross before their chests. Some of them bow down on the floor. Some kiss the feet of our Saviour and also the pictures of the Mother. They also bow before the saints, although the educated minds believe in honoring the saints; the making on this triangular piece of brass [is that] the name of God is written with the Russian characters. The people buy the candle for the offering.



There are ever so many candles both large and small. We visited also St. Isaac Church which is also expensive and splendidly built with cost of \$100,000. In the afternoon I went to the American and English church and heard an English clergy preach.

Monday, August 12



We visit the Foundling Hospital. It was founded by Catherine II in 1770. It accommodates 7,000 babes—the babes are kept there only during 6 weeks. Each child is attended by one nurse.

There are many cradles kept together in one room. About 3 weeks after the babe is brought, it will be examined carefully whether it is healthy one and be vaccinated—and after 6 weeks it will be sent to some peasant house to be nursed.

I went to the Museum and saw that famous mammoth which was discovered in the [snow] bank of Siberia in 1799. I saw its hair which is kept in the glass case. It looks very much like the sandy hair of the European race. It is quite long and fine. Its peculiarity is that the tusks of the creature grow quite close together and their direction is very unlike from the elephant of the present world.



In the afternoon we went to the Public Library where 100,000 of volumes are kept. I saw many old manuscripts there. The library of Voltaire was purchased by Catherine II.

Tuesday, August 13

We went to the Hermitage where many valuable statues and pictures, coins, etc. are kept. See the guide of St. Petersburg.

Wednesday, August 14

We left St. Petersburg at 1 P.M.

Friday, August 16

We reached Berlin at 6 o'clock. Remove to 26 Georgen St.

Remarks [on St. Petersburg]

The 1/10 part of the inhabitants is composed with the Germans and the rest are the Russians and Jews and Roman Catholics. The Russians have very little business character and the commercial power is mostly taken by the Germans. Great many of the Russians can't read and write. The men in the hotel are very sluggish. Rise very late in the morning. Slow in evening. The officers of the Government mostly speak the German and French. Very little of English is spoken there. It is said () [parentheses left blank, to be filled in later?] of the people can read or write. The carriage drivers dress very curiously. They wear very long coat like our winter garment, and their caps are all alike. I never saw any drivers [who] were reading newspapers while they were waiting.

The temples are opened here and there for the worship. When the people pass by the temples they offer prayers by repeating a short prayer and making the cross before their bodies. Especially the uneducated are very much devoted to the service and would not pass by the temples without making [sign of the] cross. There is the holy water—many pictures—candlesticks. But some of the women have very fine and beautiful complexion which I very seldom saw in the other countries of Europe.

The carriages and wagons are very heavy and odd which can be seen in my photograph. And also the following sketch.



The watchtower houses for fire are erected here and there on the streets on which the same frameworks are built and on which the colored boards in the day time and the colored lanterns will be hung in the night for the signal of fire.

There are 3 or 4 large bridges over the River Neva. One of them is built on the floating boats which are fastened with the means of ropes and wooden posts. The streets are very wide. The stones and



“wooden blocks” are laid on the streets.

The water is carried through the city by the means of aqueducts. They take the drinking water from Neva. It is very injurious to the newcomers.

Provisions are brought to the city by the railways; also the ships and canal boats. What we were much pleased [by] was the tea made by the Russians. They put lemons in the tea. Every vegetable cooked by the Russians too greasy and salty. They eat the blind [fried?] cucumbers in the place of salad.



It costs us over 5 rubles a day in that hotel.

This represents a Russian log house. In some village there are neither brick or stone houses but all of them are these low filthy, untasteful log houses.

Saturday, August 17

Sunday, August 18

Monday, August 19

We left Berlin early in the morning and arrived at Frankfurt am Main at 7. We stopped at the Westend Hotel. We had had no time to go round the city except the monument of Gutenberg. We left Frankfurt at 7 for Biebrich where we got in the steamer America. The boat was filled with great number of passengers. The scenery between Biebrich and Coblenz [was] exceedingly superb and beautiful.

The banks of Rhine were quite abrupt and mountainous. It is well wooded and also the [lowest?] parts are the vineyard. The steep hillsides are more or less levelled by the means of artificial stone walls.

The beauty of Nature is still more increased by the pretty villages and cities and also by having here and there the old castles; some of them are occupied as some public houses and others are but old ruins. The most of those castles are built on the promenades i.e. on

the top of steep rocks. The formation of rocks must be volcanic; they look as if they were blown up. There was basaltic formation. Opposite Coblenz there is a large fortification.

Tuesday, August 20

We took a table d'hôte on board the steamer. It was very good and also reasonable. We reached Köln or Cologne at 5 P.M.

We left Imamura at Hotel Russie on account of his being unwell. Cologne is rather old looking town and the streets are rather narrow like some European cities and are also filled with filth. We did not stop but an hour and a half. The most striking building is the Cathedral. It is immense in size and graceful in shape. This is the place where [of?] that world renowned perfume. We got another steamer for Rotterdam at 8 P.M. But we could no longer remain in that boat.

At 11 o'clock we got in another boat at Düsseldorf. Having found no bed we spread over our blankets on the floor to lie down.

Netherlands, Wednesday, August 21

We reached the Dominion of Holland at the breaking of day. If the river is getting nearer Rotterdam the width is increasing. The country is perfectly [sic]. The most of banks are only a few feet higher than the water level.

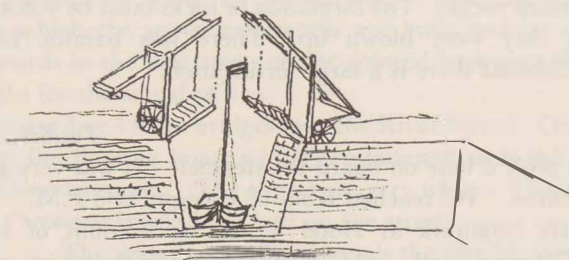
On the fear of irrigation the people build the dikes along their banks. The dwelling houses are rather few. The cities or towns are only two or three on Rhine. The country is very flat and best fitted for the cattle raising. I saw now and then the full operations of windmills. A city (I forgot its name) on the Rhine is very strongly fortified.

The most striking building is the very bulky cathedral.

We arrived at Rotterdam at 2:15 P.M., little earlier than the supposed hour. The city is situated on the left bank of the chief outlet of Meuse. Through the means of canal the Rhine can be reached. Inhabitants, 121, 027.

The ground is only a few feet higher than the level of water. The canals are cut through the heart of city. And the streets are connected through the means of lift bridge. See one of specimens.

We hired two men to take our baggages to the station for The Hague. The way was more than one mile, but they carried them on



their shoulders all way without resting much. They satisfied with 2 florins each. We left Rotterdam on the train of 3:35 P.M. and reached The Hague within half an hour. Imamura came to The Hague on the railway on that day, and reached the capital some time before we did. He came to the station to welcome us.

The Hague

We stopped at Merchant Hotel on New Market.

The buildings of the city look rather old except those on the North East Ends. The streets are considerably wide and clean too. There are several boulevards—many shaded trees are planted on some large squares. The stores are very clean and neat.

On some street, I found a great confusion. The old, middle aged, and young people sat on the wooden benches on the front of their shops. Some young girls stand by the door posts. Some boys and girls play on the street, with great enjoyment. Some of them fly kites. Some of them sell fruits by making a great noise. 我氷水賣の如し [*waga kōrimizuuri no gotoshi*, like our shaved ice vendors]

Some tailors work out of the doors in the evening in order to improve time and also to save light.

The women of low class are very industrious. They spend the whole day for washing, scrubbing, brushing, dusting, etc.

The most noticeable thing in Holland is the bulky wooden shoes. These are worn especially by the lower class of the people.



The canals run through the heart of the city. The water is so stagnant as to produce the small floating water plants. Many bridges accommodate the citizens for walking, shopping and riding.

There are two large cathedrals, one of them is the edifice of 14th

century.

Public School in The Hague, Thursday, August 22

We called on the Minister of Interior at his office where we were introduced to the Provincial Inspector, Mr. M. P. Linde (Lumbury Strinum St. No. 3). On the same morning he took us to one of the best Public Schools in The Hague. It is a large building. It is Primary School. The instruction is quite elementary. The rudiment of mathematics [illegible character] 数 物理学, the native language, the reading, writing are taught; additionally the sewing is taught to the girls. The schools are divided into 3 rooms, having a house for the headmaster and garden attached to the house.

The playground is also provided for the pupils. They spent about half an hour in the morning, and ditto in the afternoon.

We looked into the Infant Schools, where we saw ever so many toys and playthings for instruction. The floors are laid with the bricks—washed thoroughly—the rooms are very high, large and well ventilated. In the afternoon we visited the Museum. There we saw many Japanese and Chinese curiosities—the Dutch pictures on the 1st floor—the most famous one is the painting of a peasant, attending 2 cows and 2 sheep.

Idiot School, Friday, August 23

We were invited to dine with the family of Mr. Linde. After that I was accompanied by him to the Idiot Asylum. We attend their schools. The method of teaching is very amusing. The teachers



teach them with object to teach the number, (2). Cow to teach the word cow by the



accompanying picture. The best and advanced scholars can add, subtract, etc. Teaching to the younger ones is very simple.



Also the miniature of houses, guns, cups, saucers, etc.

There is a gymnasium by boys, also boys march round within an open court with the flag of Holland. When the girls march, each one holds the back part of the skirt of preceding one.

Some of them does not know how to put [on] his own hat.

They sing with their mistress, and march round the room and jump several times during their singing.

Saturday, August 24

We called on the Minister of Foreign Affairs at Buitenhof.

Then visited the Royal Palace.

Sunday, August 25

I entered one of the Protestant churches. But I could not understand what the minister said, neither what they sang.

Monday, August 26

We called on Linde again; asked him a few questions. In the morning, we went to the House of Wood where we saw several Japanese and Chinese silks and cabinets, tapestry, etc. and we had a privilege to see the Queen of Holland.

She is about 50 years of age. She dressed remarkably simple. She came in the room with an attendant without giving a special notice.

We left The Hague on 4:24 train for Leyden. Came to Hotel Lion d'or on the Brood Straat. We visit the Museum and St. Peter Kirk.

End for this notebook.

3.

NEW ENGLAND AGAIN AND RETURN TO JAPAN 1873-1875

日記[DIARY] SEPTEMBER 1873 TO 1874

September 14, 1873

I arrived at New York by Cunard Line *Samaria*, and on the 17th September I came back to Andover Seminary; the term closed on Thursday March 12—27 weeks long. Then we have 3 weeks' vacation. I spent 9 days with Mrs. & Mr. Hardy at Boston. Mrs. S. Taylor was there.

Since last September I received \$450 from Mr. Hardy and this will be enough for this summer term, and I have over \$100 now in Mr. Hardy's hand.

March 12, 1874

Our winter term ended on this day.

March 14

I went to Boston and spent a week with Mr. and Mrs. Hardy. Saw Mrs. S. Taylor there.

March 19

My visit to the Lithographic printing. (See Fig. 2 sketch book)

Its process.

1. They have an original sketch. Then cover it with thin paper to trace all the marks and lines. Then turn over that paper and place on another paper which is blackened with crane[chrome?] powder, which is faced to the stone (Carbonpaper). The surface of this stone is covered with a mixture of nitric acid and gum Arabic and also stained with brownish or black chalk.

Then take a sharp steel point to cut these marks out. Then let the black printing ink roll over it. These marks or lines will simply take the ink.

Then turn it over another plain surfaced stone. (Call this stone B and 1st Stone A). Stone A will leave those black (any colors) marks or lines on stone B. Then take some preparation and cover B. (about the same preparation put over A)

This preparation will prevent B's taking ink on the surface except those marks, lines, or figures. Now take the roll and take any sorts of colors. Let it roll over stone B. Then let it go under the

press. (See Sketch Book N. 1st)

March 22

I came back to Andover on the 22nd. I received a letter from Frau von Massau. She informed me of the conversion of Hongma Otto. I went to Danvers Port to visit Mrs. S. D. Taylor (at Mr. John Hines son EZRA and Miss Bowman); stayed there till April 1st.

April 4

I went to Marblehead to spend the Sabbath with Mr. F. D. Kelsey. (Mr. Brown, Garret, (Grefes) Willing, Frade, Miss Gregory, Willson, etc.) Addressed to the people in the evening.

Note. During the vacation I saw Dr. Clark. The American Board appointed me as a Corresponding Missionary to Kobe. On April 3 I received a letter from Rev. J. H. Ballagh, of Yokohama to inform that the church at Yokohama is going to give me call.

[Sunday] April 19

I spent that Sabbath with Reverend Richardson and Mrs. Shedd at Lincoln.

April 24

I wrote a letter to Mr. G. Haufzer Pforzheim (Baden, Zions Kapelle).

April 29

I heard from Father and Rev. J. H. Ballagh.

May 1

I send my letter and offer to the American Board. It is as follows:

[Here follows in his script Neesima's draft of the letter dated April 30 relating his desire to offer himself to the American Board "to preach the Gospel among my people." Full text with two slight changes in Volume VI 118a, p. 136. Ed.]

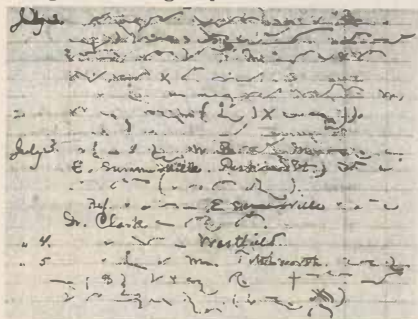
May 27

I wrote to Mr. J. H. Ballagh [who] did call from 横浜 [Yokohama].

May 28

I wrote a brief address concerning my future labor in Japan. Attend-

ed meeting of Congregational Club, and heard Rev. Mr. Taylor and Mr. John Gough speak.



July 2-5 entries are in shorthand and reproduced herewith.

July 6

I came to Hinsdale on evening train.

July 19

Mountain Recreation Society in Hinsdale met at parsonage from 3 P.M. to 5.

July 20

Rev. Flint preached on 2

Corinthians 1:12, about conscience, and Matthew 26:6-7 about the love of Mary to Saviour and her great great deed (anointing the Saviour). I spoke at the concert in the evening.

Joseph H. Asahina
Kobe
Japan
New Haven
Oct. 19th/94.

*Inscription on the fly leaf of journal setting
out to return to Japan after ten years abroad*

Thursday, October 15

I left Boston 3 P.M. to go to Amherst to pay a short visit to Prof. Seelye. I reached Amherst some time after 8 o'clock.

Friday, October 16

I called on 上杉 [Uesugi] and 柳田 [Yanagida], President Stearns, Dr. Hickok, etc. I left Amherst on 5 o'clock train to come to New Haven. But at Hartford I was requested by Mr. Key to stop overnight there to see his sister. Accordingly I stopped there. I saw Mitzukia [Mitsukuri Kakichi] and —.

October 17

I took 8 o'clock train for New Haven and came to New Haven after 9. I went to President Noah Porter's; he entertained me in his house.

I called on Mr. Montgomery Sears. In the evening Mr. and Mrs. Hardy arrived there on the late train. I saw them in New Haven House.

Sunday, October 18

I spoke to the students in the seminary in 朝 [asa, morning] 9. I went to Church with Mr. and Mrs. Hardy in the College Green. In the evening 7:15, I spoke in the College Street Church about Japan. The house was quite full and even aisles were filled up. Rev. Mr. Habel is the pastor. I met Prof. Fisher and Prof. Day. In the evening Mr. Harris a blind man called on me and asked me to get a position for a blind asylum in Japan. 小玉の一件 [kodama

no ikken, an item regarding Kodama—probably 児玉章吉 Kodama Shōkichi of Sadohara] about \$20 from Mrs. Porter. \$500[sic] from Mr. Van-Nome[?] to buy Japanese books for him. Mr. Hunt of Farmington came [and] asked to give his letter to his Japanese friend. Mrs. Tyler's [bundle?] from Joseph Tyler, Minister. I received \$50 from Mrs. S. W. Hardy as the parting presents. I have received \$25 from Prof. J. H. Seelye to buy some Japanese articles for Mrs. Seelye. Mr. Ward's letters to be delivered to Mr. Flint, San Francisco.

Monday, October 19

I bid goodby to Mrs. Porter and also to Mrs. Hardy. It was very hard to bid farewell to her, because I have been under her kind and motherly care these past 9 years. She has been ever kind to me since I was first introduced to her. She came as far as New Haven to see me off because she thought it might be far easier for me to leave Boston if I knew that she should be in New Haven, and spent the Sabbath with me. I could not realize that I was going to leave her until she gave me her last farewell kiss. Prof. Northrop, Pres. Noah Porter and Mr. Hardy came to N.H. depot to see me off. Mr. Hardy stayed in the train until the train began to move.

I came to New York about 12 o'clock and went [to] Erie depot by transfer coach. Then I called on Mr. W. T. Booth, 100 Wall Street to get my Johnson's Atlas which was given to me by Mr. and Miss Hidden and Mr. Taylor in money. They gave me \$20 beside gold watch chain. After I saw Mr. Booth I called on Mr. Charles Hardy, 132 Pearl Street. He was kind enough to let his clerk accompany me in getting lunch basket and lunches.

Here I must not forget to mention of Mrs. Hardy's last parting present. \$50 to buy some things for my use. She has already done all what she could for me. She was still more willing to do such a favor for me.

I left New York at 7:30 P.M. on sleeping car, paying \$2.00 for Buffalo. I left New York side about 6:45, left Jersey City about 7:25. We came to Buffalo about 1 P.M. Before we reached Buffalo we passed by Fortage falls, very pretty falls indeed. It was only 3/4 miles ride from Hornetsville (331 from Jersey City). We came to Buffalo about 1 P.M. and stopped there only 20 minutes. I sent

e line. I bought a

go 8:30 A.M. I went

from Erie Depot to Burlington and

ncy Depot by a transferring wagon,

I went round State Street and

some other. I called on Mr. J. W.

Porter at Room 19 Bryant Block
L. S. Hall, Sec'y at H. H. H. H.

there. In the afternoon I called

on Colonel C. G. Hammond, La

Salle St. Colonel took me to that

famous Chicago Water Work.

1. Water

2. 30 inches in diameter this is iron pipe

By sinking these round cylinders they began to dig the bottom

ground of the lake to let the brick arch through. The towers in

which the columns of water is kept in order to force up the water into a certain height is 172 feet high. There are 4 engines to pump

up the water. Two of these are then working. One of them pumps

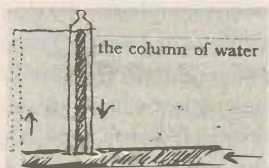
up 36,000,000 of gallons of water and another 6,000,000. 42,000,000

are pumped up for the use of the city per day. 52 tons of coal is

consumed a day. That new engine has about 1,100 horse power.

Then we called on Rev. Mr. Chamberlain who is the pastor of

New England Church. That church was burnt in that great Chicago fire but its front piece was preserved where 3 valuable stones are set up. One from England, one from Holland (Delft Haven) and one from Plymouth, Mass., the Pilgrims' landing place.



I attended their prayer meeting held at the vestry of that church. Deacon Cook accompanied me to my hotel.

Chicago-Burlington, Iowa-Omaha, Thursday, October 22

I got up early in the morning, and equipped myself to start. Then I went out to get necessary provisions for 3 days' journey. I bought my lunch from Mr. Thompson on Clark St. between Randolph and Washington Street.

I attempted to get a sight of Congregational Theological Seminary. I inquired of it on the way but many people did not know of it at all. They know nothing of such an institution as Theological school. They are so fully engaged for money making business and know not even their nearest neighbors. I got a horse car running on Randolph Street hoping that I could find out on the car, where the Seminary is. But the conductor knew nothing about it. I asked several individuals but none could give me any information of it. I went on nearly one mile and being despaired of finding the Seminary. I came back on another horse car, running in the opposite direction.

I came back to Mr. Thompson and got my lunch basket filled up with meat and roast chicken, butter, etc. I bought pears, grapes, *wurst*, *schwarzbröt*, etc. for my lunch.

Massasoit Hotel charges only \$2.00 per day. I found it quite satisfactory for that price. I engaged a berth but it was not quite good one. From Chicago to Omaha I paid \$3.00 for berth.

My observation in Chicago. It is a great business city.

Everyone is driving fast as if they are running for fire. On the [burnt?] district (especially on that side) river, the buildings an [in?] blocks are completely finished and strangers could hardly know whether there was such a fire. Streets were quite regular and sufficiently wide. They were chiefly built with sandstone. Along the river, there are large wholesale stores. They never sell things in a small scale. They only sell a dozen of pears and peaches, but sell them by bushels or box.

We started from Burlington Depot at 10 A.M. About a few miles ride from Chicago, there were very extensive plains, having woods here and there, and also extensive cornfields and pasture lands feeding an immense number of cattle. Rows of poplar trees planted in the plain lands reminded me of that peculiar scenery in Holland. (My trip from Rotterdam to Amsterdam). Within 5 hours' ride, we saw a great swarm of prairie chickens. I can say without a least hesitation that there were a thousand of them.

On the train I became acquainted with a real go-ahead Iowa farmer. He told some thing about the western farmers. They plant a very extensive corn field with a few hands. 例 [tatoeba, example] one man, one boy, and one team could plant at least 20 acres per day. One man expects to cultivate 40 acres of corn. 160 R=1 acre. Some have 5,000 acres. One man husks 40 bushels of corn per day.

Some farmer keeps 80 acres. He hires one hard working man for 5 months, paying \$20 per month. In some part of Iowa they could get fresh water by digging 20 feet deep. Soil is called black muck (river bottom). In Iowa per acre can be bought for 6-12 dollars with 10 years credit if we buy it from the railroad company. A quarter of land means $1/4$ of 1 square mile = $1/4$ of 640 acres. $1/4$ of 640 = 160.

Climate in Iowa -20° in winter $+85^{\circ}$ in summer.

a cow cost \$20-40

beef 3 cents per lb. (for $1/4$)

best 5-8 cents

pork 4-5 cents

but for $1/4$ i.e. one leg cost $2\frac{1}{2}$ cents.

a bushel of wheat	55-60c.	Barley	80c.-\$1.00
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a bushel of oats	40c.	flax seed	\$1.35
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rye	40c.	potatoes	50c.
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We crossed over Mississippi River and came to the city of Burlington at 7 P.M. We took our supper there. The river is nearly $3/4$ of a mile, having iron frame bridge. We stopped there 25 minutes. It is a city for great lumber business. The great quantity of lumber is brought down from the upper Mississippi and they are sawn there for the market.

Omaha, Nebraska, Friday, October 23

We breakfasted in our dining car at 8 o'clock. It was quite satisfactory one for 75 cents. The weather has not been very clear since we left Chicago. It rained some on 22nd.

Near Glenwood the ground is rather undulating. Dark soil shrubby. It must have been a river bottom. Willow and locust trees were abundant. Some parts are under a good cultivation. On the whole the soil is not good for cultivation near Council Bluffs. We could not see much of Council Bluffs from the depot. But I was told it is a pretty nice place having about 8,000 of inhabitants.

Pacific Junction. This is a boundary town to Nebraska. This is the changing place to go to Lincoln. Our train went directly to Council Bluffs without changing it.

At Council Bluffs we got out from the train and went in transfer train over the river (Missouri).

We came to Omaha at 11 A.M. (10:50), whilst it was due at 9:45.

Omaha time	11 2
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Boston time	12 47
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diff	1 45
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The city is only 18 years old, but population is about 30,000 now.

It looks quite pretty from a distance, being built on a high elevation.

It took us a long while to get ticket for our sleeping car. I think either the management is very bad or the ticket master was very slow. I got almost out of patience. Then it took us a long time to get our trunks rechecked because there were so many trunks to be rechecked, and repacked there for San Francisco. 3 freight cars are filled up with trunks and boxes. I got my two trunks checked for San Francisco.



We saw a poor Indian beggar going round and begging to the passengers. He wore a whitish brown hat and filthy skin shoes. Wrapped up himself in a red blanket, and he carried a pistol and bow and a few arrows. They were very small, not large enough to kill even a dog.

Near Omaha, the soil is very poor and a large part is uncultivated. Some part is shrubby and bushy.

Platte River. Its water is not clear at all and the road runs alongside of the river almost 350 miles. This river comes down

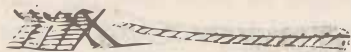
from Black Hills and discharges into Missouri River on the south side of Omaha and near Pacific Junction and 25 miles above St. Louis. This muddy river discolors the clear Missouri water.

Wyoming, Saturday, October 24

I awoke at 7:30 in the morning. The weather was clear and sky was beautifully blue. We were still in Nebraska. The ground is slightly undulating and there was no vegetation except very coarse grass growing along the stream. We came to Lodgepole Station. Here is a small creek called by the same name. It runs close to the railroad over 100 miles. We saw antelope this morning; also old emigrant road not far from us. The soil is poor and unproductive. It is coarse granite and quartz. We saw the prairie dogs all morning. They live in a community. Each having his own hole and having it close to his neighbors.

Sidney 4712 feet We began to see the snow fence along side of our railroad.

Cheyenne 6041 feet



We came to Cheyenne about 1:30 P.M. I bought there a pound of roast antelope meat and paid 25 cents for it. I found it very good and kept it until I came to San Francisco. It is one of the largest town on this side of Omaha. There are one or two brick houses but the rest are the low frame houses. I stepped in a furniture store and inquired for any who may be acquainted with Rev. Mr. Davis. The proprietor of the store told me thhahe was well acquainted with him and worked with him while he was there. He gave me one of his advertising cards. He came out of his store at ldpoi red to me the church where Mr. Davis preached. I stood on the left side of the principal street.



Green River, Sunday, October 25

We came to Green River, Wyoming at 10 instead of 7 A.M. that is due. We are on the tableland of Wyoming Territory. The country looks pretty bleak. The formation of the country looks as if it was once a river bottom. The soil is utterly unproductive except the growth of sagebrush and some coarse grass. It is a grayish clay

and near Red Desert it is quite red.

Those stations marked each † on the guide book are not inhabited except a few houses around the stations where they are placed to take care of the railroad. In each station I found a water reservoir and coal sheds. I found the soil somewhat like a river bottom. I saw its trace on the hillsides. It shows the water lines very plainly, where the water lines are. There the sagebushes grow thriftily. Old [?] small hills do not look as if they are upheaved but they are gradually brought down by the action of water and where the water was subsided they are left there. I saw the water frozen on the ground.

When we came to Green River, the weather became suddenly changed and dark cloud overhung the mountains and hills. When we got out from the train at the said station, it began to snow. I took my breakfast at Mrs. Field's Dining Room and when I ascertained that I could stay there, I engaged at once for a room. Each meal for 50 cents, Room for 50. After the breakfast, I took my things over to his house, where I could have a room. Then I came back to the dining room to write a letter to Mr. Hardy.

In the afternoon, I had quite a conversation with the Chinese especially with 陳連英 [*Chén Lián Yīng*, Chinese name] in the dining room. He took me to a house, where 12 of his countrymen are living. I found them living like pigs. The floor of the room looked as filthy as if it was unswept for a month. I saw a shelf of gods,

大吉神 [*dà jí shén*] written on a red paper, having a bundle of senkōs [incense] before it. They told me that it is bosatsu [Buddhist saint]. I tried to get hold of one Chinese, but finding them utterly unable to speak English and also perfectly ignorant of their own writing, I could not do for them except 陳連英 who is somewhat acquainted with English and Chinese and also the Christian truth. He told me that he believes that Jesus Christ is the Saviour of his soul. While I was talking with him and one or two more, 4 hard looking Chinese were gambling, talking and singing as if there were no guest in their house. They paid a least attention on me.

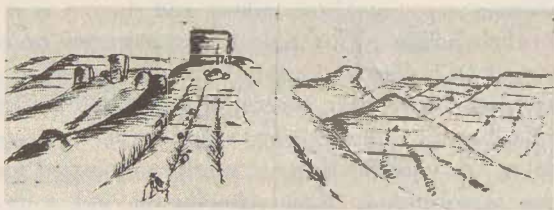
Finding the Chinese impossible to reach, I tried to get hold of the white settlers. Wherever I went, there was much white smoking and I could hardly remain there on account of strong sense of tobacco odor. As white settlers are mostly unmarried men, preaching is done sometimes in their schoolhouse, but it is suspended

now. They don't regard the Sabbath at all. When they get through work, they have nothing to do except of smoking, swearing and lying idle or playing cards or for a greatest shame they go to Indian women to satisfy their sensual appetite. They are bound to be wicked. It only took a long while to civilize those sets of people than those pagan Chinese.

Mr. Field is one of the chief men in that place. He keeps the Dining Saloon, fruit and mineral store, groceries store and also semi hotel. He employs 1/2 dozen of Chinese and the waiters are altogether the Chinese. Notwithstanding the barren soil, he attempted to raise turnips and barley, and found it quite successful. In the neighborhood of Green River herds of cattle are fed on the grass of natural growth. They told me the grass growing there wild is quite well adapted for the cattle and make them very fat. As they keep pigs on street, they say it is impossible to raise potatoes. Why don't they keep them in pig yards? Those white settlers do not think much.

Salt Lake City, Monday, October 26

I awoke early in the morning, hoping to find time enough to ascend that nearest bluff. When I saw Mr. Field and asked him whether I have time enough to go up, he answered and encouraged me to try it although I had only 27 minutes to go and come back. I hurried up to the foot of the bluff. When I went the further the bluff seemed to retreat the more. With a great exertion I reached the foot of the bluff. I might go up from the easier side if I had time enough to go around. But knowing that time is so limited, I attempted to go up from the steepest side and shortest ascent. Having the rain and snow on the previous day I found the ground quite soft. I caught the edges of boulders or the branches of sagebushes to push me upward and onward. When I was engaging to this hard ascending work, I kept my eyes open to the geological specimens, because I was expecting to find some moss agate and fossil of



fish. That bluff I ascended must be at least 5 or 600 feet from its foot. It is partly sandstone and partly Green River Shale, where the fossils are abundant. When I at length reached that square bluff, only one or two minutes were left for me to remain. I searched the fossil of fish with a great eagerness but alas I had nothing to break the rocks nor time enough to do anything there. While I was wandering to and fro, I heard the whistle of the expected train and then after a few minutes I saw the train itself in the tracks between the rising hills. When I saw it, it was nearly 7 o'clock, which was due there for the train. I hastily picked up a flat specimen of so-called Green River Shale, not knowing what kind of specimen it was or having no time to examine it closely.

I rushed down the hill like Jehu and reached the station when the passengers began to get out from the train for breakfast. I made everything ready before I ascended the hill. So what I wanted to do, was simply to get breakfast. At the breakfast table I met so unexpectedly Rev. Mr. DeForest and his wife. They just came in there for breakfast. Of course we sat at the same table and breakfasted together.

I paid Mr. Field \$2.00 for 3 meals and one lodging. After the breakfast, I went in Mrs. Field's fruit store, where he also keeps minerals and fossils for sale, to buy some specimens. I bought a fossil of fish and agate which came from a place 20 miles off from that place. I paid \$1.25 for them. When I left Omaha, I bought berth for Ogden but in order to spend the Sabbath I got out at Green River and hence I lost berth from Green River to Ogden. So I was obliged to take the 1st class car from there to Ogden. Still it did not make a great difference to me, because I could reach Ogden before the night and finding my friends Rev. Mr. DeForest and his wife on the Pullman's car, I paid visit to them and stayed there mostly.

I met on the same train a young officer, who got out at Cheyenne on the train from Omaha when I came, and was then going to his post "Fort Bridger" near Salt Lake City.

The scenery from Evanston is beautiful on the Bear River. There are many Chinese houses and even a hotel for the Chinese emigrants 東遺偶所 [*dōng qiǎn ǒu suǒ*, quarters for Chinese immigrant laborers]. These are little bit miserable cottages but those John Chinesemen gave some great names, for instance, 芳香樓 [*fāng xiāng lóu*, tower of

great fragrance] written on red papers and pasted them on the front of their houses. I saw also a few houses of Chinese prostitutes.

The scenery is perfectly magnificent. The formation of rocks



are chiefly the upheaved sandstone. Among them there are 3 or 4 different strata. Some sandstone is quite red and fine family and some coarse, looks as if it was burnt with some tremendous heat. Some is mixed with earth and gravels. The scenery on this side of Castle Rock until we came to Uinta we are perfectly bewildered with the romantic scenery of nature. So-called Devils Slide is very curious. At Ogden I got out from the train and changed the train for Salt Lake City. \$2.00 for ticket. We came to Ogden at 5:50, and departed it for Salt Lake City at 6:30 and took us 1 3/4 hours to go there. At Ogden I met J. B. Seabury. He gave me his address, 757 Market, San Francisco.

It was a beautiful moon night. I could [see] Salt Lake very plainly from the train. I reached there some time before 9 o'clock so that I could go round and see the principal parts of streets for instance. 1st East Temple Street. They named the streets from temple.

1st East Temple St. 1st South Temple St.

2nd East Temple St. 2nd South Temple St.

I went to Valley House which is kept by a Dane. [N.B.] About transfer company in the city 50 cents for it.



Tuesday, October 27

In the morning I called on Rev. W. M. Barrows at Townsend House but he was not ready to receive me. Then I went up to the Camp Douglass partly by a horse car (10c).

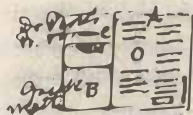
About city. It covers a large ground. The streets are laid out very straight and wide. The

whole city is divided into 20 blocks. Each block is surrounded with stream and irrigated by its running water. Each house is buried in the orchard trees—pears, peaches, apples, and locust trees. Each block covers 10 acres, in each block there is one school house and one co-operative house. The principal hotel is Walker House. Wasatch House, not finished. Townsend House, but although it is smaller than Walker House, in the latter fare is \$4.00; in the former it is \$3.00. In Valley House \$2.00–1.50. The city is built on a basin surrounded by high mountains on 3 sides and by lake on one side. The scenery is very beautiful. Wasatch Mountains are covered with snow, as a part of West Mountains. The sunshine on them produced a peculiar color—pinkish purple. The view from the same towards the city is grand. I saw the lake from there.

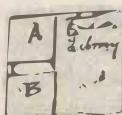
Then I called on Brigham Young at his office. On account of his illness he could not see me, but his secretary entertained me. He introduced me to Mr. Orson Pratt, one of their 12 apostles, and the ablest man among them. I saw him at the Historian office, and had talk with him nearly 2 hours. He told me the chief doctrine of Mormonism.

After 1 o'clock he took me to their university. I stopped there 1/2 an hour.

At the largest room I saw there 30 boys and girls. They don't look very intelligent as an Eastern boys and girls. University is a new name. In a true sense, it is a high school.



A. Natural History
Chemistry
Geol. Mineralogy



B is devoted to Natural Philosophy, anatomy & Philosophy

Then I visited the Tabernacle. That is in a tremendous building.



It is the largest dome in the world. 250 long, 150 broad, 46 columns, 65 feet high. Organ is next size to the organ in Boston Music Hall, which was made by the Mormons themselves. I noticed the house was decorated with sagebrush etc. Buffalo skin on the sofa behind the pulpit and also with flowers recently raised there in order to show a great difference between the present prosperity and the hardship which they suffered when they came there.

4 barrels are kept there. I took the covers and saw stinky water kept in. Afterward I inquired what it was and found that

it is used for the sacrament: [it is only?] of wine. I visited the City Hall and saw all different departments. Before I went to the City Hall I went to a printing office [and] got a copy of the book of Mormon and a brief historical sketch of Mormons. I left the city 3: 40 P.M. The mining districts in Utah are Emery, Black Stuff [stuff?], Bingham, East Cañon and Dry Cañon.

Brigham Young Daniel H. Wells, Mayor

George and Smith Orson Pratt

Their incredible tradition They lived on thick roots of certain weeds. Grasshoppers appeared there and ate them up, pretty much. But sea gulls were sent there, devoured them and when they were filled up, they vomited what they ate and ate them again. Thus they checked the calamity of locusts. They believe God's aid sent then to save them.

I came back to Ogden duly and bought a ticket for a sleeping car there.

[Notes on Mormonism in Pencil]

The city is divided into 20 wards. Each ward has its own meeting or school house, and co-operative house. Each ward has 40 rods square = 10 acres. [math] 19-29^1

Believe in God and eternal father in his son Jesus Christ as the Savior of 世 [yo, world]. All mankind has to repent for sin and anything evil. They can be baptized in 水 [mizu, water], important for the remission of sins. They have promise of laying on hands by Holy Ghost. Holy Ghost will enlighten mind. 4 important periods[?] Cal[?] reveal future, and through its gift and power sick will be healed, blind see, deaf hear, lame to walk. There will be resurrection of all that are faithful from dead.

This earth will be redeemed and bec[ome?] future inhabitants of righteousness. This earth will be eternal abiding place for saints. Redeemed for present inspection. Been glorified and became 天 [ten, heavenly] world.

12 tribes will be gathered together from all nations of earth. Islands of sea. Many islands in Pacific Ocean.

Book of Mormon It is from about 1827. It was revealed to Joseph Smith by an angel of God. Golden plate that book was written in ancient time by forefathers in West Indies in America. They had prophets among them who wrote out records. They were

remnant of one of remnants, to tribe of Joseph. That book has been brought forth, and blessing to all nations. That to gentile nations, lastly to whole house of Israel.

Not many years hence the Lord will come in the chariot of 天 [*ten*, heaven]. At that time the wicked will be swept off by 火 [*hi*, fire] and all saints will be caught up to meet him in the cloud. 人 [*hito*, man] will descend on the 地 [*chi*, earth]. He will reign on the earth for 1,000 years. All saints will reign with him on the earth. Saints will receive our doctrine: will be gathered from all nations into one place. On American continent that they will build great city on the Western border of the state of Missouri. The city will be called Zion or New Jerusalem and at the same time the Jews will rebuild in Palestine in Asia and that all nations on this land and other country who do not repent will perish by wars and famines and pestilences and lastly by devouring fire. This is the beginning of 1000 years of rest.

During that period the whole earth will be filled with the glory of the Lord.

1. The Book of Mormon
2. The Book of Doctrine and Covenant
3. Voice of warning.

President 1st President was appointed by an angel of God, to be Apostle to preside over the [church?]. Mr. Joseph Smith from him apostle, was bestowed upon.

Inspiration Pt Mr. B. Young was ordained by Mr. Smith. 2 councillors were selected and sustained by the united voice of the people. Each Mormon must receive revelation. In the latter day, all will prophesy. 12 Apostles They were appointed by revelations and ordained by the coming of the Lord. 44 years in preaching 12 cross Atlantic Ocean 19 years 70 elders to preach to all nations under J. Smith

The disciples of 12. 12 special duty to see whether the Gospel can be preached, to send 70 Standing council, 12 High Priests. Their duty is to try different cases which may come in the church matters. 12 were chosen from many High Priests.—100 of Elders. Their duty is to preach in various branches of church, preach in the committee with 70.

Bishop to direct the temporal affairs—to look after the poor [and] the needy. Lesser Priesthood Priesthood of Aaron

100 of them. Lesser Teachers Deacons to visit the house of each member, to [be] diligent in prayer to set good example. 20 wards Bishop over each. They out of city. Bishop over them. Fast day. 1st Thursday in each month, called fast day, in which each bring in donation to assist the sick, poor, infirm. Cooperative stone. 150,000 in Utah. The city will be built in Jackson county in Missouri. In connection to that city. Prophet Isaiah in his prophecy. Zion will be built.

4 Chapter commanding the people as the Divine principle. Marriage is intended to exist after resurrection. One wife. When one dies, he can have another, which will be his wife. By the virtue of marriage done here. Let no man put asunder. Plurity [Purity?] after the resurrection. Why can not have it here on the earth.

Old Testament Abraham Jacob 12 sons Prophets Gideon 72 sons Dauid Man after his who heart. 8 different wives. Paul's Epistle to Timothy—in relation to ordaining Bishop. Let them be husband of one wife. Rev. Dr. Newman only thing—quotation from Old Testament Out of sense of duty without partiality existing of [Jealousy?] is inspection

Anointing oil. Laying [on of?] hand. Arabian Gulf built ship Western coast of South America 600 def[end?] Christ sign of cross. All this land can be light as day is prophesied America 3 days' darkness, into 3 hours. Solid rocks cracked at that time of crucifixion. After that crucifixion and resurrection, Christ appeared in this land in white robe. In the northern part of South America. He chose 12 on this land to preach the gospel on all face of land. The people were then converted. They lived in righteous in some zoo. They began to turn away from truth. Niphite kept record. Lambnite come distinct nations. Wars lasted 50 years, and finally one who occupied South America entered into north country. Lambnite draw Niphite. They agreed not to disturb each other 4 years. Lambnites were Indians. When Christ appeared he wrought the miracles here in this land. This book of Mormon is the testimony of the Truth. Testimony agrees the Savior great principles.

School 3 courses. preliminary course Scient Clas-
sical p.

[?] of punctuation

Salt from muddy valley Nevada Emma Miss. Silver
carbon chlorites Tintie silver with carbon copper anti-
mony from Territory Sulfur odor Salt from the Lake
Hemitite Manganese from Antelope Island Island in the Lake
acre[acrimine]-yellow Muriate of ammonia blue on silver
ore sulphate of iron=green vitriol iron [ingots?] sulphate of
iron [buffalo?] and 4 barrels 1847 welcome [Jubilee?] 1847
S. M. Smooth Mayor of Provo George Smith Wells
President B. Young 73 years 16 40.50 6 wives



Indian woman and babe
sk[etched] at Elko
Oct 27/74

The Book of Mormon ancient Indi-
ans were once civilized. ancient ruins in
Central America. One major 5 older
men 9 councilors 1 recorder 12
councilors 24 Representatives 1 out of
15-16 counties 20 wards school Bishop
Presiding Bishop Edward Hunter 1874 10,000
children gathered there 1847 218 sage-
brush antelopes one side Eagle flo-
wers. flags. On one side 4 barrels
Water is kept in 4 barrels Orson Pratt

Wednesday, October 28

We stopped at Elko breakfast station. Dinner at Battle Mountain. I
saw smoke rising from a hot spring on Humboldt Valley. I met
Rev. J. B. Blakely [and] his wife on the train.

Thursday, October 29

We travelled in the snow shades [sheds?] nearly 30 or 40
miles. We are then on Sierra Nevada. We breakfasted at Summit.
Snow was 1 foot deep. The scenery changed from sagebrush into
very tall pine, fir trees. About 10 o'clock A.M. Cape Horn. We
stopped and got out. Throw skate stones into the valley. We came
to Sacramento after 12 and arrived at San Francisco 8 P.M. I saw
peculiar oak trees in Sacramento Valley. Fruits are abundant.
Grapes are cheap and good apples are large and good also. I went
to Russ House to stop. 2.50 a day.

October 30

I went to a bank with Mr. D. and Ad. and got my money changed. We failed to go to Oakland on account of Mr. Blakely.

October 31

11 A. M. I left the Hotel [and] embarked on board steamer Colorado and sailed out from San Francisco at the noon.

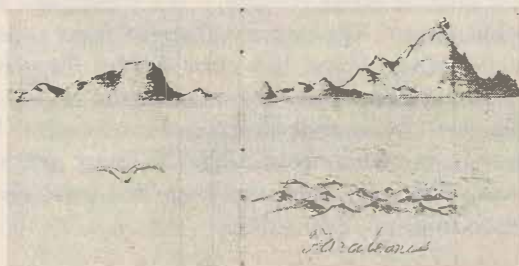
If the Lord will, I shall be permitted to see my dear native land within 3 or 4 weeks.

Embarked on board Steamer Colorado.

We left San Francisco on the 31 ult. and found the weather quite pleasant and agreeable. So then we could stay on deck without overcoat, and also the sea was remarkably quiet for 2 weeks. But our boat did not go quite [as] fast as we desired. The average run of a day during the 1st week was only 208 miles. But just [as] soon as she began to go faster on the 2nd week, the westerly wind began to blow. Specially since last Sunday i.e. 15th. We sailed against the strong headwind most of the times and judging from the big swell of sea there must have been some heavy storm not far from us.

The headwind and big sea gave a very unpleasant motion to the boat. Since last Sunday I have not enjoyed my meals nor my reading. I must confess that although I am ashamed to say that I have been seasick. These 4 days still I must confess that I have had very unpleasant feeling which may be called "sea sickness" under [the] weather. I enjoyed the 1st 2 weeks specially in reading some solid books, and also associating with our missionary friends.

Dr. Hickok's *Homiletics* [of] *Immortality*, Eitel's *Lecture on Buddhism*



Farallon Islands off of San Francisco

and Dr. Harris's Sermons for my Sunday-reading, but since last Sunday I have not done very much in the line of reading and finding myself somewhat under the weather I am getting almost impatient of tedious voyage. 45 cabin [passengers]; 320 steerage.

Most of our missionary friends are still worse than I am. I may find myself so [less?] tiresome if I could find more company here. But I have not found my acquaintance among the passengers besides [these?] missionaries. Of course I tried to get acquainted with them, but I could not help finding out of their character.

A young French fellow came to me the other evening and told me something about his folly experience with some base woman in London. I told him not repugnantly and rather directly that I am not interested in that kind of conversation and asked him whether he could tell me some thing more interesting or better. Then I earnestly warned him not to repeat the same folly hereafter. He thanked me for my advice, but keeps himself quite far from me ever since. I may be as big [a] sinner as he is but I can't enjoy such a man for my company. Still I treat him kindly and politely and am still hoping to do some service for him.

Argument with M. Ronetz. Yesterday 朝 [asa, morning] a German came to me and asked me to teach him a few words, for instance, the words for money, bread, water, etc. Then he asked me our word for girl. According to his request I gave him the word. Then he asked me the word for beautiful. I did likewise. [He] proceeded to ask me a phrase "I love you" (Ich liebe dich). This question caused my suspicion that he had some intention to use that kind of phrase. Then I asked him whether he expected to have an occasion to use such a phrase in Japan? If so, where do you expect to use it? He said on streets. To whom? He replied to a beautiful girl (eine schon mädchen). I laughed at him and told him that if he does such a foolish thing on the street of Yedo, they will laugh at you. Then you will show what [a] fool you are. Then he said. I will go to some teahouse girl and then I suppose I can say "Ich liebe dich." I asked him whether he has family at home. He replied not. Then I told him that those girls kept in a teahouse are not of respectable character. "Do you suppose that you can love them," continued I. "O yes" said he. "I have a photograph of a Japanese girl at Weimer. She is very handsome indeed." Then I told him "My dear Sir, I see your intention now. You are hoping to indulge

our momentary company. My delicate feeling forbids me to give such a phrase, for you are intending to use it in very base and improper place."

While we were talking this, there was another young man (from Weimar) listening to our conversation. He went downstairs and asked Dr. [A.L.A.] Wernich my pupil about it. Doctor gave him a phrase "I like you" not being quite understand [in] the Japanese language. He came up on deck joyously and communicated it to that foolish fellow, who thanked him for his favor and wrote it down on my notebook. I smiled at him and asked him whether he is ashamed to do such a thing. Then that young Doctor replied instead of him and said to me, "it is perfectly justifiable to satisfy our *senses*; our appetites and passion are endowed from God. Therefore, we have right to gratify our passions. I am professionally a physician and speak it from my own experience. I found most of our Catholic priests unhealthy because they abstain from the sexual intercourses. It is good for us to satisfy our wants, just as much as we satisfy our hunger by eating. Therefore it is right to do so." I tried him—"Then if you say it is right to gratify your sexual appetite by going into an improper place because your nature requires of it, is it also right for a man to go into your room and steal any your property because he was poor and he wants it or his depraved nature requires of it. Only [would or should?] allow him to break in your room?"

Then said he, "It is all together a different thing. It is somewhat like our eating. In order to supply our food, farmers must produce provision, and we pay for it. So likewise we pay those women in order to satisfy our want." I told him, You don't discriminate the matter at all. It is right for us to eat because it is our duty to preserve our lives and take great care of us or else we shall not have our existence. The farmer works hard in order to supply our want, but they are well paid, and they are satisfied with their labor and also with our payment. It is a blessing to both parties. But if you go to a bad 女 [*onna*, woman], you abuse yourself and also another creature. In first place you ought to control your passion or else you are a mere animal."

Then, Doctor said. "Oh, man is an animal."

I: How do you distinguish man from brute?

He: Man and brute are the same as far as the passions and appetite

is concerned.

I: Then [you] are only a brute: do you call yourself a dog or a cat?

He: No No, I am different from them.

I: How?

He: Man has mind.

I: Now you know some thing. Man is distinguished from a mere brute by having reason. Reason and sense are combined in man but not in a brute. Therefore man is far above the brutes. His reason ought to control his sense: if he can't or doesn't, he is a most miserable being in the universe. By indulging himself in such a shameful way, he does not only injure his own dignity but injure other people physically and morally. A woman who once gave up to prostitution is good for nothing in her after life. She is a spoiled creature. She is not fit to be introduced into any respectable society nor is fit to be a companion or wife of any respectable man. If by chance she became a wife of an unfortunate man her offspring must certainly come out with corrupt blood and as like produces a like; he may also have uncontrollable vice, in order to satisfy with our passion momentarily we must do harm to ourselves and other people and to our future generations. Do you call it humanity? Any man who has common sense enough, can judge its weight without any least hesitation."

[November] 26 [We are?] expecting to get my native Yokohama within 2 days and supposing that I should be very busy. I thought it 上 [jō, good] for me to write a few lines to let you know we are advancing toward my native Land.

November 26

I arrived in Yokohama at 5 o'clock P.M. Was welcomed by Mr. Greene and Mr. Loomis, [and Mr.] Ballagh. We landed half an hour later. I was received into Mr. Loomis, 39 near Consulate. Just after I came in his house I was invited by them to attend the prayer meeting of white people, English and American. Then I returned to Mr. Loomis. and [end of the entry]

千八百七十五年四月一日 奈良，字治，石山，京都行ノ記
 [APRIL 1, 1875 NARA UJI ISHIYAMA KYOTO RECORD]
 NARA AND SAIKIO MEGURI

April 1, 1875

By obeying the advice of my missionary friends, I started Osaka for visiting Nara and Saikio for good because I have been miserable since I came to Osaka to labor, being troubled by sleeplessness and nervous headache. I left Kawaguchi at 8 o'clock, called on Dr. Matsumura 矩明 [*chiaki*, first name in margin] who desired me to ask Dr. Adams to visit their free hospital once or twice a week. Dr. Takagi accompanied me as far as Futatu Jinja.

Thence I took jinrikisha for this side of Kuragari Tōge, paid 14.5 for 3 ri [ri = 3.93 kilometers approximately] and a half. I found over 30 丁 [*chō*, about 110 meters] to the summit of Tōge [pass] and 50 丁 down. Then I walked nearly a mile. I rode again to Nara. 12.5 sen. I came to Nara at 4 P.M. I visited 興福寺伽藍 [*Kōfukuji garan*, monastery] and went up 五重 [*gojū*, five-layer] pagoda. Then I paid a visit to Kasuga 社, 本社 and 若宮 [*Sha, honsha and wakamiya*, main and side temples].

To my suprise I found 4 temples at Honshin. I asked the priest why there are 4. Is not Kasuga one god? Reply was 4. 4 hashira no kami. 1 Takeikazuchino Kami, 2 Futsunushino Kami. 3 Ameno Koyaneno mikoto. On the front, there was 舞台 [*butai*, stage] and 神子 [*miko*, attendants] two girls.

I took a sketch of that temple. I found ever so many deers are kept in two enclosures, number 50 or 60. 常夜燈 [*jōyatō*, lanterns kept lit all night] perhaps there may [be] 2400 in number, that main temple is 1100 years old. On both sides of the road up to the temple there are 2 or 3 extensive enclosures where the sacred deers are kept. I was obliged to go to Tamurojo to get permission to get in a hotel (Tabbacoja [tobacconist]). I took





both first time in Goyemonfuro.
Nara Daibutsu no Taicho [height]
Height 1.5 丈 [jō, almost 3 meters]
Diameter .913
Thickness .083

天平年中 [Tempyō nen chū, during Tem-
pyō period]

Daibutsu no Dimension
L 5.35 L of eye 3.9
nostril 1



[from the Daibutsuden records kept in
Ryūshōin of Tōdaiji]

L of face 1.6
mouth 3.7
ear .88
W. of face .95
Lower part of nose .3
kaina-arm 1.59
Eyebrow .545
Tanakokoro [palm of
hand] .56

中指 [nakayubi, middle finger] .5
○- .45

Friday, April 2

I left Nara at 10 A.M. Came to Kizu, at the noon, 21 sen. I rode 4 miles that afternoon i.e. a mile beyond shinden, the entrance of Uji. I saw tea plantation everywhere and learned the process of drying tea.

1. manuring, oil カス [kasu, lees], fun
2. picking for good tea (Koicha) They must be very careful for time not to delay even half an hour. They must be picked up just in the right time. But, not so much for Sencha. A good tea picker can pick 5,000 (𪛗 目 [monme, 3.75g]) for good tea. But for poorest kind 6 or 7,000. Wages for picking 1,000 is 3 sens.

3. The true limit of Uji is only 19 丁 25 間 [chō, about 110 meters; ken, 1.81 meters] south to north by 22 丁 east to west. They don't raise rice at all, but altogether tea. Still they don't pay tax for the tea but for the land calculating that one tan of land should produce so much of rice. 1 tan — 75[7.5?] or 8 5 or 6 斗 [to, bushels]

for the proportion of 1 koku = 付 [ni tsuki, per] 6 ens 68 sens.

4. The price of tea, Gyokuro 玉露 (濃 [koi, strong] or 淡茶 [usucha, mild])

One kin (200 目) 10 en

7.50

5.

3.75

cheapest usucha 1.00

Gyokuro which costs 10 ens can't be sold more than 10 lbs a year. Sencha is cheaper, 1.25

5. The method of drying tea. They steam tea first. They do it until it turns its color slightly, then take it on (ホイロ [hoiro, tea dryer]) made of paper and square frame. They dry it nearly one hour. They roll it and rub it gently until it becomes perfectly dry.

I stopped at Kikuya on Sakuramachi on the river, fare (1貫5百匁)



I visited Byōdōin. It is an old temple (over 1,000 years). It has Kannon. At 本袴 [本堂? hondō, main temple] I saw Yorimasa no yoroi and kabuto. Cost one sen. I saw his box with which he killed 雷 [kaminari, thunder], his flag and flag post (light but tough). Ogino Shiba is not far from Byōdōin, near the bank of Uji River. They were just planting cherry tree on the way to Byōdōin.

Saturday April 3

I left Uji at 8 A. M. and crossed over the ferry. Went to Ōbakusan. Thence I tried to go to Nagasakano jizō but by taking a wrong road I went up one of Mimuro 山 [yama, hill]. I know I have lost the right road. I tried to reach the highest point so that I might see round and find the road.

While I was wandering up and down I came across a few woodmen. Across a valley I asked them the way to Sumiyama. They taught me the way to it. I went down to that valley to come to that side of mountain. I found the travelling road to Sumiyama.

At Sumiyama I drank Kisen no tea, which came from 池の尾 [Ikenoo] which is the place for Kisen. There is a cave where Kisen Hōshi used to live.

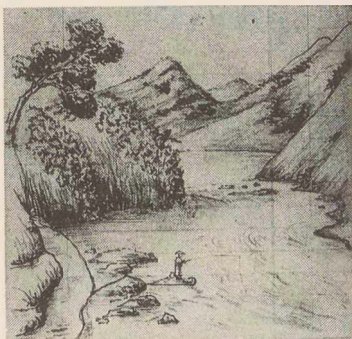
At Ninoo I took my dinner at 宇治郡第二区二の尾村 松田孫左衛門 [Ujigun Dainiku Ninoomura Matsuda Magozaemon] Hatsu to Ishiyama.

It was a fine weather; the scenery was charming. The current of Uji was very rapid—its color is peculiarly dark and green. 松田 accompanied me as far as 石山 [Ishiyama] where I returned a cow.

I came to 石山 at 4 P.M. and stopped on the top of it half an hour. Kannon 堂 [dō, hall]—月見堂 [Tsukimidō]—Limestone. I had a hard time to break that stone. I came to Setano hashi [Seta bridge]. Then I rode to Ōtsu. I saw Awazunohara (晴嵐 [Seiran] on my left, and also Zeze 山 [yama, hill] and Zeze no shiroato [Zeze castle site].

I arrived in Ōtsu at 6:30 P.M. Stopped in Takashimaya on 八丁 [Hatchō] 旅代 (二朱) [tabidai (nishu), charge 2 shu]. 家数六千軒, 町数二百 [iekazu rokusenken, chōsū nihyaku, 6000 houses, 200 blocks] population may be 20,000.

I left Ōtsu for Miidera 三井寺 [Miidera]. The view on the Biwa Lake is perfectly magnificent. 弁慶の引づり鐘 [Benkei no hikizurigane, Benkei's bell gully] Height 5.5 尺 [shaku, feet], Diameter 3.5, Thick .41.—a temple for 天子の御祓場 [Tenshi no oharai ba, place of purification] founded by 太閤 [Taikō, the honorary title for a retired



Kampaku] and small house which was founded by 北の政所 [Kitano Mandokoro], encloses 3 wells 三井 [mitsui]. On the front of that house there is dragon cut out of wood by 左甚五郎 [Hidari Jingorō]. It is said that that creature went down [to] the lake every night to cause storm. By the request of fishermen, a priest in 三井寺 drove a nail on his eye, which keeps it there ever since.

Remember my conversation with a priest of Miidera. About 御守 [omamori, good luck charm] and 大乘, 小乗 [daijō, shōjō, Mahayana, Hinayana].

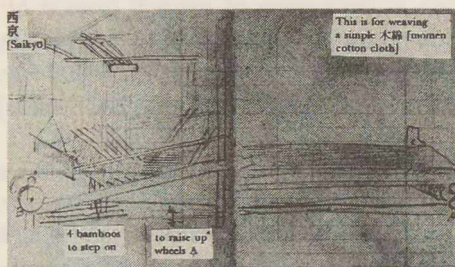
I came to Karasaki, and saw that famous pine tree. 48 ken by 40 ken. H. 15 ken, then I came up to Sakamoto, where I spend the afternoon.

Sunday, April 4

I visited 元三大師の [Gansandaishi no] temple. 西教寺 [Saikyoji] 八王子 [Hachiōji] Stopped at 竹屋文左衛門 [Takeya Bunzaemon] (2 朱 [shu] 200 文 [mon]).

Monday, April 5

I started early in the morning for Eisan 叡山 [Eisan]; took me an hour to reach the temple. 中堂 [Chūdō] 薬師 [Yakushi] 講堂 [Kōdō] 大日如来 [Dainichi Nyorai] 戒壇堂 [Kaidandō, hall to give Buddhist commandments] 本佛の釈伽如来 [honbutsu no Shaka Nyorai, Shaka Nyorai of main gate]



At 10 A.M. I came down this side of Hieizan. It has been rainy most of the time. 咫尺不能弁 [Shiseki o benzuru atawazu, difficult to catch views]. I came pretty near to lose the way.

At the noon I came to Meganeya at Sanjō-ōhashi. I called on Mr. Gordon in the evening. 木屋丁通三条上ル・十二, [Kiyachōdōri Sanjō Agaru 12]

4.

SERMON IN ENGLISH

1874

[GOD'S LOVE]

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
(John 3:16)

The verse, which I have chosen for the text seems so prominent and so striking on the pages of the New Testament as to arrest the attention of many, many readers of God's word. It does beautifully unfold the mystery of the Gospel truth and explains plainly why God did spare his bosom child to the world and on what condition this sinful race could obtain eternal life. This is indeed the essence of the Gospel story, and the key note to the mission of our Saviour on the earth.

In the first place let us examine and see the intenseness of God's love to this world. The particle "so", which is found in the first clause of the text, is fitly applied here in order to express and define an intense degree of God's love to the world. It does not limit the love of God within any narrow sphere but defines it as if it were infinite, for God is infinite and God is love.

Although his love to the world may be infinitely great and infinitely intense, still it cannot be well appreciated by us unless we find out what the world does mean here, and know its helpless condition. The word "world" in the text may mean here the lost world or mere lying in wickedness and sin. When we survey the history of the race and especially of the chosen people of God, all the records are but the records of their sin and folly.

The element of sin once started from the first parents came down to their children's children, yea to their remotest descendants and has been ever devouring an untangible, yet still existing substance in the race, i.e. man's moral nature.

It is like the unquenchable fire in the autumnal field. Although it started with a little spark of the element, it has been ever spreading as wide as possible and raising flame in all directions. It must be the most dismal and awful sight to look upon. When the flame of burning sin became very great in the earth, and every imagination of the

thoughts of men's heart was evil continually, God was much grieved by it, and destroyed them all by the flood save righteous Noah and his family.

The people were drowned in it and destroyed by it, but the element of sin still survived in the race. Alas! What an unquenchable and indestructible element it is! The patriarchs, the servants of God failed to overcome it. Moses, the lawgiver of the Israelites attempted to check it but found it beyond his control. The prophets tried to stop the downfalling tendency of God's chosen people, held up the words of the Lord before them, reproved them of their sin and folly, and even endeavored to reconcile the rebellious children to their Jehovah. But all their efforts met with little success, and all their attempts were but a few drops of water poured upon a violent flame of fire.

Notwithstanding God loved his people, pitied their sinful and helpless condition and sent his servants to bring them back; and gathered them together under the wings of mercies; the stiff-necked, ungrateful and rebellious children would not harken unto them, ill-treated them, stoned them and killed them.

Allow me for a while to dwell here upon the sinful condition of the pagan world. When their remotest ancestors emigrated from their cradle home, and, scattered upon the face of the earth, doubtless they carried with them some knowledge of the true God, their Creator. But soon after the race increased rapidly and diffused still wider, the knowledge of their Maker was gradually lessened, and after a few generations it was entirely lost among them. Thus they became alienate children and the people without God. They began to bow down before the heavenly bodies and substituted visible images for the invisible. They erected an altar to the unknown god. As soon as they lost the knowledge of the Lord, their desire for sin grew strong and their passion after vices became predominant. The catalogue of the sin of pagans so well described by the Apostle Paul in the first chapter of the Romans eighteen centuries ago, is not very uncommon in the pagan world now.

As the darkness of a planet is caused by turning its surface away from the sun, in the like manner, the spiritual darkness came upon the pagan world by turning their face from the Sun of Righteousness. Still in the midnight darkness of sin and misery, God raised up a few bright stars to be their light, and a few wise men as their reformers or

teachers to deliver them from sin and vice, and bring them back once more to the path of wisdom, virtue, duty and right.

Take for instance Socrates in Greece, Shakamuni in India, and Confucius in China. They were equally great geniuses and their teachings were peculiarly adapted to the habits, thoughts, and cultures of their several countrymen. They revealed a partial truth, and held up the duty of mankind before their contemporaries.

Socrates taught on the street of Athens, arguing, proving, and philosophizing all his lifetime. But he was rejected by his fellow citizens, and condemned to death on account of his unweary teaching.

Confucius taught moral precepts and attempted to raise up the moral standard of his countrymen. He travelled through various states and held interview with many princes and kings in order to reprove them of their folly and misconduct and bring them back to the ancient virtue. But his teaching was too good and too beautiful to be appreciated by his morally blind contemporaries. He was not simply rejected everywhere but also met with a severe persecution.

Shakamuni, the founder of Buddhism, held up a religion of unselfishness and doctrine of transmigration and tried hard to cut off the root of selfish desires and passions of men, and fit them to enter into that mysterious Nirvâna, the future home of Buddhists. Although Buddhism is regarded as the purest religion in the pagan world, and accepted by almost half the inhabitants of the earth, still the present condition of men under Buddhism is most miserable. Their priests are the most indolent and licentious class of the people, and some of them are great gamblers and miserable liars.

You may quite likely ask me why the teachings of Socrates, Confucius and Shakamuni are so fruitless? My only reply is that their teaching is a mere human wisdom and their philosophy is men's invention. They are not efficient to heal the poison so deeply wrought into the moral system of the race.

The above named teachers were indeed true patriots, hard workers, men of self denial, and great admirers of truth. They sacrificed all their comforts and their own lives for spiritual welfare of their countrymen. They are like a man, who sat on a basket and tried to lift it up with himself, but found it impossible to do so, and thus died in despair.

The sin of pagans has ever remained the same, and their moral condition is still unimproved. The world looked ever dark as though

there had never been such teachers and reformers. A hope for their deliverance became almost hopeless. The downfalling speed of their moral condition became swifter, and they will certainly fall into utter destruction, unless there be sent a mighty hand to save them.

The Patriarchs, Lawgiver and Prophets were sent unto the Israelites to reconcile them to their Jehovah but they would not harken unto them. The moral reformers were sent to the pagan world to deliver them from the power of sin. But what was the result of their teaching? Darkness and misery prevailed all over the pagan world.

Such was the sad condition of the race of Adam, who was created after God's own image. They were no more worthy to be called the children of God. They deserved to receive no more favor of the Lord. Then what did God do with them? Did He destroy them by fire, if not by flood? No! No! He is slow to anger and plenteous in mercy.

He pitied them as a father pitied his children. Still the sinners, who broke the law of God and transgressed against the voice of their consciences, deserve to be punished, and hence they must be punished, or else His law will not be maintained and His moral government will not be sustained.

If God let the ill-desert go unpunished, and does nothing to justify His conduct, the whole universe would cry out against Him, and His government would fall into the ground. "The soul that sinneth, it shall die." The sinner must be punished.

Still God loved men not as sinners but as his own creatures. He would not give them up into the utter destruction, because He loved them still and loved them more.

In the second place let us consider how God manifested His love to the world.

As I have said just above that the sinner must be punished or else God's moral government will not be sustained. God must treat the ill-deserts exactly as they deserve. Here God must do some great thing in order to maintain His law before the universe, and at the same time show His infinite love toward the undeserving world.

A monarch in the East gave out a decree and announced to his subjects that whoso should disregard his decree, he would put out their eyes. But a man, who disregarded that decree, was his own son. Then what did he do with him?

Did he let him go, because he was his own son? No! He could not let him go unpunished, because his law must be maintained before his subjects. His son's eyes must be put out. Still it was a most painful thing for him to destroy both eyes of his dear child. So he put out one of his own eyes and also one of his son's eyes.

In the like manner, God must show a great self denial in order to exempt the undeserving sinner from the due punishment of his sin, and at the same time justify His law. If the sinner can be exempted from the punishment, it must be done through an atonement. In order to make an atonement, the blood of some body must be shed, for it is blood, says the law, that maketh an atonement for the soul. Although it must have been infinitely painful for God to give His only begotten Son as the sacrificial lamb, yet He did so, because He loved us; for the text says, "for God so loved the world that he gave his only begotten Son." Thus God manifested His love toward the world in giving His bosom child. It must also have been infinitely hard for the Son to leave his Father's bosom, and come to this sinful world to be sacrificed for the sins of many.

Still He did it, because it was His Father's will, that He should die on the cross, so that the world might have life. Through the great self denials of the Father and Son, the atoning work was accomplished.

"It is finished" said Christ, when He was ready to give up the ghost.

Yes, it was finished on the cursed tree. Through this costly sacrifice, God's law was justified and honored, and His favor was bestowed upon the ill-deserving. It was not done in a private or corner place but in the public, yea before the universe.

Christ on the cross is the constant preaching to the world. Christ on the cross declares unto us the awfulness of sin, because the Son of God was nailed upon it on account of the sin of race. Oh! What a marvelous event it is that the Son of the Most High was lifted up on the tree so that the sin-bitten race might see and be saved.

In the third place let us see whether the atonement of Christ is general or limited.

The atonement of Christ must be general, for the text says "whosoever believeth in him should not perish but have everlasting life." Whosoever must be applied here to any one, who believeth.

The body of Christ must have been offered for the sin of the world. When John the Baptist saw Jesus coming unto him, said he, "Behold the Lamb of God which taketh away the sin of the world." When Christ suggested to his disciples in what manner He should be glorified, said He, "I, if I be lifted up, will draw all men unto me."

The Apostle Paul says in his Epistle to the Romans that "As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men into justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Through the offence of one judgment passed upon all men, because all have sinned, and so likewise through the righteousness of one, the free gift was bestowed upon all men, that is all men who believe.

Belief is the essential thing in the religion of Christ. Belief is the only condition, upon which this free salvation is offered to the fallen race. "Only believe" is a sweet, comforting word of Christ to the trembling and half doubting jailers.

He raised Lazarus from his grave on account of the faith of his sister. He came to this world to accomplish what Moses, the prophets, and all pagan reformers have failed to accomplish. He has the key of eternal life in his hand. He is able to save us unto the utmost. Through His atoning work, the wall of partition between God and the sinners was torn down. The prison door was opened wide and all the prisoners were invited to come out. In this free invitation Christ does not limit it to any individuals or any nations.

He offers it to all men and is ready to welcome all. It is no more asked whether a person is publican or harlot, poor or maimed, halt [?] or blind, white or black, but what is required of each individual is to accept and "believe." On the condition of a simple act of acceptance, the door of the Kingdom of Christ is thrown open to every one, yea any one. So whoso cometh and accepteth this free gift, he will be no more called the alienate and rebellious, but be accepted of God as the righteous through Christ.

All his past sins will be entirely forgiven, and be blotted out

in the book of remembrance. Moreover he will be welcomed to enter into the mansion house, made without hand, the eternal habitation. Thus God has prepared all necessary means for our salvation through Christ and moreover sent the Holy Ghost to invite us and assist us.

What we want to do is to accept, repent and believe. Oh! What a golden opportunity it is that the alienate children should be once more brought back to the Father and eternal life should be bestowed upon the lost soul. I love to think how this saving grace has been reigning on the earth since our Lord was glorified.

Millions of the souls have been purified and lifted up unto the upper Kingdom and millions of millions more will be drawn up unto Him hereafter.

I rejoice to say that the work of free grace is going on throughout the world. Now we hear through the missionary reports what the Lord is doing in Africa, Turkey, India, China and even in the isles of the sea.

As God appeals to his creatures with reason and offers eternal life to those who believe, I trust, many hearts will accept it and be accepted of him through Christ. In some future days immense hosts of spiritual pilgrims will arise from all parts of the world, and enter into that celestial city.

In an enlightened audience like this I need not ask you whether you are prepared to join that glorious pilgrimage of the saints. But allow me to say to you simply that although God offers eternal life to you freely, yet He can not make you accept it, unless you accept it with your free choice.

God does treat you as reasonable beings and not as beasts. It may not be wise for Him to do for you more than what He has done unto you. Now you are responsible for your soul's welfare.

5.

ASIA AND EUROPE

1884

Joseph H. Neesima
Kyoto, Japan.
April 6th 1884.

"
Round the World"

My address in America :

J. R. N. —
care of Hon. Alpheus Hardy
4th Joy street
Boston
U. S. A.

My address in London :

J. R. N. —
Chief the Japanese Consul
Mr. Kokichi Sunoda
Bishop's Gate Street
London.

April 6, 1884

I left Kiyoto on the 5th Ins. on the train 10:45. The whole school and other friends including those believers in three churches there came to the station to see me off.

It was a great trial for me to leave home, especially to leave aged parents and (both of them are over 78 years of age) dear wife and our school to which I attached so much.

Friday, April 4

Messrs. Tanaka, Takagi and Hamaoka invited us and Mr. Yamamoto to The Nakamura to supper with them. Sawabe Seishū called on me that morning.

Saturday, April 5

I called on Mr. Hirose Saihei 幸平 at his house on Unagihori. This afternoon I was invited by the Osaka Christian friends to "Seiquanro" to take the farewell supper with them. There were about 100 gentlemen and women. There were several speeches. We stop at Mr. D. C. Jencks at Kobe.

Sunday, April 6

I called on Bishop Poole. He gave letters of introduction to those: 塚本伊左衛門 [Tsukamoto Izaemon] procured my passport from the Kobe Government office. Governor, 森岡昌純 [Morioka Masazumi].

Mr. 石原久之祐 [Ishihara Hisanosuke] gave me a nice cased thermometer for the travelling. I find it very serviceable to me.

神戸舞子三丁目ノ北儀左衛門 茶ヲ送ラル [Kobe Maiko 3-chōme / Kita Gizaemon sent tea]

Mr. Atkinson gave me a letter of introduction to Rev. C. R. Hager of Hongkong, China. Mr. D. C. Jencks secured a ticket for (S.S.

[These random notes on pages one and two precede the daily entries starting at the top of page three.]

"Miscellaneous" The Emperor Wilhelm when he received the news of the attempt for the life of the Czar said, if we do not change the direction of our policy, if we do not think seriously of giving sound instruction to youth, if we do not give the first place to the religion, if we only pretend to govern by expediency from day to day, our throne will be overturned and society will become a prey to the most terrible events.

White Star line Ismay Imry and Co./34 Leadenhall Str. London, E.C./10 Water St. Liverpool/13 steamers.

The Inman Line/The City of Berlin/The City of Rome.

Khiva) Brindisi \$296.25 and furnished me £40 to start with rather for to be used on the way. Mr. Atkinson and Jencks, Yuasa, Yamaji, Nakamura and Kamada — Miss Fuji and my wife accompanied me to S.S. Khiva on the harbor.

I separated with my wife with prayer, committing her to the care of our Father, in whom she can rely upon far better than upon myself.

I found Mr. 次郎一田辺 [Jirōichi Tanabe], the son of Mr. Taichi Tanabe on the steamer. He is for England.

Khiva left Kobe at 6:30. I found myself all tired out, and retired quite early that evening.

Monday, April 7

Prayer for the theological students. When I awoke I found our steamer just north of Imabari. There was a beautiful group of islands. We passed through Shimonoseki at 5:30. The weather was fine and I had no seasickness at all.

Tuesday, April 8

We passed over Genkainada without a least trouble, and came to Nagasaki 6:30 A.M. Pray for 5th year.

Nagasaki. It was first time to be there. It is an excellent shelter for ships. The only defect of the harbor is that it is not deep enough. The scenery from the boat is excellent.

The harbor is surrounded by the mountains excepting the

	tonnage	effective horse power
Khiva	2,609	2,200
Thames	4,101	4,000
Kaiser Hind	4,023	3,800
Yokohama		
Hongkong	1,620	
Singapore	1,437	139,000
Penang	381	75,000
Colombo	1,278	111,942
Aden	2,093	35,165
Suez	1,308	10,915
Alexandria	(250)	208,775
Brindisi	825	
Ancona	270	305
Venice	125	

entrance. Foreign residences are mostly on high eminences. There are a few houses in that famous De-zima. The boat man took me to the shore and showed me all important streets [that] can be seen there only for 30 cents.

He took me tortoise shell workshop. 江崎栄蔵 今奥町 [Ezaki Eizō, Imaokuchō] I found very fine tortoise shell works there. To my regret I had not money to buy them.

At 2 P.M. We sailed out from the harbor. The wind was against us. I occupied myself quite busy on the 7th to make up the account of The Home Mission Board and also several letters to friends in Kiyoto, Osaka and also to Mr. Hardy. I found myself entirely used up. I slept early that evening and had a splendid rest. Here I must not forget to mention about our steamer, Khiva. 440 horse power. Capt. Peter Harris.

1st class passengers.

2d. There was one Russian priest and 2 Japanese youths with him. They go to Odessa.

At 6 a Goa boy brought a cup of tea and a piece of biscuit. 9. A.M. Breakfast. 1 P.M. Lunch. 6 P.M. Dinner.

The meals are excellent and can't second to the first-rate hotel in England. Bath. Salt bath—both cold and warm. I occupied a room 37, on the port side. Two washstands and 2 beds, one sofa. I found every thing convenient. Waiters were Hindus and Chinese.

[The following are four poems in Chinese style which Neesima composed when he was leaving Japan on board S.S. Khiva. The English translation are taken from Jerome Dean Davis, *A Maker of New Japan: Joseph Hardy Neesima* (1894), pp. 146-47. —Ed.]

臨西遊告別于家人

生別切於死別情、河梁焉得意揚々、春風秋雨西遊客、夜々夢回鴨水傍

在玄洋社寄西京同志社之生徒

十年空舊西遊志、今日遂為天外身、巴里芳花倫敦月、夢尋相國寺前人

在于玄那海逐想西行之汽船、將發神戶港時

鐵艦似知離別情、遲々破浪向西方、送君舟沒暮烟裏、北望六山風色蒼

千八百八十四年七月廿三日病床中有所感寄同志社學生諸君
人生百事不如意、成業唯忍兼勉由、醒折須磨魂一片、義光未遍照皇州

The feeling aroused by parting during life is stronger than that of parting in death. When we are parting from each other how can our hearts be light and jubilant? A traveler to the Western land in nightly dreams sees a school by the side of the river Kamo.

For ten years I cherished the hope of a foreign trip in vain. At length I am, to-day, outside of my native land. Flowers in Paris may be beautiful, the moon in London may be fair, but in my dreams I search after the people by the side of the Shōkoku-ji.

Even an iron steamer seems to know the feeling of departure; for it moves slowly toward the West, breaking the waves. The ferry-boat which conveyed me is disappearing in the evening mist. When I look at Mount Rokkō in the far north, the scene is gloomy and dark.

Though I am sickly myself, how can I be without anxiety in my heart? With patience I expect to see success. Being diligent we must polish our spirit as a gem. The light of God does not yet shine in this land of the mikados.

[In August 1884 Neesima was travelling in the Swiss Alps, and fell in critical conditions from heart trouble. These are five Tanka and two Kanshi (poems in Chinese style). Translations are omitted. —Ed.]

垂爾近山之曉月

そひえ立つあるべん山の頂きにをしくもかなと残る月影

此時心臟病にかり已に死を期せしも尚此世になからべき再び山の頂に残る月影を見て

① 在于瑞西雪山觀仲秋之月

① 多年辛苦事成業。宿癩遂催^{又從諸及此}十里行。自愧慚^{々々}枉作風流客。積雪山中對月明。

① 中秋觀四洲湖上之月

① 身期成業拋文筆。二十年間不作詩。却笑四洲湖上月、令人自又起詩思

[This sheet dated 6 August 1884 pasted in.]

入相の鐘を瑞西山中に聞きて、千八百八十四年八月六日
 行先は我墓なりと思ふ身も故郷こひし入相の鐘
 入相の鐘の音なにの心あるや問ふ人もなし深山路のなび
 入相の空にあわれを添へにけり遠山寺の（鐘の）声々
 又 山寺のかねの音なにの色ならんあわれを添ふる深山路の空

[The news reached to Neesima in early August, 1885 that Hayashi Hirou, one of his beloved Doshisha students, was expelled from school. This kanshi was composed in sadness and lamentation. — Ed.]

余聞余友林拾氏破其教誨違其□行遂為所我校

同志社入遂放痛憤無所措賦一詩贈同氏

遠在米洲余豈忘。況為聖會盟兄弟。家信偶到報君事。慨歎益為數滴。

余不問箇 字之正非如何滿腔之痛憤湧為一片之詩、章

只要同氏之可察耳 十八年八月初旬

[Translation: Though I am far from home in America, yet how can I forget you, a dearest brother in Christ? A letter from home has brought me a sad news about you. In lament and distress I shed several drops of hot tears.]

Wednesday, April 9

29°58 North/126°6 East/258½ miles. [Pray for] 4th year. Good weather. North west wind.

Thursday, April 10

26°51/121°52/291 miles. [Pray for] 3d year. It rained furiously in the morning. It was cloudy.

Friday, April 11

[Pray for] 2nd year. 23°46/118°21/271 miles. There were lightnings.

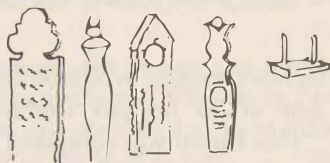
Saturday, April 12

[Pray for] 1st year. It rained much. We arrived in Hong Kong at

10 A.M. I went on the shore in the afternoon and found Rev. C.R. Hager at 2 Bridge St. 必列者街二号 . I found there Mr. J.R. Taylor, a colporteur. Mr. Hager took [me] to the cemeteries for the Anglican, Catholic, Zoroaster and Mahometan. The Mahometan's [cemetery] has a peculiar architecture in their receding place and fence. Graves are singular. These four are perfectly beautiful.



very heavy and
substantial graves



I found the tomb for Rev. Charles Preston. July 17th 1877.

Those graveyards were laid handsomely and tastefully. They seem a paradise of this world. Mr. Hager took me to the place called Taipin Shan, where I found a great crowd of the Chinese. They spread their shops on the ground.

They sell all sorts of things both new and old. Public lecturers, singers, fortune-tellers. I found some Chinese fortune-tellers using tortoise shell, namely (龜卜[kiboku]).

I just passed a street where many painted bad women invite those passersby into their homes. I was told that many sailors and some white people go there too.

Opium!!! I visited an opium smoking gallery. Within a small room I found 20 China men lying down and smoking that cursed stuff.

※ I asked one gentleman, Mr. Pulgan, the *China Mail* editor, about the proportion of the opium smokers among the Chinese. He replied it is somewhat like the European drinking. "I don't regard the drinking wrong."

They smoke about 10 cents a day. But to my great surprise the Chinese are a great commercial people. They have splendid stores, fully supplied with both the Chinese and foreign articles. The stores on the Queen's Road are beautiful. Most of the houses are three stories.

The roofs of their houses are so high so that they, who keep their articles on the side showcases, are obliged to go on some high ladders to take some down to sell or to show to customers.

Mr. Hager took me to "Temperance Hall" on the Queen's

Road.

☞ Hotel note fr. Saturday 12½ Sunday 13 Monday 14
Tuesday morning. 15½ It is \$1.30 for a day. The proprietor
charged me \$4.40. It is not a good accommodation, but for its
cheapness it is convenient for a traveler.

Sabbath, April 13

[Pray for] vernacular class. I attended the Union Church in the
morning. Rev. J. Colvilla preached. It was thinly attended. In
the afternoon I heard Rev. Dr. Chalmers preaching in Chinese. I
attended Bishop Burdon's preaching in the seamen's meeting. It was
an Easter sermon.

There are several mission societies working in Hong Kong.
Some English, German, and one American, i.e. Mr. Hager. They
have no regular Sabbath schools established.

Monday, April 14

[Pray] for the theologists. *Note.*

1807. Rev. Morrison commenced his mission work in Canton.

1853. Bishop Burdon came to Hong Kong. He has the charge
of St. Paul's College, for the whites now. Portuguese and Japanese
are allowed to enter. There are about 30 pupils. The Government's
Central School for the Europeans and Chinese, 7 schools and 500
pupils.

Note To any schools if they conform themselves to certain prescrip-
tions certain grant will be given from the Government. Of course it
must be confined to the secular teaching at least 4 hours. Beyond
that hour missionaries can teach the Bible or their creeds.

Grant does depend on the grade and number of the pupils, for
instance 70 of 80 pupils \$300 or 400, $\frac{1}{4}$ for Masters, $\frac{1}{4}$ for the school,
 $\frac{1}{4}$ for pupils, etc.

☞ There are about 1000 Christians. 100 people belong to Bishop's
church. (100 people for 31 years labor.) 250 people belong to free
church.

☞ The Bishop has 5 pupils to teach one hour a day, a slow
process!!! Bishop's diocese, extends from this side of Fuchow down to
☞ Hong Kong. No self supporting churches in China this side of
Fuchow.

Bishop's remarks. The missionaries have not yet discovered a

way to reach the high class of the Chinese. They are too proud of their own ways. They are not anxious to adopt the western sciences as well as manners. In fact there is no movement among the high class toward the European way, either in society or politics.

Note Those who received education abroad could have no voice in any way. They have got to keep themselves quiet, and say nothing in favour of the European way.

It is discouraging to educate the Chinese in English because they come and get English only and when they get it, they will go away for the business.

Bishop Burdon's church. There are two services and one prayer meeting, Tuesday evening. Church is opened to heathen every day. Native pastors. Pay to a native pastor 30 dollars, fully ordained one. Pay to any so called Catechists \$8-\$10 or \$12. They do not support their pastors; yet from the very beginning they are taught to contribute.

One daily school is sustained by Rev. Hager also. He employs 2 native teachers. Their payments are not exceeding 4 dollars.

About the newspapers: The China Mail/The Hong Kong Telegrams/The Government Gazette/The Chinese Overland Trade Report/The China Review Literary Work.

The native papers:

華字日報 中外新報 by the English company,

維新々報 脩環日報 by the Chinese.

I called on our Consulate in Hong Kong 町田実一 [Machida Jitsuichi] 平部次郎 [Hirabe Jirō] 荒井郁之助之弟 [Arai Ikunosuke *no otōto*, younger brother]

The consul told me about present state of China. The people are getting [tired] of this government. They would get rid of it at any time.

☞ China is honeycombed with many secret societies.

Note Rebellious spirit is existing underneath. If they find a capable leader they will rise up at any time against the government. In one sense they are all united against the foreigners but it is almost safe to say that there is no public spirit among the Chinese. They are as discontented against the government. They have an instinct to take care of themselves.

Rent. In a decent room they charge \$35 a month; may cost one about \$60 in a tolerably good living. But \$30 will be just

sufficient.

Mode of Living. In the Chinese way of living \$400 [Neesima writes \$200] will be enough, i.e. \$200 for the food and \$200 for clothings. The upper class eat poultries and the lower class eat porks. Beef costs 10 cents. Pork costs 9–10 cents. One yen worth of rice lasts one month. The fruit is plenty. Bananas, oranges, small and big, sugarcane stalk, mango. Dried fruits richu.



人力 Jinriki, both single and double. It costs 5 cents for one mile riding, 10 cents for an hour.

Chairs. It is quite comfortable. It soothes one's nerves. It costs 10 cents for a mile.

No bath. There is no public baths like as ours. They are just filthy [as] can be yet to my great wonder how thrifty people they are. They are growing under that squeezing government. They are in one sense Oriental Jews.

About the mission schools.

[Half page left blank]

Hong Kong

- | | |
|----------------|--|
| 22°9m–22°1' | 90 miles to Canton |
| 114°5'–114°18' | 40 miles to Macao |
| 1816 | some Europeans found there anchorage. |
| 1839 | Opium trouble. |
| 1841 | Hong Kong ceded to the British crown. |
| 1861 | Kowloon also. |
| 1881 | Census. 150,690 of which 7,990 are the Europeans. |
| 1877 | Sir George Ferguson Bowen became her Governor, G.C. M.G. |

The Hong Kong Government

The Governor

assisted [by] 2 councils.

1. Executive council

- | | |
|----------------------|---|
| 1 Governor | 2 Major General the commander of troops |
| 3 Colonial Secretary | 4 Colonial Treasurer |
| 5 Surveyor General | 6 Attorney General |

2. Legislative council 6 members of the executive members excepting the Major General. But the chief justice instead of the

Major General. With five more, who are called the "unofficial". Three of them by the crown i.e. by the Governor. 2 selected, 1 by the Chamber of Commerce, 1 by the Justice of Peace. In the Executive and Legislative Councils the Governor is supreme but the Governor is subjected to the Secretary of the State = to the Crown.

Still if the members of the council object against any law they can protest in writings. The Governor must send that protest to the Secretary of the State. The Governor holds his office for 6 years. In his absence the Colonial Secretary administers the government's affairs.

The Constitution of the colony is by the letter patent by the Queen but not by the Parliament. Patent = open to be read to the world.

The chief justice + the assistant judge.

"Supreme Court" is much like the English superior court, excepting the power of divorce. The Governor himself is liable to be brought to this court. So in Hong Kong the court is supreme = the law governs it. Hong Kong is a free port, a free city on the China coast. It is entirely free excepting the lightinigo [?] for supporting the lighthouse, one cent for a ton.

About the taxation in Hong Kong.

- # 1 The land belongs to the Queen. So the tax for the land must be paid. It let for \$100. It must be \$12, if man lives in his own; the house is valued on renting.
- 2 12 part taxation on the cost of the rent of the house.
- 3 On business. \$25 on the license of the opium making, and so much on each ball of opium.

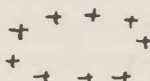
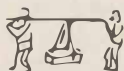
Tax on hotel keeping, etc. It brings into the Hong Kong Government a vast sum of revenue, annual sum = \$2,000,000. It sends home government £20,000 for sustaining army. It is expended for police, light, water, to put down fire, etc.

Jail. The Gaol


I found some one confined in a dark room separated entirely by thick walls. Some are kept only for one day and some for 3 days, some for 7 years.

Note They are compelled to turn crank 25,000 times, to strengthen their hands 500 times. The building is very substantial and neat. They are to sleep on board with blanket. Bedstead and bed are provided for the foreigners. They wash their own clothes. They

make their own clothes. They cut old ropes and with those they make mats and cords; cloth is heated by the heated machinery. They are compelled to carry stones by shoulders. They exercise on the iron balls. 24 lbs. each. They lift it and leave it on the next stand and then they move on.



Flogging is nearly suspended by Governor Hennessy.

 *Note* Many poor Chinese will be glad to be kept there and be fed by the authority.

15th	Hong Kong	4:30 P.M.		
16th	18°30	114°2'	232	F 84°
17th	14°6	112°8'	287	F 84°
18th	9°31	109°39'	311	F 88°
19th	5°37	106°23'	304	
20th	Singapore		314	
			1448	miles

Sunday, April 20

We arrived in Singapore at 12:30 P.M. toward supper time. I with Mr. Tanabe took a little walk from the P & O wharf. Those little houses are inhabited by poor natives and Chinese. In some places we found houses on the beach, one story houses on posts. Around some houses all sorts of luxuriant tropical trees are planted. Coconut trees are growing to enormous height. The natives are mostly half naked and look rather lean. At the wharf number of carriages are brought up to accommodate the passengers for going to the city of Singapore. I found some Chinese driving Jinriki on the street. The road is well laid but it is rather red dusty fine dirt. I found a naked boy selling pineapples on the roadside.

Monday, April 21

Right after our coffee we started for the city. We found carriage drivers' houses here and there on the roadside. They are great rogues to cheat us. They asked us one dollar for driving into the city. We said too high. He came down to 75 cents. We offered to give him 50 cents, and asked to take us to the post office. But he shook off his

postal cards. But alas I could not mail my letters both to my home and America.

Just soon we reached the wharf [on the 20th] the coolies began to bring in the coals to our steamer. But the matter was not warned previously, and when I wanted to get into my room, the process went on quite fairly and I found it dusty and black, and the great heap of coals are put up in the front of my room, and whoever attempts to go through the place he must be like a cat lying under the hearth. His face as well as his coat will be blackened with white shining eyes. So I gave up my going there at all. Most of the passengers went ashore to pass the night there, excepting a few who have children under their care. The chief steward secured another room for us but tremendous noise down below of coaling was so unagreeable and if we were obliged to keep our window shut tight we could possibly sleep there. What unpleasant and unagreeable night it was. We slept in the music saloon.

While we were buying stamps at the post office [on the 21st] of course we asked our driver to wait for us because we had not small change to pay him. It took us only a few minutes to do that.

When we came out, we paid him the sum just agreed to. But that fellow [was] enraged and asked us to pay extra for waiting there. Waiting was not accounted for when it was engaged for the post office.

I told him better he might come to the police office to settle it. Then we tried to get into the Shanghai & Hong Kong Bank, but we were told that it will open at 10 A.M. It was about 9 A.M. then.

So we took a driving on carriage to the Botanical Garden which is about 3 miles from the place. The road is very fine. We agreed to go there and back for \$1.00. But just before that I bought a piece of pineapple. We took liberty to eat it in the carriage. I found it so delicious that I said to Mr. T. I have never eaten a fruit so delicious like this in my life. Its taste is altogether beyond my description.

About within half an hour we reached the Garden. The ground is well nicely laid [out]. The tropical trees are planted here and there in a good taste. The names are written [in] white on small black boards.

We found crane, hawks, parrots, pigeons, etc. in large cages, with nice small plants kept in pots. I found 雪之下 [*yuki no shita*, a strawberry geranium] grown to immense size there. We saw a pond

there but its water is very dirty. The Garden is neatly kept up. I found [a] number of the natives employed there.

I tried to get a paper published there. After a considerable trouble I found the *Straits Times* office. It is a weekly paper. It is somewhat alike our *Yokohama Japan Mail*. The single copy costs 40 cents. It was getting near our tiffin time, so we drove back to the wharf—50 cents.

At 4:30 P.M. we left the wharf. The maharaja of Johore, i.e. the chieftain of Johore, paid a visit to some friends on the board steamer to bid them adieu. He dressed in an English style. But he put a piece of gay colored silk round his waist.

Singapore is an island having undulating ground. It is excellent plan to be enlarged. Then the strait is so narrow. If both shores of island are well fortified, no man of wars will be able to pass it through. But there is a large bay, where I found [a] number of foreign vessels and junks being anchored—during Feb. March and April.

- ☞ 6 man of wars
- 32 steamers
- 31 sailing vessels besides junks.

It may become more important place in future than Hong Kong.

- ☞ English don't try to get much good out of those peoples of colonies as other nations do. This is the secret of the English success in those colonial possessions.

Tuesday, April 22, good weather

We found ourselves in the Strait of Malacca. $381 - 225 = 156$

$3^{\circ}11' \quad 100^{\circ}42' \quad 225 + 156 = 381$

Penang, Wednesday, April 23, good breeze

We arrived in the Penang harbour at 7 in the morning.

We entered the harbour from the northwestern side. The island is situated just west on the peninsula of Malacca. It is about 13 miles long and 9 miles wide, and it is hilly and mountainous everywhere except its northern part where a small and plain spot is to be found. There is the city of Penang. So far as judging to its situation it can't be so important a city as Hong Kong or Singapore.



Owing to a strenuous heat of the tropical sun I found myself utterly used [up]. I was enervated and beaten down. I lost my appetite altogether. Some courageous ones started to see the city and some went so far as to see that famous waterfall, which is reported the only fine thing to be seen there.

I bought two pineapples and one coconut from a boat, and paid 10 cents for them. They were too ripe. I did not quite enjoy the juice of the coco.

About 2:30 P.M. we started out from the Penang harbour.

Thursday, April 24

We were on the Strait of Malacca. The weather was good but hot. I had some trouble with my bowels. I took 2 meals in my room. That night at the W.C. I found tapeworm almost 3 feet long coming out from my bowels. I checked my diarrhea by taking small doses of chlorodyne.

Friday, April 25

Toward afternoon we began to see the island of Sumatra. At its northwest end there is a beautifully wooded small island called Pulo Way. Just southeast of that island the Achean Bay is situated and southwest of it there is another little island, on which elevation a revolving lighthouse is built. We saw it before the sunset.

I must not neglect to put down here about that beautiful scene of Pulo Way Island. The Island itself is very fine in its scenery. Just over those thickly wooded hills and mountains splendid showers passed by. The rainbow on that showers was a rare treat indeed. I said if I were a good painter, I would not let such a rare occasion pass away without producing a beautiful imitation of that grand or rather wild scene of nature.

In the evening we saw that revolving light quite far off. The sea began to roll just about the dinner time. It began to be cloudy. I felt slightly better and walked round on the deck. Since I left Singapore I have been obliged to put away books as far as possible. The heat seems so steamy, and takes away our strength very badly. But I slept quite good.

Saturday, April 26

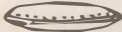
Since I had that trouble about tapeworm I spoke to our doctor in

the steamer to give me some medicine. And he told me that I might abstain from the breakfast. So did I. I called on him about 10 A.M. the promised hour. But he could not find that medicine in his office.



Thus I abstained from the breakfast for nothing. About 2 hours before the tiffin a horrible rain overtook us. It was furious. I hurried up to my room and found its window was tightly closed. Our steward was attentive enough to see to it quickly. When I went there second time, I saw every thing raised up from the floor. The flood was moving to and fro as the steamer rolls on. Soon after the rain was over, the steward wiped off the floor nicely. Owing the high temperature, the room dried up much faster than I supposed for.

Since yesterday I began to play a game called [blank].

It is as follows:

The number 1, 2, 3 etc. are written on the white painted board with two bulls' heads. The game is to throw 5 pieces of iron wrapped or rather sured tight like a figure  Commencing from one up to ten and two bulls' heads. Whoever does it first wins the game.

Captain W.D. Anderson S.S. Thames.

	10	
5	1	9
7	6	2
3	8	4

Sunday, April 27

We held English service on board of the steamer. It was conducted by the chief steward. It was thinly attended. There were Roman Catholics, Mohamedans, Parsees, etc. Of course they would not attend it. Those who may call themselves Christians nominally are not interested in such a service. Young officers would not attend it because they regard it a thing tiresome and stupid.

I attended it because there was no other services. I rather liked to be with Christians, although I don't believe in repeating those written prayers. I disliked its form and still enjoyed to be with them in praising and singing and above all in worshipping God in spirit and truth.

In the afternoon I wrote to Mr. and Mrs. Hardy.

I heard very unpleasant talk at our dinner table from an officer's mouth. He said whenever missionaries get on board it is surely enough to meet some storm. Sailors are very much afraid of missionaries.

I found a young lady missionary from the China Inland Mission, a pleasant companion to me. She is a lady of the real missionary spirit. She loved China profoundly. She would even die for China if she can do some good to the Chinese.

It rained furiously.

Monday, April 28

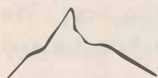
It is a fair weather.

We began to see mountain peaks in the morning, and in the afternoon toward 5 we saw a plain shore thickly wooded with palms etc. Toward the dark we passed by the point of Galle. It is a poor anchorage for the foreign vessels. From that point it is only 60 miles to Colombo.

Colombo, Tuesday, April 29

7° 20' N. 79° 40' E

About 5:30 I saw a land in a short distance so I hurried up to the hurricane deck to see the boat's entrance of the harbor. I saw a high peak just east from the steamer. I was told that it is called Adam's Peak, 7,500 feet high. It is a sharply pointed one like a fig. It was a fine sight to see that peak some way beyond the city of Colombo. The harbour is well protected by the breakwater, finely built and railway laid upon it, and at its end a lighthouse of stone built is nearly completed. And just



within that breakwater many large vessels can be harboured without any trouble. I found 7 or 8 steamers and a few sailing vessels—scarcely native vessels excepting small ones. The boat itself is quite narrow with-



out something fastened with 2 sticks—it will be quite unsafe. But with it it is safe enough to sail quite far off from the shore.

As soon as we let the anchor down [a] number of half naked people appeared on board of the steamer. We found that they are washmen. They showed us [a] number of recommendation of some bodies utterly unknown to us and urged us that we should give them clothes to be washed. "Me a good washman," "Me tell no lie," "I will bring them 4 o'clock this afternoon." As other gentlemen and

ladies gave them theirs for washing I gave over one dozen to one called Jonandrew, 8 Malbent Str. I gave him a distinct instruction to bring them to the S.S. Kaiser Hind. So off he was with my soiled clothings.

Right after our tiffin we (Mr. Tanabe and myself) went to the S.S. Kaiser Hind, leaving our baggages to our steward to be transshipped to Kaiser Hind. I found our room quite clear back on the deck just over the ladder and on the starboardside, No. 157. That room was given to us to occupy. We thought there might be some vibrations but one of the comforts we found, was that that room is a quite airy one [which] can be found there. I left some thing there, and went ashore by a large boat, a boat manned by 4. We paid one rupee.

Note one rupee = one shilling and 8 pence = 20 pence = 16 anna.

At the landing place we found [a] number of beggar-like men coming after us. They offered themselves to be our guides. We refused it more [than] a dozen times [but] still they followed us, and showed us P & O company's office and post office. When we say we don't want you any more they withdraw themselves only a few steps and then follow us again. Wherever we went we found that kind of guides ready to offer themselves for guides and ready to beg. We mailed our letters. I paid 20 cents for Japan and 24 for America and 8 postal cards for Japan.

Then we engaged a carriage for the rate of 3 hours for 2 rupees. 2 men serve for one carriage. They drove through those native streets dirty and dusty and everywhere we smelt some thing like an old German cheese.

Shops looked very irregular and dusty. And supplies of them are rather scarce. They are very far from those stores in Singapore and still more inferior to those Chinese shops in Hong Kong. Most of houses are built of mud and generally only one story house. We were glad when we got over those dusty streets and too glad when those one story cottages surrounded by nice green yards and tall palm trees. They are very picturesque and presented a beautiful scene of tropical dwellings. We passed by such nice houses all way through excepting a few dusty shops intermixing. We saw several churches nicely built after European styles. They are Catholic churches as we were told by the drivers.

Finally we reached that place called the 'Lake few [View?] House' where the noted Arabian warrior Arabi Pasha is compelled to

remain. There we found nice gateway leading us to the house. Of course we came out from the carriage and walked in. Before we approached the house a young man came to us and asked us what we want there. We presented our cards and told him we came there to call on Arabi Pasha. He said he would take us right up to that famous personage. While he was talking thus we saw a tall man dressing in white and walking to and fro under palm trees. That young man took us to that gentleman, and presented him our cards.

He was glad to see us, and ordered that young man to bring chairs there. Accordingly the chairs were brought. Of course salutation passed each other in an oriental fashion. He asked us for what purpose we came there and further asked us whether we are going to England.

He asked us when we learned English. We told him that English is taught quite extensively in Japan. Then he asked whether some portion of Japan is belonging into the English or not. We replied negatively of course. Our conversations were interrupted by a short visit of a few English ladies. After they went away we resumed our conversation.

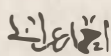
He seemed as if he took more fancy in receiving us than in receiving the English people. We must seem to him merely young men. He [was] delighted to see us and when I came to draw out some thing for him about Egypt he seemed disliking to have any conversation on Egypt and said, We can't know what will become in Egypt. God knows it only and He will take care of it.

He asked us how large military force we do keep in Japan, and also how many man of wars there. When we gave him replies to these questions he said "Very good."

He spoke all these through an interpreter. But occasionally he spoke out with broken English with a tiger-like voice. He advised us to keep up good military standing force and good equipment of warships because there are many of enemies. He asked us some thing about our education. He was much pleased with the present educational progress going on in Japan. Whenever he was pleased with us he spoke out "Very good."

I asked him about the religion of Arabs. He said every Arab is the Mahomedan. He had a crossing bar like mark on his list [wrist?]. That is a sign of the Arabian warrior. He was pleased with [me] when I told him I have a copy of Koran. I have not read it

yet but in future I will read it. He said Mahomedan religion is spreading quite fast in India and also in China. He asked me what religion I embrace—Christian religion. It was a surprise to him. After still further pleasant conversation we asked him to give us his

 autograph. He gave us his card and his handwriting on its back.

Ahmed Arabi.

We thanked him for his kindly receiving us when we bid him adieu. He thanked us also for our making a call on him. About his appearance I must not neglect to write. He is a tall and rather fat man. A full face with round nose but comparatively small eyes, dark skin, dark hair, dressed in white and long garment. He has wonderfully pleasant feature when he smiles. His voice is a tiger like or rather thunder like one. Judging from what profound obeysance he received from his attendants he must be one loved and respected by the Arabs etc.

Then we drove round those groves of palm trees streets and market. We came back to the place where we got in the carriage. At a market we got out and bought a few fruits. [A] number of men came round and showed us [a] number of recommendations both in English and Japanese certifying as that they are earnest ones. They said other people tell lots of lies but me tell no lies. They were like flies in the midsummer, shameless and bold. They have no self respects. They are regular downright beggars. We were utterly disgusted with the people.

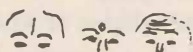
I wished to go ashore once more to see a Buddhist temple and to buy a few photographs of the place. But owing to the intense heat of that day I gave up my going there again.

Wednesday, April 30

The Colombo paper informed us that the heat is intense 94° – 95° . At any rate we found the heat unbearable.

There are the several government houses. Soldiers' barracks, and several bankers' buildings and steamship companies' offices, etc.

Nothing worthy is to be seen in the native part of the city.



ASIA AND EUROPE

24	5	57	86	12	253
25	6	2	91	23	289
26	6	2	86	44	282
27	5	53	81	39	298

1122

1278

Colombo

+ 156

At the market I noticed many fruits and vegetables there. What attracted my attention most was fruit of bananas. The fruit grow in rows on a branch and they are hung up in the market. There [are] mangos, and other fruits unknown to me. Their oranges are not so good as ours.

I might ask the cost of many things but we were soon surrounded by those shameless beggars, and found ourselves amidst bad smelling people. We bought a few fruit and cleared away ourselves from that crowd.

Notice here!!! When we reached Colombo on the 28th, as I mentioned above, a washman came on board of S.S. Thames and asked us whether we have clothes to be washed.

In the first appearance I suspected him lest he might not bring them in the promised time. Moreover I feared that he might be dishonest. He had wonderful skill to persuade us to believe in his statement. He showed us [a] number of recommendations received from some English people and moreover he showed us [a] number of cards of my countrymen.

Moreover he told us that [a] number of other gentlemen and ladies have given out their clothes for washing. I was rather particular in handing them to him; I numbered them and wrote it down. I also noted down his name, number and street. Jonandrew, 8 Malbent Str. I thought he ought to be a good man having a combination of the names of 2 of the 12 disciples John and Andrew. I instructed him to bring them to Kaiser Hind instead of bring them to Thames. When other washmen brought in those washed clothes to the S.S. Kaiser Hind for the other gentlemen and ladies I naturally began to look after mine also. I asked them about Jonandrew; they all said he will be within a few minutes or ten minutes, or he has just gone to the S.S. Thames. So I was patiently waiting for him. Still in the mean while I asked other fellows about him. One of them said, "me a good washman but you did not give them to me to be washed. If your

clothes were all gone.” Some other offered himself to go after him if I give him one rupee first.

So I found most of them in this fashion and did not exactly know what to do. While I was hesitating about it, time passed on very rapidly. I gave up a hope of my getting them, because I found it was some time after two, and the steamer was going to leave the harbour promptly at 3 that afternoon.

Some of my friends began to feel uneasy for us, and some smiled at us. And we felt rather bad that we had given out our clothes to man like him. He is a rogue, he will never bring them back. Just about half past two in that afternoon that long waited Jonandrew arrived and handed us our clothes and we found their number all right but what unpleasant smell those clothes brought in. It is somewhat like an old German cheese. The agreement for 12 was one rupee.

Note. When we take trip second we must prepare at least one dozen of shirts and undershirts and drawers, so as to enable us to reach our destiny in Europe without much trouble, or if we give out them for washing we might league together with some gentlemen whom those washmen might fear and respect. They will of course bring them in at the right time lest they should be arrested or lose their business.

This is one of our experiences we found at Colombo, and as Colombo is nearly on the half way it is a good place for washing. But alas our clothes were all scented with a peculiar smell like cows' excretion or German cheese.

Colombo.

	30th	7	34	75	41	251
May	1 very calm	8	13	70	47	304
	2 "	9	24	66	02	279
	3 calm	10	43½	61	31	279
	4 "	12	04	57	3½	273½
	5 very calm	12	53	52	44	263
	6 calm	12	59	47	27	310
Aden						150
				no rain		2109½

Monday, May 5

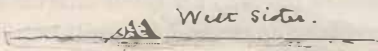
In the morning about 4 o'clock we began to come to the Island Sokotra which is 71 miles long and 22 miles wide. It is possessed by the English Government. It is inhabited by a few Arabian fishermen. It



is a few alleys where some vegetation can be found. Just off the Island Sokotra we saw something white. I thought it was a sailing vessel. But after a close examination I found it a white rock reflected by the bright ray of the morning sun.

I took bath every morning and I found it a rich treat indeed.

I noticed many men playing games so called Bucket and Chaiso etc. and ladies passed their evening hours mostly by singing.



Wednesday, May 7

Quite early in the morning we reached Aden, the English station. On account of the quarantine we were all obliged to stay on board of the steamer and having taken in water and coal we left the harbour about 9 A.M.

The harbour is not very deep, but this may [be] a best anchorage can be found there on the Arabian coast. The town is built on the barren hills, utterly barren, not single trees are in the sight.

In the afternoon about 5 o'clock we came to the place called the gate of tears, i.e. a narrow strait between Perim Island and Arabia.

We saw wrecks of six steamers lying not very far apart. From this strait upward the sea is called the Red Sea. We found the temperature much cooled down, 79°-75°, etc.

Thursday, May 8

6 A.M. We passed 13 islands. 1 + 12 disciples. Nice breath and clear sky.

Friday, May 9

9 A.M. We saw two mountains on the African side — Mt Paps and Elba, 4,900–6,900.

Saturday, May 10

We beg[an?] to come to the Sinai Peninsula about 4 A.M. I saw Mt. Sinai — about 11–12 o'clock. It was rather smoky but I saw it quite plainly. It was pointed out by the captain (Spick). I was so anxious to see the Mount, ever since the morning and was satisfied with its sight. By borrowing the captain's chart I draw a portion of the Red Sea. I get a better idea of the Red Sea and Sinai Peninsula — mountain chain.

Sunday, May 11

We had the Sunday service on the deck. After the tiffin I found myself quite unwell.

Fever centigrade 38–39–41. I had a horrible dream. Hot. Sweat through.

Through a careless and stupidity of [Smith] I was left unattended by the Doctor till that evening. He gave me quinine to take.

Monday, May 12

In the morning I found the fever nearly gone, but found myself quite weak, unable to eat any thing. I found our steward Smith a regular goose, and he is good for nothing. I got through without eating any thing until evening. In the evening I got supper and bread. I got my baggages all ready. Handed key to Mr. Tanabe.

Tuesday, May 13

I drank tea and ate some bread at 7:30, and got in the steam launch at 8, and landed at Suez a few minutes after that.

On the shore the train was waiting for us. Within 10 minutes we were brought to Suez proper, where we got ticket for Cableari, just this side of Alexandria, through the agent of P & O company there.

On our landing several men came to us and took right up our baggages without saying a least words to us. I supposed they were employed by the railway.

But they were mere coolies and asked me to give them some thing. I gave three sixpence, +2 anna. That was a good pay for 3 persons. While I was doing that a fellow, a stick in his hand, was

constantly watching on me, and said if I give him something he would secure a best car for myself—alone for myself. When I got out from the train to secure a ticket for Alexandria that fellow took hold of my baggages and told me that he would take charge of them.

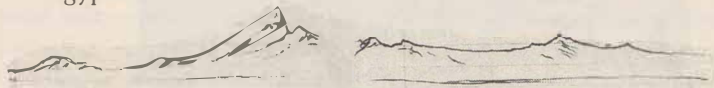
Leaving them there I rushed to the office to get a ticket. When I got back there I found my baggages all in a car—it was done by him. I did not ask him to put me alone to a car for I was intending to go together with a few Germans found on the train. I took them out and put them to the next car where 3 Germans and 1 Belgian gentleman were.

Then he came to me for pay. I gave him 2 pence. He impudently threw them back to me, and asked me more. I told him as you acted in such a way I would not give you any thing. You might better go out without it.

Suez is a miserable place yet. There are a few respectable houses and the rest of them are those low Arabian mud houses without window, without tiles. They were covered with mud and a great piles of hays and old rubbish are put on there to prevent leakage. Some of them are not higher than 7 feet. The roofs are flat or in the dome shape—like bee-hives. I saw the people selling flat bread, oranges, cucumbers, dried dates, etc.; also water in an earthen jar.

The sections we passed through are as follows. Nefi che, Ismailia, Abu Hamada; Zagazig (2:50 P.M.) is the station for going to Cairo. I got my dinner there for 4 shillings. Benha, Tanta (a large place), Kafrel Zayat, right after we passed that town we crossed over the Nile (a branch).

☞ The railway system seemed rather worse. There is no regular head manager. Every thing is in a confusion. Time is nothing to those Egyptians.



This is the sight of the Mount Sinai from our steamer Kaiser Hind, possibly in the distance of 40 miles.



Jel Gharib 5,740 on the African side, nearly opposite to the Mt Sinai

I found S.S. Surat quite comfortable in every respect.

☛ Captain, purser, etc. are all kind and obliging, and everything in a good order.

Thursday, May 15

We passed by the Crete.

Friday, May 16

We passed the Grecian peninsula. Stampono lighthouse. Zante, etc.

Saturday, May 17

We arrived in Brindisi about 8 o'clock. After the breakfast we landed on the shore. The steamer was closely brought to the shore. A man took my baggages to the custom house office to get mine examined. They ask for tobacco and cigarette. Omnibus took us to the station. I registered my bag to Naples and paid for it 1 fr. 60 cent. I took supper at Foggia at ten — Train changed there for Naples.

Near by Brindisi I found field in a high cultivation. Grape vines, olive trees I found them miles upon miles. Farm houses seemed very picturesque and neat. Wheat, barley, etc. Sheep, goats, etc.

The railroads are very good. Box is 12 feet and half wide. The 2d class is very good, far better than ours in Japan. Station buildings are all stone and substantial buildings. That in Foggia is very fine, and can't be too far inferior to some of American stations. At Foggia I got a good supper at 2 franc.

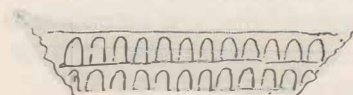
Sunday, May 18

I awoke at 4:30. Solopaca $4\frac{1}{2}$, Maddaloni $5\frac{1}{2}$ A.M. in sight. Right hand side — hills — left hand side — field under beautiful cultivation. Just after we passed a tunnel, we saw a fine town with a large square building in a distance. Then Marcianise, then Aversa, then Casoria, Afragola.

Poplar trees are plenty. Grape vines hanging upon them. Flax are cultivated extensively.

About 7 A.M. we reached Naples. I had custom house examination again, found omnibus — came right up to Mrs. Macpherson, ☛ Hotel Britannique, Corso Vittorio Emanuele. Pension Naples. 2 franc for then. Pension 8 franc. It is on a high elevation and not far

from the old castle of St. Elmo.



An arched bridge. After we passed under this arch I saw Mt. Vesuvius.

I attended Scottish Presbyterian church in the Piazza dei Martini. Rev. T. Johnston Irving.

I spent that afternoon in resting. He called on me at the hotel a few minutes.

Naples, Monday, May 19

Having American travelling family — Mr. and Mrs. Willis and their son Charles and Miss Hazel, I joined in them in going to Mt. Vesuvius.

✎ Highest point is 3747–3880 ft. Eruption 79 A.D. Pompeii, Herculaneum, Stabiae district remained buried 14 centuries till the year 1500. 9 eruptions, the greatest one of them Dec. 16, 1631. Torre Annunziata, Torre del Greco and Portici district and 3,000



people perished.

1707, 1737, 1760, 1767, 1779, 1794, 1804, 1805, 1855, 1868, 1872.

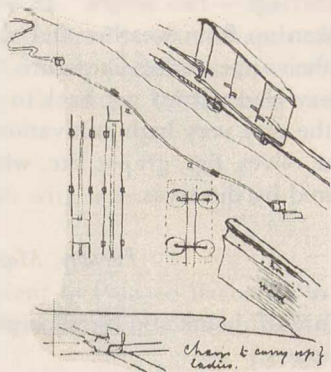
✎ 26 April. Bulwer-Lytton's *The Last Days of Pompeii*.

We five of us went on the carriage, started some time after 9 A.M., reached the house where the ascending railway starts at one P.M.

We took lunch there and got in car, which is drawn up with iron ware ropes by the means of machinery.

While one is going up the other must come down.

Our car could accommodate 12 persons. The car is alike one of poorest tramway cars found in Rome [Italy?]. The people charge



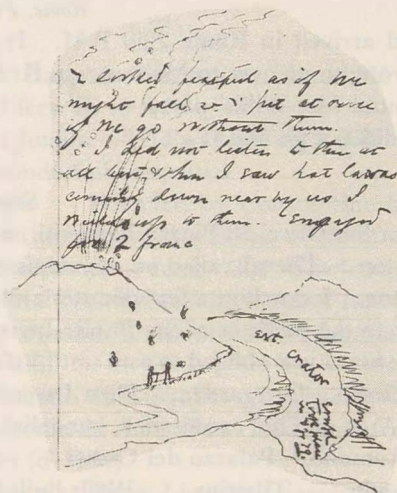
a fearful price for the chair. Even for going around the crater a guide charged me 2 fr. They made an awful noise when I attempted to go alone.

They said some Germans had fallen into a pit without any guide. — They said and followed — dangerous — looked fearful as if we might fall into the pit at once if we go without them.

I did not listen to them at all but when I saw hot lavas coming

down near by us I walked [?] up to them. Engaged for 2 franc.

✕ We went around the cone within 20 minutes. Ah it was a



wonderful scene!!! It threw up hot lavas as if they were thrown by cannons. The smell was fearful.

Guides ask 1 franc for putting coppers into the burning lavas which are still in the hot and burning condition. The rocks nearly are all covered with sulphur, and send up sulphureous vapour here and there.

The view from the summit was magnificent. We could see Pompeii S.E., Naples W., Islands Ischia, Procida, and Capri in distance.

Five of us paid 6 franc for the carriage—two horses. In some places I noticed lavas worn and broken up from weather and some seemed comparatively fresh, and had their appearances like figure. It was an awful dusty riding and was very glad when I got back to our hotel. I found on the way very high cultivation of fruits, pears, apricots, olives, figs, grapes, etc. where the soil was not injured by the lavas.



Tuesday, May 20

I visited the Museum.

[At this point, pp. 82, 83 and 84 are left blank and Neesima picks up again on May 23 at Rome, as he notes.]

Note!!! 3/4 of the people can't either read or write. 80,000 priests in Italy.

Rome, Friday, May 23

I took 7:35 A.M. and arrived in Rome 2:50 P.M. It was a quick train. A large bus brought me over to Madam von Krüger, 181 Via Nazionale, where I found Mr. Willis' party.

As I was tired I did not go out at all.

Saturday, May 24

I called on Rev. J. Gordon Gray, 18 Piazza Barberini, and presented to him Mr. Irving's letter. Then I called on our minister Mr. Asano at 12 Via della Mercede. I saw him a few minutes and asked him a favor to introduce me to the minister of the Public Instruction.

But in order to see him I was obliged to wait until 1 o'clock P.M.

I passed my time at Pincio a fine garden. Then I went to Colosseo. Arco di Constantino, Arco di Tito, candlestick, bas-relief. Basilica di Constantino. Foro Romano. Palazzo dei Cesari.

✕ Buildings of Caligula. Tiberius. Walls built by Romulus,
 ✕ hewn blocks of Tufa Palazzo Domitian (Jupiter statue)
 (Vestibule, Saloon of the Justice) of Domitian Throne room of
 Domitian Private chapel bath a staircase Dining
 room of Domitian Marble pavement Library subterrane-
 ✕ an chamber Academy of D. Temple of Juptiter Anfiteatro
 ✕ Stadium emperor balcony House of Belvedere (a good view)
 Paedagogium school for the slaves.

Sunday, May 25

Scotch Presbyterian Church out of Porta del Popolo. 11 A.M. Rev J. G. Gray preached. It was rather thinly attended.

Evening. Waldensian church, Via Nazionale.

May 26, 27

Sick with fever.

Wednesday, May 28

I went to Palazzo Barberini to see that famous Beatrice Cenci, [by] Guido Reni. Called on Rev. Gray to get a cup of tea.

Thursday, May 29

I went to St. Peter's to see that church building alone. Dome 308 ft. above the roof. 630 — circumference. Study up in history.

Friday, May 30

✕ Paintings Cappella Sistina. Sixtus IV by Baccio Pintelli in 1473. L. 133 feet. B. 45 feet.

☞ Prophet Jonah He was put on a different place to be drawn. But it was wonderfully executed.

St. Peter's Founded by Constantine by the request of Pope Sylvester I on the site of the circus of Nero, where St. Peter is said to have suffered martyrdom. 800 Charlemagne received here the Roman imperial crown from the hand of Leo III.

(1) by Dionato Bramante. The foundation stone was laid on 18th April 1506.

(2) Giuliano da Sangallo. Raphael has one more.

(3) Antonio da Sangallo. Baldassare Peruzzi of Siena. Michelangelo (d 1564).

(4) Vignola, Pirro Ligorio, Giacomo della Porta. 1606 the church was completed with the exception of the façade.

The new church was consecrated by Pope Urban VIII on the 18th Nov. 1626 (— 1300 = 326) years later. — Sylvester consecrated the original edifice. At the end of the 17th century the cost of the building St. Peter's £10,000,000 = 50,000,000.

The present expense of its maintenance is about £7,500 per annum.

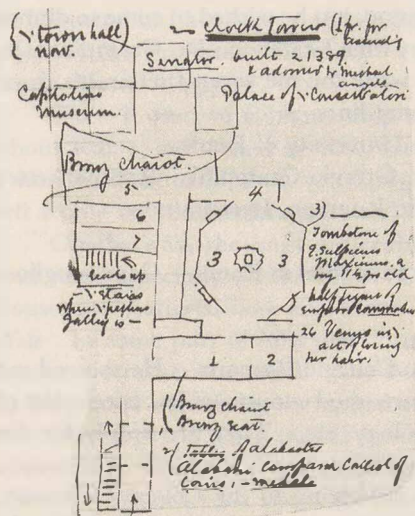
✕ Sistine Chapel. Built 1473. L. 133, W. 45 feet

⊗ Sistine Chapel. built. 1472.
L. 133. W. 45 ft.

L. 133 v. 41^{fr}

Last Judgement. 64b.
 Michael Angelo }

Michael Angelo



Tuesday, June 3

I called on Dr. Taylor in the morning, but he wished to come to dinner at 1½. So in order to improve my time I called on Dr. Grampini [Dr. Baigi?] again and get him [to] write for me several letters to those chiefly engaging on the educational lines.

1. A letter to the Rector of the University of Rome.
2. A letter to the Librarian Dr. Ottavio Grampini. Another letter to the director of the Collegio Romano, Lyceum now.
3. to a girls high school.
4. to the director of the primary education in Rome — Campidoglio.
5. to Prof. Puini, Florence.
6. To Prof. Teza, Pisa.

I called on the Rector of the Collegio Romano. He showed me those recitation rooms. There are good maps — a few specimens of physics, zoology, mineralogy, geology, etc. They are simply for the young students. There were about 3 rooms.

Then I went to the library belonging to the Collegio Romano. ✕ Dr. Ottavio Grampini showed me the library, which contains books 450,000 volumes and several thousand MSS. The catalogues are splendidly arranged for. The reading rooms are open to the public — students — professors.

different rooms

They had [a] number of ancient MSS. and also the Chinese and Japanese books. (quite piles of them)

Then I called on the Rector of the university. He was not at the office. The secretary received me into his room. I told him I don't understand the Italian. He tried to talk with me and said many things and when he found me unable to understand him, he talked [to] me louder and louder.

I was afraid that he was getting quite mad. What big goose he was!!! The secretary of that high institution ought to know better. Afterward he said I do need an interpreter. I took dinner with Dr. Taylor. His son took me to the rector. He interpreted for me. I got from him, the report and program of the studies there. The university library 90,000 volumes. But the rooms are too dark. [Jump over to the page 108.]

Wednesday, June 4

I got [up] early in the morning and started with Mr. Krüger for the

- ☞ S. Pietro in Vincoli. Michelangelo's Moses — splendid, bold statue!!!
 ☞ S. Giovanni in Laterano Scala Santa. 28 marble steps, a birth place of the Protestant Church. A story connected with Luther. Santa Maria Maggiore.

Then I went to a photo shop and bought several photographs about Rome, and called on Rev. Gray to bid him a goodbye. Then I hurried back to Madam von Krüger and paid her my board etc. I left Rome on 10:35 A.M. (3d class) for Florence.

On the way, the most noticeable things are those old buildings and ruins especially on the hills. On the gradually ascending hills, houses are scattered here and there.

Note In some part of hills they form communities but generally the houses are rather scattered. On this account they have a hard task to keep good schools by the united efforts.

Olives, grape vines, poplar trees, cherry and other fruit trees are abundant. They plant trees and vegetables quite closely.

Tiber When I read about the River Tiber I thought that the river must be beautiful and clean. But what dirty water or nasty stream it is! On the way we crossed over river several times. The railway was built on the Tiber valley along with the river.

Rome, Orte, Chiusi, Terontola, Arezzo, Firenze (Florence). I reached Florence 6:30 P.M.

Florence, June 4

I went directly to Madam Simi, No. 8 Lungarno della Grazie, where I found Mr. Willis' party. His wife, Miss Hazel and Charles.

Thursday, June 5

I called on Rev. James B. Willis' 51 Via de Serragli. He is the superintendent of the printing establishment. Bibles and tracts, etc.

I visited Pitti Gallery— This is called also Palatina Gallery.

1. Hall of Venus.
 - 1) Eve by Diira [Dürer?] 18) Titian, portrait of a woman.
 - 42) Perugino.
2. Apollo; Mary Magdalene.
 - 51) Cizoli, Descent from the Cross. 59) Raphael, Magdalene.
 - Strozzi Doni.
3. Hall of Mars.
 - 78) G. Reni, St. Peter weeping. 79) Raphael, Madonna della

Sedia.

4. Hall of Jupiter

5. Hall of Saturn.

151) Raphael, Pope Julius II 164) Pietro Perugino, Entombment. x x . 165) Raphael, Madonna del Baldacchino

6. Hall of the *Iliad*. Masters. Titian, Giorgione, del Sarto.

Hall of the Stupa

A green porphyry column.

Hall of the Education of Jupiter.

x x 266) Raphael. Madonna del Gramduca.

Hall of Bath, of Ulysses, of Prometheus.

Corridor of the Columns.

Hall of Justice, Hall of Flora. etc.

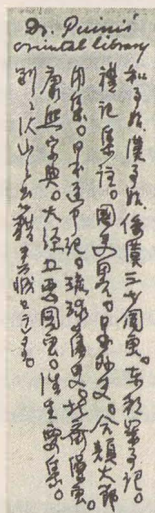
☞ I called on Dr. Puini, an Oriental scholar. He has many books both Chinese and Japanese. He translated 礼記 [Raiki] and some extract of Buddhist work written in Japanese. 11 Via della Mattonaia.

June 6

I called on Dr. Severini, another Oriental scholar. He is older than Dr. Puini. He translated a Japanese work 竹取物語 [Taketori Monogatari]. He was ill and could not talk much. His head is much troubled by a long study.

I called on Dr. Revel, 51 Via di Serragli. He lives just behind the theological lecture room. He is the instructor on the Hebrew and Greek texts—exegesis.

The students after they got through their Lyceum course come to this theological school. The preparatory school is in Torre Pellice, the Waldensian Valley. The students are mostly needy ones and are helped by some way. The Scotch churches are much interested in this work. The students study here solid 3 years. During vacation they go home. They go out to preach before graduation. (They are kept by the rule as a clock work). After graduation they are obliged to pass the general examination. Then some of them go abroad to study in Scotland or in Germany one or two years, and some of them get church to work. There were 11 students and 3



Prof. They give this form of diploma. The councillor of the Theological School of the Waldensian Evangelical Church after the examination required by the rules of the school and [left blank] with the numbers here related as given to Mr. so and so. Present the diploma of graduating of the theology, from which result that Mr. — as the theological training necessary for exercising functions of the sacred ministry to the edification of the church of Christ.

With the moral characters certificate.

Prof. Revel Hebrew, Greek, Biblical exegesis, Biblical literature and criticism.

Prof. Comba Historical Theology, History of Church

Prof. Gymonat Systematical Theology

Practical theological lectures are given by these 3 professors alternately. Dr. Revel gave a catalogue of the school. He studied his theology at Geneva, an excellent theological school. Robert Walter Stuart's Commentary is now in the process of translation.

The Roman Catholics get study merely for their profession. A very few can read Hebrew and Greek. They have very poor Biblical translation. The Italian clergy are miserably fitted for the Christian work and more so when they are nearer the Pope. In France and Germany the Roman Catholics are more learned. Here they have few enemies to attack them. They are very ignorant. The Roman Catholics are still the state religion.

☞ The students of this school receive 60 francs a month from the council of the school. But they do need about 100 francs for boarding. $100 \div 30 = 3.33$ 3 fr. 33 cent per day. There are about 32,000 Protestant Italians.

Florence University

In the afternoon, I called on the Professor of Mineralogy. He showed me a part of Istituto di Studie Superiori.

1) a room for the goniometer, made R. Fiess, Berlin. To measure the angle of the crystals. 2) a dark room Spectroscope Prisms are used here. 3) scale 4) laboratory to analyze the minerals 5) lecture room.

☞ There were about 20 students. In this institution there are 700 students. I visited the cabinet of mineralogy. Dana's system is adapted here. Carta mineralogica. Societa Tecnica, Via de Benci Press, il Ponte alle Grazie. It is a large room. A grand collection—

finest specimens. Well arranged and nicely got up. A specimen of platinum, 1305 Grami. Diamonds (imitation by glass) "Grass Mozal." greatest of all Kohmir the next. Many specimens. Chiefly Ematite Pivite. (It[aly?]) Lapis Lazuli from Persia. Coaline. It is used for porcelain, a kind of white clay.

☞ Macigno, a sandstone. Silicon predominant. Pitti Palazzo is built of a stone. This is a good material for the building. Jade, some from China.

☞ Marbles, from Seravezza — Massa — Carrara between Pisa and Genoa. This latter is now regarded the best quality. This is used for making statuary. Colorless Beryl (granite) Palluce combe only found at Elba Rose colored Beryl Rose colored Tormaline Green Tormaline (133) and Colorless Beryl (9) are grouped together in one specimen. "Bono specimen." Ilvaite — Elba. Ortaglacio A young man who took me to this cabinet is called, ☞ Signor Guido Baroncelli.

Saturday, June 7

I spent the whole morning at the Uffizi Gallery.

1st vestibule Statues Lorenzo il Magnifico

Cosimo 1st Cosimo III

Francis I John Gaston

Ferdinand I Ferdinand III

Cosimo II Leopold II

Cardinal Leopold

2d vestibule 18. marble horse 19. a marble boar ×

1st corridor 37. Pompey 47. Augustus 13. Nori

di Bicci, the annunciation 53. Passignani, our Saviour going to Mt. Calvary.

2d and 3d Corridors — original drawing room

7) Feroni Gallery Teniers (the younger) interior of a tavern, and a butcher's shop. The head of our Saviour.

8) Cabinet of ancient bronzes. The idolins, The finest ancient Greek work.

9) Hall of Niobe. 140. Rubens, Henry IV, Battle of Ivry.

10) Hall of Baroccio. ✕ four tables of Florentine mosaic.

163. Substerman's Galileo. 169. F. Baroccio, The Holy Virgin's begging for a good charitable man. 179. The marriage feast at Cana.

184. Caravaggio, Christ among the doctors. 186. C.

Dolci, St. Mary Magdalene. 187. Guercino, St. Peter. 190.
Honthorst, The adoration of the shepherds. 195. Caravaggio, The
Pharisees showing the piece of money to Christ 220. Synders' #
The boar hunt

Hall of Inscription. 263. fine statue of Mercury.

Cabinet of hermaphrodite 306. fine statue lying upon a lion's skin

Cabinet of cameos and English stone, etc. This is a fine collection
of precious stone works and seals, etc.

14. ✕ Hall of the portraits of painters Hall of D. Lorenzo

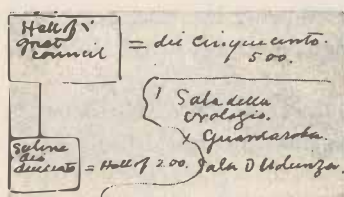
Monaco, etc. French school. 657. C. A. Vanloo, The Holy Virgin
and Christ. Flemish German Dutch 905. Vander Werff, the

judgement of Solomon. 943. F. Van Mioris ✕ ✕ Two old folks
at table. Italian. ✕ ✕ Tribune!!! 342. The Venus of Medi-

cis. 343. Wrestlers. 344. Dancing Faun. 106. St. Peter.

1123. Raphael Forinarina. 1129. ✕ ✕. Raphael, The Virgin
of the goldfinch.

This occupied the whole morning. In the afternoon I visited the
✕ ✕ Palazzo Vecchio.



This is the spot where Savonarola
was burnt on the pile of fire with
2 others. Now this spot is covered
with some mythological objects and
fountains.

Sabbath, June 8

I attended Rev. John McDugall's service at 11 A.M. I called on
Prof. Gymonat. I spent Saturday evening with Mr. H. G. Fuller at
Madam Simi (not at home) and with Mr. McDugall Sunday evening.
He has a pleasant home.

Monday, June 9

I visited the university again to see those which I left over last time.

☞ Mineralogy and geological cabinet. The fine specimens of ele-
phant ✕ ✕ Valdarno Italy (Val d'arno) and mastodons ✕ ✕

I met Mr. Young Campbell at S. Marco Convent. He took me
round all about the convent. Monks' cells (1) sylvestrine monks
occupied it (2) to Dominicans. Its frescoes decorated by Fra Giovan-
ni Angelico da Fiesole.

☞ The Powerful preacher Savonarola. His cell, his Bible, the

marginal notes of the fine handwriting. His garments etc. Alas his spirit does not live among those miserable monks still breathing there. The fine fresco paintings—some of them are wonderfully expressive. $\times \times$. Monks' faces!!! under the cross

It was raining but we proceeded [to] S. Croce. Dante's monument (b. 1265). It was erected 14th May 1865, 600 [years]. Tomb of Michelangelo. Monument of Machiavelli. This is saint to the Florentine Pantheon. — Mr. Campbell invited me to take lunch with him.

Tuesday, June 10

"My eye glasses" Mr. Fuller took me to Dr. Pardo, Via Cavour (36) in the morning. He was not at home then. We started again to the Doctor in the afternoon. He examined it, in many possible ways. He prescribed for my left eye, natural glass. Right eye, No 14. I went to an oculist on the street, Via Cemetani, and bought glasses to suit my eyes. By the kind help of Mr. Fuller I obtained glasses better than prescribed by the Doctor. Doctor's prescription was No 14. We got No 15. On the following morning (i.e.) 11th I got No 16. It is still better for my right eye, and saved No 15 for the future use.

It costs considerably to get this for the carriage to accommodate that aristocratic gentleman and partly to save my time. But I got it, and it does help me very much.

$\times \times$ *Cathedral and Baptistry.* campanile (bell tower) Its three finely executed bronze doors, on the scriptural subjects.

I spent 3 evenings at Rev. McDugall's. He is a large hearted and sympathetic gentleman. Mr. Fuller kindly furnished me several letters to his friends in Cambridge. Mr. Willis' party departed on the previous day i.e. Monday, on Venezia.

Note Sculptures and inlaid mosaic works are wonderfully executed here! Photographs are also good.

$\times \times$ *Aquapotabile* A water purifying establishment for supplying the drinking water to the city. It is established on the other side of the river Lery Arno and it is very large establishment. It purifies a dirty and muddy water, makes it clear as crystal and sends it up to all the parts of the town, even to the high stories. 75 francs for the using of the water for 6 months.

A most curious sight in that city is that of Ponte Vecchio. Houses and shops on the bridge, and moreover a pathway from the

Uffizi Gallery to the Pitti Gallery. The situation of the town is very fine — surrounded by many hills. There are many spots to be visited by the travellers with a great interest and delight.

Wednesday, June 11

I called on Mr. Fuller and took a breakfast with him, and started for Pisa on 10:40 A.M. — 4.55 francs.

Interview — P. Villari But here I left off a most important event ~~✱~~ happened in Florence, that is my interview with Dr. P. Villari, the author of the life of Savonarola on the preceding evening, i. e. the evening of the 10th.

Mr. Fuller accompanied me and when I presented several questions he was kind enough to write out his answers in order to save my time. My questions were regular pumping. Sometimes the learned Doctor was little hesitating to give me a prompt reply. However it was a most profitable time and intellectually enjoyable season I ever had in Italy. He is one of the smartest scholars Italy can be boasted. He is a studious and widely informed. But he is

rather indifferent on the religious affairs. He would rather not to be talked to. He adopts Cavour's principle, *free church in a free state*. When I asked him about his own religion he was hesitating to reply. When I

asked him of the Christianity, he said, "It is an excellent thing for the country. It has a powerful civilizing effect."

My questions and his answers are written on sheets of papers.

This is the last hammer I did ever strike at Florence.

Pisa 10:40–2:35. It was cloudy that morning. I got a copy from Mr. Fuller's notes for Dr. Villari's replies to my questions, and left Florence in a great heart. I went to the Hotel Minerva near by the station. 3 francs for the room. I called on Dr. Emilio Teza, an oriental scholar. He is a clever gentleman. He speaks German, Hollandish, English (of course French) and reads Japanese, Chinese, Tibetan, Hindu, Persian, Hieroglyphic, Burmese, Arabic. He teaches the Sanscrit in the university. The rest of those languages are his private study.

Dr. Teza's remarks on the Italian university. Here are 17



universities. Some are not very large.

The largest ones are as follows

1 Palermo	4 Pisa	7 Padova
2 Napoli	5 Roma	8 Bologna
3 Firenze	6 Torino	9 Pavia

(These 9 institutions are regarded to be the best ones in Italy.)

In Pisa the classical study is very good. Social science is studied much there, but philosophy is not. Philosophy is studied much in Naples. The Neapolitans are naturally gifted on that special study. Tuscany speak the best Italian; for the common culture the North Italy is superior to the South. The fine art, Florence, Rome and then Venice. Silk manufacture, looms, woolen goods, Milan.

I found Dr. Teza only interested in the language. He was called out for the dinner and I was obliged to come away from his study.

Thursday, June 12

A visit to Galileo's birthplace. In the front of his house there is an inscription.

{Qui Nacque Galileo Galilei il 18 Febbraio 1564.}

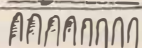
Inclined tower. Cathedral and Baptistry. These three interesting buildings are right close together within a few steps of distance. From the top of the inclined tower I caught a glimps of the Mediterranean sea between thickly grown pine woods near the sea coast—an island. The Apennine range—the richly cultivated fields round the tower.



It is on a street, quite obscure and humble, and nearly on the River Lency Arno.

A rich view!!!

The drinking water is brought from a distant hill by the means of aqueduct. On this account it is too warm in the summer, and too



cold in winter—they say they have the best water in Italy.

The "Market" It was a great surprise to me to find so many fruits and vegetables at the one season.

1 1/2 kilogram — 25. Cherry (red and dark yellow too)
Raspberries Apricots (green and small) Strawberries (green and small)
Nespela (quite big) Oranges, quite big Green walnuts. Cabbages Potatoes Asparagus Peas and beans and all sorts of Greens

Eggs, ducks, chickens, beef, mutton Cherries are quite cheap!

S. Maria Lapeica. ✕ University building is quite unassuming from its front. It was their examination, and it was allowed for a stranger to visit.

This line is the measure taken over the circumference of a biggest cherry found at the market of Pisa.

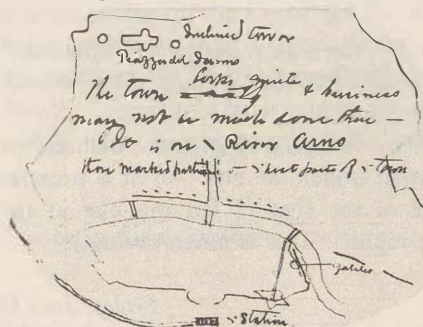
This line is the measure taken over the circumference of a biggest cherry found at the market of Pisa.

Between Pisa and Genoa. — 104 1/2 mile

1. "Pietrasanta" Wonderful extension of the olive culture over the hills and mountains. Quicksilver mine. (I was deceived by the white appearance of the Carrara mines. I took them for the snow.)

1. Arenza. Carrara Quarries for marble. 3 hours from the station. The best quality is called Marmo Statuario. 400 mines, 6000 workmen. Have a small harbor for the shipment of the Carrara Marble.

1. La Spezia 26,100 inhabitants. A war harbor of Italy.



- (a) The Royal Dockyard.
- (b) The Marine Artillery Magazine.

- (c) A trading post. (olive oil)


Tunnels. Almost innumerable. Trains are very dirty owing to the numerous tunnels.

The town looks quiet and business may not be much done there. It is on the River Arno. Those marked portions are the best parts of the town.

are quite large, and some are nicely painted (fresco paintings). That

makes the appearance of those towns and villages rather singular. There are many houses owned by the foreigners (chiefly English and American).



 Taranto (South Italy) The best and strongly protected ship building dockyard.

The Italian Harbours. 1. Genoa 2. Venice 3. Palermo
4. Naples 5. Brindisi 6. Ravenna
Genoa. 130,000 + suburbs 163,000 inhabitants. 330,000,000 franc
imports 70,000,000 fr. export.

Harbour. Molo Vecchio. Molo Nuovo

Hotel de Londres. Lanterna (Lighthouse) × × Numerous
ships. Extensive warehouses, Via Vittorio Emanuele.

S. Lorenzo. × × S. Maria in Carignano. 368 feet above
the sea, 119 steps + 130 steps again

The highest gallery of the dome. From there we can see the city
under our feet — harbour and fortifications, etc. It is a finest view I
ever enjoyed in Italy.

× Palazzo de Municipio a massive building. numerous
palazzo on the same street.

× ×. Statue of Columbus. the Camp Santo — “Aquaboat”
I visited it on the 13th. It was before 9 A.M. I climbed on its back
hill to look down upon it.

× ×. The railroad from Pisa — When it reaches the first station
of Genoa it goes into a long tunnel under the city — 5 or 6 minutes
and comes out to the west side of the city. (I left my bag at the
station. 10 centime for the one night. This is much saving.)

Friday, June 13

I left Genoa for Turin on 10:15 A.M. and arrived in Turin at 5:10
P.M. — 103 miles.

× Busalla. The culmination point of the line. — Tunnel under
the Apennine range. 10 minutes to go through the tunnel. Note 35
trains pass through in this line. The well paid line in Italy.

Asti—Alessandria. (wine district—champagne) 58,000 inhabitants. Well fortified town Novi.
Turin Hotel de Suiss, near the station.

Saturday, June 14

I called on Rev. H. Meille and Rev. Robert Walker. Rev. Mr. Walker's remarks "a discouraging work among the Roman Catholic country." The people say, if we Christians can't go to heaven because we are Roman Catholics, where did the old saints go to. They don't care to get it purified. When missionaries preach to them, they [say] oh! it is Protestant, but we are Catholics. Sometimes young people make regular appointment in Church to send notes. Their faith [is] not in God but faith in religion. 6 young men. No faith—believe in nothing. They began to read the Bible and their lives seemed somewhat changed. Obstacles. The mother of one of them put his Bible into fire. Father of a young girl refused to give his daughter to one of them because he came to the Protestant meeting. So that young fellow ceased to come. English school was opened last winter. 80 youths came; 12 of them attended the Sabbath preaching, while the school was lasting. After it was closed none of them came to the preachings.

Sabbath, June 15

I attended Mr. Meille's service in the morning. (French service, 300) a large edifice on the Corso del Re, a prominent street; less than 2/3 ladies and more than 1/3 gentlemen. In the evening Mr. Walker's; his assistant Mr Mattea preached.

Note!!! I was told he is a poor preacher. About 20, poorly dressed and ignorant looking people. Women mostly. A discouraging sight.

Monday, June 16

I went to the exhibition. × × .

Tuesday, June 17

I visited the Egyptian Museum × × . × × This is an excellent one, one of the best in Europe. Many fine stone works—statues etc. from Egypt are to be found there. (I called on Mr. Albert S. D. Zeyk, the American Consul, 35 Corso Oporto.)

Wednesday, June 18

Exhibition again. I called on Mr. Meille again.

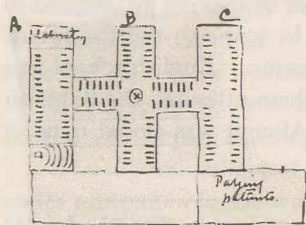
Thursday, June 19

I called on Prof. Michael Lessona in the forenoon and called on him again. Then I was introduced to Dr. A. A. Torre, who could speak English.

Friday, June 20

Dr. Torre took me to the University, i. e. buildings scattered in the city not far from Via Po. Its account is already written on the pages, 97-107. [Inserted herewith.]

Torino "University" Doctor A. A. Torre, Corso Vittorio Emanuele 74, took me around to show some part of the Torino University. In



the 1st start he took to the largest charity hospital that is called S. John Hospital. It is excellently managed, and the house is carefully constructed. Every thing looks very neat.

This is the lower floor. The patients are men and boys on the upper floor. There are rooms for the poor

sick women. A and A' are both used for the exercise of the Prof. and students of the University. There is a lecture room connected with the hospital, also a laboratory where they can work chiefly for analysing the human blood etc. There patients who are in the + shaped rooms are ordinary patients. But on the left, C and C' above, they are all patients for the surgical operations.

Note!!! Doctor's remarks. Here in this hospital the best surgical operations in Italy can be made. In all those rooms the marble busts of the donors to the hospital are erected. This hospital is quite rich in the donation. It can be self sustaining institution without any help from the city. The food is quite good; soup, meat, and porridge are given. There are also some paying patients in the separate rooms.

Anatomical Institution This is a different building, a little way off from the university. The Prof. and students prepare and work on the human body chiefly on the bones. They get the corpse from the executed criminals. There are many tables for the students.

Room to study the nervous system. Apartments for the prof. and students.

“Ear bones.” They are difficult to prepare. Great prizes are given to those who prepared them best.

Brains are prepared and preserved by some Italian professors. They keep many years [a] number of specimens. Veins — arteries — hearts, feet bones and their nerves.

Women’s wombs. Their youngs before the times — different stages. The 1st stage looks a mere gelatin — eyes are early developed.

Model of the specimens of brains by a Swiss doctor in Zurich.



Head bones = skulls.

Lecture room (amphitheatre) 200 or 300 students can attend it.

The special room for the prof. and their assistants — books for the anatomy.

Pathological Museum Maladies of bones. Bones of heads and legs all consumed, swollen or burst up. Twins joined by the breasts. Twins of animals. Prof’s room.

Then he took me to the University.

Library There are 20 different rooms. Books of all nations are kept. Books 200,000 volumes. Manuscripts 5,000. A room for keeping reviews on many subjects. A room for the prof. 2 large reading rooms used by the students and also by the public. It is open every day. In the winter it is also open to the public and students. So far it is shown from 9:30–12. In the same afternoon.

The Physical Apparatus Via de Po. No 13. a working room for the professors a large room Apparatus for astronomy, electricity, mechanics, statical electricity There are several apparatus for the electricity. Balances. Apparatus for light. Apparatus to study the laws of refraction. Galvanometer.

A room for the professors. [A] number of books on physics. Working room where 12 students can [be] allowed to work. Haltz’s electric new engine.



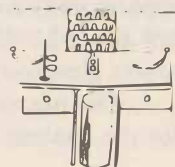
a lecture room

Chemical laboratory The working room.

A lecture room, amphitheatre 300 students can be accommodated. The students’ work rooms.

In one room 14 students can work at a time.

There are the coal fire and gasfire chimneys.



Magazines to store glasses, flasks, tubes, etc. Most of those glasses are imported from Germany. A big magazine for the laboratory. Glasses are sent from Heidelberg.

The physiological lecture, and cabinet on Via Po. Apparatus for the eyes. Apparatus for light, and colours. Microscopes to see the circulation of the animals.

Apparatus for the sound. Two cylindrical tubes. The temperature is kept 40° (Centigrade) to breed over chickens from eggs. Eggs are kept in cottons.

Instruments to make the physiological operations. Scissors, knives, etc. Microscopic examination. A lecture room. A prof. room.

Embryological cabinet Many specimens of immature human beings are kept.

Galvanometer to detect electricity in the human nervous system. A dark room for the study of light-balances. Many frogs are kept for experiment.

Experiment on a sleeping person. This is quite complicated one.

✕ A precise balance which can indicate every 5 minutes the diminution of the weight of the human body, which is caused by the respiration. A chair is connected with this balance.

☞ *The Hygiene department* This began quite recently. There are not many specimens yet. In the room there are many drawings especially on the house buildings — school house construction — about the water course sewer. There was a picture of fungus eatable and uneatable. About ventilations.

Another department To study the effect of medicines. A room for the complete set of the remedies. 20,000 in this collection.

There are all sorts of materials to be used as food especially as medicine. Coffees, beans, peas, tea, chocolate, etc. The plants to be used for medicine are nicely pressed and preserved in drawers. In order to get a good and complete collection of medicines (Dorat calls Remedies) the town of Turin gives some annual aid.

Pathology Here is an instrument to keep animals tied. Often dogs, rabbits, etc. are examined. A room for the microscopes. There are about 5. One of them are regarded the best in the world. An object glass cost 600 francs. Another glass cost 500 francs.

This microscope is used by Dr. A. A. Torre. This is chiefly used for the analysis of blood. He says this magnifies 1,900 times. This

set with good number of glasses cost mark 2989 francs[?]. one mark = 1.25 francs

Dr. Torre spent nearly 5 hours in order to show me all above described. He was very obliging indeed. I ought [to] remember it with a grateful heart. I left a China basket which I brought from Hong Kong to the Doctor as a token of my gratitude to him for all his favors shown to me.

Afterward that fellow came to himself and begged me a pardon for his attempting to make me understand him by talking so loud. Dr. Taylor's son took me to the female institution but it was too late.

So much for Tuesday. It was a hard day for me.

Saturday, June 21

I awoke early in the morning and started for the Piazza Castello to get a tramway to Supergo but it was too early for it. I was obliged to go on further. After some inquiry I was told that the tramway will not start till 7:45, and it was before 6. It was 3 miles from Turin. I walked up to it. At the foot of the hill there is the starting station of the mountain railroad. Sassi A donkey man offered a donkey riding for 1 franc. I refused it. A winding long climbing. Within an hour I reached the top of it. When a beautiful chapel is built for the honor of Prince Eugene, read its history. From the top of the chapel it was a splendid panorama!!!

I stayed there an hour, and came down to Sassi on the railway. I paid 1 franc 45 c. for it. There are 2 tunnels. It is a gradual ascending, and then from Sassi I got in the street tramway and came back to Turin within 1/2 an hour.

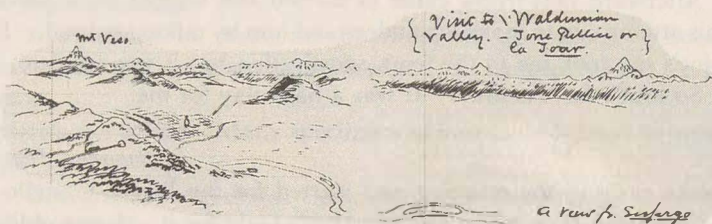
Note! At the entrance of the city every farmer who comes into the city to sell something has some sort of inspection ticket, and whatever he has on his arms or in his cart are very carefully inspected. After that inspection a portion of that ticket is held back by the policemen and another portion is given to him as a certificate to enter in the city. I pity those poor farmers. Many women from the country came to the city early in the morning to sell flowers. Baskets on their arms. Some of them ride on the donkey's back, having baskets tied on the both sides of that creatures.

Visit to the Waldensian Valley

Torre Pellice or la Tour

I left Turin 3:30 P.M. for Torre Pellice and arrived in 6:20 P.M. I went to Hotel du l'ours, for 6 francs per day. On the train I met a lady who could speak both French and English and little of German too. She seemed very intelligent. She was in England 4 years. Of course she is a Protestant lady.

I found the hotel quite neat, uncarpeted board floor, a spacious



room, clean rather high bed. Oh alas: their W.C. It was a mere low stone piece, a hole cut out, utterly unfit to sit down, awful draft from below. Food was too plenty, though too much of grease. The proprietor could speak good English — a jolly fellow.

Sunday, June 22

This morning I heard a noise of trumpet blowing to a great procession. It was an election day. It was carried out by the Catholic. The mayor is called sindaco here, a *Catholic Sindaco*. I feel pity for the Protestant for their not taking pains enough to manage this important affairs. Of course it was a great rejoicing to those Catholic population. There was a good deal of drinking on that Sabbath. A wretched scene!

The Church Service. The Protestant church is a large one. It is a massive stone building. — The galleries are supported by 6 pillars painted like white marble. Pulpit seemed like a shrine behind it. There is semi-



circular recess, having 7 tall narrow windows shaded with red cloths. The windows are rather narrow and small. Just under the galleries the windows are mere small square holes. It looks rather dark and solemn. Not cheerful. — Lady on the left side. Gentlemen on the right — poor folks upstairs. No organ. Beside the minister there is a Scripture reader.

Their prayer meetings are just dull can be. The leader takes his own part one hour. It is an instructive meeting. No prayers are offered by the others. They keep their silence and listen to him.

A most dull prayer meeting I ever attended. However, those good people seem all contented.

The matter is too much laid on the pastor's hand. The people are men receiving vessel. The pastors are the only source to pour out the spiritual water. Strange that they don't invest any thing better and active.

It rained furiously in the afternoon; thundered also. 70°F.

Monday, June 23

It rained hard too. At 9 A.M. 66°F. I had a sleepless night, until 3:30 A.M. I called [on] Prof. Tron, and Mr. Charbonnier.

Tuesday, June 24

It rained again. The sound of rain was so sweet to me. After it the mountain scene was perfectly fine — wonderfully green.

Wednesday, June 25

I called on Mrs. Charbonnier and fixed the term for lodging. 5 francs a day rather dear for such country town. But one franc cheaper than the hotel. She keeps boarders as her private business. Her husband is an instructor in the Waldensian College. He was not then at home. He went to Geneva to attend the conference there.

Breakfast, an egg, coffee and milk; dinner, meat; supper, meat (cold) and tea.

Thursday, June 26

I came to her house in the afternoon to stay. The situation is very good. It is on a slight elevation. 3/4 of mile from the town. The surrounding is nearly vineyards or corn field and just back of it there are chestnut forests.

Friday, June 27

This was a most solemn day to me. The day of the Doshisha graduation in Kiyoto. This was also the promotion day to those students in the Waldensian College. They had exercise at 4 P.M. The girls in the female school and boys in the College were all

there. Diplomas were given to those graduating girls, 6 in number. Then prizes were given to the girls in the under classes. There were about 70 girls. Boys received prizes in the same way. They study here 9 years yet they can't receive any diploma. It is called a promotion. They are promoted into the Theological School in Florence to study theology. 8 in number. The whole school is about 64. They pay more attention on the languages and very little about science.

There is a hall large enough to accommodate 200 people quite near the college building. In this building the promotion exercise took place. After the prizes were given professors delivered speeches—Prof. G. Niccolini in Italian, Prof. St. Malan in French, Prof. B. Tron in French. The chairman was a lawyer of the town. It was not much rousing exercise; students took no part in it. No oration.

Saturday, June 28

The young folks as well as gray haired professors took an excursion to the Angrogna Hills. It was some way. How bravely ladies walked. They walked just as well as young men did. They go on hills like goats. They never get tired. It was a grand annual picnic. It was a great delight to the young folks.

We started at 5 A.M. Chose a spot—a good shady one. Spacious, quite high up from the valley. We had a little bits of bread and cakes. To my surprise every one is delighted to drink wine. The whole party was over 100. The pastor of Angrogna joined us with a host of his bright children. Bread in large baskets and wine in a large cask were carried up on a cart drawn by a mule. Prayer was offered by Prof. Tron, an elder gentleman. Then they ate. After they satisfied themselves, they went up higher—2 or 3 miles more. They returned to the old spot to take dinner. After it there were regular plays. Singings—all sorts of young people's plays. Russian Captain, "Jack, où es tu" etc. They played there until 7 P.M. They had supper. Then Prof. Tron told them a story of the French War (T[ime?] of Napoleon). They started to leave the place. But they began to sing. Sang again and again. They asked other Prof. to sing and speak. They would not start for home. Oh! How much they enjoy playing and singing. I got out of patience but thought too impolite to leave them off. I was tired and afterward utterly disgusted with them. But I could bear with them. I started down first and

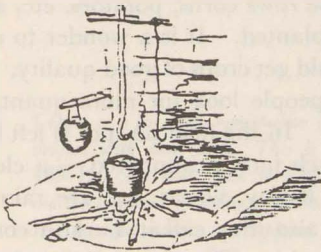
reached about 8. They returned nearly 9.

Sunday, June 29

I attended to their Sabbath schools. There are 2. Infant and large children and grown folks. The latter was held at a school room. Commenced with singing and prayer. Children repeat their verse. Prof. Tron then explains the lesson to the whole school. Occassionally he asks questions to the classes. They stand up and reply. But there is not labour to each teacher. It is no lively system. But to my great wonder they have this system from the time immemorial. And they do not change—they have no idea of changing. I bless them who have such a steady and unchangeable habit. We can scarcely carry out such a system even for 3 months. There were girls, boys, middle aged ladies and very old people. They listen to him very patiently. No complaints whatever. There were 200. 80 in the infant [class] held at a different school room.

Monday, June 30

An excursion to another hill almost near to Mt. Vandeline and Castellezzo, full 3 hours' going. It was Capt. and Mrs. Telfers' 催 [moyōshi, invitation]. We spent the whole day for it. We enjoyed it very much. It was only Prof. Charbonnier's children. We took dinner at a famous house on a high hill. There we could scarcely see trees—fine grass, corn and potatoes are raised nicely. The farmers built little stone cottages there and for the 3 summer months they pasture their cows and goats and raise rye, barley, potatoes also. An old man was staying there, his food is brought up from below. Oh! It was a rare sight to see a house upon such a height. He has two. One is intended for his dairy below and eating apartment above ground floor. Wooden shelves here and there. Kitchen utensils

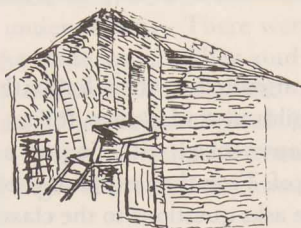


are hung upon walls. The fire-place is a mere flat stone against stone wall. He boiled potatoes for us. He brought us a cool spring water and gave a large dark rye bread to eat. Sweet milk and thick cream. He sleeps in another house just above cows stall. The bed was made of straw. One thick blanket.

In his eating apartment we noticed a pile of the old worn-out Bible and religious books. His sleeping apartment was our reception room. There we took our dinner. We were all hungry then. We enjoyed the dinner very much. Being on a high eminence we had a fine view from there. That farmer must be over 60 of age.

Tuesday, July 1

I wrote considerable letters to friends both in America and Japan [on] 2 and 3d too — I kept myself busy for writing letters.

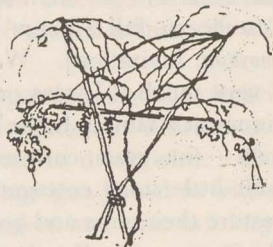


This is the chief tool used in vegetable garden to make hills for potatoes, etc.



Thursday, July 3

I visited there Protestant hospital in La Tour — 3 stories, 28 beds. It is a neat hospital. It was founded in [left blank]. They received sympathy from different countries — donations from Prussian King, Russian Emperor, and English and Scotch and German, French and Swiss friends.



Their benefactors' pictures are hung on the walls of the reception room. Grape culture is very extensive as the wine is their daily beverage. Vineyards can be found everywhere.

The mode of culture is simple. Thus they are planted in rows, almost too thickly; between those rows corns, potatoes, etc. are very closely planted. It is a wonder to me how they could get crops of good quality. I believe this people look for more quantity than quality. In the field no spot is left for passage. Each inch is improved — a close plantation! Barley, wheat, rye are raised; Indian corn also they call it Turkish corn, or mais (French). They leave their wheat

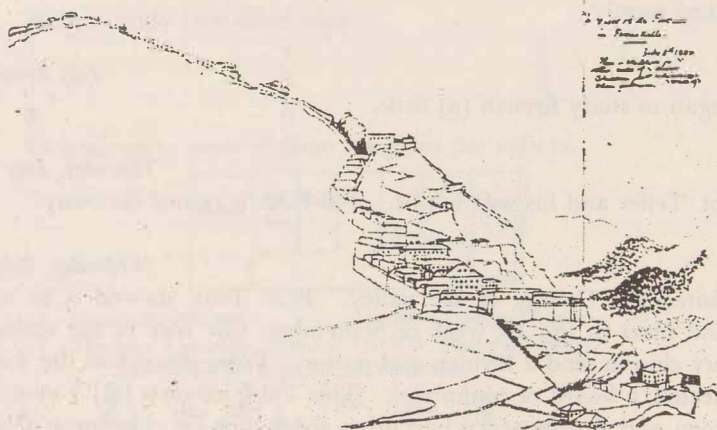


and rye in the field until they grow quite ripe. Their scythe is a small one. This is used for grains and large sized one for grass. Its handle is just straight [as] can be. They put sulphur powder on the grape vines to prevent insects. This country is amply provided with sulphur. It comes from the Isle Sicily. Its great quantity is exported. Its great quantity is used here in this country, as the vineyards are throughout the whole length of this peninsular. This part is made of tin, and the low part is of course a can — valve. フイゴ [*fuigo*].

I found the farmers using this some time after flowering. They used it quite often. A good time is just after a heavy morning dew or some rain — the powder sticks on the leaves better.

Their cheese making apparatus is a mere squeezing with heavy weight of stones. There is no ingenuity at all. Here in this part the folks are not inventive. They are contented with their old-fashioned mode. Happy they are!!!

No word sent from the minister. A nasty piece of work! Mr. Telfer was quite offended by this but he could not help. The captain of the guard made all sorts of excuse. It was not fault of his. While



[Above is a cut-down reproduction of the sketch mentioned by Neesima, obviously drafted with some care. This is pasted in and carefully folded. The page 149–150, one sheet back to back, is missing. It is surmised that Neesima did the original “sketching of fortress” on page 149–150 and then reworked it in this enlarged manner and replaced page 149–150 with the reworked, and more spectacular version. — Ed.]

Mr. Telfer was talking with that Captain I went and took a sketch of the fortress. It was a strongly built fortification, but badly kept. No guns — only 100 soldiers, with a few officers. — The town of Fenestrelle is a petty and dirty small town. Just a mile or two above this town there [is] a village called Usseaux, where the last Bibles of this valley were burnt by the priests during their persecutions.

On the right hand side of the river Chisone the people are all Roman Catholics and stone or wooden, sometimes iron, cross can be seen on the road side. But on the left the valleys are occupied by the Protestant. We started from Fenestrelle after an early dinner and returned to la Tour, 6:20. Mrs. Telfer welcomed us at station. This excursion cost me 17 francs 50 c.

Sunday, July 6

Young people just drafted for the military service made awful noise on this Sabbath. They continued to drink 2 or 3 days here. What evil habit it is.

Monday, July 7

Rained mostly.

July 8 and 9

I began to study French [a] little.

Thursday, July 10

Capt. Telfer and his wife left us. 1-8 P.M. it rained furiously.

Wednesday, July 9

I visited the College of the valley. Prof. Tron showed it to me. Synod meet in the 1st week of September, this year in the college. Every church send 2 laymen and pastor. From this synod the *Table* is elected, a board of committee. This Table consists [of] 5 men = 2 laymen and 3 ministers = Executive committee or examiners of the candidates for ministry (just finished their study of theology at Florence). Of course they must bring a certificate from Florence.

A few questions are given out. Conversion. Authority of the Bible Justification Person of Christ Sanctification Atonement Holy Spirit His personality His work. About his faith. Why do you wish to be the minister of the Gospel in the

Waldensian Church?

When the examination be finished the table and attending pastor vote for him. If proved to be good a text is given to be preached within a week. In this examination and preaching all the pastors and public are allowed to attend it. The order of the examination is: 1. His study on the theology 2. His faith. 3. Sermon. 4. Examination of preaching. The majority of the vote makes its acceptance.

They publish its acceptance throughout the valleys and ask if anybody in the valleys ought to say against this candidate he can do so. Then 8 days afterward they make the public ordination. They ask [to] put his name upon the Waldensian Church Confession. 33 articles. If he put his name on it is a sign of his accepting the articles. Here is also a solemn oath by lifting hands.

The students study here 9 years, at Florence 3 years.

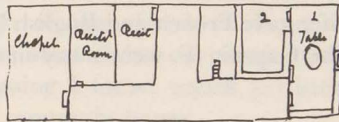
Note Some ones go abroad and stay 2 or 3 years to be acquainted with foreign ways—this is a good idea. 2 or 3 years.

All students must serve in army, 3 years. 1 year by paying 120 francs.

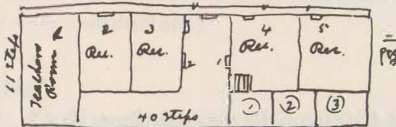
Plan of study [not filled out]

1	4	7
2	5	8
3	6	9

64 students—most of them are from the valleys.

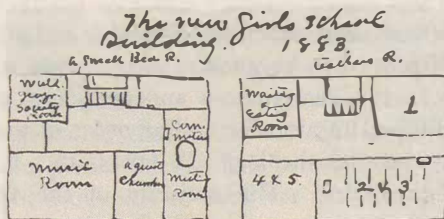


- | | | | |
|---|--------------------------------|--------|------------------|
| 1 | Mostly Theological | 11,500 | College Library |
| 2 | Theology, Literature, History. | 23,000 | Pastoral Library |



- 1 memorials of their benefactor, Col. Beckwith
- 2 {and} of Dr. Gilley.

- | | |
|----------------------------|---------------------------|
| No. 4 for classical | ① Collections of minerals |
| No. 5 for Scientification. | ② Collections of birds |
| | ③ Laboratory (small) |



One from Rome, one from Naples, one from Sicily, one from Leghorn. 40 Waldensian churches in Italy; 15 in the valleys. In (2) I saw some old relics. Iron balls found in some field of Prali, possibly used by his persecuting army in the time of Louis 14. Jesua Janavel (Waldensian Captain. A most famous muscular man in 1650) — His gun is kept there. I measured it with a full stretch of my thumb 4 fingers. Barrel itself 10. It is not shorter than 2 meters = over 2 yards. He was from the town of Rosa. 天降下 英雄救此民. [*tenyori kōkaseshi ei-yū kono tamio sukuu*, hero sent from heaven saved these people].

It was 60, 000 francs. Now it would cost more than 80,000.

This college building was completed in the year (?)

60 girls. Their course consists in 5 years. They study French and Italian for English. They required extra lesson for music. They must pay 60 francs a year.

Thursday, July 10

Captain and Mrs. Telfer gave French and English Dictionary. Good Christian people. The Captain T. went away in rain.

Friday, July 11

A Scotch lady Miss Shende came. Another nice Christian lady — old, nearly 60, a single — no relative.

July 12

Sabbath, July 13

I received a cheque [of] £50 from Baring Brothers & Co., London.

Monday, July 14

I gave its receipt to them and acknowledged it also to Mr. Hardy.

Tuesday, July 15

Young Mr. Charbonnier and young ladies Edith and two others and myself took an excursion to a place called Plaus.

Wednesday, July 16

Prayer meeting, dry as usual.

Thursday, July 17

Remark These past 5 or 6 days the mercury was varying 80–85 in the room. No pleasing airs—hot and unpleasant.

Saturday, July 19

Note Miss Shende gave me a ride to Bablica. I run up to Seboad, a famous meadow.

Sabbath, July 20

※21[st] Miss Shende took departure this morning. It was 20th when she gave me \$2 for our future Medical School.

Monday, July 21

I was invited by Mr. P. Appia (a pastor from Paris) to go with their folks to a place beyond Rosa. He told me to take a shawl with me. Every thing was done carelessly. —They hurried me furiously —This may be a French way. We started 10:30 A.M.; took dinner on the way. We were well treated by Mr. Barthimy Morel at Revoirs レボア a deacon of the church of Rosa, with a cup of coffee (good). Then we started for our destination. It was some way yet. Toward evening I found myself [a] little chill. We past one night there at his mountain house.

I sent there my thick coat and shawl by a donkey. But donkey did not come that evening. I got [to] go without shawl. I slept under hay —uncomfortable.

Tuesday, July 22

I awoke at 4 and took a walk before the breakfast to a high mount just behind his house. 1H50M Then breakfasted with him and his little daughter. She came with us on a donkey. At noon her sister came. After the dinner I began to feel a fever. I laid on a bed in the sun to heat myself. I started for home at 4 P.M. on a half

toward Rosa. I failed to walk. Donkey was with us for he was going to meet his wife at Revoirs. I got on the donkey and came to Rev. I was treated again with a cup of tea there again. I thought but not to come back to la Tour, and went down to Rosa to stop there that night. Refused at 2 inns. I was received at Mrs. Margaret Morel. What an old-fashioned house! They seem good people. I had tolerably good night.

Wednesday, July 23

They charged me 1.55 for that. I found that I lost my purse in that mountain house. I wrote to Mr. Appia that evening. He was at Revoirs and came down to see me on the following morning. He lent me 6 francs. I called on the Pastor Flugon there before I start from Rosa, for I knew he was going to Luserna.

600,000 Protestants in France. 20,000 in Marseille. 30,000 or 40,000 in Paris.

Head of the Bible sellers. 38 Rue de la Republique, Marseille

He and his friends Mr. Townen from Marseille walked and I was upon a she ass. I was no worse that morning. Reached La Tour at 10 A.M. 4 francs for an ass riding 3 hours going.

My purse was discovered by a girl under hay where I slept. Mr. Appia sent it to me at once, on the same day. I gave 3.50 to that girl and her mother who brought my purse. I had fever again that afternoon.

Thursday, July 24

✕ I was quite unwell. Called up [on?] Dr. Vala. He told me to take quinine one each 2 hours. I followed it, and found myself. [*sic*]

Friday, July 25

I found myself [a] little better.

Saturday, July 26

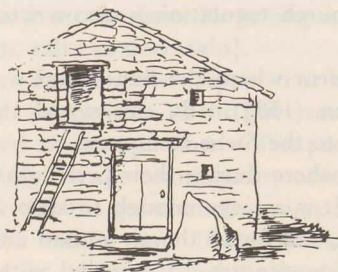
I came to eat with the folks.

Sabbath, July 27

I wrote to my wife.

Monday, July 28

I got a medicine for sleeping, for 25, 26 27 three nights — bad rests!



A barn on the mount, where I slept on hay in the night of the 21st July, 1884. 2 cows and half a dozen goats were kept just below. Bells are tied on their necks. I heard the sound of bells all the night. It was a rare experience.

July 29–30

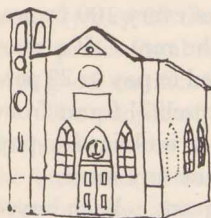
I wrote to the Inman Line Company.

Wednesday, July 30

Mrs. Charbonnier left home for Switzerland to meet her husband with her son Henri.

Thursday, July 31

I visited Pastor Bonnet at Angrogna Hill (St. Laurent). I was quite cordially received by him. He took me to Serra where he built a church and is now building a parsonage for a new pastor. On the way to Serra quite a few rods beyond St. Laurent there [is] a precipice rock. In the time of persecution (1565) an old man (85) Simon Peter was captured by the Catholics and was rolled down that rock. But he was caught by some branches of tree grown upon the rock and could not help himself at all. The Catholics watched over him with their guns lest some Vaudois should come and save. We went to Serra to the new parsonage. 16,000 house 3,000 ground



“Lux lucet in Tenebris” is written on the front of the church. A candle burning is their sign. In each church of the Waldensians I

find the burnt candle painted on the front of the building. On the walls of the church the scriptural verses are written. John 3:16, John 4:26, John 17:3, Luke 18:13. The church regulation is also written on the wall.

There is a place not far from Serra where the first synod was held. The place is called Ciaraforan (1532). By this synod the French Bible was published, and sent to the Swiss Reformers.

I was led by his boy to a cave, where during their persecution many hid themselves in that cave. It is a large enough to keep at least 200 people. I crept in the cave, but found the air so bad and I could scarcely remain there even a few minutes. I returned to the Pastor Bonnet's house. There I met Mr. [Oscar Goetslof], a son-in-law of Rev. Mr. Turino of Milan. I was urged by him to go right up to his house to stay. I was invited to dinner. It was a hearty offer. Though it was a plain dinner I enjoyed it very much, because it was offered from a true brotherly feeling. I rested there [a] little while and asked him some thing of the political affairs.

"Municipality" In the village of Angrogna there are 15 councillors, one of whom must be the Sindaco. He is appointed by the government with the king's signature. There 15 are elected by the electors. Their qualification. They must be [over] 21 years old — pay 5 francs tax (upward).

Some people, though pay no taxes can also vote if they can read and write quite good. (This is the present opinion of the statesmen in Italy).

At present the Sindaco is appointed by the Government. But he must be one of these 15, in future the Sindaco can be either chosen by the people or by these 15 councillors.

Taxes are taken up in three portions. (1) for the state (2) for the province (Turin) (3) for the municipality of Angrogna. Road Bridges School Police, etc. The wealthy farmers pay 15 percent of the crops.

Income Tax. [broken and illegible] percent of every 100 francs.

Tax for Building. 29 percent of the value of the rent. If a man gets 100 francs by lending to some people he is obliged to pay its 29 percent. That is $100 - 29 = 71$ He only gets for himself 71 francs from 100 francs rent. If he lends it once by certain rate he is obliged to pay so much every year, though he may let it to any one any more.

Salt Tax. Suppose salt costs 15 cent for a kilogram. Each buyer

is obliged to pay its 55 percent duty for each kilogram. $15 \times .55 = 8.25$
 $= 15 + 8.25 = 23.25$. Each seller pays 55 percent to the state and
 put it on the price for selling it. 塩ノ税不慥ナリ [*shio no zei futashika*
nari, salt tax uncertain].

Duty for certain paper. For buying certain piece of land they must
 make a petition to the government. There is a certain paper to be
 used for that purpose. The people must pay for that 60 cent. 1.20
 2F40. If the municipality needs some money more than usual they
 can ask the government to impose tax on the people. The master of
 each family pay 10-5-3-2 francs according to the sizes of the
 family. This is called the fire tax = family tax or chimney tax for each
 family makes fire.

Also in entering into the town from the country with some salable
 materials each one must pay some duty at the port of the city — at each
 port a few police examine those who enter there with some baskets, etc.

The Tobacco Tax. 2 or 3 centime. It may become the one
 price + 10 or 15 cent. Its duty will be: If the farmers sell their wine
 at their own village they are not obliged to pay any duty upon it.

There are 15 councillors at Angrogna; 20 councillors at la Tour;
 60 councillors at Torino.

There are 3 powers.

- I. The King with the 9 ministers.
- II. The Senate. They are nominated by the King. They are not
 like the English Lord. They chiefly consist in the great men.
 Learned — or celebrated in industry, invention — those long ser-
 ved in the government's administration — those who elected to be
 deputy of the Chambers for 3 times.
- III. The Chamber of the deputies. They are elected by the people
 by their votes. The country is divided into several districts, for
 instance Torino is divided into 3, and 3 deputies — each elector
 nominates 3 deputies.

The qualification of the elector. (1) To be able to write and
 read (2) pay 20 francs tax. (3) Teachers, pastors, — advocates
 Some professional men — captains, officers in army and navy, soldiers
 with good certificates, etc.

The people of Angrogna elect their deputies in their own town.
 Each one writes their names and hand it to the president. This is
 the universal votes. Every elector can be elected to be deputyship.
 Criminals lost this right. They can't be elected either councillors or

deputies.

In Italy the public meeting can [be] held without any difficulty. To attempt it in a new place the speaker generally requests the chief policeman to send a few policemen to attend the meeting, to prevent any public disorder which might possibly be happened on account of the jealous feeling of the Catholics toward the Protestant. But in the free republican France the public gathering must be notified, permitted, and must be also attended by the policemen.

In Italy the labour is rather cheap. 3 francs a farmer—in the time of the harvest. In the ordinary time 50 centime 30. 4.00 ~ 3.50 the best carpenter.

Torino, Friday, August 1

I left La Tour (=Torre Pellice) on the 5:55 morning train. I went to the Hotel Swiss again. Went to the Banker Messrs Freres [and] Nigra 19 Arsonale Strada—Sold £50. I sent 170 francs +2.50 to Madam Charbonnier by the postal order. I called on a good transporting office and found out that they charge 20 francs for every 100 kilograms. I called on the Pastor H. Meille and asked him to take a little parcel to Madam Charbonnier.

Saturday, August 2

I took 6:10 A.M. train for Milan—reached there 11:48. Secured a lodging at Albergo du Galle near by the Duomo. I called on the Pastor G. Davide Turino, Via Torino 51, his son-in-law Mr. Oscar ✕Goetslof introduced me to him. I met him at Angrogna. There I met Dr. Alex. Thompson, a head manager of the Bible House in Constantinople. Carlo Ufer Barmen W. Cupperfeld (He was a missionary to the Jews 37 years.)

Germany—Prof. Cesare Bergoglio to whom I asked favor to translate the conscription law of Italy.

Sabbath, August 3

I attended the Waldensian Church service in the morning and their Sabbath School in the afternoon. I rested then quietly. I was invited to the dinner by Mrs. Turino.

Monday, August 4

I visited the Duomo with Mr. G. H. Fuller. We met Dr. Thompson

there.

✕ *Cathedral* The dome 220 feet high, the tower 360 feet. The roof is adorned with 98 Gothic turrets. Exterior 2000 with statues. 3,000 flowers and fruits adorn the outside roof. The interior—159 yards, length 61 yards, breadth nave 155 feet high, 52 pillars, 12 feet in diameter. Its founder—Gian Galeazzo Visconti (1st duke) (1380), its designers—Francisco di Giorgio and Giovanni Antonio Omodeo. The marble quarry on the lake Maggiore was given by Visconti. The labour and the transportation of marble stones cost fr. 550,000,000; 4 new towers cost 2,000,000—500,000 for each.

1 Among the statues there is Napoleon 1st, with the lightning conductor. —

1 South East corner of the upper roof was designed by Raphael and executed by Giovanni Antonio Omodeo. 300 years ago.

1 S. John by Canova—the statue of the 1st duke of Milan (Visconti)

1 Adam and Eve by Michelangelo.

The weather was rather smoky and could not see the Alpine Chains, but got a good view of the city.

1 The King's palace near by. S. Gotthard Tower (500 years old by Giotto) connected with the King's Chapel.

1 The Archbishop's palace—near by.

1 S. Ambrogio Church (1500 old) Lombardy kings were used to be crowned there.

1 S. Maria delle Grazie (Church) Leonard da Vinci's *Last Supper*

1 The arc of Simpleone	} all in a distance.
1 Castello of Visconti	
1 Hospital of Maggiore	

1 Brera (Picture Gallery)	} near by
1 Galleria Vittorio Emanuele	

1 The cemetery in a distance.

1 The Public Garden. (Cavour's Statue.)

On the very top, there is the virgin's gilded statue. (Mariae Nascenti).

There are 3 bells. (1) 22,000 kilograms (2) 18,000 kilograms (3) 10,000 kilograms. The Interior is rather simply adorned. Of course there are several Maria pictures. The Roman Catholic idols.

1 2 bronze gilded pulpits, sustained by the bronze statues of 4 evangelists and 4 saints.

1 A bronze candlestick

✕ 1 A marble statue of S. Bartholomeo, his skin peeled off.



The work of the dome is minute everywhere. There is no rough part at all — The marble carving everywhere. Every statue is made by some master. The view from a distance is most charming and beautiful. Its proportion is perfectly fine. This is one of the wonder works in the world.

I was invited by Mr. G. H. Fuller to take breakfast with him at the Continental Hotel. Then he and Mr. Cambell took me to S. Maria delle Grazie to see the celebrated *Last Supper* of Leonard da Vinci, painted before 1499. This fresco work is much soiled but it does require a great study of the true loving travellers. There is a wonderful expression in Christ's face and hands spreaded. The disciples' great distressed feeling, etc. — Judas' face looked black and devilish.

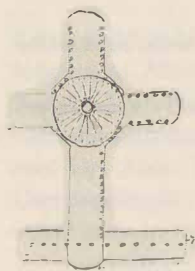
They took me to Brera and Mr. Fuller left me there.

✕ Raphael's *Sposalizio* (Maria and Christ)

✕ The drawing of the head of Christ for the last supper.

✕ S. Ambrogio Church. I was invited by Mrs. Turino to dinner and supper also. —

Note. Mrs. Turino is a fine English lady — she must be a great helpmeet to him. A pastor ought to have a good and generous and openhearted wife.



Galleria Vittorio Emanuele. 1865–67, by Gius Mengoni. It costs 8,000,000 francs. 320 yards length. 16 yards breadth. 94 feet high. 2,000 gas jets. 4 fresco paints — Europe, Asia, Africa and America. The circle of the gas jets is the most fine sight in the evening. 7 or 8 yards the gas jets on the roof. At this gallery the best shape can be found.

There are many restaurants. It is most painful to see the people beginning their morning drinking early at 5 1/2 — their beer drinking.

Note At Milan I noticed that the people drink beer considerably in the front of the restaurants. Sometimes ladies and their husbands drink together — the whole family are found at the beer restaurants. This is not a healthy habit. It is a most shocking sight to me.



☞ The streets are swept very carefully early in the morning and watered thoroughly. As there was a fear of cholera the streets and specially

at the station the carbolic acid with water is scattered on quite abundantly. I believe Milan is the cleanest town in Italy. It contains 200,000 inhabitants; its suburbs together 260,000 inhabitants.

There are canals to communicate with the lake of Maggiore, Ticino, Adda, Lake of Como and Po. The manufacturing centre as well as the political. — It has raised itself to the highest rank in the fine art since 1859.

Dr. Alex. Thompson has been 37 years missionary to the Jews, and is a great friend of the Jews. He fully believes that the Jews will return. He proves it from the following scripture texts. Isaiah 6th chapter; Isaiah 22nd chapter; Deuteronomy 28 blessing; Leviticus 26 cursing; Isaiah 6:9, 11, 12. How long the land desolation; 22:15. the wild ass, etc.

Tuesday, August 5

I left Albergo delle Galle, Via Havivil after 5 A.M.—5:54 for Chiasso. 3 francs — R. 8—8 Reached Chiasso.

I met Dr. Thompson there.

I took the 2nd class ticket, and accompanied him as far as Göschenen, the north end of the St. Gotthard Tunnel (14.50 fr).

Switzerland We reached Airolo the south end of the tunnel at 1—5 P.M. It took us 22 minutes to go through the tunnel. 14.900 kilometer.

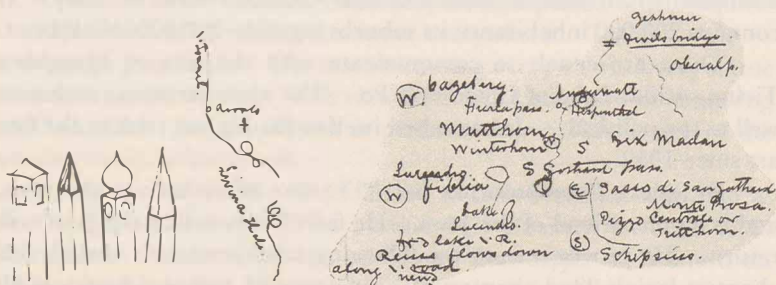
The town of Como is beautifully situated on the lake. I noticed [a] number of chimneys there. The beautiful villas scattered on the green hillside. Through a tunnel we came [to] Chiasso, the frontier town. It belongs to Swiss. I found the officers in station very simple and easy—quite different from Italy.

At Göschenen I took a coach from the Hotel Oberalp—rode up with it to Andermatt in the valley of Urseren.

From Chiasso to Göschenen what I noticed some change in the church architecture was as follows. In some old church the belfry's roof is like a pyramid. From Chiasso to Airolo an extensive valley just that side of Bellinzona is very fine. A train from Locarno meets with ours at Bellinzona. Before we reached Airolo our trains took the winding courses 4 times, to come up to the higher levels.

At the Hotel Oberalp I secured a room for 1.50 franc, and took meals by la carte. It was very simple. It is far cleaner than the Italian hotels. Well washed and well swept. In the afternoon I took

a trip to Hospenthal 1 1/4 m. from Andermatt.



The road is wide—the less ascending—there are zigzags on the Hospenthal side. I took a trip with a German gentleman, Mr. Max Kammerer 1 1/2 mile just this side of the pass. I began to breathe hard. I could not go. I was left behind. I stopped at every ten rods—finally I reached the pass.

I ate the dinner, but after that I found myself worse and worse. He wished to go to Airolo—I could not go any farther. I stayed at the Hotel Prosa until the next day. That afternoon I found myself very miserable. I thought it might possibly [be] the end of my life in this world. While I had a most distressed feeling on the chest I wrote my will on the drawing papers. [See photo of original with other illustrations at beginning.]

Note!!! “I am a native of Japan and am a missionary to my native land. On account of my ill health I was obliged to leave my country for good. I came from Milan to Andermatt yesterday and took a room at the Hotel Oberalp.

I took a trip to the S. Gotthard Pass with a German gentleman this mornig.

As I found myself unwell to go on he left me here and went on to Airolo.

I found myself hard of breathing.

It must be some trouble in my heart.

My goods are left in the Hotel Oberalp with some money. If I die here, please send a telegram to the Pastor Turino, 51 Via Torino, Milan and ask him to take a charge of my body. May the kind Heavenly Father receive my soul to His bosom! Aug. 6th 1884

Joseph H. Neesima.

The first paper,

Whoever reads this writing pray for Japan, my dear native land!"

"I would ask the Pastor Turino to bury me in Milan and send this writing to Honorable Alpheus Hardy, 4th Joy Street Boston, Mass. U.S.A. as he and his wife have been my benefactors these 20 years. May the Lord give them ample rewards!

Send a telegram to him at once.

Please cut a little portion of my hair and send it to my dear wife in Kioto Japan, as a token of the unseparable bond of union in Christ.

My plan for Japan will be defeated.

But thanks be to the Lord that he has already done so much for us.

I trust He will yet do the wonderful work there. May the Lord raise up many true Christians and noble patriots for my dear father land! Amen Amen."

At this moment all sorts of thoughts came up themselves at once. I reviewed my past as well as the future.

My plan for our school.

My plan for a medical school.

My hope to get some thing for these plans—my filial feeling toward my aged parents—my tender sympathy with my wife—disappointments of my intimate friends in Japan—

My most grateful feeling toward Mr. and Mrs. Hardy. — All these feelings and thoughts came up within me and I struggled with them. But I can safely state here that I overcame all these feelings and prayed to God to let His will be done in me—asked for His forgiving grace through Christ Jesus. I wrote these above stated 2 papers because I was ready to go if it be His will.

I had many plans for Japan but I knew that the Lord cares for Japan more than I—I humbly committed my country's future to His unerring hand. I felt quite submitted myself to His will but somehow tears dropped from my eyes and I could scarcely refrain from it.

After I prayed for my soul as well as for those friends who might be left behind, I took a tablespoonful brandy to prevent my chills and put a mustard paste on my chest to cheque that distressed feeling. Toward evening I begun to feel [a] little easy. I took a cup of tea and ate [a] little bit of bread, slept quite well though awoke once or

twice.

A beautiful moonlight.

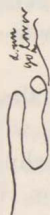
Thursday, August 7

I found [a] little better but weak to walk. I hired a carriage to come back to Andermatt. The carriage was brought up from Airolo. 12 kilo. They charged me 20 francs for that. I came back to Andermatt at 1 P.M. and rested that whole afternoon. I desired to go to the Furka Pass by the post but I gave it up lest it should hurt my heart again—

Friday, August 8

I found myself still better. I decided to come to Lucerne at once. I took 8:45 morning train for Flüelen, 3.15 francs and then by a boat to Lucerne 3.15 francs also from Göschenen.

We came to Wassen. There we noticed the railway windings again.—It is a most wonderful human victory or rather a progress of science. I could scarcely trace up the passes we had been through. We passed through several tunnels and did go over several bridges—came through the most picturesque ravines—the beautiful waterfalls—cataracts—rushing rivers. The fir trees are growing thickly on the rocky mountains.—Toward Altdorf the River Reuss became quite wide and valley became more wide also. We reached Flüelen little after 10—got in a steamer (Victoria)—came to Lucerne at 1:25 A.M. I went to Hotel the Weissen Kreuz. Room 1 1/2 franc, and la carte.



Saturday, August 9

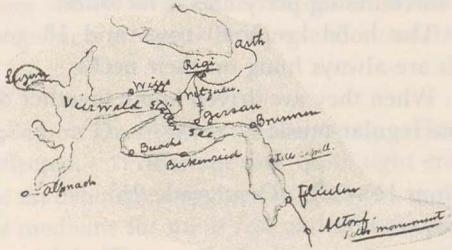
By walking up a hill accidentally I found a pension Madame Kust-Haefliger, an excellent pension,—a neat room 6 francs per day—cheapest and best pension I ever found thus far. Food is nicely cooked—every thing is good and clean—it is far from noise—a most excellent retreat!!!

I asked Madame Gesegnet Matt, Haldenstrasse, to take me in but there was no room left for me.

I called on Dr. Stocker on the same morning. I found my heart not quite right. He gave me some thing to sleep and rest. He warned [?] me to rest, not to walk much.

Sunday, August 10

A quiet Sabbath — a beautiful view of the snow-capped mountain and to the emory [emerald?] green lake below — gave me some soothing effect.

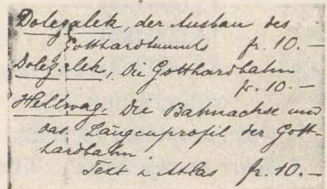


Monday, August 11

I found better. Still I keep myself quiet and will not do any thing further until I see the doctor.

Dr. Stocker called on me this afternoon and examined my heart — little better — gave me a medicine to take it every 3 hours instead of every 2, and told me not to move much until 15th Friday. I feel myself simply weak.

Note!! My observation on the cheese making at the St. Gotthard Pass (9636 high). There is no growth of trees. The people stay there only during the summer months — during these months there is grass enough on the mountains. The folks make cheese there. They mix



the cows' milk with the goats' (little proportion). They keep the extract of the juice of the calf's stomach — very strong, very little can be sufficient to make them. Just below the hospice there are 2 large ground floors. There they keep the cheese already made. They put salt on quite often. Their method of making is wonderfully simple. They make the 1st cheese that is the best quality. Then taking the juice left over they boil it with that stomach juice in a copper kettle; after its congelation they put it in a coarse bag and let the watery



part drop down. It is a white cheese very soft—not so strong taste as the 1st cheese. At the ground floors I noticed 2 or 300 large disks of cheese. It may be the regular deposits of the surrounding petty cheese factories.

The hotel keeps 40 cows and 13 goats. Bells are always hung on their necks.

When they are driven home together they make regular music.

Temperatures.

In summer it varies from 14°–20°. Centigrade 25°

In winter it varies from 6°–12°.

The people look much stouter than the Italians. They have the rose skin. The Italians look rather dark and worn-out—slim. The women have regular square shoulders. They can be the first-rate help to their husbands in the fields or even in the time of war.

At the north end of the St. Gotthard Tunnel there is a machine shop. They took the water from the River Reuss some way above from Göschenen by the means of the iron pipes (almost 3 feet in diameter) and used it to compress the air, which served for the people working in the tunnel and also for applying to the machinery to drill on the rocks.

For the tunnel the Swiss Government guaranteed 18,000,000 franc

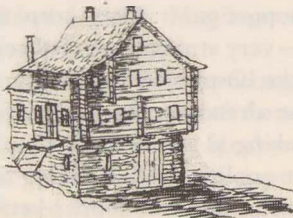
" 15,000,000 the German Government

" 14,000,000 the Italian Government

" 47,000,000 and the rest was taken up by the private subscription.

It was completed in 1882.

A Swiss country house! The frames of the house are chiefly the boards of 2 or 3 inches thickness laid one upon other, and fitting crossed over at the joint; sometimes their boards are completely covered with thin scale like shingles, which look quite pretty when they are new. Generally in these wooden houses the brown burnt boards are used for the outer frames. They don't [offer?] a fair appearance but



must be quite strong and durable. This [illustration] is taken from a house at Andermatt. Most of the stone buildings are very much alike some Italian stone houses—stones make their walls—from this side of Göschenen I found some houses quite Swiss, having wooden frames shown with either stones or bricks—and with outstretched eaves which are quite striking and characteristic here in Switzerland.

Tuesday, August 19

I called on Dr. Stocker that morning. He told me that my left heart is affected. It does not shut quite tight enough. He discouraged to take an extensive trip even in the railway carriage. He said that the way medicine for me is rest and do nothing. If I take a proper care it can be healed possibly within a short while, if not it might last me for a long time.

I took some liquid medicine for 5 days,—on the 16th I put a plaster on my chest just over the heart. It worked well. I took a trip to Rigi Kulm, fr 13.5 for to go and back.

Thursday, August 21

I left Madame Kust's house.

[These random calculations and notes show the constant bent of Neesima's mind. Among the many notes, accounts, jottings, and calculations appearing in back pages of his journals and notebooks, much of which is hard to place correctly in context and often indecipherable, the following calculations may prove interesting if not typical. Neesima calculates well and a couple of slips may be laid to the monotony in repetition. — Ed.]

One brings at least one to Christ, the whole empire of Japan can be brought to Christ within 8 or 9 years.

I say suppose we attempt to lead a half number instead of one.

	6,000	6,000	
	3,000	6,000	
1	<u>9,000</u>	<u>12,000</u>	1
	4,500	<u>12,000</u>	
2	<u>13,500</u>	<u>24,000</u>	2
	6,750	<u>24,000</u>	
3	<u>20,250</u>	<u>48,000</u>	3
	10,125	<u>48,000</u>	
4	<u>30,375</u>	<u>96,000</u>	4
	15,187.5	<u>96,000</u>	
5	<u>45,562.5</u>	<u>192,000</u>	5
	22,781.25	<u>192,000</u>	
7	<u>68,343.75</u>	<u>384,000</u>	6
	34,171.8	<u>384,000</u>	
8	<u>102,515.5</u>	<u>764,000</u>	7
	51,257.7	<u>768,000</u>	
9	<u>153,773.2</u>	<u>1,536,000</u>	8
	76,886.2	<u>1,536,000</u>	
10	<u>230,659.4</u>	<u>3,072,000</u>	9
	115,329.7	<u>3,072,000</u>	
11	<u>345,989.1</u>	<u>6,144,000</u>	10
	172,994.5	<u>6,144,000</u>	
12	<u>618,983.6</u>	<u>12,288,000</u>	11
	309,491.8	<u>12,288,000</u>	
13	<u>928,475.4</u>	<u>24,576,000</u>	12
	464,237.7	<u>24,576,000</u>	
14	<u>1,392,713.1</u>	<u>49,152,000</u>	13
	696,356.5	<u>24,576,000</u>	
15	<u>2,029,069.6</u>	<u>12,288,000</u>	
		<u>36,864,000</u>	12.5

ASIA AND EUROPE

15	2,029,069 6	15
1900	1 064 534,8	
1884	3,093,604 4	16
<u>16</u>	<u>1,548,802,2</u>	
	4,643,406 6	17
	<u>2 321 703,3</u>	
	6,965,109 9	18
	<u>3 482 554,9</u>	
	10,347 664,8	19
	<u>5,173 832 4</u>	
	15,421 497 2	20
	<u>7 710 748 6</u>	
	23,132 245 8	21
	<u>11 566 124 9</u>	
	34,698 370 7	22 —

Some one might ask me how such a thing can be expected only within 22 years.

I don't see any negative proof against it.

Of course our free moral agents can't be counted like some mechanical manufacturing produce.

I know that. I grant. It is so. But can't we believe that we as Christians could win at least one soul to Christ within one year? Is it an impossible thing in this world? I believe all things are possible with God.

If we can't win at least one soul within one year, what can we do? — our life will be a mere wasting. Eating and drinking is not our highest aim. Is it right for us as Christians [to] do nothing for Christ these 365 days? Is it impossible to win one soul within one year for Christ through the aid of the Holy Spirit?

Or is it wrong for us to calculate and attempt to do so?

I trust none of you will take a negative ground.

In England say thus.

You have many things to do. You claim them your direct work because you are interested in the work. Still there may be abundance to fall down from your table after your children had sufficiently fed. We are humble enough to receive if there is any. I feel quite sensitive to ask for your aid — but I am pressed to do so, for our work for Japan is so pressing. We have no other nations to [go to] for help

except England and America.

We [are] obligated [for] a considerable help from America. May we have [the] liberty to ask some thing to English people — to take a share in it? Some of you may call us dissenters. Still we believe in and trust God will save us through His Son if we have faith in Him.

※ If each member of the Congregational churches in the United States give us 50 cents as the Christmas presents this winter, it can be done. Young ones might save some until that time. Some rich people might take a large[r share than] of some poor people.

A slight effort of many Christians will carry it out completely and easily.

$$\begin{array}{r} 45 \\ 3 \\ \hline 125,000 \end{array} \quad \begin{array}{r} 1,600 \\ 3 \\ \hline 48,000 \\ 125,000 \\ \hline 173,000 \end{array} \quad \begin{array}{r} 16000 \\ 8 \\ \hline 800 \end{array}$$

(※) one idea

one invention. Once start it spreads easily and quickly by the newspapers, telegraph, etc. by the railway. It can be sent everywhere. It becomes nearly the same thing.

electric bell — it is same in Europe everywhere — bedstead washstand — chair and sofa —

遅速アル耳 [*chisoku aru nomi*, merely a matter of being earlier or later] to take the best mode, the country like America adds some improvement to any new idea or invention.

Theological convention.

The world becomes nearer — the faith will become almost one.

※ We approach to the eternal destiny (an awful truth).

(※) at Bonn

A stranger —

I approach to God through His attraction by Christ.

II man work

1 faith in Christ — confession

2 entire [illeg.]

3 Sanctification (4) work in and through Christ.

4 Redemption

Redemption: not a mere good work, great work
 (not in religious [illeg.] and do nothing in our part.
 (not in the prayer book, not in mere repeated repentance.
 the world is moving into the eternity
 we are travelling into the same eternity.

This world is a short while.

It is an awful truth. Let us bow before the eternal God and let us
 study and learn what is His will toward us—for us

Chemical

Library

3,000	—	3,000
2,000		2,000
<u>5,000</u>		<u>5,000</u>

3,000

5

15,000 in England.

Physics

1,000	2,000
2,000	06
<u>3,000</u>	<u>120.00</u>

Geology

Museum

1,000

If we remain to be Japanese and think as Japanese die as Japanese.
 I fear our view will be very narrow — as cosmopolitans —

London, September 21, 1885

I arrived in New York yesterday afternoon. I have been very much surprised to find that the weather is so warm and sunny. The other part of it is very much the same. However, it is a very pleasant surprise. I have been very much surprised to find that the weather is so warm and sunny. The other part of it is very much the same. However, it is a very pleasant surprise.

6.

AMERICA AGAIN 1884-1885

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London, October 1, 1885

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Sabbath, September 28, 1884

I arrived in New York harbor after 10 days' voyage on City of Berlin, Inman Line (£7 7s.), Intermediate. I got through the custom house inspection without a least trouble. An officer passed it off simply by glancing it over. He wished to give him some thing. I handed him \$½.

I stayed at Sherman House on 3 First Avenue, for one day \$1.25, but I found something unpleasant in the bed, and made me sleepless. I got out at 11 P.M. and went over to Hotel Great Central Union just diagonally opposite to the New Haven Depot. \$1.00 for a room and meals charged separately, a good room.

College
groom

Monday, September 29

I started for New Haven in 3 o'clock train and called on President Porter, Hillhouse Avenue. I was kindly received by his family.

I had a talk with President that evening until he became quite tired. It was chiefly on Christian education.

Tuesday, September 30

I attended the college prayer. I was informed of him that R. Nakashima is in the Divinity School. The College Pastor and President tried to find him out by going round halls in the Seminary. I went to his room and talked nearly 2 hours. I left New Haven on 11:30 A.M. and came to Boston 4:30 P.M.

How happy I was when Boston came in my sight in a distance—gilded top of the State House and many spires of churches.

Tuesday, October 7

From the 1st till the 7th I rested at No. 4 Joy Street where I was welcomed by Mr. and Mrs. Hardy. How glad I was when I was received to my Boston home. How kindly they welcomed me. I started for Columbus, Ohio to attend the meeting of the American Board. Mr. Hardy took me to Albany Depot that morning, where I met several gentlemen who are connected with the Board. Mr. Ellis procured a ticket for sleeping car starting at 8, reached Columbus at 12 following day.

Wednesday, October 8

The meeting of the Board commenced in that afternoon.

Thursday, October 9

This was a most important day. Dr. Clark read his paper on the self-support. Dr. Alden read his paper on the Christian offering. Rev. J. Hopkin was presiding the meeting.

I met President Angell of Ann Arbor University. He called on me at the hotel. I was under the care of Dr. A. C. Thompson at the hotel and on the train. Mr. Burr of Auburndale was also kind to me.

Friday, October 10

In the evening I spoke only 6 or 7 minutes. I was entertained by Mr. Cary's sister Mrs. Sarah Smead, the State Blind Asylum. I met Miss Parmelee, Mr. Curtis and Miss Eliza Talcott.

Saturday, October 11

The meeting was over—I returned to Boston on 12th in the afternoon.

Then I began to write my memorial to be presented to the Board. I was altogether used up for attending the meeting. It was an uphill work to write any thing of that kind. Still I felt I was compelled to do so.

Tuesday, October 28

I called on Mrs. Sophia F. Taylor, at Danversport, Mass. Spent 2 nights there.

Friday, October 31

I went to Andover to pay a visit to Miss Mary E. Hidden, and her brother David Hidden.

Saturday, November 1

I called on a few professors.

Sunday, November 2

I took dinner at Prof. Park—supper at Prof. Smyth, communion service at the chapel. Prof. Harris' babe was baptized and 6 young persons received by faith. In the morning I attended the South Church. I heard there Rev. Mr. Raino.

Monday, November 3

I called on Prof. J. Taylor — Deacon Edward Taylor, Miss Hidden's neighbors, Mr. [and] Mrs. Abott, Mrs. Flagg, Mrs. Goold. In the afternoon I called on Mr. Donald.

I returned to Boston that evening. There was procession for Mr. Blaine.

Tuesday, November 11

I saw Mrs. Orilla J. Flint at Copeland, Tremont Street. In the afternoon I called on Dr. N. G. Clark at West Roxbury and presented to him a *Scheme of the Speedy Evangelization of Japan*.

Thursday, November 13

I wrote to Rev. J. S. Ives, Stratford, Conn., to give our Kioto School a bell. A reply came on Monday (Nov. 10th).

Mr. and Mrs. Peter Smith of Andover called on us at No. 4. Mrs. Smith is an elder sister of Mr. M. L. Gordon.

I visited a kindergarten. A teacher is trying to draw out from the pupils. They are allowed to ask or to talk on the lesson quite freely. Their age vary from 3-6. When they come in the morning, they kiss their teachers. They meet in their dancing hall. They have general exercise (gymnastic). Then they go to their classroom. Every day they have different things to make.

Clay work	Spelling, reading —
Needle work	Regular object lesson.
Paper box making.	

Friday, November 14

I was making myself getting ready to visit Hanover. That evening I began to feel my rheumatism.

I was ill over two weeks.

Friday, November 28

Dr. Denny called on me at No. 4. He found my knee joints, not rebounding at fitting [hitting?] on the joint.

Dr. Clark urged me to go to Clifton Springs (Sanitarium), N.Y. Not very far from Syracuse, 2 hours' riding — Dr. Denny wrote to Dr. Foster to inquire the place — rather encouraging.

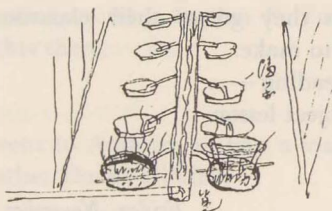
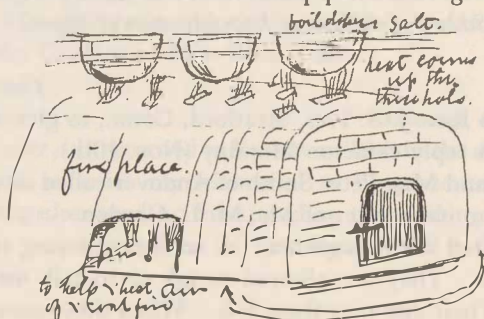
Thursday, December 4

Dr. Clark and myself started from Boston (Albany Depot); Mr. Hardy came with me on a carriage.

Cost, \$6.65 and \$2.00 bed (sleeping car)

Friday, December 5

Came to Syracuse at 6. A.M. Waited there till ten. We visited Salt Work at Syracuse. They burn fine dusty coal. Salt water brought through wooden pipes to the elevated reservoir from which it conducted through another smaller wooden pipe to the gates, where



still smaller pipes are attached to distribute the water to each boiling pan. When it is sufficiently boiled down it is dipped up and kept in baskets for a while to let watery part drop down in the pan. This is common salt.

Extra fine is differently fixed.

There is another process.

I secured a few specimens of dropped salt from reservoir, almost 3 feet long, like stalactite. We came through Auburn where a Presbyterian theological school is, and Phelps where Mr. Brooks, a private astronomer dwells.

We reached Clifton Springs at one. We have time enough to get in the dinner table.

Wednesday, December 10

I received a letter from Ise, a terrible blow on the American Board.

Monday, December 15

I wrote to Dr. Smith a strong letter to help Kozaki's letter, with Ise's translation.

Tuesday, December 16

The Prudential Committee voted a portion of the Swett Legacy (\$50,000) to the Japan Mission, specially to the Doshisha.

Friday, December 19

I wrote to Kozaki, Ise, Matsuyama about Kozaki's paper and mission work also.

Thursday, December 25

I spent it here pleasantly. This evening I spoke some for Japan. The friends took up a collection for us. It amounted to \$20.

Thursday, January 8, 1885

Dr. Clark went away. Just before he went away I proposed him to extend North Japan Mission toward Sendai, including Wakamatsu and Yonezawa. He was delighted with this proposal. He promised to attend to it right off.

When Dr. Clark went away, he gave me a kiss at the station.

Saturday, January 10

I wrote to Dr. Clark a long letter with a map.

Monday, January 12

Second letter to Dr. Clark.

Tuesday, January 13

I wrote to Dr. Gordon and the Home Mission Committee to extend the work to Sendai district at once. I urged some missionary to go there at once with 6 months' passport. I proposed to induce Mr. Hasegawa, Mr. Tsuge of Tokio, Osada of Tokio to go there at once to occupy Sendai, Fukushima, Yonezawa, Wakamatsu, etc.

Thursday, January 15

Dr. Clark writes the Committee heartily approved of his proposal.

Tuesday, January 20

I gave a special reason to Mr. Ichihara of Kioto to extend the work to Sendai.

1. A good field.
2. Isolated church like Annaka needs sister church, to cluster churches as well as districts.
3. The railway will make all these places close together and also connect them to Kioto.
4. Crush down the Greek church which took very strong root there at Sendai.

Urged the brethren to station Mr. Hasegawa, [and] Tsuge at Fukushima and work toward Yonezawa, and send Osada to Wakamatsu with his invalid mother. Start Bible shop at each place.

1. Send Ise to Kumamoto and Fukuoka.
1. Urged Ichihara and Morita to Hiroshima to start the work newly there. Then let Okayama brethren resume the work afterward.
1. Hold on Kōchi students and urge Itagaki to send more scholars to our Kioto school.

I wrote to Messrs. Hamaoka, Takagi, and Tanaka to continue their interest in our special school in Kioto.

Thursday, January 22

I wrote to Ichihara for estimating expenses of enlarging our chapel (the 2d Church of Kioto).

Friday, January 23

I wrote to Mr. Davis about the same thing, as I wrote to Ichihara and also Dr. Berry's medical school. I urged him to go to Sapporo and Urakawa. Also Mr. Kanamori to accompany him to Yezo.

Sunday, January 25

Mr. Gulick spoke on Spanish mission this evening.

Dr. Gualt and Mr. Bodwell induced me to remain here one month longer.

Monday, January 26

I met a lady, Mrs. Rice—Cannandago, a friend of Mr. Tamura of Tokio.

Friday, January 30

I am decided to remain here since my Boston friends gave me a consent to accept the kind advice of Dr. Gualt and Rev. Mr. Bodwell.

I wrote to Ise a long letter on the Mission.

Wednesday, February 4

Note I received a reply from Dr. Clark to whom I wrote about the request for Kioto, on 28th Jan.

Friday, February 6

A news of Khartoum falling into the Mahdi force on the 26th Jan.

Note Chinese Gordon's fate is left to an utter uncertainty.

Note Auburndale, Feb. 4th, 1885.

[This] is a portion of Dr. Berry's letter. That its autonomy shall be thoroughly respected. No other arrangement will be countenanced. The co-operating Boards will have to make yearly grants in aid to the Doshisha to the amount of salaries of professors, when they will be employed by the Doshisha according to the laws of Japan. In all my conferences with the Boards it has been definitely understood that the work is to be under the Doshisha, which will be held legally responsible by the government for its proper conduct. You may rest assured that no other arrangement will be entered into without conference with yourself.

I send his letter to Mr. Davis, Feb. 9th, 1885, from Clifton Springs, N.Y.

Wednesday, February 11

Mercury 14° below zero.

Since the first part of the last week I began to lose my appetite. On last Friday I felt another return of headache. Since then my head has been warm, heavy, no elasticity at all. I laid aside my reading altogether. A terrible blue spell came. I felt that the ten months vacation amounted to nothing. I am just worse as when I left Japan. This is a good test to try my patience.

Over my head it looks pretty cloudy. Still I know above this dark cloud there is a bright sunshine. As soon as the cloud breaks away the sun will send down its rays upon a disheartened child.

Saturday, February 14

Through kindness of Rev. Thomas L. Gulick I wrote to Mr. D. Moody, Mount Hermon Boys' School, Northfield, Mass. asking him a favor to receive my friend Kurahara into his school.

Sabbath, February 15

(I received 2 baskets from Miss Proctor and Mrs. Ives.) Since yesterday noon I went down to the dining room to get my meals. But my appetite is very poor. I felt still weak this morning, but that heavy feeling is over. I have not written to Boston a fortnight. 'This morning sky is clear and air is beautiful — a perfect winter morning.

Friday, February 20

Dr. Clark went to Kittrell Davis Hotel, North Carolina with his wife and son Charles. I heard from home, Dr. Davis, Dr. Greene, Yaye, Kogi, Mochizuki, 三年四年生 [*sannen yonensei*, 3rd and 4th year students], Mr. Ichihara and Morita, etc.

Sabbath, February 22

Mrs. Charles Ives of New Haven gave me \$500 for the Japan Mission.

Friday, February 27

I left Clifton at 9 A.M. for Auburn. I called on Mr. Tamura at the Seminary. I saw Dr. Hopkins (Church History), Dr. Huntington (Greek) and Dr. Welch (Systematic Theology). I took an early tea at Dr. Welch and left Auburn for Syracuse at 6 P.M.

I took a night train at Syracuse and paid extra \$2.00 + \$4.50.

Saturday, February 28

I came to Palmer at 7 A.M., and came to Amherst at 9.

I was welcomed to President Seelye. I found all his daughters grown up [and] quite tall.

Sunday, March 1

President Seelye preached to the College Chapel in the morning and the Holy Communion in the afternoon.

I met a Japanese student Koyano Keizō at President's House. He is in the senior year and expects to go to Yale Divinity Seminary this fall.

Monday, March 2

I called on President W. S. Clark at his house.

Wednesday, March 4

I took tea at Prof. Anson [Daniel] Morse, class of '71.

Thursday, March 5

I am going to leave Amherst for Boston, 12. Dr. [Hiram Henry] Seelye examined my eyes and also my system thoroughly. I started from Amherst 12:15 P.M., and reached Boston, 4:50, P.M. I found Mr. and Mrs. Hardy all well.

☞ President Seelye of Amherst College was kindly consenting to my request to receive any students who I recommend if they are prepared in the Latin, Greek, and Mathematics. He would receive even half a dozen of the Japanese students on my recommendation.

Monday, March 9

Kozaki's case I heard from K. Kozaki last week. He informed me that he is intending to transfer his *Maishū Shinpō* to the Presbyterian Society, and has already invited two men from that Church to work with him. But if the American Board would help him he will not transfer it to them.

My advice to him.

-As he has already spoken to the Presbyterian brethren to take his paper into their hand it may seem childlike if he reclaims it again by receiving an aid from the American Board.

-It may be desirable for him to retain that ownership and invite them in to co-operate with him.

-Invite also the Methodists to come in.

-This may probably create their interest in the paper. Their church members subscribe for the paper more than used to be.

Tuesday, March 17

I was invited by Mrs. Baker to spend a week or two. Miss Ford, a lady staying with her.

Saturday, March 21

Mrs. Baker took me to the Horticultural Hall's flower exhibition. Flowers [were] cultivated to a most wonderful perfection.

Dorchester, Sabbath, March 22

At Dorchester 2d Congregational Church Pastor Packard preached. Good discourse.

Monday, March 23

The Pastor called on me in the morning. Rev. Edward Griffin Porter spent the evening here.

Tuesday, March 24

I called on the Pastor Packard in the afternoon and asked him about his parish work.

Some years ago he was a pastor in Evanston, Illinois, where Dr. D. C. Greene was a member when Mr. Packard taught and baptized our friend Sawayama. Mrs. Baker gives me beef juice and Philip's wheat phosphate 3 times a day.

I. They have laundry — washing and ironing — have teachers for its purpose — one room where people can come and have their own washing.

a) another room for washing other people's cloths.
b) another room fitted for c) girls [extra?] (12-16 years) to learn how to wash it. Tables Basket. Stove beside waters and flat irons — wooden bench to put tub on wash boards (Tuesday afternoon) 4-6 P.M. Wednesday afternoon cloth lines to hang them out.
II. Serving room. In the same building. A bright room and some chairs. Some one teaching there. Scissors and threads, needles, thimbles. If they bring cloths to bring up they can make their own. If not, furnish it.

Wednesday, March 25

I went to Boston, to see Dr. Clark. Dined at Mrs. Hardy — called on Rev. Phillips Brooks' in the afternoon to see a young lady who is interested to go to Japan next year.

Easter Sunday, April 5

I went to Trinity Church to attend their Easter Service. Mr. Sears accommodated me his pew. I heard Rev. Brooks very plainly. He gave us splendid discourse. I told Mrs. Walter Baker that he fed, satisfied, elevated me and brought me to the bright morning light.

I received several letters from Japan. Ise, Fuwa, Kozaki, Yaye, Davis, etc. Ise 2 letters — about (1) his going to Kumamoto. Great chance brought upon Tokutomi's family. (2) Fuwa's Church — his self-denial. He received 20 yen from the Society but by refusing it he has got to work for himself. He may possibly gain 13 yen (\$10). I told all to Mrs. Baker. She became much interested in it.

Tuesday, April 7

I am intending to leave her house for Boston.

(\$100 gift for Fukuoka Church) At the breakfast table she told me that she would give one hundred dollars for Fuwa's church.

They raised 200 yen for that purpose. Mr. Fuwa's self-denial and thorough consecration touched her heart, and she gave this to us without my begging.

Mr. Wilkins, her friend.

I returned to Boston that morning, and stayed with Mrs. Hardy.

I returned to 4 Joy Street from Dorchester. Mrs. Walter Baker brought me to the city by her carriage.

I stayed with her, from March 17 until April 7th. During my stay she told me something about her interest in Negroes, Indians, Mission Works in Turkey, Africa, India, Burma, China, Japan, Sandwich Islands, Micronesia. Her interest in the work in Rome and

ONE HUNDRED AND NINE YEARS AGO this morning, General Howe, with his nine thousand troops and twelve hundred citizen refugees, and Admiral Shuldham, with his seventy-eight ships, sailed out of Boston harbor under the guns that Washington had placed in position on Dorchester Heights. The Continental password that day was "St. Patrick," and the officer of the day General John Sullivan. Hostile British foot has never since been planted in Boston.

Paris. She has a bedchamber whose walls are papered with the figures of poppy, a restful room I ever know. She keeps the room for the worn-out workers, and missionaries, who labor for the sake of humanity without much compensation. She keeps her doors wide open, and receives worthy persons in the name of her Master. I never know any one, who is interested in every good cause and in so many wide fields. In fact the whole world is in her mind.

She is busy for receiving visitors every day and also for writing and answering letters not less than half a dozen daily. She helped me to read English plainly. She frankly corrected my poor pronunciation. She treated me as one of her own family. She gave Murdoch's food, a preparation of some meat and fruit 3 times a day and acid of wheat (wheat phosphate) at each meal. She took me out in her carriage every day when the weather was pleasant. When I attempted to return to Boston about 10 days after my stay there she [said] I can stay here as long as I get tired of her.

When I attempted to come back to Boston again she said No, No. When she does good, she does not do it in half way. She does it heartily and completely.

When she was treated by a doctor of ether she became half-stupid. She said with a faintest voice I thank God for both Dr. Jackson and Dr. Morton, discoverer and applier of ether. She has a strong sense of justice. While in a half faint, she does lose a sense of justice. She

said once, that we should never tell what we have observed in the friends' house out of the house. We should never say Mr. or Mrs. somebody has said so and so.

I met Dr. Hamlin. He told me his making screw for theodolite and also steam engine—3 month labor. Hard time to get it all paid by giving lectures. Then he sold it to the Bowdoin College for \$120 that helped him through in his junior year in the College. He told me England's policy in Turkey. Hatred existing between [?] Turkey and England. He met there Gen. Armstrong of Hampton, Virginia. Principles of the colored people.

Thursday, April 9

✕ I wrote Dr. N. G. Clark on the Japan Mission.

I wrote to President Wm S. Clark, Amherst, about the work in

✕ Sapporo — [my] own photograph, also to Mr. Tamura — and also to

President J. H. Seelye of Amherst College.

Friday, April 10

Mrs. Orilla J. Flint called on me at 4 Joy. I presented her a Japanese vase and a tea cup and saucer.

Sabbath, April 12

I attended the Old South Church meeting in the morning and heard the Pastor Mr. Gordon preached on the city mission — "Who is my neighbour?"

In the afternoon I went to St. Paul to hear Dr. Courtney. The audience was small, not more than 20 persons. He preached on faith. It requires a good deal of faith to preach to such a thin audience.

New York, Monday, April 13

I left Boston for New York, fare \$5.00. 11 A.M. ~ 6 P.M. on the fast train — Springfield and New Haven. I was received with Mrs. Mary B. Booth, Mr. Frederick A. Booth, 39 West 10th Street. Quite close to the 6th Avenue. I met here a young lady Miss Cochran who is ready to start for Oroomish, Persia. She is a lady of small stature, but a good deal of energy in her. She studied and fit herself to work in the hospital in Persia.

Oroomish is the central station. 4 or 5 stations were started by the American Presbyterian Mission, not far from Oroomish. Nestorian Church, its origin. She separated herself from the Greek Church in 4th century. The Americans started the mission work there 50 years ago. They will celebrate their 50 years anniversary this year (85). There are 20 churches in the field.

5 of them are entirely self-supporting. They have a college, 50 or 60 students. No English textbooks are used. Science is translated into the Syriac. 4 year course in the college and 3 year in the theological seminary.

3 high schools. 300 village schools. Educational and Evangelical Boards are organized there among the churches. The missionaries are advisory members of the Boards. The Mission started the work in Hamadan and Tehran (capital of the American and native missionaries.) There are 3 or 4 native missionaries in the mountains. A few

more native missionaries in the plains. The people are taught to give. Each gives 10th of their income, to support the work. Chiefly to support the Missionary Society.

Note Each gives one cent a week. Eggs, chickens, grapes are brought to the church as their offering, partly to support the church and partly to carry out the mission work there.

The native women work in the villages.

Note They divide the districts for working, and each church takes certain number of house to visit. So young folks work among the young, men among men, women among women; in the schools as there are so few textbooks the Bible is used as the chief textbook. The children commit the Acts into the memory. They are so perfect in reciting it. If the first verse is given they will repeat the whole. The Bible is translated. Commentaries are only on 2 gospels. Textbooks are translated into Syriac.

Dr. Shedd is the President, and the rest of the teachers are the natives. Some pastors can't read the English. One whole synod meet in one village to [read] the Bible together. One of them reads the sermon, the rest of them criticize it into pieces.

These 4 or 5 stations in Persia occupied by the Presbyterians.

Tuesday, April 14

I went to the Bible House on the 4th Avenue and 11th St. 65 Beaver Street, New York City.

Then I called on Mr. John R. Livermore to examine Mr. Jencks' invoice for my goods. But it was stated so poorly and indefinitely so that he could not lay any claim on those articles missing. 8 dozen plates. 3 copper and tea sets. (1 set may be 12 or 6 or 3 pieces.)

In the afternoon 3 o'clock I addressed to the ladies in Dr. Alexander's church in their 13th anniversary. My expenses were all paid.

Wednesday, April 15

Presbyterian Board I called on Dr. Michael and Dr. Ellenwood in the Presbyterian Board on the Centre Street. Presented the case of Kozaki's paper. Dr. Ellenwood seemed quite favorable in helping it together with the American Board.

✕ He wished me to call on the Methodist Society on the 4th Avenue and 11th Street.

69th Street Union Theological Seminary. 3 lecture rooms and 1 rhetorical room. Chapel. Library not so extensive as Andover. Nearly 150 students. 120 or 130 rooms there. Most of the rooms are simple. Uncarpeted floor—one bed. Heated by the steam.

New York Presbyterian Hospital

- 1 Officers' room, and their sleeping rooms
 - 1 Analysis of urine (a room for it)
 - 1 History of each case is written by a physician.
 - 1 Pathological Museum
- Private patients \$35-\$40 a week including nurses, 1st floor
- I. Female patients (2d floor).
- Right and left (free and paid)
- a) There is one donation
 - b) Endowed beds
 - 1) \$3,000 for a patient, free
 - 2) \$4,000 he could send one to [?] his successor, for their lifetime.
 - 3) \$5,000 perpetual

They don't receive contagious diseases; not consumptive; not incurable, (chronic cases)

There is electric battery in the medical patients—one part is for the medical and other for the surgical.

Note for medical 16 in the room; for the surgical 12 in the room. They have slept[?] 16 once. But when they reduced the number into 12, healing was hastened into 1 / 3 of the times faster. 30 days into 20 days.

Each room dining room Elevators bring up dinners into each floor.

- 1 In each room there is heating room.
 - 2 Hose room to keep a hose in the case of fire, for water
 - 3 A dust hole, to throw it into
 - 4 Clothes hole to throw them, i.e. soiled one down
 - 5 Water closet
 - 6 A small kitchen
 - 7 Testing the strength of lungs
- II. 1 Surgical room, in amphitheatre
- 2 Instrumental room

III. Male patients (right and left, 2 floors)

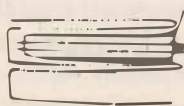
- 1 paying \$2-\$3.0 or 2.50
- 2 free, those can't pay

IV. 1) Basement floor. The hospital is connected with all [?] the parts of its district of the city. Police touches [?] for the bell for the ambulance car. It starts within 2 or 3 minutes.

- 2) Heating by steam. Pumps connected with it. Pumps the water up to the reservoir on the house top, another pump for pumping the water into the steam engine
- 3) 3 places for the engine, and steam
- 4) rooms for the coal

V. Laundry 4 days—working days in a week

- 1) Kettle for making soap. 2) Clothes are boiled.



- 3) Washing on board 4) Wringer by an engine 5) Ironing room 6) Drying room by the steam pipes; on this wooden frames clothes are hung, drawn in and out.

VI. Kitchen

- 1 Diet (fixed and extra for some patients)
- 2 Quantity of food
 - 1 Cook 1 Assistant Cook. 1 Woman to wash dishes
- 3 Potatoes are boiled by steam.
- 4 Employees dining room
- 5 Food store, milk is kept in the frigid.
- 6 Liquid room
- 7 Pharmacy room
- 8 Committee's room
- 9 Chapel. Patients are requested to attend the evening service. 1/2 of the patients are Catholic.
- 10 Hoses (for water) are in each floor, cylinder for the fire extinguisher.
- 11 Waiting room
- 12 Reception room
- 13 The general record book for the patients are kept there

Note A wonderful sight of newspaper boys' crowding up to a wagon on which a man sold papers to them. They are so eager to get papers first. They buy it for half the price.

Note There is church edifice on almost every corner of the block of

the 4th Avenue.

Some house are 9 stories high. Hotel Chelsea 23d West is 11 or 12 stories.

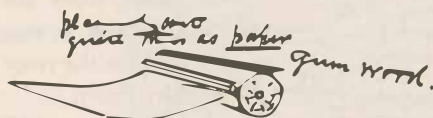
My brief interview with Dr. Wm Taylor, 5 West 35th Street. I spent one hour in the P.M. I talked over with him about our University in Kioto for raising fund for it. Business depression was a great hindrance for this enterprise. He told me to wait until a better time comes.

He spoke of the Japanese councilors coming to his church regularly. 60 Chinese class in the Sunday school is formed there.

Prayer meeting in Dr. Alexander's church. Elders are elected.

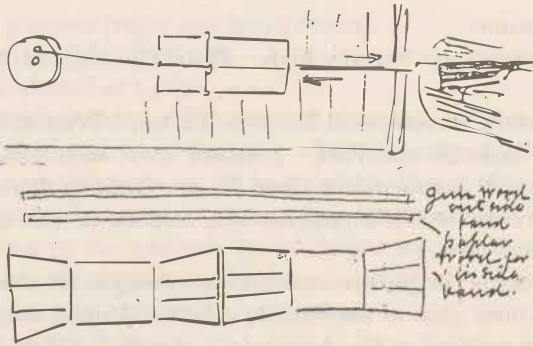
Thursday, April 16

I left New York at 9. A.M. I bought a ticket for Harrington, Delaware at this side of the river. I was carried by the ferry to the other side. Then I got in the train—come through Philadelphia. Wilmington, business town in Delaware.

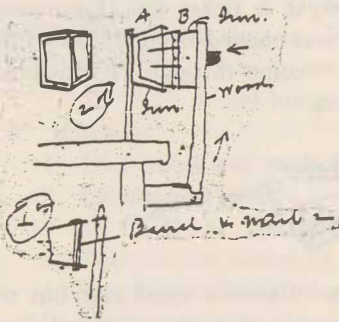


✕ Milford, Delaware. Mr. T. J. Davis. Dover a small city but the capital of Delaware—Harrington the train changed. Waited there 2 & ½ hours. 1300 population. I saw an auction. 300 acres of swamp land were sold there \$8 per acre. I got my lunch while waiting. I came to Milford 5:45–6:10. Mr. Davis' younger (3d) brother was waiting for me at the station. Lumber business—saw mills—strawberry baskets factory.

Gumwood is sawn crosswise. This gum is steamed in the steam 5 hours. Then peeled by a plane, then cut into a shape as to make basket. All these are done by the machinery. Before they dry they are taken up stairs where 60 or 70 girls are working to shape them into baskets. One girl makes 600 or 700 baskets a day. Those 2 pieces of thin wood are put together, then pressed against B, then put it into the iron frame A, then put the outside band over it and nail it. 3 nails on each side. Then a basket is made. This is not dry, then is placed in the heating room perfectly dried — after that 2 nails



are put on the bottom of it to fasten 2 wood pieces, then they are put into the light frame of cases for shipping to the Southern States (Virginia) for strawberry.



Note One Methodist church, one Baptist, one Presbyterian, one Episcopal, two sawmills. River comes from the Delaware Bay. Shipping is done here. A few boats in the river. A nursery man Mr. Pulen.

Fire in Milford. This factory was burnt down in the night of the 20th. \$18,000 loss. 8,500

insurance. No fire engine in the town of 2500 upward. The people stood up there simply to look at fire. They are helpless at all. No fire company organized here.

Note!!! At Harrington junction, I met a New England farmer, who has a first orchard here at Harrington. A large portion of the farmers can't read or write. There are 13,000 population. Land is not much improved here.

Early apples, peaches were chief products here. 10,000,000 bushels are sent out, and plenty more are dried and canned also. $\frac{1}{2}$ bushel basket brings about clear gain 50 cents.

Peaches Crowford old Mexican [or Metian?]
Stump world

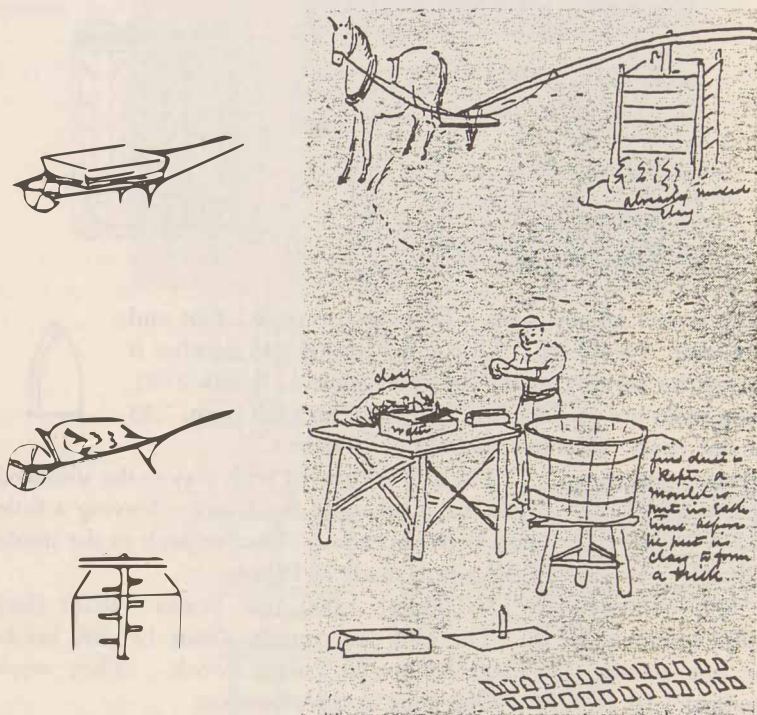
Pears Bartlet Sickle Shelden
fall apple [and] snow apple are famous.

Early Joe ang. Porter Bolden Sptizenberg

King apple 大 [dai, big]
 Strawberry Raspberry Blackberry

Tuesday, April 21

Milford Brickyard My visit to a brickyard.

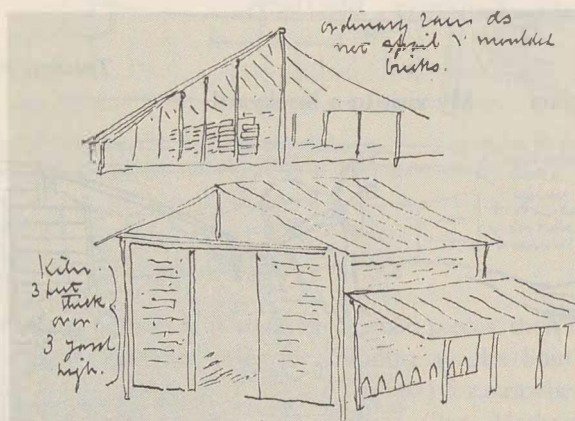


One man digs a clay and brings it to the place where it is mixed with the water by one man.

This mixed clay is put in the frame where it is thoroughly mixed by the machinery.

A man makes 2,500 bricks. So two men working they will make 5,000 a day. They leave them on the ground until the afternoon of the following day. Then they store them under the shelter, ready for the kiln.

When they fill it with bricks they remove the roof off, for burning. They make the kiln almost square. 9 yard each way.



7 fire arches on two sides. Each arch is over 1 foot and $1\frac{1}{4}$ wide, 2 feet high. One end is sealed and another is opened for putting in the firewood (pine $1\frac{1}{3}$; oak $2\frac{2}{3}$). Long sticks are used for fire. 40 cords for each burn. \$3 for one cord. The fire lasts about 10 days.



The kiln is covered with clay — the unbaked bricks are piled up in loose way — leaving a little space between them. The fire arch in the inside of the kiln is made as follows.

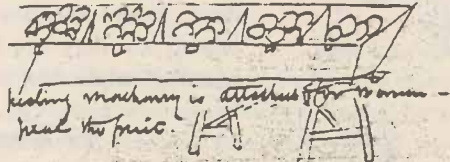
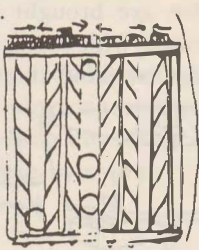
\$10.00 for 1,000 best bricks. \$8.00 [for] 1,000 common bricks. The kiln can contain about 127,500 bricks for one baking. $127,500 / 5,000 = 25.5$ days' work. They work tow[ard?] 10 $\frac{1}{2}$ A.M. One hour in the afternoon.

Wednesday, April 22

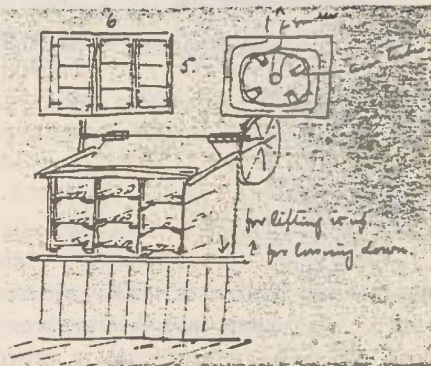
Evaporating factory Peaches and apples are dried here. In the first place the fruits are separated according to its sizes, by the means



of machinery. Those peaches separated in the separator are received into pockets. They are brought to the place where the fruit will be peeled and divided into 2 parts. Stones taken off. After the peeling, they are spread on the tray (galvanized wires), then go through the smell of the burning sulphurs. Then it is brought to the evaporating process.

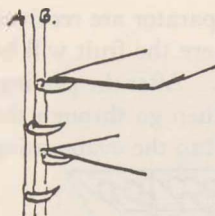


after the peeling, they are spread on 1st tray (galvanized wires). Then go thru. smell of 1st burning sulphur.

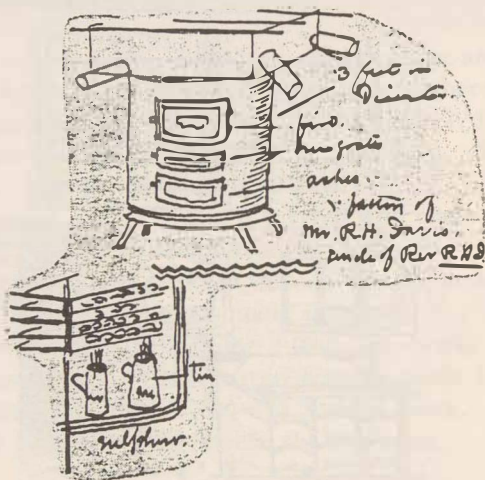
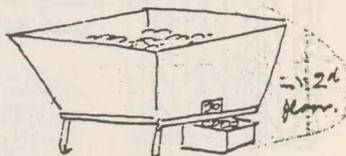
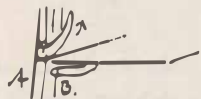


2^d floor the trays. A first brings up and as soon as the catches in B catch trays A is lowered down and—in A. When it touches the trays rested in B is lifted right up, as it goes downward.

The peaches are dried in the shaft [shelf?] about 8 hours. There must be strong current of heated air (direct heat). After 8 hours exposure to the current of heated air trays are taken out. The fruit is thrown into a large receiver. They are thrown into 50 lbs box, and



then weighed, and nailed [and] marked — ready for the market. 25 cent for the best dried peaches $50 \times 25 = \$12.50$ The inside of the shaft [shaft?] are lined with zinc plates as the fire proof, in the first floor. In the first floor, before the peaches are brought to the heated air they are fumed with smell of the burning sulphur in order to avoid the insects



etc. In the cellar there are 3 furnaces. They are tremendous heaters. Fresh air is brought by 4 tubes into the furnaces—to give strong current of heated air. The temperature is raised up over 250° Fahrenheit. This heated air escapes in the 2d floor into the outer air.

The factory of Mr. R. H. Davis, uncle of Rev. RHD.

Thursday, April 23

Mr. Davis took us to Mr. Thomas, 9 miles off from Milford, and drove me to the beach. Came home in the evening.

Friday, April 24

I spoke at Methodist Church that evening. The house was crowded — contribution was taken up to pay my expenses — it amounted to \$8.05. Mr. and Mrs. Davis gave 十弗 [*jū doru*, ten dollars], to defray my travelling expenses.

Saturday, April 25

I started for Washington 9:30 from Milford, and changed the train at Wilmington junction. Reached the capital 4:30 — found the horse-car coming directly to a place not far from Mrs. Hooper. I sent my large bag by express. 50 cents.

Sunday, April 26

I attended Dr. Newman's church with Mr. Hooper — a fine discourse without note[s?]. He asked me to speak to his people in the evening. I was not feeling quite well, so I failed to do so.

Monday, April 27

Mr. Hooper gave me a nice ride in the morning on the principal streets and avenues. Pennsylvania and Massachusetts Avenues. I saw the British Minister's house — Mr. Blaine's — Logan — I saw numerous houses of finest architecture. Streets are nicely paved either with stones but chiefly with tars.

Very smooth riding. Trees are planted on both sides of the streets. Most of them are maple trees. In the principal avenues there are some elm trees.

☞ I called on Mr. Kuki — 九鬼 — N Street, 1310. I had a fine opportunity to talk with him. I lunched there. I met Mr. Miura there = the secretary. I called on Dr. Peter Parker in the afternoon and had a chat with him about 3/4 of an hour. He and Mrs. Parker invited me to come there and stay with him.

Tuesday, April 28

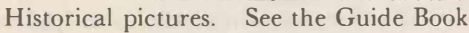
Miss Carlie Patton took me to the Capitol. We entered in from the front on the Senate House, Reception Room — President's Room.

Wednesday, April 29

Bureau of Printing and Engraving Greenbacks are printed here.
紙幣寮 [*shiheiryō* mint] One dollar bill requires 40 or 50 days to be

Ladies can count them very fast. One can count 1,000 within 4 minutes. Many government stamps are made here. They use small hand machineries. Metallic plates are used for printing. Each night those metallic plates are kept in one room and locked up.

✕✕The House of Senate—Rotunda



- [illegible]

232

Normal

Collegiate

Theological — { 48 students
 { 3 study Hebrew

Medical

Law

College woman's dormitory

College men's dormitory

See its catalogue.

Salaries: professors — \$1500/\$1200

tutors — \$1000

assistant teachers — \$600

President William W. Patton. I met Mr. Robinson, an Amherst man.

Interview with General Eaton.

High education in Germany and England. Charles Bird, Kegan Paul, Trench & Co. Paternoster Square.

High Christian Education Dwight

School Management Johnson L —.

Education and School Thriny

Moral Training and Training System David Stow.

Moral Education Prof. Buchanan.

Eaton's remarks on the Hindu education. The English are bound to respect the conscience of Hindus. They employed Buddhist, Parsee, Brahmin teachers in the schools. Its result was that many of these teachers in the government's schools became the leaders of the Sepoy Rebellion. Since then the Government gave liberty to any private corporation or educators to use Christian textbooks—or to teach the Bible in the schools; its result is more edifying and wholesome.

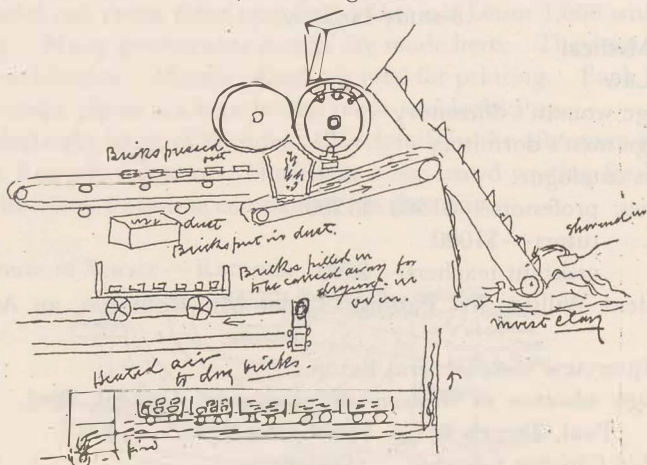
Eaton's remarks — "feed my Lamb"

1. To introduce the pedagogy
2. Midwifery
3. Medical school

Try to get the *Journal of Education*, No 16, Hawley St., Boston.

Mrs. Hooper, and Mr. and Mrs. Horace Hooper, and Willie came in a carriage and invited me to go to the Soldier's Home just a mile outside of the city of Washington. There is a beautifully laid out large ground 40 or 50 acres. A comfortable Home. A most tastefully built library and reading room. A hospital in the same ground.

Dr. Peter Parker's, Washington, Saturday, May 2
 I called on Mr. Louis W. Sinsabaugh, 808 H Street, N W, (one square north of U.S. Patent Office), Washington, D.C.



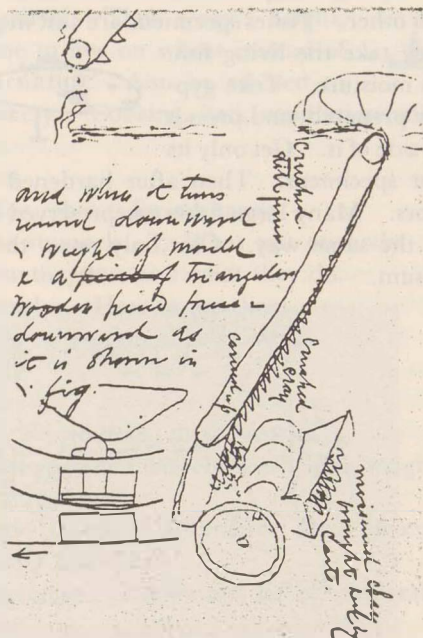
He took me to a brickyard. This is one of the largest brickyards in Washington. There are several large kilns. They use coal instead of wood. They used long ————— to push in coal into the oven = spaces made by bricks under this fire there is iron grates, as the accompanied figures illustrate. Clay is moistened first, brought to the crusher to be crushed — carried up and crushed again still finer. Shoveled in by 6 or 7 men just far as they can. It is carried up into a box from whence it is pressed down upon the moulders made on the wheel as this part comes upward the weight attached to the mould comes down by its own weight. Thus clay is squeezed into each mould and pressed against another wheel at its sideward motion, and when it turns round downward the weight of mould and a triangular wooden piece press it downward as it is shown in the figure. As it comes in this shape it is taken up by men to be put into fine dust. Then piled upon iron cart which is drawn into the drying oven — ready to be baked.



I came to Dr. Peter Parker Saturday afternoon.

Sunday, May 3

Attend Mr. Newman's church. I was asked by Mr. Newman to take



a part in his Communion Service. But when the Sabbath morning came he had mumps and could not preach. The communion was postponed. A man of the Congregational Union spoke for him that morning. He told us what great thing those pioneer missionaries are doing out of the Great West. About Grace's mother—her finger ring, its touching story.

Monday, May 4

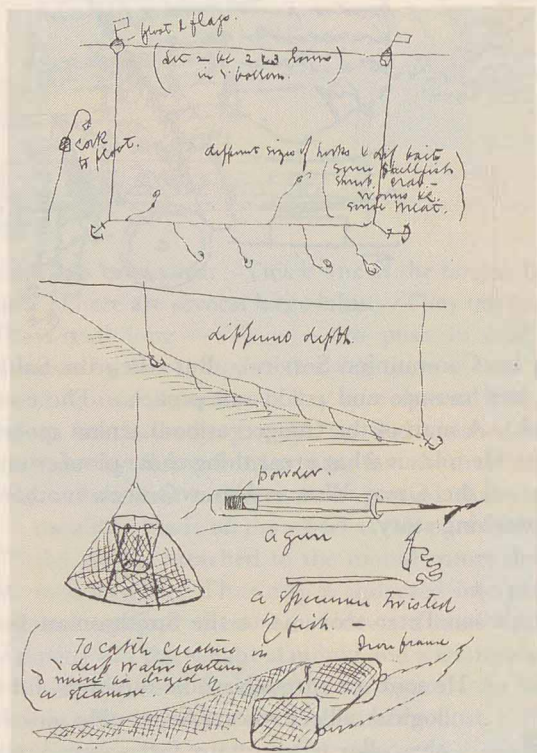
Dr. Parker's son Peter took me to the Smithsonian Institution that morning.

Fishes



He took me through where the birds, fishes and ethnological collections are kept. He took [me] down to the cellar where many fishes were brought from the different parts of the world. They are preserved in metallic case, protected by wooden cases—of course in spirit. Before they put fishes into alcohol they cut their belly to let watery portion run [out] and at the same time to let alcohol go in. Be careful for keeping fish nice in

alcohol. Better to wrap it with cotton cloth to prevent rubbing against each other. Fishes specimens are cast in gypsum = Plaster [of] Paris. They take the living fish. Take off its moisture. Take gypsum already prepared, and press it against one side of it. Get only its one side for specimens. Then after hardened paint **it over as its natural colors**. Many large fishes are preserved in this way. Snakes are cast in the same way. Cast only once, then chiseled away by watery gypsum.



✂ The Study of Fishes by Gunther, London & Edinburgh Adam & Charles Black

How to catch fishes of the deep water. It requires a strong cord. Hooks are attached here and there at some distance.

Talk with Prof. Macon, at Smithsonian.

He advised to measure how fast the young poeple grow in our school. Their weight, height, breast. He urged me to live on wheat instead of rice, phosphate and nitrate. Also he advised to start a school of cookery. Cooking, bed, ventilation and how they take care of children.



1 Prison department

2 House of correction, objects for exchange.

1) What goes to stomach 2) What put on body 3) How to make it. 4) How they live and what they do.

The carpenter's tool How to use them

Weapons of war direction of their uses.

Music — not costly.

Fishing apparatus

京人形 [*kyōningyō*, Kyoto dolls] at the work.

Investigation on the people themselves — height, weight, length of arm and length of foot

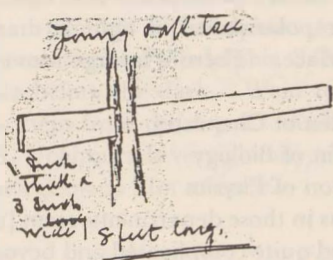
Anything peculiarly Japanese will interest them for exchange.

Nateirca [Natural?] Museum

Ethnological specimens Animals, fishes, minerals, geology, specimens, etc.

Washington's uniform and his household utensils kept in glass cases.

A curious specimen to illustrate the force of tornado at Wesson, Mississippi. This board is forced through this young oak tree by the force of tornado.



All the medicines of the world. Pictures accompany Japanese and Chinese medicines for instance. Todd for Tonics. Prof. Baird, Dr. Goode, Prof. True, Prof. Maison "Naval Observatory" Prof. A. N. Skinner.

He showed me the observatory very kindly — large telescope, 26 inches in diameter — the lens itself costs \$20,000. It cost \$50,000.

Newcomb, Holden, *Astronomy*, Henry Holt & Co, N.Y.

On the same day I called Charles Lanman. (Georgetown)

Tuesday, May 5

I left Dr. Parker's house. I went back to Whiteley to take my goods away. I engaged for a cab. 75 cents at first 2 miles (one 50 cents).

I came to Baltimore, left my goods at Central Depot. Get in a horse-car, and found a humble hotel near centre of the city just opposite another railway station—it was toward evening. I went round the prominent part of the city.

Wednesday, May 6

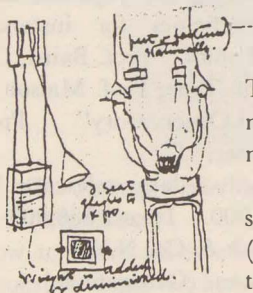
I called on President D. C. Gilman, 81 Saratoga Street. I was welcome to his house. Invited to the dinner with Dr. Thomas and Mr. King. 後藤 [Gotō], 太田稲造 [Ōta Inazō] were invited also. The students in the Department of Political Science. Ōta took me round the different parts of the university—its library—it is arranged on the subjects of different branches. Prof. Adams' lecture room on history.

Thursday, May 7

It rained. President Gilman's turn to attend the morning prayer, in a small chapel. He read it a little. Repeated Lord's prayer. It was attended by only 3 students.

I thought it a pretty slim affair. A religious influence can be very strong.

I went through the chemical and philosophical departments, also biological department—also a room where photoptical instruments are made. A largest instrument for polarisation of light is made. Finest lines are cut out on metallic surface. There is a large room to keep that instrument.



Prof. Remsen of Chemistry

Prof. Martin of Biology

Prof. Rawson of Physics

The apparatus in those departments seem [to] me all new and quite complicated and beyond my description.

The Johns Hopkins University Gymnasium.

(J. M. Mansfield, Mt. Pleasant, Iowa.) He took me round the building.

It is not compulsory. Improved modern

tools. Every student goes to the examiner once a month to get his direction for exercise, so as to develop all parts of body. At each examination certain exercises are prescribed to them.

1 History & Economy

Newspaper Bureau	Educational	Bibliography
Biography	Religion	American History
General History	European Politics	Am. Politics
Social & Political	Economics, etc.	

2 Index of Magazines

3 Egyptology

Roman and German laws (History is past politics and politics present history)

4 Statistics

5 Geography Bureau

Library	} Separate Library	General Library
Philosophy		Reading Room including
Education		Reference Books
Science		New books are kept
Literature		separate on a shelf

Miss Gilman showed me the way to the Washington's monument before I left the city. There was the reunion of the Potomac armies of both Union and Confederate. There was a parade of old and young soldiers. I was invited by Mrs. Gilman to see it at the other building of the university (Biological Hall). 後藤 [Gotô] was kind enough to come after me as far as the depot.

I came to Philadelphia. 太田 (Ôta) notified Mr. Uchimura of my coming to Philadelphia 2 days beforehand. I reached Philadelphia before the dark. Went to a hotel on the Broad Street, only a few steps from the depot. At Baltimore I was told by Mr. Ôta that Mr. Uchimura is very gloomy, and does not know what to do. I sent a telegram to him at once.

Friday, May 8

Early in the morning before the breakfast Mr. Uchimura came up, and called on me at the hotel. We had very pleasant conversation — talking on his future plan. Reading and praying.

His confession and determination to do the work for Christ.

In the afternoon we called on Mrs. Morris (Mary) of Green Hill farm, Overbrook, Pennsylvania, a short way from Philadelphia.

There I met Miss Thomas. We had pleasant talk with Mrs. Morris. Mr. and Mrs. Morris are good friends of the Japanese.

Uchimura went back to Elwyn, Delaware County, Pa. on the same day. (c/o Dr. Kerlin.)

Saturday, May 9

I went out to see the city in the morning. I met Mr. Edward S. Fitz (Chester, Delaware County, Pa.) quite unexpectedly. He came up to the room in the hotel and stayed 10 or 15 minutes. We went out together as he was going to call on some friends. He took [me] to one of the Baptist Church — Memorial Baptist Church, a finest edifice — well proportioned, etc. Could accommodate 1500-1600. See its plan. [not included here — separately or forgotten?]

We went to the Park, where the centennial exhibition was held. Very extensive park. A river running between 2 divisions of the park. We went up to a high iron tower by a means of the steam elevator. 10 cents each and had the whole view of the city. The Pennsylvania University building.

Then we had our dinner. Fitz treated me. We went to Arch Street to see Benjamin Franklin's tomb.

Benjamin and Deborah Franklin. Then we came through the most busy street. Visited Mr. Wanamaker's large store. Every conceivable thing can be found there. A most wonderful sight. It is not far from the depot.

I came to 165 Lexington Avenue to be kept there at Dr. J. C. Berry's boarding place. I hid myself there from 9-10-11-12-13. I did not do any thing there, because I was all used [up] by the recent extensive travelling. \$1.00 a day for the boarding there.

I had some talk with Dr. Berry on his future plan, especially on his nursery school and dispensary etc.

Sunday, May 10

I went to Brooklyn to hear Dr. Richard S. Storrs, in the morning and Dr. William M. Taylor in the evening — 34 St, 6th Avenue.

I tried to rest myself as far as I can. I called on Dr. Taylor, and had a short pleasant interview with him. Dr. Wm M. Taylor gave me his work on ministry. He gave it to me when I asked him some questions on the subject. He said all that I know on this subject.

1790 

I visited the Central Park.

Zoological garden.

Bison Americana

Chimpanzee with a knife and fork

Hyaena European Badger

Crab-eating Raccoon

Agouti

Lion, Himalayan Bear (*ursus Tibetanus*), Jaguar, 豹 Leopard, Kangaroo, Tiger, Sand Hill Crane, Sea Lion, White Pelican, Elephants, Onyx, Beisa Antelope, Mux Ox, Zebra, Llama, Wolf, Zebic African Buffalo, Dogs, Camel, Nylghai

Obelisk

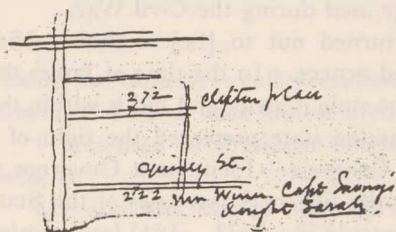
Art Gallery, very good

Thursday, May 14

I went to Mrs. Nori[Nati?] P. Eddy, Dr. Gordon's friend — 272 Clifton Place. Mrs. Eddy is a nice, and delicate lady — her son Lyman and daughter Elisa. I spend one night.

Friday, May 15

I went to Mrs. Pond's house on 14 Spencer Place — not far from Clifton Place. In that morning I called on Mrs. Winn. In the afternoon I called on Rev. Behrends. He was not at home. Afterward he called on me, and invited [me] to say a few words at the prayer meeting



of his church which is only a few steps from Mr. Pond. Dr. Behrends used to be a Baptist and turned to a Congregationalist. His salary \$10,000 per year. His church could accommodate 1,800 – 2,000. Vestry is large enough to accommodate 4 to 500. I spoke 15 minutes in the meeting.

☞ Mr. Pond promised to give me \$100 for pastor's library. He is a bright businessman. His wife is a sister to Miss Gardner. 2 daughters. Stratford, New Haven, Hartford, Connecticut

Saturday, May 16

I left his house and came to Stratford, Connecticut. Rev. J. S. Ives.

Sunday, May 17

I spoke in his church in the morning—a large country church. A hard church to speak.

Monday, May 18

Mr. Ives took me to Bridgeport to call on Rev. Cavenport our classmate. Cartridge factory where Mr. Samuel C. Houghton, one of his deacons. Very interesting factory. The process of stamping out into the completion of it is most wonderful. Everything is done by the machinery. No use of hand excepting to apply the materials to the machinery.

I came to New Haven—Mrs. [and] Pres. Porter welcomed.

Tuesday, May 19

I went to Hartford with Mr. Ives to attend the meeting of the Congregational Club. Dr. Walker the chairman of the meeting. We met at the Memorial Hall quite close to the depot and also to the State House. Before the meeting commenced at 10:30 A.M., I had a chance to run up to the new State House. It is a handsome building—a fine architecture. Cost \$2,000,000. The cost of the ground \$600,000 brought from Trinity College. Mr. Trumbull was the first Governor of the State of Connecticut. The deceased brother of Dr. Buckingham was the Governor of the state during the Civil War. He is a total abstainer, and man of strong Christian character. I saw his bronze statuette. Flags used during the Civil War.

The famous Charter Oak turned out to [be] a chair. Nice carving. Eagle. Oak leaves and acorns. In the time of James the charter was reclaimed. Some one stole it away and hid it within the hollow of an old oak tree. Thus the state preserved the right of a stateship: 294 Representatives. Congress—Lieutenant Governor is the President of the Senate. At the library I saw laws of the State printed at Cambridge, Massachusetts 1672~1673. 1641 laws printed in London. They are taken out from the Bible, references on the margins. 1651, I saw an old paper. (Currant.) I saw their signatures of B. Franklin, G. Washington, John Hancock the 1st, signers of the Declaration of Independence.

The club meeting lasted 3 hours. Someone from Boston spoke on the Sunday School. Mentioned its importance as the tail of a kite. Not very interesting.

Note Several old persons spoke but too lengthy. None hit at the point.

I spoke about 10 minutes on our mission—especially for raising up native forces for ministry. We came away in the afternoon.

I was entertained in President Porter.

Wednesday, May 20

Mr. Aikin of Rutland was ordained in that evening as a missionary to China. The graduation of the Divinity School students. 8 speakers. Some of them read their notes.

Thursday, May 21

In the afternoon there was a meeting to discuss the Old Testament revised edition. A Reverend gentlemen from Lowell read a paper. Prof. Clay spoke against [about?] the slowness and conservativeness of the English Revision Committee. Several persons spoke. Ex-president Rev. Newman, Smith, etc. I was called out to speak a few words on the Japan Mission.

The ladies in the city provided the tea for the gentlemen, who met there.

President Porter took me to the library building of the Seminary. Mostly references for the students' uses, separate from the general library. A warm invitation from Mrs. Porter to spend one night before I go home.

Amherst, Friday, May 22

I came to Amherst—call President Seelye. Stayed there till 25th Monday. I came back almost tired out.

I presented to President Seelye a few Japanese coins. *Coban. Ichibu*, etc.

Mr. and Mrs. Hardy came up to Bar Harbor for a few days. I was left alone there. Still Miss Comming came and stayed overnight. She gave \$5 toward Fuwa's church building.

Auburndale, Sunday, May 31

Raining. I went to Dr. Cooney's Trinity Church, Episcopal Church on Tremont Street.

Friday, June 5

I was invited by Mrs. Edward Hardy of Auburndale—spent one night with Mr. and Mrs. Hardy. We went over to the place after the dinner. But on account of her mother's illness Mr. Edward went away on the same day. However she invited a company to tea.

Rev. Mr. and Mrs. Carter, Dr. Strong, Mrs. Mead, and 3 of us. After the tea we went to the vestry. Mr. Carter's preliminary remarks were too long. I had a little chance to speak. When I finished my talk I was obliged to rush right down to the depot to catch the 9 o'clock train, to come back to Boston with Mr. and Mrs. Hardy.

I left a map of Japan in Mr. Burr's hand. He lost it in the following morning on the train. It was gone. He paid me \$10. I gave that money to my Japanese friend Kurahara to help him in his hard struggling.

Mrs. Edward Hardy's children are very pretty. Charles is serious and Fanny is mischievously bright and cunning. Mr. Edward had a fine convenient home.

[Here begins another notebook (ge-tsui-1)]

[Alpheus Hardy's Lecture at Andover]

[a few pages missing] 10 hours. They would have fought with the world in the present century in the day of J. Seamen. State of society and commerce. In his days horses and camels were rapid communication. Go with us about 5 years. World in progress in 19th century. 1847. 2 works by John Nuyriga[?]—West America, Canada, and US. Work spirit of the North continent of America.

The history of commerce is the history of progress and civilization. Not its harm in. India is far better now through the commerce. Japan is so long sealed nation. Through the commerce they are born in the nations. Looking at the commerce it is not unholy call. It means that relative one to another. Commerce is intercourse [between] one nation and others. It is useful means to civilize and support nations. Marine is useful. With Dutch, Portuguese priests and ministers went with them. Good done in various [countries].

The commerce of the US has had no marvellous history up to 1857. Good with the [one word illegible] rapidity. We are next to England in tons and whatever has force and speed. American ships are handsome and clean. Intelligent and successful captain and merchant combined. Formost merchant. Pride of Boston. No continuance upon the rebellion.

The gold of California was discovered 1827. There are half Mexicans and Indians. In the bottom of river there are specks of gold, but they pay no attention. An English passenger took a specimen (1830). This ship was lost in the Mexican War, and people found the gold. The increase of American shipping was enormous. Large ships were built. Rapid ships were necessary to go to California. . . . Superior build. English ships were heavier and dirty. No good commanders.

When war over, ships in all the world at the end of 5 years struggled. Ships disappeared. British ships under the confederate flags. Several ships were sold and sold. \$50,000. During the war the commerce began to suffer in introduction of the steamers. Up to 1854, the commerce in the Atlantic increased—13 and 14 days' voyage done by the splendid vessels. Those began to lose the passengers. Practically and physically it is possible to use the steamers

over the ocean. 50c lbs for a bale of cotton in Liverpool. Steamers go on out on the Atlantic. At the end of the war these steamers turned out rapidly and destroyed the American commerce. 50 odd steamers were lying idle at Thames. 1) Cruisers fitted out to destroy the American ships. 2) We can't buy the foreign build ships.

The congress don't allow the Americans to buy ships from 他国 [*takoku*, other countries]. Obscure literature. The English build ships cheaper [than] the merchants. They could not buy the vessels — \$125, — gold high. We build it at the highest scale then. \$60 a ton, — \$100 a ton after the war for building ships. Men in Boston, instead of going to their business we build the railroad. Today. . . . we are building railways at home. England is small [on] map. . . .

1865–75 sea commerce. Cunard Line—high dividend. They make no money now. Can it [be that] the US produces amount of capital? Emigrants bringing some money to buy the land out of West. Develop the land. Loss of the sea and gain in the land. Cotton, chain anchors are made here. Hams are made in Kentucky. We shall [be] permitted to buy ships—they will turn to shipping time. . . .

Growth of the railroad. Growth of commerce. Growth of education. Growth of civilization. Boston to Lowell—24 tons can be transferred but, —1827. They had rail and port. One horse. —they met the canal. All covered in the enterprise.

First railroad build. 3 today—the US has, 120,052 miles of road. \$77,000,000 flow into by commerce. . . . Now it comes with a few days. Growth of cities. Lowell—. . . there [were] 12 houses in his younger days. Land was so poor none would farm there, 1846. No city of Lawrence. The commerce has tremendous energy to develop this country. No house before Missouri. They built road from Iowa through Missouri. They accumulated riches. . . .

The Boston merchants [have] more courtesy in competition. [They do] not quarrel—in [these] 54 years. . . . social relations there is less jealous than [any] the merchants in Boston. This developed the country. Take the old country [like] Turkey. . . .

[As to] free trade [there are] two sides in this question. Some say abolish the custom house, etc. Time will come. Natural tribunal will settle the question. So. . . . custom house may be abolished. But stimulating may be desirable. It is hard for us to do it as the English or French. They are compact. We grow orange, [r]ice,

sugar, cotton. [They] want tariff to protect their produces. Time will come that the super merchant in Louisville will buy with it something cheaper. Now high tariff men are diminishing — low tariff men are increasing. 1) It gives labor. 2) It gives ship building. 3) It lays the foundation of cities.

Civilization is defused more in the US than elsewhere. Blessing.
(Mr. Hardy's lecture at Andover.)

I returned there in safety but they explained. As you know, I stopped at Worcester to see Mr. Stimson for a while and returned to Boston on the same day, i.e. last Tuesday [June 2].

Matthew Curtis, Jr.

Saturday, June 6, 1885

I started from Boston for Lexington with Rev. Porter at 5 before 6 to come to Mr. and Mrs. Goodwin. Left ditto of the main road towards Boston 10 1/2 miles.

Benjamin Merrium, one of minute men. April 19/75

Rev. John Hancock, 54 years 1698–1752. Grandson John Hancock, first governor of Massachusetts.

Mr. and Mrs. Goodwin and Mr. Porter gave me ride to Concord. 35 years ago Mr. Goodwin saw bloodstain in Manor [a word illegible].

April 19, 1775. James Hayward of Acton met a British soldier who raising his gun said you are a dead man, and so are you, replied Hayward. Both fired; soldier was instantly killed and Hayward mortally wounded. Hayward 18 years.

2 British soldiers were killed and Americans buried them. This bluff was used as a rallying point with the British, April 19, 1775 after a sharp fight. They retreated to Fiske Hill from which they were driven in a great confusion.

Paul Revere was captured in 6 days. 9 officers were sent in the afternoon. He made powder unnoticed to Concord. Prescott escaped. Nelson was treated badly. They were sent out to prevent any communication. He was forbidden to light up in his house. He went home [and] lighted up candles all they can. He locked up 家 [ie, house], harnessed 馬 [uma, horse] and went to town Bedford and notified British coming.

Marine common. Under Captain Brooks.

Reading and Woburn companies met the British [in] this common. British lost more than the Battle of Quebec—272 killed and wounded.

Concord: 1) Hawthorne's House on the right 2) Schools of Concord—school of philosophy, unpainted. 3) R. Emerson's house on the left. Graveyard—kept main force here—60 barrels of flour here. 1747—Wright Tavern. 2 companies. Old Manse by Hawthorne. Bronze statue, plow and gun in his hands. Concord River. Pine trees branches touch earth. This on other road. Marble monument on other side of the river. Road to Acton. New edition with booklet. Days of 76 with Carleton, 6 volumes. Minute man—came out [with] a minute's notice. June 8th

Sunday, June 7

Charles Goodwin. I spoke in the evening. On the 8th I was taken to Concord by Mr. Goodwin's carriage.

Salem, Thursday, June 11

I made an address to the people of the South Church. Several clergymen of the neighboring towns. The church was quite full. The audience was consisting of the ladies. I spoke $3/4$ of an hour. Questions were asked after it.

I was invited by Dr. Homer T. Fuller, 18 Boynton Street. I spoke at Mr. Stimson's church in the morning. I was not heard by the audience quite well. Dr. Carter conducted the meeting. Not strong voice. In the evening I went over to Dr. Phelps's church with Dr. Fuller. I spoke 15 minutes after Dr. Phelps's address. I found it much easier to speak there than Mr. Stimson's church.

Monday, June 15

Dr. Fuller took me to Mr. Whitcomb and Mr. Moon, the wire factory man. Dr. Phelps. \$100,000 paid to working men
55,000 tons per annum of wires 35,000 tons of coal consumed
1) wiring 2) kneading 3) dilute sulphuric acid 4) lime water
5) wash off in pure water

Wednesday, June 17

I started from Boston with Dr. Alden at 9 AM and reached Portland 1 PM, came to Lewiston, 2:30. Mr. G. M. Howe welcomed me to

his house on How Street. Pine 149. 2 sons, Allen and Ralf. The meeting is the state conference. 225 churches represented. 1) Bangor Seminary 2) Bowdoin College

Prof. Stearns was at Mr. Howe's house. Professor of Systematic Theology I spoke Kurahara's case. He was quite pleased with it.

Thursday, June 18

I received a letter from Mt. Holyoke Seminary. Mr. Taylor informed me that Mrs. Heims is ill and wished to postpone it later. I sent telegram to come on July 4th on this account. I tried to go to Portland but I am detained by Mrs. Howe to until 22nd.

24 inches Main pipe 300 gallons of every stroke of engines
Worthington pump 1,800,000 gallons a day 24 inch diameter
copper net wire a double screen shaft turns 75 for a minute
12 strokes of pump pistons 12 strokes a minute 4 pistons
carrying up 300 gallons a minute cost of machine \$10,000

Peter E. Vase, Dennyville. We roomed together at Rutland. Met him at Lewiston State Conference.

Mr. Pannel gave me a ride to the water work to show me how the river water is forced up to the reservoir and also into the town—also to the reservoir which is higher than the high building in the town, where I met them. Deacon Fulton of Park Street Church. Mr. Pannel a member of Mr. Howe's Church. Prof. Lewis F. Stearns, Theological Seminary, Bangor, Maine. Prof. Sewall.

Monday, June 22

I left Lewiston. Mrs. Howe paid my travelling expenses—\$5.00.

Wooden course Water to come in Iron gates to prevent things to flow in it 2 systems from pump also from reservoir to open or shut gate Iron pipes \$31 a ton Pressure 96 pounds per square inch Pressure from reservoir is same 90 pounds square inch 11,000,000 gallons reservoir all over fenced gate (shut up this one) cleaning pipe to let water go out lower down smaller pipes 120 hydrants used in the case of fire

Rev. L. H. Hallock, Connecticut gentleman

Rev. Rouse Bayley

I started from Lewiston on the Grand Trunk Rail Road 11:05 AM and reached Portland 1 PM. Rev. C. H. Daniels was waiting for me

at the depot. I took my valise to the steamers (Steamer John Brooks) embarking wharf. Then came to his house. Mrs. Daniels, child Anna. Miss King, friend of Mrs. Daniels. 3 clergymen called on me. Pumpkin Miller also. All these gentlemen were called up here by telephone. We went out — called on Dr. Caruthers and also Miss Baker, a lady Sunday School teacher of China men. After tea we started for the wharf. I drew a map for the North Japan Mission at Mr. Daniels. Mr. Daniels secured a ticket for me from Mr. Liscomb, berth including.

It was on starboard side — midship (41) a good place. The steamer started 25 minutes after 8 from Portland. A fine moonshine evening (more than half moon). It is a well-sheltered harbor. Several vessels anchoring in the harbor.

The grand army met there. Camped out. The army from all the parts of the union came to celebrate it. Veteran soldiers of the late war.

Mr. Daniels took me to his church. Stone front and brick back. A pleasant church. A good proportion. Seats 1200 people. Rather more square. Gallery on the both sides. Portland — Boston, 8 in the morning.

Tuesday, June 23

3 PM from Boston and Albany to Springfield to Holyoke by stage. 4 miles to South Hadley, stopped over the night. Spoke 1/4 of 9 to 1/4 of 10 in the chapel. What is the average experience of our student? How do they divide their work? Is it so arranged as to give some kind of work to every one? Number of students. Proportion of the Christians. How many rooms for students? Recitation rooms Library building — how many volumes? Astronomical observatory. Chemical laboratory.

Mt. Holyoke Seminary F. M. Hazen

Miss Blanchard, Principal, Mt. Holyoke Seminary, South Hadley

I started from Boston for South Hadley at 3 PM. 6 PM Springfield. [In] 20 minutes arrived in South Hadley. Rode over 4 miles, 40 cents. Stopped over the night and spoke to the young ladies in the morning — 40 minutes.

I was ill. President Seelye and Dr. Hitchcock drove me back to Amherst.

Wednesday, June 24

I spoke at College Chapel.

Thursday, June 25

I saw Mr. and Mrs. James here in President Seelye's house. People of Dr. Parkest.

Sunday, June 28

Baccalaureate Sermon of President Seelye. Goodly man is [one word illegible] fulness. [Martin?] devoted in Christ. New papers
Religious society Examination of the facts—Jesus of Nazareth
Christ in the history Philosophers Hunt of men toward Christ
Bare facts of Christ's presence among men. Different problem given in Christ.

Is there the spiritual world, the world of the soul? Is man product of all forces or is man [in the] realm of some thing else?

Christ [one word illegible] the spiritual world—in Christ law of the loving manifestation of the spiritual world.

(by Dr. Walker of Hartford)

How late the mission in Japan was started. 26 years—16 years.

In the same year the edict against Christianity was removed it was written on a small signboard and posted up in city and villages through the country. So I might say the Christian work began there within 10 or 12 years. 10 years [ago] when I went back from this country I found only 2 feeble churches at Yokohama and 1 feeble church in Tokyo—only 2 in the central Japan Mission which was occupied chiefly by the American Board. The Gospel work seemed as an uphill work. The missionaries were unable to speak much and the native workers were so few.

We started our training work at Kyoto in 1875, just 10 years ago. 1876 we received a number of young pupils educated by Captain Janes. 15 of them entered into the theology class. 3 years after we graduated them. They went out to take up the work that was started by the missionaries here and there.

We want the ground where God and man can meet. The common meeting places [one word illegible] with created beings. Is it possible to come to Him? It comes from the historical reality. They are not met in Christ. What is the destiny of these people?

Soul and materials, what became of you? I have longing for immortality. Nature has steps of progress. Immortality—logical and fitting steps. . . . But whole in Christ. To the living reply to the question. 3 days or 3,000 Are they not in that question? Christ on the Mount transfigured. In Him glimpse of the spiritual body. It will [be] raised up. . . . In Christ light does shine forth. Of that science talks hopeless. It is their mutual obligation among the different races. Differences are amazing. Human nature is equal. . . . Christ had human nature. Christ makes his own to unite all to Himself and claims as His own. In Christ man recognizes men as brothers.

It is a grand inspiration when I came to think of what this college . . . has done for other creatures and also for this world for the cause of Christian religion. How many persons from Alma Mater has asked to be sent out for this sacred work? Your college, famous in the whole number of alumni — amounting to 2832, more than 1/3 of who are the ministers of the Gospel.

1. Washington Choat
2. William Kerr Wicks, teaching
3. William Jacob Holland, 3 children
4. James L. Fowle
5. A. G. Booth, lawyer, insurance agent
6. George H. Watson, medicine, Bridgewater, not married
7. C. A. Boake
8. A. B. Davis
9. Fred Edwin Douglas, died
10. Francis F. Coburn, teacher, 2 children
- 10.[sic] Dixson, 2 Principal, St. Louis
11. Joel Stone Ives, East Hampton, Stratford, Conn., near Bridgeport
12. Chinaman, doctor
13. James Olney Averill
14. Walter Wyman, doctor
15. Edward Llewellyn Parker
16. John Gilman Stanton, Germany, medicine, Boston Dispensary, New London, a girl
- 17.
18. Ward Titsworth, 7th day Baptist, sermons are printed, Alford

- Centre, N. Y., generous minded thinker, earnest work in earnest way
19. Walker
 20. Joseph Bartlett Seabury
 21. Everett Thompson
 22. Trow, doctor, Sunderland
 23. G. S. Eaton, 3 boys and 3 girls, he won the class silver cup, Calais, Maine
 24. John Peabody Richardson, preacher, Oxcorner near Clifton Springs
 25. Myron Winslow Hunt
 26. Charles Henry Ames, 7 Park Street
 27. Frank Jewett Marsh, Walpole, Mass., preacher
 28. Joseph Tyler Ward
 29. Samuel Whittlesay Holland, Ceylon, 12 years, 1st Jan. 1885, Jafna, Ceylon
 30. Bridgeman, Boston Advertizer, Auburndale
 31. William Henry Swift, Honesdale, Pa., preacher
 32. Joseph Henry Adams
 33. Charles Loammi Harington
 34. William Dexter Mosman
 35. A city missionary, work against drinking, Scranton, Pa., New Haven, care for human beings, lone soul, Maine work outside of church, to draw out latent power of human beings
 36. John Baldwin Thurston
 37. George Henry Tilton, Rehabath, Providence
 38. G. Titsworth, Milwaukee, preacher, 5 children
 39. Harvey Porter
 40. Edward Clarke Winslow, preacher
 41. -----, Big [Grand?] Rapid, Michigan
 42. George Holbrook White, Oberlin
 43. Hugh Brown Rice
 44. Goodridge
 45. William D. Perry, preacher
 46. Samuel Crane
 47. Stearns, preacher
 48. William Noble
 49. William Aldrich Dudley
 50. Henry Adolphus Davenport, preacher, Bridgeport

51. Joseph Edward Miller, Portland, Maine

Japan of today [is] different from Japan of 20 years ago. So Japan of 20 years [from now] is not as avidly different from Japan of today. Education is improving. University A few schools of high grade High school in each of provincial cities.

The Emperor will give us constitution in 1890. We are a very old nation, yet we are very young in the western form of civilization. She is bound to be western among the civilized nations. How can it be done? Through education. Through freer constitution. Not without English. Christianity and education go hand by hand. To go there [two words illegible] with one sister to educate and enlighten them.

We are much indebted to the venerable American Board and the different mission boards for its sending us missionaries and starting many schools, through them churches. We have now 120 with 8000 members. I am specially grateful to the venerable American Board for its sustaining a training school at Kyoto, the ancient capital of Japan. The institution is quite young yet she has now about 200. I believe $\frac{3}{4}$ of them must be Christians. She has already sent out 45, and 28 in Theology. She is bound her sons to enlighten the natural sunrising empire through the spiritual sun. She is bound to be responsible for future welfare of Japan in the name of Christ. She is bound to be the first class Christian institution to benefit and lead the people.

The American Board has done us a great favor thus far. I trust American churches will do something for the institution. We are trying to raise some fund among ourselves to found a few special chairs for special subjects like Political Science, Political History and Philosophy and we are also trying to send the best of our young men to this country to be further educated—for carrying out this plan we shall need some generous fund. I request you to keep us in your mind. Some of you may [one word illegible] yourselves. Some very wealthy friends are anxious to use the men in most profitable way. . . . There is a grand child of the Alma Mater, is anxiously waiting for some help behind the scenes.

As the country advances in every respect we feel an institution must grow in order to lead the nation. But we must also remember that keeping in mind a great importance of keeping our faith, and

closest sympathy with Christ or else an institution may be cursed to us instead of being a great blessing to us. With us Buddhism is losing its influence. Free thinking is introduced to their [a few words illegible] a great danger to cry for freedom without Christianity or moral principle. I believe Christianity and education are destined to save as a nation as well as individuals. At this critical moment Christianity must step in to save. Christianity has already shown forth its healthful fruit.

Tuesday, June 30

Class reunion, 19 met at Prof. Morse's house.

Wednesday, July 1

Commencement and dinner. I made an address.

Thursday, July 2

Called on President Greene and President William Smith Clark.

Friday, July 3

I came away from Amherst and went to Dorchester. Mrs. Baker.

Saturday, July 4

Dinner with Mrs. Baker. I came to Mrs. Taylor.

Sabbath, July 5

Rev. Wing, Congregational pastor, Danvers Rev. Cole, Baptist.

Monday, July 6

Trip to Nahant Beach, Medford, Lynn.

Tuesday, July 7

I went to Salem 9:14 AM. Called on Essex Street 109. I went to Water Street near Central Street. Mr. Longmaid waited 3 hours. Saw Captain William T. Savory. Dinner at Club House with the Capt. Savory and Longmaid. Went to Boston. Send books to Fuwa.

Winthrop Lynn Revere Beach station, narrow gauge [rail] road Winthrop Junction Badge to Albert Freeman
Leave my baggage there, 10:25. Danversport to Lynn

Wednesday, July 8

I left Danversport on 10:27 AM train. Accident at Peabody, a man killed on the track. Came to North Woburn to see Everett A. Thompson. I failed to see Emma Fowle. I saw Marshal Todd and Rev. Anderson. I stopped at Deacon Gage's store.

Thursday, July 9

I came to Lincoln at 11:15 AM. I spoke at Rev. Richardson's church. Mrs. Flint being the chairman. Rev. Richardson [and] Rev. Adams present. One teacher from Wellesley College present.

Friday, July 10

Charlie Flint gave us ride to the cemetery, to reservoir and pond, a beautiful pond. We took tea at Mr. and Mrs. Weston. Mrs. Rice, the mother of Miss Rice is 86 years old. Present in the meeting. Mrs. Weston is a most godly woman I ever know, fully versed in the scriptures. Her husband is 85 years old.

Reference for Worcester (Dr. Fuller's talk)

Mayor/Clerk/Treasurer/Band of Alderman, one at each ward/School Committee, 2 for each ward/Clerk's business: keep up the record of the meeting and special meeting/Town records/ Property/Votes/ Valuable/Treasurer/ 3 Select men, they make up taxes to any town business—look after the road/Constable or Sheriff —arrest the bad people, etc.—take the value of every man—everything taxable, cattle, horses, etc./They calculate the expenditure every year beforehand/Support the school—examine the teacher/District system— One township, for instance/Divide it into 6 school districts/ One township/Each district raises money, assesses taxes for building the school, and as expended with the prudential committee/In the district meeting, one moderator, clerk and prudential committee/They employ young women as teachers/Pupils—8 to 40 varies/There is some officer who looks after the weights, measures, etc. He settles all disputes respectively/Weights and measures

Saturday, July 11

I went to Auburndale to spend the sabbath quietly. Stayed there until 14th noon. Kurahara came to help me. Took the steamer at Boston which leaves for Rockland. Steamer, Penneboscot (\$4.00 +

1.25/.50 + .50 breakfast and supper/Rockland Change the steamer
Steamer, Mount Desert I met Miss Fuller (2 sisters),
Brookline, Mass.

Wednesday, July 15

I came to Bar Harbor on the 15th July, and was received into the Hotel Newport House. Clerk is an obliging man. His name is Carter. I found Dr. Buckingham, his daughter, 3 grandsons and their mother, Mrs. Loomis on the same table. I enjoyed his company very much.

Thursday, July 16

I was taken out to sail.

Friday, July 17

Sail again with Dr.-----

My interview with Dr. Buckingham. Educational interest growing near Springfield within 25 miles. Also the growth of the Christian sentiment. There are 2,700 population 80 years ago. 1 church, now 40,000 [members and] 40 churches.

Amherst College/Amherst Agricultural College/Mt. Holyoke Seminary, South Hadley/Smith College, Northampton/Williston Classical Seminary, East Hampton/State Normal School at Westfield/Wilbraham Academy/Monson Academy/Brimfield/High schools at every large city

Library in Springfield 125,000 [volumes with fund] \$50,000
select library Free, used for the teachers and pupils in the high school/Library [in] Northampton 25,000 volumes, with fund \$30,000/New library with \$300,000/East Hampton Library, cost \$20,000/Monson Library 30,000 volumes [with fund of] \$30,000/Westfield, 12,000 volumes [with fund of] \$12,000

15 years ago, a barn is used for Sunday school. Now a good church with seats for 1,000 / Sunday school 700 / 2 more branch churches

Saturday, July 18

Sail again with Dr.-----

Mr. H. U. Brown's contribution \$60 was given to one of our school boys. Came in the name of the Sunday School of Central

Church. I wrote her, and also sent a receipt to the Sunday School according to her request. This is a letter to the Sunday School:

A check for \$60

Your most thankful and touching contribution I ever received in my life came duly to hand last week. I am very much indebted to you for your taking such a deep interest in our country which lives almost 8,000 miles beyond the waters and giving us such a helpful contribution for educating a poor boy in school. . . . I trust this gift will assure a very means to raise up some godly man to useful minister of the gospel in that far off land. Hoping that good blessing of God may ever make you happy, lacking such a privilege as you have. Trusting also that you are all sincerely loving your Savior Jesus Christ.

Prof. Harris being once the Prof. [of] Johns Hopkins and of Cambridge of England, gave us \$10 toward the first university in Kyoto. Through Inazō Ōta Mr. Burr (at Auburndale, July 12th) gave me \$10 to repay for the lost map of Japan. I gave away the \$10 to help a poor compatriot Kurahara.

Tuesday, July 21

Prayer meeting. [One word illegible] set in the mountains in the shape of [one word illegible]. They looked just [like] snowy Alps. The dim moon light shone upon it.

Thursday, July 23

Mr. and Mrs. Hardy, their coming.

Friday, July 24

Mrs. Smith came over here in Ianthe. My bag and box were brought over here. They stayed here until Saturday.

Saturday, July 25

They went away before dinner. No wind. The yacht was within our sight a long while.

Sunday, July 26

The 3 of us attended the preaching service. Mr. Norton came

from —— to preach once for fortnight.

Monday, July 27

I began to read my Dickens's David Copperfield.

Tuesday, July 28

We went fishing at the wharf. 4 flounders.

Wednesday, July 29

They came over again. Brought my home mail. Letter from my wife, 公義 [Kōgi], 望月 [Mochizuki], Gordon and Davis, [illegible] graduated class. 9 flounders.

Thursday, July 30

I wrote 2 letters to Dr. Clark on the Japan Mission to stop Mr. Gulick's going to 九州 [Kyūshū]. I went over to Bar Harbor by the steamer from South Gouldsbrough. Fare 25 each for go and back. He approved of my idea of keeping Mr. Gulick in Sendai. 8 flounders.

Monday, August 3, 62°-65°

I heard from Dr. Clark. He fears the idea of Mr. Gulick's remaining at Sendai. I heard from Thomas J. Davis and Mrs. Davis of their coming to Brocton U States Statlar Hotel (Boston) on 5th of August. I read Rev. C. H. Carpenter's on self support. I can agree with his view altogether as applied to Japan. I read Joseph Johnson's *Self Effort* on health. In the afternoon I had quite an experience in rowing a boat.

Tuesday, August 4

Mr. N. H. came over here in the storm and rain. He carried a letter from Dr. Clark.

Friday, August 7

L. W. Mason called on me 3 PM and urged to go to Bar Harbor with Mr. Hardy—to start a factory for musical instruments and also musical school. A wild scheme. He is a most uneasy person I ever met. He made me feel uneasy and nervous too. I stayed there over night at Mrs. Hardy's and came back to West Gouldsbrough.

Steam fare 25. Riding on a carriage also 25.

Thursday, August 13

I heard from President Seelye for receiving Uchimura.

Friday, August 14

I wrote to Professor Sewall for receiving [Kurahara] into the Bangor Seminary.

Monday, September 7

I wrote President Seelye, and thanked him for his receiving 内村 [Uchimura] to the college. I began to write a brief sketch of my early life since I went to Gouldsbrough. I wrote as far as I reached Boston with Captain Taylor.

A. W. Hill was the house keeper. Charlotte W. Smith, Chatham, Mass. at Dr. S. C. Ames, 205 Webster Street, East Boston, Mass. She was invited by Mr. and Mrs. Hardy to take care of me. Since I was taken to Gouldsbrough Mr. and Mrs. Hardy came over quite often. Sometimes they stayed there two or 3 days.

When I went there first Mr. Hardy took me to the barn to get a view toward the harbor from there. I did not do much mental work there except keeping correspondence with a few — specially to 内村 [Uchimura] to keep up his spirit. He came up wonderfully. He had a wonderful experience at Elwyn and Gloucester.

I wrote Prof. Sewall several times to get him interested in Kurahara.

I went to the barn to exercise my voice and reading. I read Domar's Theological [Philological?] work every day, until I was obliged to put more force in writing my own story. Dicken's Peter of Coperfield [*sic*].

I went to the post office at 10:30 every morning. Sometimes Mrs. Smith got little nervous because I did not start quick enough. She was a smart and self confidential person — an excellent house keeper — a regular Cape lady — frugal and saving — could make many dishes out of a few things. She is [a] grand house-keeper. Makes pies and dumplings of all kinds. Chowders of clams and fishes. She washed my clothes and mended them too. She did not get along with Mrs. Hill. Mrs. H. is an exclusive woman. Looking at a dark side. She did not speak to Mrs. Smith.

Postmaster Mr. Tracy Young assistant Kingsley Mr. Peter Hill Mrs. Wood I became acquainted with Mrs. Truthman, Minneapolis lady, and Mrs. Greene at Mrs. Kingsley's house.

I went to fishing flounders, caught no trouts, hunting once, caught more. White headed eagle came to Mrs. Hardy's lot.

I became quite acquainted with Dr. Buckingham.

I started Sunday School at West Gouldsborough. About 23 scholars and 3 teachers. I superintended 23 August. I attended it 3 Sabbaths.

Thursday, September 10

Social gathering at Mr. Hardy's estate. 23 came. Grand time. Cakes and candies served. They stayed toward to the dark. 2 young men, 10 young girls, 6 young ladies, 5 boys. I packed up everything in a box. Took it to Bar Harbor by the steamer Rockland (Captain Hammond). This steamer goes between Bar Harbor and Sullivan, Hancock Point, Lamoine.

Friday, September 11

Peter Hill took me down to South Gouldsborough for 75 cents. I carried Mrs. Smith's box too and sent it by freight to Chatham. At West Gouldsborough I sketched the scenery from Mr. H's house — one for Mrs. H, one for Mrs. Smith, one for myself. It was an ink sketch.

Saturday, September 12

I came to Bar Harbor and took 10 o'clock steamer to Hancock Point. 11:30 it started for Bangor. I stayed at Merchant House of the Market Place, Bangor. I took a nap before I saw Mr. Kurahara, and became sickish from being in a filthy house. Stopped over the night there.

Sunday, September 13

We went to Dr. Field's church. An excellent discourse on God's love. Dr. Wheelwright came after me, and introduced me to Dr. Field. Prof. Sewall came after me too. I was invited by him to come to his house [on] Sunday evening.

Monday, September 14

I called on Prof. Paine. Dinner with Dr. Field. Supper at Prof. Stearns, had pleasant time there. Mrs. Stearns is a sister of Prof. Sewall.

Tuesday, September 15

Dinner with Prof. Denio. Carried to the depot. \$2 Bar Harbor to Bangor \$1.50 Merchant House \$2 Kurahara 10 cents quinine 15 cents sedative powder \$4.25 to Portland by the rail

I attended Rev. C. H. Daniels's prayer meeting. Spoke 10 minutes. The meeting was quite interesting one. A subject is given out beforehand. Many took it up and made some remarks. They are prepared to say.

Wednesday, September 16

Mr. Percy gave me a ride through the prominent parts of the city. View of harbor. The State Street. Nice residences and elm trees. J. B. Brown's garden. Maine General Hospital. Reservoir — drinking water is taken 46 miles from the western part of the state. Trees are planted in the old part unburned by fire 1866. I met Pumpkin J. E. Miller [Amherst College classmate]. Called on him in PM with Mr. Daniels — also on Rev. Hallock. Rev. Bailey was not at home. Went to the depot to see Dr. J. C. Berry — took supper and came away. Came on steamer Tremont. An excellent boat. 1.50 State room (75cents). Half a moon. Pleasant and calm night to come. Had a good rest. Took a breakfast on Atlantic Avenue. Came to Congregational House. Lost my pocket book. Went back to the steamer. It was in the office. Boy found it. I gave him \$1.00.

Thursday, September 17

Boston and Dorchester. I went to Dorchester to see Mrs. Baker. Drive to Mrs. — with Mrs. Jameson. Got a cold in my head. Kept in her house until 18, 19, 20, 21.

Monday, September 21

I was better — came away. She sent me to the railroad station in a closed carriage lest I should catch cold again. I came up to Andover to be received by Principal F. P. Bancroft. I came to Principal Bancroft's house.

Tuesday, September 22

I received a call from Prof. Smith—to talk in the chapel.

Thursday, September 24

Dr. Berry took me to Mr. Leavitt, North Andover. Miss McKean Kimball Mr. Peattie I met Prof. Park on Prospect Hill. He gave me a ride.

Saturday, September 26

Mr. J. W. Clark was attentive to show me his factory.

Sunday, September 27

I spoke at Seminary chapel.

Monday, September 28

Prof. Smith (Mrs. Smith and Miss Dwight) gave me a ride. Tea at Miss Hidden. I gave her a cup.

Tuesday, September 29

North Andover

Wednesday, September 30

Invited to Prof. Park to tea. He gave me a ride 4 or 5 miles. I spoke at the chapel on extending the North Japan Mission—an appeal to the students.

Thursday, October 1

I was invited to see Prof. Smith to read Dr. Clark's paper on education. Evening to tea—Prof. Harris. Mr. Torrey Mr. Sheridan Mr. Mitch Mr. Grovenor I called on him. Chatter Coal, Woodrof

Friday, October 2

We are invited to Prof. Smith's revet [?]. Theology students and Female Seminarians too.

Saturday, October 3

[*Administrative System at Andover, Mass.*]

The state allows entire district to assume name of town, to form

its own government. They meet every spring—the town officers. Selectmen (from 3–5). Clerk is shown to keep the records of meetings. All votes put. The Selectmen are chosen by ballot. The whole vote was given to majority in the old time. Now plurality elects—the one that has largest number of votes. Warrant, for calling in meeting, stating the time and place. Notice to be given before 14, to give the ballot. Clerk and Treasurer. 3 Selectmen. They are main officers. The writs in warrant. All questions are written out—raising money or spending money for school, roads, etc. Vote how much tax to be imposed upon the people. At close of the meeting see how money they voted. Say \$6,000 they vote to impose upon the citizens to \$ bond. Assessors = Selectmen = or separate board. On the 1st of May other board of assessors. They go round through the town, ascertain the property of the people. Real estate in the Selectmen's room. Every ten years (60 70 80) they are recommended to make out exact list of owners of the real estate and put value upon it according to their judgment.

Valuation of the town. Land, house, barn, cattle, horses, sheep. This is basis of the town for the next ten years. In addition to it they go round every spring—money, tax, horses, cows. They take the whole amount of the valuation of the town. . . . tax is laid upon that. Probation equals so much for dollars. \$7.00 for \$1,000. (either real or personal)—1884. They make a list against every one's name. Give this list to the collectors. Collectors of the tax for Andover. Treasurer is made the collector. . . . They repair the roads. Now 3 persons they divide the town into 3 districts. The roads are better than used to be. They spend money and come to the town to pay. They go as far as money will allow them. The new road—authorizes them to do it. Highways and bridges. Every year they choose 3 committee men. One goes every year. They hire teachers for the schools. They agree the price teachers wish to have. Visit the schools, etc. They approve the bill paid to the teachers by the treasurer.

They choose also 3 fence viewers to fences between 2 parties. They have authority to A should build a fence all and B that to authorize height. . . . Regular fence must be 3 feet high. They choose so called the field drivers—suppose cattle go astray. Any one calls in other officers to take care of them. Drive them to homes. Town Pound. When there are astray cattle they are shut up in town farm barnyard. If they can't find owners they keep them in the

pound. They come and pay something for keeping them. Owners pay some fees equal [to] 50 cents to the drivers.

The Board of Health. They have chosen 3 men. They have general supervision pertaining to health. Their power is pretty large. Suppose men privy. Notify to clean it, or cesspool drainage to water supply. Selectmen pay for it. Water if unhealthy, they stop and lock it up. They urge men to use disinfectant or cleanse it. If men do not do it, they do it and compel men to pay for it.

Constable. Act as a police man. The town chooses 5 or 7 men in Andover. Arrest men [who] disturb the public or steal. They arrest a locker up nearby the town arms house.

Trial of Justice. Appointed by the state. Preliminary trial. He settles small cases by settling fine, and sends to the jail provided by the county. 3 county towns in Essex County—Lawrence, Salem, Newburyport.

The towns choose the representatives—one or more representatives to the legislature. Representatives are chosen by districts. Not by one town itself. Andover and North Andover meet separately and vote. Town Clerk decides who are chosen. They are paid by the state—\$5.00 a day. 300 Representatives for the State. They are chosen in small districts or in wards of the cities. The State Snators (40) in Massachusetts, to make districts according to the number of voters, are taken from the larger districts. They are chosen in November. . . . Representatives are chosen by still larger districts. Each district chooses one man. They go together and discharged at the end of every two years. They are chosen for two years. The Senators are chosen by the Representatives of the state for 6 years. While in the Senators, one remains in the office. Every voter is obliged to pay poll tax, \$2.00—a part of the town tax. He must be above 21 years of age. Caucus = preliminary meeting for arranging for the town meeting for choosing their party officers. For the State Representatives the town decides. For the State Senator half a town chooses separately. State has count the votes and decides. For the Representatives and Senators—Washington. The votes are sent to the State where it is decided. All towns and cities vote for the Governor, Lieut Governor, Secretary of the State (= Town Clerk), the State Treasurer, the State Auditor of all accounts. . . . These votes are sealed up in the open town meeting and are sent to the state

authority of Boston to be counted. They count and declare who are elected. Governor for one year only. Treasurer for 5 years, he can't be re-elected. Governor can be re-elected.

Sunday, October 4

Prof. Tucker preached. I spoke in the Seminary Chapel. A fine audience. The house was quite full.

Monday, October 5

Prof. Smith gave me a ride to North Andover. A pleasant talk on the New Theology. Mrs. Smith and Miss Dwight were together.

Tuesday, October 6

I went to Boston to see the Prudential Committee—Mr. Hardy and Dr. Alden. Female Seminary in the evening. I took supper there—prayer [and] some talk given to the young ladies. Miss Phebe McKeen's picture was given me.

Wednesday, October 7

I gave another talk on the Japan Mission at the Wednesday evening prayer meeting. I draw a map on the black board. North Japan Mission for without extension. I cried for men. I spoke again in the prayer meeting. I showed my map again. An appeal for man. Serious prayers offered by the students. Previously I was invited to Prof. Harris to tea. Mr. Torrey and Mr. Sheriden. A good talk on the foreign mission was given by Prof. Tucker.

Thursday, October 8

The meeting of the Society of Inquiry. Mr. Stoddard the president. Half an hour prayer meeting. Mr. S led it. Then, Mr. Stoddard took chair. Several good talks on the work in the Western frontier. Prof. Tucker gave a good talk on the mission. The work is the same either at home or abroad—specially in the Japan Mission. Mr. Torrey offered to go himself—to go there even now if the work be needed. He called on me at Principal Bancroft's—told me what he thinks on this subject. We called on Prof. Tucker Thursday noon—had some talk with him.

After the meeting, Mr. Stoddard asked [those] who are interested in this Japan Mission to come to his room to talk over more

carefully. They met and formed a circle to study it and to pray for it. They agreed to be responsible for Japan to furnish men for the work. Some ones will go there.

Friday, October 9

Morning prayer. I saw Mr. Heminway. He told me the result of that gathering. I saw him again and gave him a drawing. 2 hours talk. Came near to lose my dinner then. I saw Mr. Torrey, too. I called on Miss Hidden—on Mr. Stoddard on Salem Street. Then at his room at Seminary. He was not there. I went up to Mr. Warren's room. Mr. Chalton Mr. Heminway 3 knelt for prayer. I prayed.

Saturday, October 10

I left Mr. Bancroft 8 o'clock AM for Hanover. Charter to West Andover, through Manchester (factory town), Concord, Franklin, White River Junction, Norwich—good water course. I took my lunch at White River Junction. 4 miles to Norwich. I called on Prof. [Arthur Sherburne] Hardy 3 PM. They were at home. I visited Scientific Hall. Library, 66,000 volumes. 1) Fire proof—bricks and iron. 2) Art gallery. 3) News reading room. 4) Magazine room 5) Study room. 6) Reference books, Periodicals, Encyclopaedias, Gymnasium, Observatory—telescope 9 inch 3/4. New Chapel—fine. We are all invited to Prof. Richardson. Dr. and Mrs. Smith—Miss Smith Miss Bays Miss Suzan. 1 Game for greeting persons by simply looking at eye. 2 another game to take something in the room what is like? Question: it is like ____ because it is ____.

Sabbath, October 11

Dr. Leeds preached. A large (plain) church. 800 could seat there.

In the evening I spoke on Japan Mission. I saw Professors Love, Pettee, [and] President Bartlett. Thornton, black cat, was [a] little ill.

Monday, October 12

I left Hanover 6:30. Was carried to Lebanon Station. Train 7:20 for Boston. A lake, near East Lebanon. Mockomy Lake. Mt. Aschatnet. 3,000. 10 miles from Hanover.

Andover, evening. Miss Hidden. Stopped over night. They gave me \$12 for shawl. I called on Prof. Tucker — on some students.

Tuesday, October 13

I returned to Boston 10-12:50 AM.

Wednesday, October 14

Dr. Stowe's [Storrs's?] address good. Letters from Japan.

3,000 人 [*nin*, people] Tremont Temple

2,000 人 [*nin*, people] Music Hall

Friday, October 16

Farewell, 内村 [Uchimura] — St. Nicolas, Province St. 下村 来 [Shimomura came] on 15 with Dr. Fuller.

Sunday, October 18

Mr. Gordon.

Monday, October 19

Packing up my books. Dr. Herrick's party.

Tuesday, October 20

Committee meeting. I saw Dr. Alden. Dr. Smith — past him my appeal for a Christian University in Japan.

Wednesday, October 21

Wellesley College. Spend a half day. I spoke there 半時間 [*han-jikan*, half an hour].

I wrote to Mr. Flint, San Francisco

Dr. Hamphrey, Chicago

Dr. Tyler, New York

President Seelye, Amherst

Thursday, October 22

I wrote to Wellesley Depot master. I lost my paper bundle.

Wrote to Mr. Chester H. Pound

Miss McKeen

Friday, October 23

I wrote to [one word illegible], Andover. I spend Thursday evening at Andover. Prof. Smith, tea. Society of Inquiry meeting. Mr. Smith. Lecture. Meeting in Mr. Stoddard's room. Farewell meeting, dismissed by my prayer. Slept at Mansion House free from charge.

Evening. I called on Mr. Torrey. And Miss and Mr. Hidden, and drank a cup of coffee. I called Principal Bancroft and dripler[?] also.

Met in the train Mrs. G. W. M. Dawes, Andover, Mass, who handed me \$20 to help Fuwa's church.

Evening. Dr. Herrick's church. I spoke.

Saturday, October 24

Mrs. Hardy took me to market place to get vegetable seed, etc.

Death of Ex-Governor Page on this morning. I received his picture on Friday.

Sunday, October 25

Brookline Church — Dr. Thomas Ninton — J. W. Davis invited to speak in his church at Newton. He gave me [a] number of pictures of Indians.

[Neesima visits Harvard University]

-Gore Hall (Library)

Reading [room] References not to be taken Books in fire proof Guides to each shelf 6 flights 230,000 [volumes] 9,000 [volumes] per year.

-Boylston Hall — Chemical. Laboratory Prof. private laboratory.

-Old Harvard Hall — first building

-Memorial Hall — table/dine

-Chapel and recitation — now Botanical specimens

-Dining Hall

-Massachusetts Hall — first building

-Auditorial Hall

-University Hall — Recitation rooms

-First chapel building (7 dormitories)

-Sever Hall — New recitation hall

-Scientific School

- Gymnasium
- Physics Hall
- Law School — Portions of the colleges are given by Mr. Alpheus Holmes Hardy.

Friday, October 30

I send a copy of the Boston Journal to Mrs. Johannes Hesse, Mission House, Basel.

Saturday, October 31

New Haven. Students at chapel. James W. Bixel.

New York. Dr. Taylor, Presbyterian
 Dr. Chafy, Christian Association (Hitchcock)
 Dr. John Hall
 Dr. Alexander

Sunday, November 1

Dr. Taylor's church, morning, 15 minutes.

November Fruit trees

Pear. (Bure other anjon, Bure Bose, Seekll, Sheldon, Bartlet)
 (Baldwin, King apple, Roxbury Russet)
 Porter, Groventine Hubbardston Nonsuch
 Peaches. Early late Crowford, Foster.
 Grape. Concord, Delaware, Brighton
 (to Vicks, Rochester, N. Y.)
 (Pulers, Millford, Del.)

Monday, November 2

PM. Rev. Mcleod accompanied me to Brooklyn. I call on Captain William T. Savory. Tea at his House, Wednesday. Frank L. Wing, 222 Quncy Street.

Tuesday, November 3

I called on Mrs. Pond, and Dr. Behrends. Mr. and Mrs. Eddy sent something to Dr. Gordon.

Wednesday, November 4

Captain took me to New York.

Gun shop (J. B. Crock double B. 35 Chock Bore

J. B. Crock 50 Chock Bore
12 Gauge Weight, 7 lbs. 30 inch Barrel)

I came to the Bible House to see Mr. Kinkaid. Young Men's Christian Association. Mr. Swift Mr. P. Augustin Wieting, Secretary, 23 Street 4th Avenue, New York. An address to the ladies (Women's Boards) at the Bible House. At Macy's Store, 6th Avenue, I bought a valise, \$2.50. At Dr. Taylor's farewell tea, boy William. Cab furnished by Mrs. T. Sleeping cars \$2.00.

6 PM. Start from New York Central [Station]. I came to Niagara after 7 AM. At Detroit (population 100,000) 1:30 PM. Reached Ann Arbor almost 3 PM. Stage 25 cents Franklin House. \$1.15 Lodge President Angell called on me at the Hotel in the rain. Dinner at President's Prof. Dodge Rev. Ryder Mr. Cady Japanese party in the evening—9 Japanese, Cady mother and father.

Friday, November 6

I sent a telegram to D. S. J. Humphrey. Arrived in Chicago at 9 PM. Cab (75) took [me to] Dr. H. M. Scudder, No. 206, 28th Street. Mrs. Janes with her 3 children. Mr. Young Scudder and wife, 2 children. A noble woman, suffering for conscience's sake and for truth's sake.

Saturday, November 7

I was taken by Mrs. Janes to a book store on street [blank] to get books. Their names will [be] sent me afterward. Cost \$23.59 paid to Mr. Scudder. I visited the Room of the Missionary Medical Association. Young Dr. Scudder is its secretary. I wrote notes to Mr. Drapers/to Mr. Ward/to Mr. Daniels/to Mrs. Baker and Mrs. Hardy.

Scudder family Very prompt in prayer, no waiting. All gather and sing. All repeat one or two verses in the Bible.

Sunday, November 8

Noon prayer, evening prayers. All gather and sing every one's hymns. Mr. Doremus Scudder hymns [in] Portugese Niigata.

11 AM. I entered in the Sunday School. 440 in all. I addressed to them—5 minutes. In Dr. Scudder's chapel after his long discourse I spoke 4 or 5 minutes. A large edifice and could seat 1200–1300. No gallery—a theatre form. In the afternoon I was taken

to the Plymouth Mission — 450 pupils. They are going to build a large mission building.

Monday, November 9

“Minister’s meeting” They all stood up to greet me. The Chairman then shook my hand in behalf of all the brethren. I was requested to speak [after] Dr. Humphrey’s brief introduction. I spoke over half an hour, questions (Dr. Noble) by many. Dr. Humphrey’s questions — whether we like the Congregational form. I refused to give an answer because some may like Methodist and Presbyterian form. After 12 it was closed.

Dr. H. — Lunch. Then he took me to the stockyard — 7 miles from his office, Washington Street. It is owned by Mr. Armour. It is very extensive — thousands of cattle are kept — killing place.

Hogs are grand sight. They catch hogs by machine.

[belt?] knife and stabbed into their heart, and kill them instantaneously. Then dipped into boiling water in a tank, then caught up to a place. They are fastened to a machine by which their hair is all rubbed away by some ingenious scraping machines, so that when they come through it is perfectly hairless and all over clean. Then it carried further down where the body is divided and inner stuff taken away. They hanged in a large room to be dried. Then the bodies are further divided into hams, front and back, the main body. Some portions are chopped up to make sausages. Hams are smoked 4 days, wrapped up in paper and sewed up in cloths. Meats are chopped and packed up in barrels. They are all kept in a cold room to be chilled. They [are] packed up into cars to be sent off. Several railways come close to the buildings. A number of cars are ready waiting for meat.

夏 [*natsu*, summer] 4,000 employees

冬 [*fuyu*, winter] 5,000 employees

Dr. Humphrey took me to the Chicago Theological Seminary. Dr. Fisk’s invitation. I spoke to the Theological students half an hour. I spoke [about] what Mr. Davis has done in raising up our young men now in the fields. I was introduced to all the professors. There are 90 students. The President Fisk asked students to shake my hand. [A] number of them came. One of them gave me a terrible grip!!!

Dr. Humphrey took me to restaurant to get supper. I got in the

State Street. Grip a cable car. Came back to 206 28th Street.

Mrs. Janes was ready for my lunch basket. A carriage came, bade all [good] bye to all — paid Dr. Scudder for the books I bought.

Rock Island Rail Road Depot. I got every baggage checked through [the kindness] of Dr. Humphrey.

Dr. Scudder sends something to his son Doremus. Sleeping (No 2) was engaged at the Rock Island Rail Road office. Ticket was \$3.00. We crossed over Mississippi River in the night. I send a telegram to San Francisco from Brooklyn, Iowa, 9:30 AM. Cost = \$1.74. I had breakfast at 7. 75 cents. Dining room and kitchen are connected. Everythig is compact. Meats and fishes are kept in ice chest. Des Moines. The Capital of Iowa. The beautiful capital building — ample room in the city.

Iowa is a grand corn growing country. Corn is raised extensively for feeding hogs. We came to Council Bluffs at 6:55 — an hour waiting, my ticket is secured. Also a sleeping ticket I paid \$14.00.

We crossed over the River Missouri. At Council Bluffs my baggages were rechecked. No waiting — very liberal when I showed a steamer's ticket.

Professor Felix Adler, Professor of Ethical Culture. Where do a bad form of sarcasm prevail? In which country? What is the best book to meet downright aggressivness of evolutionist?

November 9	Chicago
November 10	Brooklyn 9:30
	Des Moines 1:30
	Council Bluffs 6:00
November 11	North Platte 2:00 PM
	Cheyne 8:00 PM
November 12	Green River 11:25 AM

[The following seems to be a list of gifts to relatives and friends]

-Rubber Boots

-Rubber Balls

-Hacket screw driver. 五 [go, five]

-Screws, all [sizes]. Isamu

-box

-Locks 大小 [daishō, large and small]

-Sheats

- Cap for father
- \$5.00 for my wife
- Cartridges (gun shop)
- atomiser
- Oil of Winter Green
- My medicine
- \$13 books
- Buckles 大小
- Some [one word illegible] for taking home
- Some photographs
- Some pictures
- Cherry trees — Winter Roset
- Some grape — King/Bolden/Sheldon
- Concord, Delaware
- Sickle
- Buri Iangon
- Stationary
- Guidebook
- New Revised Bible (Oxford Bible)
- Russian salt in a tin box
- Court plaster
- Chocolate and Cocoa
- Sages nutmeg
- Beaf tea
- good razor

Green River, Wyoming

President J. B. Angell	Hooper	Dr. William M. Taylor
Mrs. Wiley for the books	President Gilman	Dr. Parker
Rev. Newman	General Whittlsey	Mr. William Hooper
Mr. Davis and Dr. Hyden	Dr. Fiske	Dr. Scudder
Rev. Kinkaid	Captain Savory	Dr. Buckingham
Rev. _____ in		
Hartford	Dr. Walker	President Hopkins
President Seelye		
Prof. Arthur Hardy	Daniels	Howe
Atwood		
Hill	内村	下村
蔵原	[Uchimura, Shimomura, Kurahara]	
Fairbanks	Sanfort — superintendent	
Brooklyn 9:30, telegram.		

Tuesday, November 10

Des Moines, \$1.74 I wrote to George Sutherland. Council Bluffs
 Trunks rechecked Check — stamped for ticket. Train trans-
 ferred Union Pacific 250 lbs are allowed to those who have ticket
 for Pacific Steamer. We came through Omaha (62.00) Streets
 laid out straight.

Wednesday, November 11

Election Right on Street. Late breakfast, at North Platte River
 —shallow. Cheyenne—after dark, supper. .75—a great center
 for cattle trade. Many rich people live there. 10,000 population.

In this evening, a lady of Oakland happened to introduce the
 subject of religion to a German lady sitting by her. But the lady
 found her too much stuff of unbelief in her. She says I do not know
 where I came. I evolved out of a I don't know how I shall go. We
 came from some low order of creation [we] know not what. How
 can we know that God created us? Nonsense! Why shall we need
 Saviour? We got to look after our own affairs. I believe in religion of
 deed. Sin, punishment, [these are] mental delusion. Religion, it is a
 nervous weakness. We are governed by the law of nature. When
 we die our body will be divided into carbon, hydrogen, oxygen,
 etc. Heavens! There is no such place. The heavens where we
 see—the sun, moon and stars [are] my heavens. Nonsense to talk
 about future. Virtue is nothing to me. I live and shall die—that
 is all. What is use of talking what we can't know. If we do right
 now, not lie, not kill, not steal, it is all required for. The lady said
 men don't do right always. How is that there is so many stealing
 and murdering? Reply: social system is not right, hence so many
 wickedness. When I came to this country there was no beggars [or]
 no stealing. Too much monopoly in the few individuals. There is
 no equal distribution of wealth.

Social system is corrupt. Law of nature [and] law of health are
 her guide. She is just keen and bright [as] can be. She never reads
 novels [but] science. She thinks here will be revolution sooner or
 later. She does not know whence she came and where she had got
 to go. She commits herself to the law of nature that will evolve from
 eternity to eternity. Creation is nonsense of God. Nothing is created.
 Nothing destroyed. Change is the law of evolution. When a young
 lady offered her candies she refused by saying it will cause dispro-
 portion. Law of health forbids me to take. She is just cold and

reserved. She shuts her eyes. She thinks some things always. She reads up Herbert Spencer, Karl Hugt Rayment, Alex Humboldt, etc.

6:30 Will arrive in Ogden in an hour. Supper.

Thursday, November 12

Rock Springs Coal mines Green River 50-23 人 [nin, persons] killed 1/4 before 11 AM, Breakfast Elko before dark.
Devils Slide Ogden supper.

Friday, November 13

7:30 AM, Elko

Indians 75 miles North there is their reservation. They come here for supply.

Perfectly flat table mountain. Mountains on the both sides in a far distance. No trees—grass—looks hard—sagebrushes, yet thousands of cattle and horses are pastured. Little beyond Elko I saw hot springs on our left. Sky is clear and blue frost on the ground. Air is keen and bracing. The scenery is charming. Some short bushes and stumps are to be found along the small streams.

I saw 2 young ladies in the train. How men are coming round them and waiting upon them. No wonder many are spoiled.

-Hittell's *Hand Book of Pacific Coast Travel*

-*Pacific Tourist Guide*, Adams and Bishop

故郷の人は如何にと思ふなり 山間の月を見るにつけても

[*Furusato no hito wa ikani to omounari/yamaai no tsuki o miru ni tsuketemo*,
Translation: Looking up the moon which hangs between two peaks,
I wonder what my folks at home think of it?]

Saturday, November 14

We reached Sacramento at 7 in morning. A fine capital building.

R. Talcott Fisher

Gallen M. Fisher, Jr.

B.F. Miles

Mr. F. Grace, Jr.

J. F. Athel

McCrain

de Witt
 Gallen Marion Fisher
 Corner of 904
 Filbert and the 8th Street, Oakland.

528 churches in New England. A few additions into the churches, the brethren do not seem [to] lament with it. At the Congregational Club meeting at Dr. Barrow's church. Catholics getting hold of the city of Boston. Is it so that the power of the City Government is passing to the hands of the Catholics?

16th Street.

Rev. Reppleye of Amoy, 412 15th Street. Gospel Society, 970 16th Street. Mr. Chickering, Golden Gate Avenue 118.

小崎 — 赤崎溜池榎坂五番地 [Kosaki — Akasaka Tameike Enokisaka Go-banchi]

Wednesday, November 18

Evening 7 1/2, I spoke over half an hour at Dr. Barrows's church. On account of rain there were few attendants. 50 Japanese. After it I was taken by Mr. Roberts to the Gospel Society meeting. I was entertained by Mr. Fisher from 14 (Sat) till the morning of 18. I came over to the city side. Stayed at Russ House on Montgomery Street, one block off from Mr. E. P. Flint, 328 Montgomery Street. Fare \$2 for one day. Decent meals—both beneath 25 cents. Mr. J. Morita came in the morning and helped me through—to pack and to buy things. He bought me [a] number of lemons. Took me to a dining room and paid for me. Mr. Flint took me to gun shop, Forster, 28 California Street. Hardware store. Harness store. He took me to Benchley, a friend of Koyano. Also to see Miss Gunnison's father. Forster sends me on express wagon. \$1.00 took us to the wharf. I found a number of Japanese friends came to see me off.

三谷達于 & 森田(大野)税関之吏人 [Mitani Tatsuu and Morita (Ōno), *Zeikan no rijin*, customs officer] wished me to take a letter to 税関長 [*zeikanchō*, chief tax officer] in Yokohama. Mr. Fisher and Mrs. Fisher, Talcott came there. She gave me coffee for my headache, and honeysuckle [and] 2 lemons. We left the city 2:30—a fine weather.

Some motion after we crossed over the gate. Some began to be

sick. But I am not affected at all.

Friday, November 20

Half cloudy. One whole day fasting. Gave out more than received in.

Saturday, November 21

Half cloudy. I came near to sit under a juniper tree and gave up to an utter despair. Dr. Taylor's sermon reminds me and gives me a strength to rise up, dress, come out, and eat. Received strength.

Tuesday, November 24

We read through [one word illegible] creation with Miss Coal and Mr. Cooper. Mr. and Mrs. Cooper and Miss Coal are going to Siam. There has been a constant rolling and pitching since we left San Francisco. Since Saturday I have not missed a single meal.

Wednesday, November 25

We commenced Taits, etc., *Unseen Universe*, 22 pages. Today we found a less rolling.

Thursday, November 26

Head wind but from South West. We found the boat steadier than before.

Saturday, November 28

It is quite stormy. The deck is covered with waters. Head wind.

尽ならぬ世にしありなば大神に 御旨の尽にと伏し拝むなり
[mamanaranu yo nisi arinaba ookamini/mimune no mamamito fushio gamu nari,
Translation: Since this is the world in which it is impossible to have my wishes realized, I pray to Great God to have His own will to be realized.]

This is the day to remember Mrs. Flint who lost her dear husband in this night.

Sabbath, November 29

11 [AM] Service is conducted by Rev. Reppleye. All sails are up since 4 AM. Air is fresh. Wind is from North. There is yet much

motion of the boat. We could hardly walk on deck.

Tuesday, December 1

Since yesterday we had North Wind. All sails were up. Calm. 10 1/2 knots. After our lunch a nice breath from South East.

Siam Mission. 3 stations, 1) Bancock 2) Petchabouri 3) Cheingmai. . . . Bancock commenced, 1828. Areas 300,000—the land belongs to the king. He can take it up at his will. The Buddhists, no public school. King has schools. The Postal Union. Telegram. They are not willing to work. The land is rich but the people are poor.

[The following is Neesima's memorandum.]

Dr. Berry — small bundle/pamphlets

Hoopers — 1

Cady — 2 glasses/a paper

Gordon — 1 can/1 box

Talcott — Bible/a letter

梅 [Ume] — from Lanmans

Miss Gunnison

森有礼君 [Mori Arinori Kun] — 2 letters

Dr. Scudder — 1 trunk

[Neesima's Pacific voyage — latitude, longitude, mileage. etc.]

			Lat.	Long.	Course	dist.
半晴	[hanhare, half fair]	24	29 44 34	142 42	563 W	255
天気	[tenki, fair]	25	29 44 19	147 20	West	246 3/4
天気	[tenki, fair]	26	29 53 37	152 8 15	N 88 W	245 1/2
天気	[tenki, fair]	27	30 3 37	156 32	N 88 W	230 1/2
半晴	[hanhare, half fair]	28	30 5 35	160 16	89	193
半晴	[hanhare, half fair]	29	30 2	163 55 15	59	190
半晴	[hanhare, half fair]	30	29 58	169 3 30	59	266
Dec.						1626 3/4
						863
						2489 3/4
天気	[tenki, fair]	1	30 11 30	173 59 15	87	256 1/2
雨	[ame, rain]	2	30 20 25	179 6	N 88 W	266 1/4
						3
						4
						30 2 49 176 21 86 253 1/2
						5
						30 5 16 170 53 15 N 79 W 266
						6
						30 17 4 165 40 15 N 88 W 273 1/2
						7
						30 1 24 160 59 45 W 243
						4048
						8
						30 18 24 155 50 15 W 266 1/2
						9
						30 21 26 150 27 45 N 89 W 276
						10
						31 37 16 145 40 15 N 73 W 258
						11
						33 46 26 141 31 45 N 58 W 245
						5085 1/2
						12
						Cape Knife 105
						13
						Yokohama 45
						14
						5,228 1/2

7.

JOURNAL COPY BOOK

1884-1885

MARRIAGE

Joseph Cook on Marriage

p. 41 A supreme affection between two. — Hampden was shot at Chalgrove bridge where he met Rupert.

He received two balls which entered the shoulder and deflected into his body. His head dropped and his hands sunk on the neck of his horse.

He rode feebly off the field and tradition, Macaulay says, represents him as looking up, putting his hand upon his forehead and gazing long upon the manor house of his father-in-law, from which in his youth he had taken away his wife Elizabeth, and he tried to go there to die.

p. 131 Obstacles to Marriage

1. God, W. Shakespeare says, is the best maker of all marriages.
2. With relatively few exceptions, He sends to every man and woman the double gift of a supreme permanent affection and of opportunity to follow it in marriage.
7. The unit of society is the family.
8. The strength of a nation is in proportion to the number of its virtuous, i.e. of its natural homes, founded upon supreme affections.

10. Among these natural and removable hindrances are

- 1) absurd expensiveness of living
- 2) mistaken social pride
- 3) low salaries
- 4) unwise parental interference
- 5) poor opportunities for acquaintance between marriageable persons
- 6) the corruption of portions of society.

While ~~for~~ a woman conceiving a child she read a beautiful book so-called *The Lady of the Lake*, and that profound reading affected the heart of child as well as her appearance.

An Irish woman had 2 girls: one has an evil disposition and another has a beautiful spirit.

One was conceived when her mother had constant quarrels with

her husband because he had another woman and spent money considerably for her.

But when the younger sister was conceived her mother had peace with her husband and was much loved by him. He gave up that woman at that time.

Hereditary Taints in Blood

妻妾論ヲ為ストキ此事ヲ以テ証例トスベシ [When considering the problem of wife-versus-mistress use this example.]

p. 262 What are the relations of the white to the red blood corpuscles?

1. white : red = 1 : 300
 2. The red disks are believed to be as inanimate while in the body as they are after the blood has been withdrawn from the vessels. (Beale Disease Germs, p. 409.)
 3. The white blood corpuscle is a bioplasm.
 5. These are the descendants of previously existing germinal matter.
 8. The white blood corpuscles, are bioplasms which grow and subdivide themselves in the blood of the adult, just as all the bioplasm did in the embryo.
 9. The white blood corpuscles possess formative power.
 10. These have healing power to wounds.
 11. The ancestral white blood bioplasms from which all have directly descended are developed at a time anterior to that when the various bioplasms taking part in the formation of the tissues diverged from that common progenitor.
 14. At an early period of development only white blood corpuscles exist in the blood.
 15. When the circulation is carried on slowly, these corpuscles grow and multiply.
 16. The number of white blood corpuscles in the blood increases after a plentiful meal.
-
1. Morbid bioplasm originating in one animal may multiply in another.
 2. Regular, orderly and comparatively slow growth characterizes the multiplication of healthful bioplasm, capable of forming lasting structures and elaborate organs.

3. Rapid multiplication of bioplasm on the other hand, involves degradation in its formative power.
4. The formative power may be at length entirely lost never to be re-acquired.
5. Degradation in power is commonly associated with increased rate of growth and increased facility of resisting adverse conditions.
6. With this increased vitality in morbid bioplasm takes up more than the nourishment that should be appropriated by the healthy parts.
7. The latter are consequently starved, deteriorated and at last completely destroyed.
8. Disease germs are sometimes particles of living matter derived by direct descent from the living matter of man's organization.

The too rapid multiplication of bioplasm may give rise to diseased bioplasms which may be direct descendants of white blood corpuscles as well as of other germinal matter.

IRISH MISSION IN THE EARLY AGE

Foreign Mission by Anderson

p. 62. (a) The Mission of the Nestorian in Central and Eastern Asia in 4th century.

(b) The Irish Mission.

St. Patrick was born (410) and probably in some part of Scotland. His parents were Christians and instructed him in the Gospel.

He was carried to Ireland by pirates and sold to a chieftain.

His prayer. His heart was turned to the Lord during his hardship.

The fear of God and love to Him were increasingly kindled in use. "Faith grew in use so that in one day I offered a hundred prayers and at night almost as many: and when I passed the night in the woods, or on the mountains, I rose up to pray in the snow, ice, and rain before daybreak. Yet I felt no pain."

After he received liberty he went to Ireland again against wills of his friends.

"I went to the people of Ireland to publish the gospel to them and suffered many insults from unbelievers and many persecutions, even unto bonds, resigning my liberty for the good of others and if I am found worthy, I am ready to give up my life with joy for His name's sake."

Columba and Columbanus: from Bangor, in Ireland.

Columba to the Picts of Scotland. 42 year in 563.

Columbanus to the pagan portion of Europe in the year 589.

His prayer.

O Lord, give me, I beseech thee, in the name of Jesus Christ thy Son, my God, that love which can never cease, that will kindle my lamp but not extinguish it, that it may burn in me and enlighten others. Do thou O Christ, our dearest Savior, thyself kindle our lamps, that they may evermore shine in thy temple.

He to France. Self-supporting school in Burgundy.

Then to Germany and Switzerland.

1 Self-governed church

2 Education

☞ Their lack

They had not in themselves, the renovating, life-giving power, essential to the creation and preservation of the organized, self-propagating church. And the predominance of school instruction over preaching, if such were the fact, was an error. The sea rovers destroyed the Irish monastery at Bangor, in the year 821 and massacred 900 of its inmates.

p. 125. The London Mission Society began its work in Madagascar in 1820, under the protection of the King Radama. His pagan queen, 1828, the widow of Radama, banished all missionaries in 1835. There were terrible persecutions against the native Christians. In the later year the island was revisited by the missionaries, and the Gospel was favorably received by the people.

[An extra note pasted in.]

Moody says — Love is first in the Cluster of Fruits of the Spirit as mentioned by James and enters into the other eight.

Joy is Love exulting!

Peace — Love in repose

Long suffering — Love on trial

Gentleness — Love in society

Goodness — Love in action

Faith — Love on the battlefield

Meekness — Love at school

Temperance — Love in training

In the beginning of the present century £250,000 were expended in all Christendoms for missions. Now £1,250,000.

In the beginning of this century, 50 translations of the Scriptures. Now 224 translations.

Dorchester's problem of religious progress. 516. the progress of Christianity in all the world.

A proof of the recent progress of the Evangelical belief, by J. Cook.
Berlin University & Theologians

Schleiermacher, Neander, Trendelenburg — Evangelical

Twisten, Dorner, Semisch & Steinmeyer — Evangelical

Leipzig

Kahnis, Luthardt & Delitzsch, Tischendorf — Evangelical
Halle

Tholuck & Julius Müller

○ Heidelberg

Schenkel — Materialist

1880 Number of theological students

☞ {	Rationalists	Heidelberg	24
	Evangelical	Halle	304
	"	Berlin	230
	Hyper Evangelical	Leipzig	437

☞

Heredity

In 2 centuries or from 500-300 B.C. Greece produced 28 in number.

グリースニ新ノ平人物ノ勃興セシハ全ク風土ノ然ラシムルト又特ニ

天然ノ律ヲ守ルニヨルト [That a common citizenry arose in Greece was the result of its climate and especially of their observing natural laws.]

Statesmen & commanders

Miltiades, Leonidas, Themistocles (mother an alien),

Aristides, Cimon, Epaminondas, Phocion, Pericles

Philosophers & men of science

Pythagoras, Socrates, Hippocrates, Euclid, Plato,

Aristotle

Poets

Anacreon, Aeschylus, Pindar, Euripides, Sophocles,

Aristophanes

Architects, Sculptors & Artists

Apelles, Phidias, Praxiteles

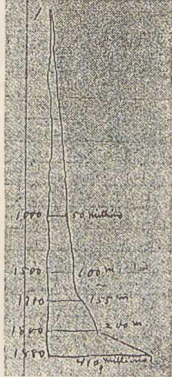
Historians

Herodotus, Thucydides, Xenophon

Orators

Aeschines, Demosthenes

{1700}

	Populations under Roman Catholic Governments	Greek Church Governments	Protestant Governments
Italy and Islands	18,000,000		
Spain and Portugal	13,500,000		
France and colonies	20,700,000		
Great Britain and colonies			9,000,000
Ireland	2,400,000		
Holland and colonies			1,800,000
Belgium	1,400,000		
Prussia			7,500,000
Denmark and colonies			1,300,000
Sweden and Norway			2,400,000
Germany			8,500,000
Switzerland			1,500,000
Austria and Hungary	18,000,000		
Poland	3,000,000		
Sp[anish] and Portuguese Am.	13,000,000		
Russia		17,000,000	
Greece and isles		12,000,000	
Africa etc.		4,000,000	
Total —	90,000,000	33,000,000	32,000,000
year	"	"	"
1500	80,000,000	20,000,000	100,000,000
1700	90,000,000	33,000,000	32,000,000
1830	134,164,000	60,000,000	193,624,000
1876	180,787,905	96,101,894	408,596,612
			685,495,411[sic]

THE WALDENSIAN VALLEY

The population under 20,000

They are up 3 valleys [the rest of the sentence illegible].

✱ England sent £2,802 and Scotland £2,989, Ireland £294, Germany £822, America £789, France £168, Italy £1,538 to support the Vaudois Church in Italy. They always start from this valley.

Evangelists who dispute the Bible Costs £5,651 yr. and master and mistress of the schools cost £1,400 and travelling expenses of missionaries cost £1,458.

Repairing and building of schools £1,285. The highest salary the pastor can have is 2,500 francs after 15 year service.

The next salary is 2,000 fr. The 3d salary is 1,800 fr. & meat. 7 pence for Lb.

Everything became expensive and doubled within 14 years.

Gifts.

Swiss. 13,355 francs Holland 11,195 francs

English Government £800 annually

Railways raised up the prices.

Poor scholars receive purse 400 francs a year. There are several receiving 100 fr. They win it by the hard study. Largest one is 800 francs. Only 5 men go from here this year to Florence. The college is in the debt. Theology 1 French 1 Italian 1 Mathematics 1 Greek 1 Jurisprudence 1 Professors.

The number of Believers, etc.

☞ 1883. The total number of worshipers including Nice was 2,672 and occupied people are 16,840. 1,280 church members in Piedmont and Nice. In this region 12 churches and 8 stations 65 places visited. In Lombardy and Venice The largest church members = 1,223 mixed number of—1,138 and communicants 805 10 churches and 8 stations 32 places visited.

Tuscany and Sardinia — worshipers 655 all visitors 2,140 communicants 636 7 churches 2 stations 8 places visited.

Rome and Naples worshipers 747 visitors 3,223 communicants 434 5 churches 13 stations 50 places visited.

South Italy and Sicily worshipers 795, visitors 3,740, commu-

✕ nicants 461. 8 churches 4 stations 12 places visited.
one whole year they resisted Louis 14th alone.

Florence

School of the special What do they teach?

How many years? How many professors? Pupils?

What kind of philosophy do the most of the students favour?

Do they believe in the Roman Catholic faith?

School of the fine arts What do they teach? How many years? Tuition? Annual expense? School of design?

Wednesday, June 25, 1884

Torre Pellice

1. Be always earnest and truthful. Be bold and confident on what we say or do, for there will be neither fear nor overscrupulousness in saying the truth and doing the right.
2. When we see man either rich or poor, learned or unlearned, be sure that he is the creature created after the image of God.
3. Italy must be a great country for erecting monuments to her heroes. Monuments everywhere. Some ambitious chap might have an aspiration to do some thing here in order to get his monument erected for his honour. It would be far better for us to get over our names written on the book of the life in heaven. Monuments can be destroyed by man but who can blot out what is written in that book except Him who wrote it and keeps it for our consolation?

Friday, June 27, 1884

Let our government pay an especial attention on the health law. Introduce the donkey for carrying the heavy burdens and goats to those unoccupied island and hills in Japan.

Grape culture — Olive culture.

Against Piedmont and French.

Narrative of an excursion to the mountains of Piedmont and researches among the Vaudois or Waldensian Protestant inhabitants of the Cottian Alps. London. 1824-1825.

See *The Guide to Evangelistic Work in Italy*, 1884.

England	2,802	1,280
Scotland	2,989	805
Ireland	294	636
Germany	822	434
France	168	461
	1,538	

£8,613 3,616

Contributions to help the cause of the Waldensian churches.

Prospectus of 1884

Note. Liberty of the worship was granted to Piedmont in the year 1848; to North Italy 1860; to the whole Italy 1870; in the year of 1884 there were the Waldensian Church through the whole Italy.

Little leaven leaveneth the whole lump.

Another statement given in an English paper.

42	settled congregations
167	localities visited by its Evangelists.
36	ordained ministers
63	schoolmasters
6,092	regular attendants
3,616	communicants (541 newly gained)
488	catechumens
1,990	pupils
2,044	pupils
35	missionary stations
5	evangelists
16	colporteurs
37,328	occasional hearers
57	day schools
55	Sabbath school

Contribution Asked for

A college in Florence an appeal to England

annual sum	£11,000
	5
	\$55,000

My View on the Waldensians

The Waldensian Christian laborers were born and brought up in this healthy mountainous region. They are constitutionally vigorous and also have scarcely any evil or vicious influence brought upon them. They are brought up in good and religious community. They are not kind of hotbed Christians. They are slowly and substantially built-up Christians. And moreover they grow up in the French speaking community. They can get access to the French literature. They have the French and Swiss neighbours to help them in the Christian literature.

Many books are published either in France or in Switzerland. Young men go to Geneva to study theology there. Moreover French can be understood in Italy everywhere.

Note!!! God's hand can be clearly seen here. They are particularly placed here near by France and Switzerland. Yet within Italy—the best part of Italy.

1. If they are placed in France they may not much desire to extend their work in Italy.
2. As they are Italians, it is necessary to be trained up in Italy (300 years).
3. They are very poor in this valley. But its history attracts the world's sympathy. Money and help come from abroad.
4. They are now means to convert Italy to the pure faith.

Italian saying

Non vi è buona scienza senza buona coscienza. Morale senza l'evangelo non vale. There is no good science without good conscience. Morals without the Gospel is no worth.

French saying

Man plans and God disposes.

Italian saying

Sweet to do nothing *dolce far niente.*

English saying

Time is money.

Saturday, July 5, 1884

Impromptitude Found in Italy—Slowness and Stupidity in Italy

☞ Italy is not the country where we can learn promptitude.

Example. An English Captain of Navy Mr. Telfer applied to the Minister of War for a permission to see the inside of the fortress in Fenestrelle on the French border. It is a strong fortification. Its permission came on the 29th of June 1884 and the Captain went there with me on the 4th July. But he was not permitted to go in, because nothing mentioned from the Minister to the Captain of the fortress.

It was found out on the evening of the 4th that there was no word sent to the fortress from the Minister.

The Captain promised Mr. Telfer to send a telegram to Turin to inquire about it after 8 o'clock of the following morning. Mr. Telfer refused to accept such a slow process, because lest he should be obliged to stay there one more day.

He and I came away greatly disappointed. The Captain of the fort might have sent a telegram to Rome on the previous evening. But the telegram is not much use to the people who don't care *to do things straightforward* as the English or Americans do. We spent 2 whole days for nothing.

However, I took a sketch of the fortress in the morning of the 5th while Mr. Telfer and the Captain were conversing in the hotel.

Morals Disregarded in Italy

I happened with a retired Captain of the Italian Army at Naples and heard him say what enjoyments we have in this city. Good wine, famous in Italy, and plenty girls. He asked me whether I have a wife. I said yes. He asked me again, only one wife?

I was somewhat vexed with his repeated questions, and I said then why do you ask me such a question. Of course I have only one wife. He said one is not enough. I have it changed every day.

Every day new. Such remarks surprised me very much. I asked him How can you do such a thing? His reply. —We have 60,000 girls here in this city. So we can get fresh one every day. But I did not believe his statement until I was affirmed by some English man who stayed there for 2 or 3 years.

Another case in Naples. A washwoman used to come to an

English steamer at the harbour of Naples. She is not very old and she used to bring her niece 14 years of age. The officers used to give them something to eat, and treated them kindly, but one day that woman told an officer, you don't love me.

You don't love my little pretty niece.

The officer replied, O yes we do. We gave you something to eat and drink. This is a sign of our love to yourself and your niece.

O No No!

But you don't love me and my niece.

Love in her idea has an altogether different sense.

Her niece was brought there for a *business*. Her statement — there is no girl in her age who has not known man in that city — she wanted some money for her niece. The officer told her if her niece be a slave there [then?] "I will buy her in order to make her free. Otherwise I can't buy her."

This remark stopped her foolish talking. A corruption and misery!!!

The married women do not keep themselves faithful to their husbands.

They have much freedom to practice the vice and adultery.

The Public Disturbance in Rome

Every Sabbath morning the king, queen and the young princes come out in a great show with the gaily dressed officers and soldiers and make regular parade on the streets. The people rush out and follow them with shouts and hellos and taking off their hats.

Too expensive to see them on the streets thus. The poor people pay for it and enjoy to see it. I was pleased that the people showed a great deal of sympathy with them and desired to see them on the streets.

Those who made more noise on the streets are the set of the people poorly dressed.

The queen made fine bows to them in the return to theirs. It was just about half past 10 A.M. the people's church going time. They must regard it the civil Sabbath, not the Sabbath of the Lord.

Soldiers blow more trumpets here on the Sabbath than any other days. What Sabbath is this?

Charity with Caution

Charity ought to be accompanied with a caution. Charity is the good work, but if it be practiced without any cautions, then it may become abusive. It will create many beggars.

Prudence and Generosity

Be prudent to ourselves but generous we may be, and obliging to the other, no matter in what circumstances.

A man may be called a mean fellow, not in treating himself mean but mean in treating the other.

Promise

Fulfill your promise promptly. Never postpone it till tomorrow, for we may not see it or may be fully occupied with something else. Then we shall have no occasion in excusing ourselves for its delay. It is a sort of weakness and shame for man to make all sort of apologies to other. Let yea be yea and nay be nay, do or not to do.

Never be sluggish or never leave the business in half a way.

Honesty and Love

Honesty is like a transparent crystal but love is like honey, always sweet and no bitterness in it.

The Human Happiness

God gave us the sense of happiness so that we might be truly happy. It is right for us to feel happy when any thing was given us from Him. Let us be happy for the daily breads we receive, be happy for the pleasant surroundings—good home—good friends, pleasant situation, etc. But all these earthly happiness will become nothing when we become permitted to step in the gate of the Paradise and catch the glory of the lamb of God, who caused the gate of heaven to be opened to us. Let us aim at this happiness. This is only a hiding.

Business Character

The Italians appear to be polite, but they lack the business character. They are easy and like to be easy. They would rather postpone their business if they can. They would not move unless they are pushed by some ones.

Do our business promptly when it is required to be performed. Don't waste your time by talking nonsense; do it at once and it is done.

Talk What We Mean

Try to talk what we mean, but never talk any thing which we do not really mean in our heart.

It is a moral weakness to talk what we do not really mean. Straightforwardness can be found mostly among the Anglo-Saxon races. English, American, and Australians. Note!!!

An English Keeness

※ An English saying. When we desire to know some man's character and habits, see first what company he keeps.

Roughness and Politeness

Rough manner with a kind heart is far more desirable than a petty artificial politeness with no least meaning. Japanese are one of the politest nations in the world. But alas their heart is far from ※it. Artificial politeness became the national habit; this is not the result of the true honesty. Politeness ought to be a necessary exponent of the true love and kindness. But politeness without a least meaning is a sort of deception.

Try to be a good Christian

But I found some narrowness and stupidity among them. Still as far as I am convinced of the Christianity, it ought to produce broad-heartedness, activity, and progress. Look at some people in England and America. Truly some of them are good representatives of the progressive Christianity. Narrowness and stupidity are results of the dead faith. Salt lost its saltiness is good for nothing.

Naked before God

Remember that we are always naked before Him who does never slumber nor sleep never.

Watchfulness

Watch, pray and be prepared for the Master's call always. First watch, second watch, third watch or fourth. We know not when He shall come. Be ready always.

London's Statistics of Oaks

years	circumference	years	circumference
40	8	200	7 ½
83	12	200	25
100	12	201	21
100	18	220	20
100	21	250	19 ½
120	14	300	33
180	15	330	27

This table not only shows the great variability of growth, but if we take the three specimens of 100 years old, gives us the high average of 17 but at that of only the last century. Taking as usual the 3 as the average growth we shall require rather more than 8 centuries for an oak of 50 feet which reduces to a very small number of oaks in England which can claim a thousand years.

Parishes in the Vaudois. 16 square miles

See [previous] pages. "The Waldensian Valley [continued]".

1 Babi	9 Pramol
2 Villar	10 S Germain
3 La Tour	11 Pinache
4 Rora	12 La Perosa
5 S Jean	14 S Martino
6 Angrogna	15 Marcel & Maneille
7 Rocheplatte	16 Prali & Roderet
8 Pravillelm	

in 1629.
Col de la Croix
Part Mirabauc

On the Waldensian People — The Recent Report, etc.

☞ *Pra del Tor* = Près du Tour

There is a pass called Barricade near Pra del Tor. Serre
There is a temple.

Angrogna Valley.

There was once a college for training their minister. Here the
Vaudois received severe persecutions from their enemies. Piedmon-
tese soldiers dashed out the brains of the young children against the
rocks. Down this precipice they rolled many of the Vaudois into the
river below.

A Cave Many who took a refuge there were suffocated by
fires lighted at the entrance. Here the Count de Trinetee defeated by
the Vaudois.

Chanforans, near St Laurent.

A synod was held [in] 1532.

The turn of Reformation in Europe.

Vaudois Bible (French) was published at Neuchâtel in 1535.

S. Laurent. A Vaudois temple. Number of Protestant
inhabitants, 2083 Catholic 632

Torre Pellice

-Castelluzzo Mt Vandalin.

-Hotel du l'ours (6 franc a day)

-the College — 64 students 8 professors.

-the Orphan Asylum. Gen. Beckwith as their Benefactor. He
built and repaired more than 80 schools in the valley.

-the Young Ladies School.

-the Hospital (28 beds, 1884)

The Executive Government of the Vaudois Churches, elected at
each Synod meeting — called the Table = 3 pastors + 2 laymen. Its
president = the Moderator
Mt Viso.

Mt Cenis, Susa, Valley of Perosa, River Chisone. Valley of Pra-
gelato. Valley of San Martino. Valley of Basille. Valley of

Prali.

Valley of Luserna extends toward Col de la Croix and Mt Viso, water by the River Pellice.

Valley of Angrogna.

Protestant inhabitants [are] called by the Italians the Valdesi or Vallesi = Inhabitants of the Valli or Valleys. The Vaudois by the French.

The Vaudois trace their history with good documentary evidence to the 12th century. But long before it remnants of the primitive faith gradually collected themselves to this valley as they were persecuted when the Roman Church came in power or rather became corrupted. Vigilantius, a Gallic priest — 4th century.

Serenus, the Bishop of Marciols, 6th century.

8th century. Council of Frankfort, many bishops in Germany, France and Italy raised opposition to the image worship.

9th century. Claude, Bishop of Turin, opposed the worshipping of images, relics with cross, etc.

The middle of the 12th century. *The Noble Lesson by the Vaudois* = a poem of 5 hundred lines.


Vaudois histories Jean Legor Monastier & Bert — Dr. Gilly

Peter of Lyons received his appellative of Waldo from the fact of his having contracted the faith of the Vaudois.

A.D. 1517. Luther in Germany. Claude of Seyssel protested against the Roman Church.

The Vaudois "Confession of faith," A.D. 1120.

Mr. Edward Bain's little work, pages 16-17. It is just alike what we have in the Protestant churches in America in the present days.

 Walter Lollard, a Vaudois pastor.

Prior to Wycliffe, the Vaudois historians claim, that the sect of Lollard sprung up from this man.

1400 An Inquisitor Dorelli rushed upon the valley of Pragelato. Killed many.

1487 Pope Innocent VIII — a bull against the Vaudois. Ravages were in — Pragelato, San Martino, Perosa, Angrogna and Luserna a body of the Vaudois fell upon their enemies at — Prali and killed 700 save one. Their enemies also defeated at Pra del Tor.

note A false story about the Vaudois told to the prince of Piedmont. The Vaudois have only one eye in the middle of the forehead with the

4 rows of black teeth. The prince saw the Vaudois children. It was not so.

1534 The troops of the Duke of Savoy invaded the valley.

1560 The Count de la Trinité
His force was totally defeated.

1655 The Duke of Savoy compelled them to leave their homes for the inner valley in the winter.

Sent 15,000 men. Oliver Cromwell sent Sir Samuel Morland as his ambassador to the Duke of Savoy to check that process.

The daughter of Henry IV, Christina of France = the regent of Piedmont. She was kind to them.

The Marquis of Pianezza attacked a little village Rora.

Its hero, Jasue Janavel, his wife and 3 daughters captured. He refused to humble himself to the priests, even for the lives of these.

His famous gun (long, 10 width his fingers)

1685 Louis XIV revoked the edict of Nantes, banished hundreds of 1000s of his Protestant subjects, insisted the Duke of Savoy to follow him.

The people in the Valley [were] compelled to take refuge to the Protestant countries, Switzerland (Geneva), Württemberg, Palastinate, Brandenburg. Their men reduced 14,000 — 11,000 = 3000.

Henri Arnaud interviewed with William of Orange.

William encouraged him to go back to the native valley. He supplied considerable funds.

The Vaudois in Palastinate compelled by the French army to come to Switzerland.

16th August 1689.

The Vaudois left Geneva, leaving their wives and children to the Swiss. Their pastor — Captain Henri Arnaud set out to make war on France and Piedmont.

Their way toward the Valley. The Valleys of Arve, and of Montjoie — Col du Bonhomme — Mt Cenis — the Gorge of the Jailon, near Susa — the bridge of Salabertan [Salbertrand?].

2500 French came with Marquis de Sarrey.

24 killed and wounded on their side, and defeated the French. They entered the Valdense Valley, by Prigelato and San Martino.

11 days from Geneva — Balsille (San Martino) meeting at the Meadow of Sibaud. "Solemn Oath" near Babbis

Their enemies were in La Tour. fortress on a hill.


They retreated to the Balsille. The winter came.

From October to May they were defeated by snow.

Early snow in the previous year kept large amount of corn under the snow. When it began to thaw they got abundant supply of corn to save themselves. "Providence" [noted in margin of above two sentences] only 400 Vaudois. 10,000 French 12,000 Piedmontese. French General de Catinat.

The Vaudois used to come to an inn in La Tour to buy some bread and provisions. The proprietor of the inn gave a signal by spreading a white sheet on the top of his house to the soldiers in the fortress. By this way 3 Vaudois were killed and returned no more to the tents. 3 more Vaudois came down to buy bread again. Two went in; one stayed outside of the inn. When two men [were] in the inn, the proprietor got up on the top of the house and gave a signal to the fortress. But a man [who] waited a little way from the inn discovered it and shot at him instantly. That poor fellow fell right down on the front of his inn. 3 Vaudois went away as fast as they could to get rid of the band of the soldiers from the fortress. This inn, a miserable dirty house still stands on the main road from La Tour to Babbis.

The enemy forces were often defeated. French regiments lost 400 men. Another general came with cannon etc. They fled to the snowy Alps. They were pursued by the French troops. Escape was inevitable. A thick fog—another Providence. A native of the Balsille offered to conduct them by the pass known only to himself down the side of a precipice into the ravine below, whence they might climb the Alps at an unguarded part. The offer accepted.

 A bold undertaking! They did it because it was dark, which hid its awful depths.

They mounted the snowy steeps of Mount Guignivert, to the only abode of the Charmois and Engle. The affairs changed suddenly. The Duke of Savoy abandoned the alliance of France and joined the league which brought down the pride of Louis XIV.

The Duke gave them a protection, guaranteed their liberties, sent back to them their children and gathered again the refugees still remaining in Switzerland and Germany. "Providence" [noted in margin beside this paragraph]

The glorious re-entry to their valleys — 4 years after their exiles — 32 wars.

Henri Arnaud a native of France—a settled pastor of the Vaudois. The colonelship was offered to him by William III. He refused it. He regarded the office of the Christian pastor the heaven-imposed duty. Went to Württemberg to feed his sheep, and died at Schönenberg in 1721. 80 years. Preached till his death.

[The following four paragraphs are on a slip pasted in by JHN.]

The Vaudois pressed forward to the bridge and on hearing the question “Qui vive?” they answered, “Friends if allowed to pass.” The French fired 2000 shots on them during 1/4 of an hour.

Arnaud had directed his men to lie flat on their faces, so that one only was wounded.

At this moment one of them exclaimed, “The bridge is carried.” Though it actually took place the Vaudois pressed forward and succeeded in beating off the French army, the commander of which exclaimed with an oath, “Is it possible that I at once lose my honor and the battle?” “Sauve qui peut.” (Escape who can.) Most of the baggage and ammunition were left to the Vaudois who had only 15 killed and 12 wounded, while the French lost 600.

Strangely the French did not move the wooden bridge which would have been an easy task and might have effectually prevented the passage of the Vaudois. “Providence” [noted in margin beside this last paragraph]

The immunities granted by the duke of Savoy to the Vaudois were condemned by a bull of Pope Innocent XII, but the duke shielded his faithful subject.

☞ The French revolution broke up so many systems of civil and religious tyranny, gave them entire freedom.

Charles Albert—gave them religious liberty when he gave a constitution to his people in 1848.

Victor Emmanuel—2 eminent ministers—Marquis d’Azeglio and the Count Cavour.

During 18th century the Vaudois became sleepy in their valley, and roused up by Felix Neff whose letter was a regular electric shocking to them who held fastly their form of religion but spirit was nearly gone. “1828” [noted in margin of this paragraph]

“Devouring Wolves it is true have ceased to ravage their churches by fire and sword but breath of life has by degrees, been withdrawn

from them as a spirit is evaporated from a liquid; and the body, though preserving still almost the same outward form, is but a carcass, ready to fall to dust at the slightest touch. It has a name to live but it is dead". He continues to exalt them to live with Christ, as the only true religion. "Neff" [noted in margin of this paragraph — as source?]

The English General Beckwith, their benefactor.

The Catholics mocked the Vaudois brethren by saying "though you do not worship the Saints you will worship Colonel Beckwith."

23,000 Population	× Pegrural	Rua de Pramol
	× Perosa	S. Laurent
	× Fenestrelle	St Joan 3,600
	Pomaret	× Luserna
	Villesechi	× La Tour 4,667
	Perrier	× Villar
	Roderet	Bobbi
	Prali	Rora 600 + 18
	Massel	St Second

Protestant population 1,500 Milan

The Rule of Conduct drawn up at the Synod in the Valley of Pragelato.

1. Love not the world.
2. Avoid bad company.
3. If possible, live in peace with all men.
4. Strive not in law.
5. Revenge not yourselves.
6. Love your enemy.
7. Be willing to suffer toils, calumny, threats, rejection of [men?], wrongs and all torments, for truth's sake.
8. Possess your souls in patience.
9. Enter not into the yoke with the unfaithful.
10. Hold no communion with bad works, nor by any means what savours of idolatry nor with services inducing to it, nor with any thing of the sort.

How the faithful ought to keep their body under subjection

1. Serve not the mortal desires of the flesh.
2. Watch over your members, lest they be members of iniquity.
3. Rule your affections.

4. Submit the body to the soul.
5. Mortify your members.
6. Avoid idleness.
7. Be sober and temperate in eating and drinking, in your words and the cares of this world.
8. Do works of charity.
9. Live by faith and moral practice.
10. Control your desires.
11. Mortify the works of flesh.
12. Devote yourself to religion in due season.
13. Confer [with] one another on the will of God.
14. Diligently examine your conscience.
15. Cleanse, amend, and pacify your mind.

A Short Visit to the Pastor of Rora (Rev. Flugon)

I was conducted by a man to his house from the kitchen door. I observed every thing in an old-fashioned but quite comfortable, neat and snug. I was then led to the dining room. It was a large one. A board floor. Everything looks simple and unassuming. I saw pictures on the walls. Their frames are simple. Some pictures cut out from papers are pinned on the wall. His wife seemed quite intelligent and happy. She dressed simple and neat. His two children looked bright and healthy.

Evidently it must be a happy home. The pastor looks quite happy and vigorous. He is loved by the people and they are glad to meet and salute him on the street. How the people seemed glad when their pastor go to them and say to them good morning.

Tuesday, July 22, 1884

My Observation about the Italians

The Italians don't [know] how to be prompt. They talk much, can be excited rather easily. They like to have easy time. Time is not money to them. If they can rest and drink wine it is a great luxury to them. They are not very neat in their habit. Water closets in some place—even some public house, or restaurant are in most shocking condition. As they take it easy in every thing and know how to take [it] easy I believe here will be less trouble of the

brain disease.

Questions in Italy

[A. Primary School]

1. What is the school age of the children in Italy?
2. How large portion of that age do attend the school?
3. Is education compulsory here?
4. How many years is the course of the primary school? How many hours each day—how many days in the week?
5. Is there the physical exercise connected with the school?
6. Is the Bible taught there? How often in the week? Who teaches the Bible?
7. Are here any primary schools supported by the state? If there be any, is the Bible excluded from them? What does take its place?
8. How large portion does the municipality pay in order to sustain a primary school, and how much does the state appropriate?
9. In what way is the school sustained by the municipality? How often does the state inspector visit the school?
10. How large portion of the people can read and write? Can it be true that 115,677 men out of 244,000 population of Rome can not write and read? I find that statement in Baedeker.
11. How much salary does the best teachers of the primary school receive here?
12. How the teachers are trained? How many years is the course of the normal school?
13. Is the Bible excluded from the normal school? What does take its place? Can one be the conscientious, reliable, young good teacher without the Biblical instruction? Is not here a tendency of those young teachers falling into infidelity as they get rid of the priest's influence?
14. How is the private life of those teachers? Is it generally pure and noble? Are they much respected by the society? Are their influence good enough so as to make the children behave better?
In Japan some teachers can be bad examples to the schoolboys.
15. How many primary schools in Italy? What is the number of children now attending the schools?

B. Gymnasium

1. How is it sustained? What is taught there? How many years is the course?
2. Are there any private gymnasium? About the cost. Must it conform itself to the regulation of the state gymnasium?

C. Lyceum

- 1 & 2 the same questions as in B.

D. [Other Schools] Which one is regarded the best school of the

- (a) fine arts in Italy.
- (b) also engineering in Italy.
- (c) also design in Italy.

E. Universty

1. How many in Italy? Which is regarded the greatest and best? Is the University of Rome the state institution? Has it a certain fund to sustain itself or does it receive the state appropriation annually?

2. How many departments? Please state it plainly and separately. How professors appointed?

3. How long is the course of each department?

4. What are the common opinions of the professors and students toward the state? Do they keep up good terms with the state? Or are they ready to criticize the state or sometimes act against it?

5. How do they feel toward the pope [and] priests? How do they regard the New Testament?

6. What branch of these professional studies do the students take mostly?

7. Is there the theological chair in the state university?

8. How much is the tuition? How much does it cost a student to go through the course of the university?

9. Can a poor student get an access to the university?

10. How large is the professor's salary?

11. Are there any universities sustained by private undertakings or by churches? Is the degree given in such an institution regarded just [as] good as that given by the state university?

[F. Questions about military service]

1. Is the conscription law enforced here?

2. Can a young man who has received certain education in gymnasium be exempted from the army military service within one year as it is in Germany?

3. How high education must one receive in order to receive that privilege? Please state it.

4. At what age does the military service commence? 18 or 20?

5. What does the state do toward those students who received high education in some private gymnasium? Must he be examined by the state officers? If he passes a good examination can he receive that privilege of one year service as those students in the state gymnasium?

 I am anxious to get full explanation on this question.

6. Can a young man who entered into the university before the age of military service be exempted from the service?

Thursday, July 24, 1884

How to Criticize Others

There is a great danger of our forming an opinion of others by looking at them in one case. But be careful because some are quite deficient in one thing, though they may be quite efficient in other things. There must some defect be discovered in a person so called a "perfect".

In the first place find his temper; (2) his education; (3) his surroundings; (4) his circumstances or situation in his life; (5) See him how he behaves in some unusual case. Never criticize one *too soon*. Surely we shall misjudge him. Judge him with a Christian grace. Never be too harsh or be too minute. Love him as our Heavenly Father loves us. If we have this love on our side, then we may lose all our petty criticizing spirit.

O! It is most unhappy or unhealthy thing to have too critical eyes for others. Best way will be not to judge others as our Lord has taught.

When we discover some defect in others, take it as if it were upon us, and try never to repeat it again.

When we see great success among our brethren, wish more success for him. Never look upon our dear brethren with envious eye. If he is good praise him, and pray for him and follow his example.

I often heard when some people heard of some good news some one says of his friend, he says, but he is so and so instead of rejoicing

over his success. This is a weak human nature prevailing every where. There is a good deal of competition among the educated people.

Note!!! Be specially patient when we are sick or do feel unhappy.

Silence

Silence is one of virtue. There is much safety in silence. Wise men never talk much. As our mouth and tongue are given to be used for good purpose use them for good purpose.

Vain and senseless talking often injure our reputation and causes to lose our manhood. I often noticed uneasiness and chafflike element in some vain talkative men. There is some thing noble and serene in silence. Silence ought to be distinguished from concealment, because a talkative sinner may conceal his deeds.

Silence is a manly forbearance. Man of silence is a blessing to a family or to a society. Silence ought by no means [be] combined with bitter countenance but with cheerfulness. Vain talking often disturbs affairs in a family or in society but silence heals it.

We could easily weigh a person of vain talk but could not easily measure the depth of the mind of a wisely silent man. But do not keep by all means if we can thereby do much good to others or witness for the truth. Oh! How large portion of our talks we spend for vain things of the world, and how little for the truth.

When a word goes out from our mouth, it is like a spilled water on a parched soil—there is no possibility of taking it back again. What is said, *is said*. It became a fact to our life for which we must give account in future.

But above all let us not keep evil thought, for the evil thought is the main spring of the evil and vain talking.

Poor Creatures!

We plan much and can do very little. Our plans are often defeated by some thing.

Receive Others Patiently

If any one imitates a hero, let him be so. Receive him well.

If any brother does not behave as he ought, let us wait for some occasion to drop a kind word so as not to offend him.

Never throw away brethren in Christ when he comes to us and seeks our friendship. Bear the evils of others for God's sake, for He bears our evils patiently. He does not correct us furiously at once, but uses many occasions to heal us and takes many years to sanctify us. But let us by no means lose our duty toward others. Look at the ocean, how beautifully it looks. Yet it must have received many filthy matters from shores. It receives and purifies. We shall be happy men if we can be like that. Be minute for ourselves in every thing but when we come to deal with others, let us be careful not to offend him by a close calculation.

Note!!!

Don't Be a Jack of All Trades

By passing through some country towns I noticed that there were ever so many things spread and shown in shops but when I closely examined each article I found that each stock is rather scanty. It is well for us to be widely informed with many subjects but do not imitate those country shops. Many articles but scanty supply in each.

We ought to be well posted at least in ONE subject of those professional studies. It will be a rich treasure to us. Success in our life will chiefly hang upon it. Let it be our weapon of the offensive or defensive in the battlefield of truth. Though our talent may be small yet let it be solid and weighty. Be single-minded for single purpose. We shall sooner or later reach our mark. Never shoot our arrows into air. Aim at an object surely and then let it go; if we miss it repeat the process again and again until we can satisfy ourselves. I never knew a single case of a talented, puffed up yet unsettled minded chaps' having accomplished any thing noteworthy.

Never Miss a Rare Occasion for Good

Let our gun be always loaded. When we meet our game, aim at it and shoot it instantly for our game will never wait for us.

When we meet any occasion to do good to others, don't let it go, don't wait for to-morrow. Do it at once, for we may never have the same occasion again. To shoot wild games is a mere pleasure. But to shoot man for our Master is a grave business. Let our gun be first

loaded with the living powder and the living bullets from on high — be ready always.

Many hunters of man carry their guns unloaded. This explains the matter why Christ's kingdom among men does not spread faster.

(July 24, 1884, at my sick bed)

The Divine Fire

Many Christian ministers may have highest culture, and may write their sermons with much skill and thought. Beautifully executed work [is] like a Grecian marble statue. Alas! There is no heat in it. Heat must be caused by fire.

If there is no fire in the sermon to heat the hearer's heart, it is a serious affair.

The divine fire is needed for heating man's heart. This fire can only be got by daily seeking. Those who depend much upon their talent and knowledge are very apt to forget to seek this much needed fire for themselves as well as for the hearers. How cold it must be a congregation like such, fireless and lifeless!

If each professing Christian has this fire, what will be the aspect of the Christian world. If each has this fire Christ's kingdom will come much faster.

Oh! Our Heavenly Father. Give us this fire, however it may be small. If it be genuine fire it will consume even the whole world.

How little spark of fire burnt up a vast forest in Canada. How little lamp light consumed 2/3 of the vast city of Chicago. Sometimes one may make an artificial imitation of the divine fire but his hearers will sooner or later detect it. It is a mock fire. God will not bless such.

Oh! Let the divine fire be burning with us always.

Man's Greatness

Man's greatness is not merely in his learning but in his disinterestedness in self.

Much learned are often apt to be more selfish than unlearned. Let us look at Christ on the Cross. He is our example. Oh! how noble, how grand, how gracious He seems to us. Let us forget our self, and offer ourselves freely for the cause of truth and good. Let

us be also truly penitent and humble. I call this the man's greatness.

Song of the Sparrow

雀 物 語 の 歌 [Japanese translation by Neesima]

- 一 吾ハ至少なる雀ニシ而下等之鳥に属す
吾身数ふに足らざるも天父能く吾を顧ミ賜ふ
- 二 彼吾に与ふに羽の衣を以てす其色殊ニ美麗ならず
紅色の装なきも無益之外見を飾らざる爲
- 三 此衣嚴冬吾を暖ニシ雨中吾身を覆ふ
金銀紫色を添へさるハ吾カ豪慢ニ蹈らざらん爲
- 四 風煖ニシ而花綻ふる時呻々歎歌を唱へ
吾意之向ふ所に任セ吾を容る之巢を結ふ
- 五 吾ハ耕さす播かす又獲らす之を収むる納家もなし
如斯將來の爲に計らざる者天父之吾分を与ふるを知る
- 七 年凶くし而田野豊らざるも勉勵能く吾口を糊せり
吾常ニ吾肥を満すを得るも吾身ハ食よりも尊きを知る
- 八 吾此世の甚広大ニシ而同胞の雀多きをしる
去れど吾天父は其中の一多も地に落るを知り賜ふ
- 九 我等至少なるも天父我等を忘れす我等至微なるも我等亦恐れす
我等我か天父之克く其造化之命を保ち賜ふを知る
- 十 吾屢深林の裏に入り木々の梢を飛渡る
吾を導くの磁石なきも吾曾て路を失ハさりし
- 十一 日暮れハ到る所に投し静に吾両翼を憩ふ
天父能く我を守り賜へハ我身更ニ害を蒙らさりし
- 十二 我ハ至少の雀ニシて下等之鳥に属するも
天父之尚我を愛し賜ふを知る爾克く其愛を知るや否

トレペリチニ於而スコツトラントノ一老婦人 Shand なるあり吾に雀
之歌と題せる英詩一首を送る吾深く感ずる所あり直ニ之を邦語に訳す

七月廿五日

A Thought for Preaching

☞ Suppose the future Judge of the Moral World comes down now and summons each of us to appear before Him and uncovers all our past deeds before this congregation, how many of you will dare to step forward to get all your deeds stereopticoned upon the walls of this sacred edifice to be read by each of you?



Consolation of Christ Present

"It is I"

(1) When we [are] successful in the life, let us remember that it is not our deed. "It is I"—Let us remember that "It is I" did it and made us so successful. (2) When we are frightened by the lowness down going of this world, or by meeting hardships in this life, let us remember that "It is I" who [is] present with us even midst the tempest and tossing billows. (3) When we are disappointed by the failure of our work in this life, let us remember that "It is I" will be still a sweet voice coming to our ear. "It is I." I will never leave thee nor forsake thee. (4) When we are left alone in this world, "It is I" will be still present with us, in our failure, poverty, misfortune, illness. When earthly power and aid are withdrawn from us, "It is I" will never be out of our sight. Lo, He is on the mountain top praying. Lo, He is walking on the tempestuous billows. When we took some thing frightened us It was Christ. Let us ever be patient, believe in Him. If He bids us to come, let us even walk on the billows as Peter did. He is ready to help us even before we cry, "Lord, save me or I perish." He permits sometimes to let us be alone. But He keeps Himself not far from us. He walks to us perhaps unseen to us. We can ☞ only see Him with our spiritual eye. It is He, not a ghost. He will take us to the other side to the haven, and save us from the stormy sea.

Responsibility of a Christian to his Community

If there be a truly righteous man be found at Sodom and Abraham asked for sake of that single man, the city of Sodom might have been saved. God blesses a community on account of a single good man.

Mr. Gordon's Remarks

A great pleasure in doing good for others. Blessing others and making others happy and we can also participate in the same.

The ocean gives away constantly by evaporations but it receives from rivulets, rivers and lakes, etc.

Clouds seen in a sunset. Clouds far from the sun looked dark but those cluster round the sun looked bright, brilliant and beautiful.

November 9, 1884

Trinity Church of Boston

Daily Walk

Philippians 3: 17

Our conversation or daily conversation. Life as it is. Life is the home. Christian life. By imitation of me. Heaven is not only there, but here. We move and have our being. What is most essential is get good and Christian living. Remove cover which makes spiritual darkness. We are here in an observatory. As Christians we stand under God, in His temple. When we have this life death has no more power. Life is day dream.

The Will of God possible—the Way of God delightful. Barriers are down. Illusions are down. Eternity is thrown to this world. The earth draws its interest into itself. So spiritual centre. Centrifugal not centripetal. Matters and spirit—shall they pull each other. Spirit and matter obey the same law. Matter is preserved by the equilibrium. So the spirit. Planet moves and is kept by the equilibrium. She ploughs the eternal depth. Faculty is given us to enjoy this world. So with the spiritual world. We can love our wife and children. Also we can love God. Duality is the same power. Double power is unity, not diversity.

Let each Christian live pure life and let the Divine presence pervade it. This is the secret of manly life of Christians. Let your conversation be in the heaven.

Imagine the spiritual immensity of Christ. He preached on desert, on mountain. To receive light from heaven. He transfigured on the mount. It was the prayer. It was the power of prayer. Unceasing asking. Every day walk with Christ. Substance of life here will turn out the substance of life there.

November 9, 1884
Mt. Vernon Church

Dr. Herrick

Numbers 14 : 28

When the children of Israel came to border of the land, 12 men were sent to spy out the land. 40 days they wandered. The people were tired of waiting. 2 of 12 had full confidence. They saw the land of honey and milk. They saw the sons of Anak, Giants. 10 told them the discouraging news. Joshua is with us [and] no need of fear. The people wished to go back to Egypt. So I will do [as I] heard in the ears of the Lord. We can, 2 of them said. This is the principle.

☞ What we speak to His ear He will do it. Sometimes men of meager ability do push forward. Men 10 times of ability fail without determined will, without confidence. So many bad men are confident in bad things. So many good men are deficient in the good cause. More faith, less talent. Faith is success. It is said in every counting room, every school room, according to your faith it will be done. God does to man as he is speaking to God. Christianity is rational. It is prayer in the individual life. (faith) = business phrases = enterprise, enthusiasm. Will of once wild horse now tame, faith is not mystery. Success will born of expectation. One lady never knew her prayers were answered. She never expected to be heard. Prayer will be like cheque cashed in the bank.

☞ What you speak to His ear, so He will do it. Apply this principle. Let Christian truth, or let Christ predominate in you until good cast out evil, covetous passion, etc.

A lazy man in the garden, never works hard and never gets fruit. He does not expect to be heard of God.

We can do all things in Christ. A lazy man can be industrious. Worldly man can be spiritual. Christianity can do it. God gives power. Apply this principle to the effort. Effort is needed in this life. Christ spoke at the well of Jacob, and converted a Samaritan woman.

A line does separate the promised land from us. The land is here. Will you enter it?

November 17, 1884

☞ When I awake in the morning, I thought, that some important

prayer may take place in this world. A little thing we do to-day, may amount to some great events in future. An acorn we cast in the ground, may grow up to a grand trunk 100 years hence.

A single prayer we offer, single word we utter, single deed we do, may have some importance or some influence. A force once expended may not be without producing some effect.

What responsible creatures we are!!! I wish I knew it more than I do, so that I may better spend my future. Every moment given us is intended to discharge our stewardship to the Master of the universe. What servants shall we be if we don't do our entrusted duty well!

2 Chronicles 16:9

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

God searches out the righteous and helps him and strengthens him, gives him his mighty hand to help.

1 Chronicles 4:10

"And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

This encourages us to pray for both temporal and spiritual.

Isiah 49:15

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

December 13, 1884

Clifton Springs

Unfulfilled Purpose

David desired to build God's temple but failed to do it. His son Solomon did it. A good Christian lady has been praying through her life that one of her sons should become a missionary but she failed to see among her sons. But she educated somebody's son, who became a missionary afterward.

When we find a good purpose, stick to it. If we fail to accomplish it, let us rather propagate its idea to some body, but until death let us never be despaired. Let us die in hope.

If it be on God's side, surely God will allow us to reap its fruit either in our lifetime or after our death. But let us never forget to conform to the divine idea or divine truth when we form our purpose.

Christmas, 1884

Clifton Springs

Romans 5: 1 & 2

When Mr. * read these verses slowly at a Sunday, there was a young lawyer who listened to it attentively and was taught by it and became strongly convinced of God's justification etc.

He gave [up] his bar and went to a seminary to study theology.

He is Dr Shach[?], of New York Union Seminary, who is well known in the Christian world.

Dr. N. G. Clark is his personal friend, and thinks of these verses very much on account of his conversion and succeeding career of his life. Dr. Clark repeated of these verses at the meeting held at the Clifton Springs "Sanatorium" on the Christmas Eve.

What Christianity has done for Sandwich Islands

Before Christianity reached Sandwich Islands her foreign trade amounted to from \$300 to \$1,000 a year. Now it amounts to \$6,000,000 (either export or import). Their labor produced so much since the Islands became civilized by the Christian influence.

In 1870 they celebrated their 50th anniversary at a stone church. The people raised \$36,000 for its building. Dr. Clark went there to attend their happy occasion.

The King and his cabinet and all foreign delegates were present.

7,000 Christian people gathered there.

600 (born heathens 50 or 60 years old), 1,000 children from 15 Sunday Schools. There were 56 churches in the Islands.

See Dr. Anderson's History of Sandwich Islands.

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[A *Triumph of Grace*]

What Christianity has done to reconcile enemies — a triumph of Grace.

At the meeting of the American Board held at Minneapolis about 10 years ago (now 1884) two hostile tribes of Indians Ojibway (オジブウェー) and Dakota Sioux (スー) met on the same platform. The law among themselves was if the tribe of the former see one of the tribe of latter should kill him at once, and if the latter see the former, he should kill him likewise. They hated each other exceedingly.

But they met there on the same place. Those 2 tribes and the Americans whom they hate, met there in peace. Dr. Hopkins called it a *triumph of Grace*.

Another Instructive Case of the Triumph of Grace

In India, when an Anglican missionary invited the native Christians to the communion table to commemorate the Lord's supper, one of them jumped up suddenly from his kneeling position, went out from the church and came back after a little while, and received the bread and wine from the missionary. The missionary asked him why he did so. The reply was that he saw one who killed his father in the church. An excitement overtook him, and he could not stay there. So he went out, prayed over, and overcame that feeling, kneeled down before the same table with his enemy to commemorate that solemn occasion.

☞ Dr. Clark when he was in the college he was never late in time, but one day he failed to come to the class in a due time. He tried to excuse himself for the delay. But he was not so easy as others do usually. The professor stated, "Take time by the forelock. He has no hair on back of his head." The whole class laughed at him on this joke. Ever since he has been very prompt in time.

This failure made a [illeg] of him in his life.

Mr. Birmey's preaching

"My times are [in?] thy hand."

Times = circumstances, means. — surroundings, friends, family — education — every thing that has any relation with our lives are

meant of. Every thing that has any relation or connection with our affairs is in His hand.

The preacher stretched his hand on the pulpit, enumerating all we have received from God.

Dr. Clark heard of his being a great preacher. So he went to his chapel.

He saw a man not well dressed and his hair not well combed. He supposed that he was a country preacher to occupy his pulpit. Soon after the preacher began to preach, he soon perceived that he was Rev. Mr. Birmey.

Dr. Clark was ill, [a] little discouraged then, but this sermon was a great comfort to him in his sick bed and at the stormy sea etc.

Mr. Newman Hall once wrote a tract against a person who attacked. Its content was not in a right and kind spirit. He took it to Rev. Mr. Birmey, and asked him to give a title to that tract. Accordingly he did give a title "Go to Devil" by the author of "Come to Jesus." It was a hard blow on the writer. He did not publish it.

Mr. Spurgeon's preachings.

1. How long halt ye between God and Baalim?
2. We love Him because He loved us first.

December 29, 1884

Sanatorium

Hebrews 7:25

"Wherefore he is able also to save them to the uttermost that come unto God by him." an illustration.

In the late American War, a young man got a homesick and ran away from the camp against the law. He must be shot according to the military law.

His widow mother felt so bad and sorry. Tried to save his life by appealing to President Lincoln.

She went to White House and tried to get an audience of the President. But there were so many waiting and so many refused.

Whoever goes there must be introduced by a porter. While she was waiting there she noticed a gentleman who went in and out without the porter's waiting on him. She inquired who he was and found out that he was Secretary Stanton.

She asked him to introduce her to the President and through his

kindness she secured her interview with the President and received release from the President for her son. Through Secretary Stanton she had an access to the President and secured her son's life.

So we by coming unto Christ, we shall have an access to the Father.

Carlyle

Fallen leaf is not dead. Else how could it rot? Its forces are only working in inverse order.

Oh! My brother, be not "quack," die rather. It is but dying once, thou art quit of it forever.

[N. G. Clark]

Dr. N. G. Clark's father was a man of strong will.

At 5 he injured one of his legs. It must be amputated. He refused to be tied when it was cut off.

He patiently and nobly suffered a terrible pain which might make any grown person cry out. He was sent to his sister's houses to be cared for, but he refused that. He worked out his way. He was a bright scholar. He studied medicine.

At 21 or 22 he became a practicing physician. He saved some money and educated his son and daughters. His son, i.e. N.G.C. was fond of study.

At 16 he entered into the Vermont College; at 17 he became Christian. He was led by a young man 6 years older than he was who used to hold prayer meetings at his room. One day he invited Dr. Clark to come and join the prayer meeting.

At that meeting Dr. Clark was very much impressed with his mother's prayer with which he was sent to the College. Since then he never missed the prayer meeting.

By this way that young earnest man led many students to the way of life. At one of those meetings 3 young careless fellows tried to ridicule Christianity by saying some thing. Dr. Clark stood and stated his own religious feeling and conviction as if there were no such outrageous persons in the room. He simply made a straightforward remarks on the truth. It was a great battle he first fought, and won victory. These fellows held silence and did no more mischief to the

meeting. He was calm yet bold. He was victorious and very happy so much so that he never felt happy as he felt that time.

梅檀二葉ヨリ馨バシ [*sendan futaba yori kambashi*, Genius displays itself even in childhood.]

He became a Professor of Latin and History at Union College, and afterwards became Professor of Latin at Vermont College.

19 years ago he became the Secretary of the American Board. (now 1885)

☞ He was once attacked by some one by being called Rehoboam, the son of the wise father Solomon.

He was attacked in many ways. He paid no attention. He made no apology. He was just kind and attentive to those. His way is to win them all if he is not understood well now. He waits until he is better understood.

How patient he is!

What gentlemanly way it is!

He can contain the hearts of all the missionaries.

Lately Dr. Bacon made an attack on Secretaries Alden and Clark etc, for their controlling the Board altogether and not giving the other people chance to debate at the annual meeting.

Dr. Clark remarked:

☞ Dog barks at the moon but the moon moves ever without a least disturbance from his barking.

☞ I heard some one say also. When it rains, let it rain.



January 10, 1885

It is Finished

Is there any dying speech ever made by human beings so bold as Christ's last one, while he was ready to die? "It is finished." It is done or completed — instead of his being defeated.

January 18

Christ was made perfect through suffering.

Failure Made a Great Man

Phillips Brooks used to be a teacher in Boston Latin School. He could

not manage his pupils somehow, and became very much discouraged about it. He came to a bishop of the Episcopal Church and consulted with him what to do. He advised him to become preacher. But there was another hindrance to be overcome. He could not speak slow and plain. He overcame that by trying to speak fast.

By trying he became a great preacher widely known in the world now.

In his case a failure was a great blessing to himself and to the Christian world. (told of Dr. N.G. Clark)

January 18, 1885

When we come to think of some thing or do some thing either religious or secular, let us first ask question, *Am I imitating Christ, am I walking with him, or living for him?*

Imitate, follow and be with Christ all days of our lives. We shall surely be fed of [by?] him.

A Man behind the Door

Among some mountaineers in Pennsylvania the people are living without the Gospel. A preacher happened to spend a night there at one of inns.

He asked the host to allow him to use his hall for preaching. But the host told him that he could not get the people [to] come there. He made an utmost effort to get them in but none of them came. He started the service in a usual way by giving out hymns, prayers and text, etc.

While he was preaching there was a man behind the door. When he concluded the sermon that man stepped out. The preacher supposed that his labor had no fruit that night. 2 years later he happened to be there again. He asked the host to use his hall again for preaching. The reply was that there is a meeting house in the neighborhood.

So he went there to preach. After his discourse one man came after him and persuaded him to pass the night in his house. So he accepted his hospitality and went with him to his house. He asked the preacher whether he remembers that there was a man behind the door at the inn when he preached there 2 years ago, and stepped out after the conclusion of the sermon. "I am that man," was his

remark. Then he told him about his conversion.

He was deeply touched by his earnest preaching, and became Christian. He went round among his neighbors, to tell them the love of Jesus. The whole mountain community was roused up. About 50 persons became Christian and they organized a church there.

After 2 years of his casting a seed to a man behind the door, that preacher was permitted to preach to a respectable audience.

Mr. Ramark who told us this story in the chapel of the Sanitarium exhorts us to speak for Christ at any occasion—even speak of Jesus to a man behind the door.

God

A poor man's definition of God. He is one so great that the world of worlds cannot contain him and yet so small that He dwells in contrite hearts. (I heard this definition from a gentleman attending the health exhibition in London, 1884.)

"God"

1. O! Thou Eternal one! whose presence bright,
All space doth occupy, all motion guide;
Unchanged through Time's all devastating flight—
Thou, only God, There is no God beside!
Being above all beings! Mighty one!
Whom none can comprehend and none explore;
Who fillest existence with Thyself alone;
Embracing all—supporting—ruling all—
Being! Whom we call God—and know no more.
2. In its sublime research, Philosophy
May measure out the Ocean deep—may count
The Sands, or the Sun's rays—but, God! for Thee
There is no weight nor measure; none can mount
Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost, ere can soar so high,
Even like past moments in Eternity.
3. Thou from Primeval nothingness didst call,
First, chaos. Then, existence. Lord; on Thee
Eternity had its foundation, all
Sprang forth from Thee; of light, joy, harmony,
Sole origin; all life—all beauty Thine.

- Thy word created all, and doth create;
 Thy splendor fills all space with rays Divine,
 Thou art, and wert, and shalt be gloriously great!
 Light giving, Life sustaining Potentate!
4. Thy chains the unmeasured universe surround;
 Upheld by Thee, by Thee inspired with breath!
 Thou the beginning with the End bound,
 And beautifully mingled life and death;
 As sparks mount upwards from the fiery blaze,
 So suns are born; so worlds spring forth from Thee;
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of heaven's bright army glitters in Thy praise.
5. A million torches lighted by Thy hand,
 Wander unwearied through the blue abyss,
 They own Thy power, accomplish Thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them? Piles of crystal light —
 A glorious company of golden streams —
 Lamps of Celestial ether burning bright —
 Suns, lighting system with Their joyous beams?
 But Thou of these arts as the moon to night.
6. Yes! as a drop of water in the sea,
 All this magnificence in Thee is lost.
 What are ten thousand worlds compared to Thee?
 And what am I, then? Heaven's unnumbered host,
 Though multiplied by Myriads, and arrayed
 In all the glory of sublimest thought,
 Is but an atom, in the balance weighed
 Against Thy greatness — is a cypher brought,
 Against Infinity, what am I, then! Naught!
7. Naught! But the effluence of Thy light Divine,
 Pervading worlds, hath reached my bosom, too;
 Yes, in my spirit doth Thy spirit shine,
 As shines the sun beam in drop of dew.
 Naught! But I love, and on Hope's pinions fly,
 Eager toward Thy presence; for in Thee
 I live, and breathe, and dwell — aspiring high,
 Even to the throne of Thy Divinity.
 I am, Oh God! and surely Thou must be!
8. Thou art! Directing, guiding all, Thou art!
 Direct my understanding then to Thee;
 Control my spirit, guide my wandering heart.
 Though but an atom 'mid immensity,
 Still I am something, fashioned by Thy hand!
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand,

Close to the realms, where angels have their birth,
Just on the boundaries of the spirit land!

9. The chain of being is complete in me;
In me, is matter's last gradation lost,
And the next step, is Spirit — Deity!
I cannot command the lightning, and am dust!
A monarch! and a slave, a worm! a god!
Whence came I here, and how? So marvellously
Constructed and conceived! unknown? This clod
Lives surely through some higher energy —
For from itself alone it could not be.
10. Creator? Yes; Thy wisdom and Thy word
Created me — Thou source of life and good!
Thou Spirit of my spirit and my Lord!
Thy light, Thy Love, in their bright plenitude,
Filled me with an Immortal soul to spring
Over the abyss of death, and bade it wear
The garment of Eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source — to Thee — its Author, there.
11. Oh, thought ineffable! oh, vision blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to the Deity;
God, thus alone my lowly thoughts can soar —
Thus seek thy presence, Creator; wise and good!
Midst Thy vast works, admire, obey, adore!
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

(*Episcopal Register*)

☞ This sublime and exquisitely fine poem is by Gabriel Romnowitch Derzhaven, Russian. Translated by John Bowring.

☞ It has been translated also into Japanese by order of the Emperor, and is hung up, embroidered with gold in the temple of Yeddo. Translated too, into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the Imperial Palace at Peking, — A. E.

“Infanticide”

from *Pagoda Shadows: Studies from Life in China* by Adele M. Fielde Kalgan.

out of 7	2 mothers destr[oyned?]	6 daughters.
Hankow	25	8 mothers destr.
		18 daughters

(copied on the 31st of Jan. 1885, Sanitarium)

Bushnell on the Character of Christ

p. 317. "Nature and the Supernatural." He opens his lips and the creative glory of his mind pours itself forth in living precepts.

—Do to others as ye would that others should do to you.—Blessed are the peacemakers—Smitten upon one cheek, turn the other.—Resist not evil, forgive your enemies—Do good to them that hate you—Lend not hoping to receive.—Receive the Truth as little children.

Note Your enemies: these are meant not repented enemies. Those who try to hurt us.

Them that hate us. Not those who used to hate us in past times but those who hate us now. If we can't forgive them, how could we ask God of His forgiveness of our sins and obtain it according to our request.

February 5, 1885

Unpolished Diamond of the Uncommon Size

Ordinary observers may take no notice of it even when it is put on a shelf.

It may seem to them a pebble found on a seashore. A skilled jeweler will see at one glance what it is. Wonder beauty within. Never mind that the world takes no notice of us, because we do not shine in the society. If we could only have that wonder beauty within, that is enough for us. It is wonder to us that we so long remain black carbon even under the mighty influence of God's Spirit.

God has given us a nature to be changed, developed, transfigured just like black carbon to be turned into shining diamond under certain application of heat and pressure.

Let us ever come under the heat and the pressure of God's Spirit and be changed into life, of which Christ is the first born.

Let the wealth of this world go by.

Let high position in life be missed. Let fame be buried with our dead bones. But let us never miss that life, which Christ so dearly and graciously offered to the mankind.

If we have His life and light within us then we are the most

precious diamonds, though we may seem rather dull and unpolished outwardly. When you break a polished malachite into pieces, you will see its inner sides do not reflect light as its outer side does.

But when you rub off the rough part of the diamond the light will soon shine out from within.

This thought is not well matured.

But I note it down just as it came out from my head.

February 13, 1885

A Policy for our Training School

Let us be like an unpolished diamond. Never mind of the outward rough appearance if we could have shining part within.

Let these three factors be our perpetual mottos.

1 Christ as our foundation stone.

2 Well qualified instructors.

3 Well selected library and thoroughly equipped apparatus.

These three factors will be truly the shining parts of our Training School. Too much of bricks and mortars does not suit my humble taste. I am terribly craving for the inner polish.

That will be a glory of our school.

That will certainly command the respect of the most thoughtful Japanese than the bricks, stones and mortars.

This is a portion of my letter written to Dr. Clark.

The True Hero Worshiper

(演題「誰カ英雄ヲ好ムモノゾ」)

[endai "dare ka eiyū o konomu mono zo,"

lecture title: "Who Likes Heroes?"]

Most of the Japanese are the hero worshipers. They are hard set of the people to be managed except by a hero, whom they look up very high. Yet they are very easy to be led away by a hero. They are moved by a sensational currents of the hero's opinions. There is a less individuality in each one of them. Mind of the hero worshipers will be always colored by the same tint of the hero himself. The weak point of them is that they can not rise above their hero. If the hero makes a mistake or failure in his career they will also do the same. If the hero falls, they will fall likewise.

The matter has been so with us, when we examine our history closely. You will also find that there has been no hero in Japan, who has not done any thing without selfish ends.

He is apt to be more selfish than the common mass of the people. If their mind be directed toward the hero of heroes the world ever produced, I am sure it would revolutionize the future of Japan. He is far above Socrates, Confucius. Yet he is a friend of the poor.

He is far above Alexander or Napoleon. Yet He shed his own blood for the people instead of shedding the blood of the innocents (10000×1000 s) for the selfish gratification. He had no selfish aim in His life.

Perfectly holy and yet perfectly simple.

He had no place to rest his head. Yet he sat from eternity on the throne of the universe.

If the Japanese are bound to worship heroes, let them worship this hero, the hero of heroes. His worshipers will be also tinted with but one color, that is the color of godliness. Within this bound there is an ample scope of freedom. Man can choose any professions excepting bad and harmful ones. In following and worshiping Him we shall obtain the true human liberty. We shall certainly have our individuality. O how much I long that our people should turn their attention on this hero who is far above the weak humanity.

✕

Questions

Is there any one in the world who is perfectly free from any selfish ambition?

How can one know himself that he is perfectly free from that? How can we know that such a one is free from it?

Is there also any one who is perfectly free from a slightest deception? Could ever deception be eradicated from the civilized society? How many of us could say to God that I have lived my life without a slight ambition or deception?

Has any one ever seen or could we ever expect to see such a perfect type of humanity among the race of Adam except the Son of God?

Is it too foolish to entertain such a question? But I like to meet [a] person of the above description.

A Best Method of Teaching

If I teach again, I will pay a special attention on the poorest scholar in the class. If I could do that, I believe, I can be a successful teacher.

How to Conduct the Public Prayer

Always remember the poor, afflicted disappointed ones. Never neglect to pray for some unconverted member of the families represented there, besides to pray for the general conversion of the people at large.

Paul's Aim

“Paul’s chief aim of his successful life was living as he said and saying as he lived.”

Rev. Ramark says, “Cultivate your religious habit. Read the Bible, and pray daily and attend the meeting regularly.”

February 14, 1885

A Medical Revolution!!!

Division of schools will soon disappear as soon as the practice of a physician has proved to be skillful in curing hard cases, and the patients who are very particular about the schools will no more talk about them and will flock to him who can meet with their desire satisfactorily. So it is with the preacher of the Gospel. There are many denominations and different dogmas. Some choose one and dislike the other. Some object to be a Baptist because he must be dipped into water before he be allowed into that Church. But so many people go to the Tabernacle to hear Mr. Spurgeon. As soon as he hears him and loves him as an earnest preacher of the Gospel his objection to that dipping practice will vanish away and will be glad to be a member of that Church. Many free Americans object to have the form of the Episcopal Church because



it is too formal. But any American will be most too glad to hear Rev. Phillips Brooks preach. As soon as he finds out what pure Gospel he preaches he may desire to be his church member so that he could hear him every Sabbath.

Denominational or dogmatical differences may be desirable. But they will not be the chief means to save souls. To present truth to sinners just as our Saviour did is most desirable thing to be done. Whoever does it with true piety he will be more than denominations or dogmas. Let us not be blinded with a denominational or dogmatical fascination. (I am ill with liver disorder.)

[*Do It At Once*]

Never wait for the others' praise, never be afraid of the others' criticism.

Whenever an opportunity to do good, do it straightforward. That is our duty.

Do it at once, whenever it seems right to our conscience. Never hesitate to do right or to be right. Whoever strives to be or to do so, heaven will surely help him.

[*Choose the Right Course*]

Never be dismayed with our failure in the battle of our life if we pursue our right course. But a question may arise how can we know the right course. Sometimes we find several courses before us. If we diligently and prayerfully seek I am sure a right course will be made known to us to choose.

When we choose it, pursue that course until we reach its goal. Remember that doubting mind will never accomplish any thing in the world. And if we have any doubt in any thing, try to clear out its doubt.

[*Seek Thoroughness*]

Never leave any thing in a half way. It is a bad practice to leave any thing in a half way. A half way scientist, a half way preacher, a half way Christian, a half way statesman, a half way scholar, a half way benefactor, will be no account in the world. Let us have an aim

in this life.—Let us ever work for it. An aimless one will be like a lifeless one.

[*When We Are Fallen in Troubles*]

Psalm 4:1 “*Thou hast enlarged me when I was in distress.*”

When we are fallen in troubles let us ever notice within ourselves how narrowly we find our thoughts, dark clouds upon us, thick mist round us. We could scarcely see any distance. There is a fear of our falling into ditch. No light to guide us, no comforting counsel to cheer us up!

Terrible without, fearful within.

In such an occasion we will certainly find ourselves in that narrow compass of trouble. We may [wish] nothing else but to get out of that trouble. Even in a case of sickness being far from home—no doctor, no friend to comfort or wait. A pain and distress coming upon us in an unspeakable manner. One naturally cries for his mother, or for his wife. But no help rendered. A blue spell may come with a terrible force in such a time.

Everything goes on wrong. All the plans and purposes of life seemed for ever gone.

Distress on one hand and disappointment on the other hand are almost enough to crush us into pieces. Our thoughts and feelings must be straightened into a narrow compass. We may think we are fallen into the deep pit. Cry for a help, no help comes. In such a time how could we get a comfort. 難船ノ客 [*nansen no kyaku*, those aboard a wrecked ship] No comfort at all.

In such a time we are apt to make a great mistake for our lives セツパツマル [*seppa tsumaru*, reduced to the last extremity]. Many people become insane, many commit suicide, many forsake their dear wife and children.

When we are in the distress, the very distressed feeling makes the case still worse.

ナポレオン ワートルローニ於テ破ヲ取シトキ英軍ニ飛ヒ入り死セント決セラ〔レ〕シ [It is said that when Napoleon was defeated in the Waterloo, he was determined to throw himself into the midst of the English army and die.]

The best way to keep ourselves calm and self-possessed. But how can we do so? So far as I study this matter there are 2 ways to keep

ourselves calm.

- I. 大胆不敵ニカマヘル、雨カ降ルモ鎗カ降ルモ、身ハ寸々ニ断タルモ決テ鈍着セス死ハ死ネ生ラハ生キヨト覚悟セハ困難ニ当静ニ所置スルヲ得ヘシ、只思キル耳 佛僧克之ヲ為スヘシ、僧議論ニ伏セス 依反對論者之ヲ河上ニツルシ今其論ニ伏セサレハ直ニ水ニ投スヘシト云ケレハ犀川（多分金沢ニアリ）水涓々ト云平氣テ居ラレシト 此ハ非常ノ豪傑カ又僧侶ノ教育ニヨリ出来ヘシ [Be bold and full of courage. Don't care at all if rain falls or darts fall, or even your body is cut asunder. If death comes, accept it; if you can survive, do survive. In all the troubles and hardships, behave sedately and bravely. There is the example of a Buddhist monk, who would not agree with others. They hanged him on the river, threatening him to agree at the risk of throwing him in the water. The monk, however, didn't shrink even appreciating the murmuring of the river water. This is an extreme heroism, and maybe it comes from education of monks.]

本多平ハハ五百ノ勢ヲ以殿シ豊氏二万ノ兵ト戦フ氏ハ馬ヨリオリ馬ニ水ヲ飲マセ而后再馬ニ乗リ戦シト [Honda Heihachi, with 500 men, fought a rearward battle with Toyotomi's army of 20,000. He got down from his horse, and let it drink water, and then mounted it again, and went to battle.]

It is good thing to be calm in the distress. This is the education of the Japanese Samurai.

But can we get a real comfort in such a case? — 無鈍着カ又ハ傲慢カノニツニ止マル [We often keep ourselves either indifferent or arrogant.]

II. Receive the divine comfort.

The divine help does not simply keep us calm but cheerful, hopeful, resigning, rejoicing also.

Dr. Bushnell

While he was a tutor at Yale he requested his class to come to him that evening. He said he likes to see them all. The class wondered at that summoning. When he [led] the class that evening he made a confession that he has been living quite indifferent to the saving grace of Christ. He feels quite ashamed of it. He is determined to be

Christian. He urged the class by saying, "Gentlemen, you and I ought to live godly lives."

This took place while there was a revival in the College.

It impressed the students very much.

He told Dr. Buckingham when the latter gentleman was a student then. A small thing turned the course of the Doctor's life.

He received an invitation from one of New York papers to be an assistant editor. He consented to it and wrote a reply. But he could not find a wrapper to past[e?] the letter. He came down the stairs to find one.

He told his mother about his going to N.Y. The mother rejected his plan. So he gave it up. But if he had a wrapper at hand he might have sent his letter to N.Y. and become its editor. So a wrapper turned his whole future course.

He was studying law but he gave it up and became a most prominent preacher in the US.

His sermon. "Give ye them to eat"

☞ Sometimes God requires us what we can't. (attract the hearers' attention) We can, provided God helps us.

God calls us to difficult profession to some thing which we may feel almost unable to accomplish.

But by trying hard and by receiving the divine aid we can develop and grow up into it, for example.

A young girl when she marries she may feel almost unable to discharge a motherly duty. Love to her husband and love to child prompts to grow up to be a faithful mother, by such a plain illustration he encouraged Dr. Buckingham very much.

☞ 教会の優勝劣敗 [kyōkai no yūshō reppai, Victorious and failing churches]

Take any exclusiveness. Let us all work together everywhere, or in any field. It is desirable to have different denominations. Those who won victory in the spiritual affairs are those who do God's will most.

Money, Self. Supporting grand church building, large number of communicants, are chief victory.

"A sabbath well spent"

*Brings a week of content
And health for the toils of tomorrow:
But a sabbath profaned,
Whatso'er may be gained
Is a certain forerunner of sorrow."*

Sir Matthew Hale

Mr. Gordon's Sermons

1st Capability of the human soul — probability of the soul's future existence.

1 Capability of comprehending the Divine Being.

2 Probability of the soul's existing in the future world.

2nd Sermon.

Paul had this capability and probability of the soul.

But he did not attain it until Jesus of Nazareth touched him on the way to Damascus.

3rd Sermon.

We must race toward the mark before God, before the spectators as angels and men.

Run at the mark, the high calling of Christ.

4th While we do run for the mark, we must not forget to sow the seed to do the work of the Father.

5th Sermon. To accumulate the Christian truth, to the words of God. Mature in the Christian life — grow in the grace — overcome the flesh, and let the spirit predominate — Be true man in Christ. Be well versed in the Scripture. Ready to use for the purpose, etc.

Progress in the U.S. and Europe

Conversation of Mr. Alpheus Hardy, May 22, 1885

flint & steel. match. 40, 50 years [ago?] tallow candle was used for light. Then kerosine oil — then gas — then electric light, electric lighter attached to the gas burner.

40–50 years ago, some best engineers in the U.S. said against the use of the locomotives and affirmed that it would [be] very dangerous to run with it eight miles an hour.

Now, the fast train does run 50 or 60 miles an hour.

40 or 50 years, some eminent engineer in England said it will be impossible to cross the Atlantic Ocean with steamer.

Now it crosses over within 7 or 8 days.

Even 15 years before Mr. Hardy suggested to one engineer to use water power to lifting up the elevator in the Sears Building. He said it will be impossible to use water for its purpose. 15 years hence the water power is used quite extensively in this city and elsewhere for lifting up the elevator instead of the steam power.

So with theology. The Bible remains unchangeable but truth in the Bible is discovered by the clearer light of the 19th century. Now light must be brought in. It is less theology—more Bible—less theory of men—more teaching of Christ, etc.

Bar Harbor, August 15, 1885

☞ *Dr. Taylor's text:* "Whatsoever man soweth that he will also reap."

Joshua 13:1. Text "There remaineth yet very much land to be possessed."

Certain progress in science, society, politics, and especially in the religious work. So far so good. Yet very much to be done. We must penetrate the heights of the atmosphere and depths of the sea. Microscopic and telescopic works will still reveal something unknown to us.

Geology will still penetrate the heart of the earth. Chemistry will still find some new element.

Biology will detect new law of life. Much must be studied in nature. Yet there remains something not discovered. In philosophy—step by step not discovered.

Religion—theology—faith—in the religious life there is yet not conquered, etc—complete the victory.

Charles Kingsley—Socialism [in brackets at top of page]

✕ *Psalm 61:2* *Lead me to the rock that is higher than I.*

This might be preached to the people who had an experience in the awful flood. When overtaken by flood the rock must be higher than I, or else I can not keep myself free from it. Describe something about the rock. We shall need some thing unshaken and immovable.

A weak frame house can [not] be trusted in the time of great

flood. We might go on its top. But we shall together be carried away.

There [is] something which can save from such a trouble. [It] must be both unmovable and higher than the flood. There can we find such a place now. We are suddenly overtaken by the flood of the spiritual evils. Then none will be our safety except Christ. Who is [as] firm as a rock and also higher than all of us.

September 10, 1885
West Gouldsborough

Text *Luke 7: 12-15.*

Christ gave life to a son of widow — about the bier, death carrying box — Many thousands are carried away by this box without new life —

Oh that his hand should touch every bier. Thousands are carried away daily.

Note *a thought*

“We should never promise any thing positively unless we are sure to fulfill it to those whom promise.”

Necessity

Necessity is the spur to self reliance.

A stout *No* means a stout character; ready *Yes* means a weak one, gild it as we may.

Self-reliance and Courage

p. 113, Munger's work. Threshold

There is a fearful power in these 4 little words “*They all do it,*”
世人ハ自己ノ見識ヲ失ヒ只世ノ先導者ノ言行ニ左右セラル其ノ事ノ善惡ヲ問ハス吾モ亦之ヲ為スヘシト [People lose their own convictions and are prevailed upon by leaders. I will not question whether this is right or not. I too must do this.]

Mr. Webster used to say of a difficult question, “Let me sleep on it.”

Pythagoras insisted on an hour of solitude every day, to meet

his own mind and learn what oracle it had to impart.

To court popularity, to unduly dread the loss of it, is a denial of selfhood.

One's energy. Sir Fowell Buxton of England: "The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy, invincible determination."

President Porter: "*Energy*, invincible determination with a right motive, are the leaven that moves the world." p.118.

One admires rather the self poise of Fichte who kept at his books while the drums of Napoleon were sounding in his ears.

"93" by Victor Hugo. p.163. "Above revolutions Truth and Justice remain as the starry sky lies above and beyond tempests."



Precaution to Reach the English Society

- A. Get to the Lord Shaftesbury.
- B. Get a drawing room meeting.

[For My Effective Presentation]

1. Get a good recommendation from a well known gentleman or society.
2. Narratives should be short but lively and interesting, not much of figures or calculations. *3 bapt. 3 went away etc.* a bad taste
3. State first why I am before them to-day. My own story, how I become decided to run away from Japan. Robinson Crusoe's life. My voyage—my reception at Boston. My conversion, John 3:16. My theological study. My departure—Rutland meeting, donation for the Doshisha.
4. The progress of the work. Case of Imabari. Case of Sawayama.
5. State my object—need of Christian College. Never state the sum. We need to get what we can—more get more we can do.
6. Ask excuse (during my speech) lengthiness of it. Ask them to be patient. Never say *I*. Plural *we*.

7. March, April, May and June are preferable. Keep Mr. Fuller's letter. Try to reach Mr. Campbell.

How to Treat Common Fever

Take quinine powder. If case severe a thin paper like wafer to wrap it up for taking. Once for 2 hours. Its quantity varies with the degree of the fever. An hour or half an hour before we take it drink Bullion = (Brief tea) a bowlful. — Lemonade is good for drinking when thirsty.

"Fixitive"

☞ For making the liquid called "Fixitive" take about 2/3 pt of alcohol and mix with it 1/2 oz of white gum shellac — which will need almost a week for dissolving.

※ Charcoal stick for drawing. (This is made of willow.) Crayon stick of sharp point. Soft India rubber — also hard India rubber — cotton cloth — blotter (made of blotting paper) for rubbing — drawing papers.

汚水ノ臭気ヲ消ス薬 (how to eliminate the smell in stale water)
Sulphate of alumina. Tea spoon full put into the filthy water to check its bad smell (is just enough).

Precaution for the Cholera

1. First feeling.
2. Double flannel to be put on.
3. Avoid any kind of fatigue. Keep quiet.
4. Avoid being in the sun.
5. Avoid (tea), potatoes, all vegetables grown under the ground.
6. Never touch cold water.
7. Boiled water cooled down. Brandy
8. Avoid sup. any kind of sup.
9. No fruits or cheese. Any kind of pastry.
- ☞ 10. Best drink is best brandy with water.
11. Avoid greasy dish. Never take butter, honey.
12. Little coffee is good without much of cold milk.
13. Live upon beef, mutton, chicken; not ducks, geese, pork,

sausages, or eels.

14. Keep warm as we can. Keep feet warm.

15. Phenic acid. Italian: acido fenico

French: acide phenique

☞ 15. Bag of camphor — good thing to go to hospital.

16. Never take any thing too cold or too hot.

17. ✕ { First thing is to take brandy and water
When worse chlorodyne.

18. After taking chlorodyne, when we weak, take white wine — sherry —. Be quiet and cold.

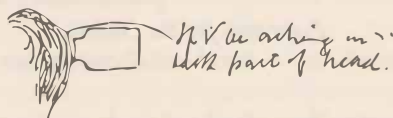
19. Rice plainly boiled. Good thing in the case of being attacked.
(Rice Water)

Marsala = white wine. [pencilled in]

Cure for Headache

Solution of bisulphate carbon. 2 or 3 drachmas of it in this bottle.

Apply this wide mouth to the place where aching is felt. Try it 3 or 4 minutes at a time, if there be aching in the back part of head.



APPEAL FOR A CHRISTIAN INSTITUTION OF HIGHER LEARNING, 1884

May 1884

The recent political changes in Japan have swept away feudalism, for many hundred years the basis of society. Under the steadily increasing influence of these changes the transformation of society has been so great that we seem to live in a new Japan. On every side are those who insist upon the improvement of our political institutions, our educational methods, our commerce, and our industries. We heartily agree with them in the importance of these things, but when we examine the present condition of affairs we find one cause for sorrow. Do you ask what that cause is? It is that there does not exist in Japan a university which, teaching the new science, is also founded upon Christian morality. This is the foundation which our civilization needs. In natural advantages Japan is not inferior to Europe or America. Why then is our civilization so different? It is certain also that we have few men of earnest purpose. Hence the necessity for universities. We can learn from the example of Europe. In the sixteenth century, Luther, the great reformer, said: "Parents who refuse to send their children to school are enemies of the state and should be punished." Fichte, the German philosopher, said: "The reason why Germany stands in the front of European civilization is found in the power emanating from her universities." The twelfth century was the dawn of civilization in Europe. Greek philosophy was then studied in the University of Paris and Roman law in the University of Bologna. Before the year 1600 the universities of Oxford and Cambridge had been founded in England, those of Edinburgh and Glasgow in Scotland, of Prague, Heidelberg, Leipzig, Tübingen, and Jena, in Germany. Universities have also been established in Holland, Spain, Portugal, and Austria. Abelard, Roger Bacon, Kepler, Galileo, Lord Bacon, Locke, Newton, Milton, Leibnitz, Kant, Reid, and Hamilton, were famous as great scholars in those countries. Pym, Hampden, Pitt, Fox, Burke, Johnson, Wycliffe, Luther, Calvin, and Knox, were reformers in politics and religion. Through the influence of these universities philosophy and science advanced, despotism and feudalism were checked and destroyed, the power of priest and noble resisted, the desire for liberty and self-government kindled.

The Reformation and the English Revolution changed the condition of Europe. In 1800 there were over one hundred universities in Europe, and that the march of civilization has been hastened by their influence is an indisputable fact. Look also at the colleges and universities of America, numbering over three hundred, yet only eight of which have been founded by the government. Harvard, Yale, Princeton, Amherst, Williams, Dartmouth, and Oberlin, of which the first is the most famous, may be noted. Harvard has now 110 professors, a library of 134,000 volumes, and an endowment of \$14,854,372. In 1872 there were in the United States 298 colleges and universities, and 66 were founded in the following seven years. This growth of the higher education in the United States is one of the wonders of the world. In the year 1620 the Pilgrim Fathers, seeking freedom to worship God, landed at Plymouth. They established a school founded upon Christian morality. For 260 years their descendants, inheriting the spirit of their fathers, have carried out their purpose. They have believed that such schools would diminish the number of evil-doers, and increase the number of those who do good; that they would foster the spirit of liberty and become the foundation of the state; that the Christian university was the safeguard of freedom; and we do not doubt that their free institutions are the outcome of this spirit.

As soon as it saw the importance of the university our government established one at Tōkyō, and has also founded several academies. These will give us intellectual and material, but not moral growth. There are many who are seeking to improve the public morality on the basis of Chinese philosophy. But we cannot rejoice in their efforts, for the moral code of China has no profound hold upon the minds of men. All Oriental states are almost wholly destitute of liberty and Christian morality, and cannot therefore advance rapidly in civilization. It is the spirit of liberty, the development of science, the Christian morality, which has given birth to European civilizations. Trace the effect to the cause and you will find science resting upon the foundation of Christianity. We cannot therefore believe that Japan can secure this civilization until education rests upon the same basis. With this foundation the state is builded upon a rock. No sword can conquer it, no tempest destroy it, no sea overcome it. Resting on the old moral code of China, it stands upon the seasands, and, when the rough waves beat upon it, falls to ruin.

We are, therefore, hoping for a university which teaches advanced modern science and which is founded upon a pure morality. We have been very earnest in this matter. In this spirit we established the Doshisha school in Kyōto in the eighth year of Meiji. Its students have increased year by year and our aim has ever been the university. We made known our purpose publicly in April of the sixteenth year of Meiji, and received much encouragement. At this time we met our friends in Kyōto and named it the Meiji University [Meiji senmongakkō]. We have determined first to raise an endowment for the departments of History, Philosophy, and Political Economy, and subsequently also for those of Law and Medicine. This is not easy of accomplishment, for a large sum is needed for buildings and professorships. Being so few we cannot of ourselves furnish the needed money, but we will not abandon our purpose to found this university now. We must work for new Japan. All true patriots should do so. Help us, as far as you are able, to accomplish our purpose and do this great work. Without your help our purpose cannot be realized.

MY HUMBLE SCHEMES OF THE SPEEDY EVANGELIZATION OF JAPAN

To The Prudential Committee of the American Board of Commissioners for Foreign Missions

Dear Sirs:

Allow me to submit to your Board the following statement to invite your attention to my humble schemes of the speedy evangelization of Japan. Before I dwell upon the subject just mentioned, I first beg your attention on the past and present conditions of the country.

Japan, as you know well, was once opened to foreign intercourse, and also to the Jesuit enterprise during the sixteenth century. But for certain reasons the ports were closed against the Western nations excepting the Dutch, and Roman Catholicism was checked by the only process of inhumanly persecuting and exterminating those devotees of the Cross, numbering probably more than 600,000. Thus she became a hermit nation so isolated and so exclusive. She would have nothing to do with the outside world.

Since then it remained a rigid law of the country to fire upon at any black vessels (the foreign vessels were called by us the black vessels in those days) on their approach to our coasts until we were first compelled by your diplomatist to make a treaty with the United States. It was the day dawn of our history.

The people were suddenly roused from their profound morning dreams. Party spirit began to display at once. The commotions of the country became fearful. Bloodsheds and assassinations occurred here and there.

Soon it burst out to the late Revolution, the result of which was most marvelous even to our eyes. The despotic government of the Shōgun was crushed, and reigning power of the Mikado was restored upon the sacred personage of the present Emperor. Those proud minds, who fought for the cause of the Mikado, and also had determined purpose to shut out the foreigners from the coast, changed their views at once, and turned out to be the most zealous advocates for the Western civilization.

The anti-foreign spirit, which might have been a great barrier to the progress was crushed out by those strong hands. The affairs of

the country began to take place on quite a different basis. The zealous, talented and farsighted patriots were appointed by the Emperor to share in the Governmental affairs. The Imperial Cabinet was formed and eight ministries were established. All the feudal Daimyōs gave up their possessions to the Imperial Government for the common good of the nation. The proud Samurais (feudal vassals or retainers) were ordered to lay aside their privileged two swords.

The Etta, the outcast of society, were permitted to be numbered among the common people.

The military system was at once introduced from the European nations. War vessels were purchased and built. Dockyards were constructed. The steamship companies commenced active competitions among themselves, and also with the foreigners. Post offices were established everywhere. Telegraph wires were stretched throughout the country. Telephones also to a small extent. The public roads are constantly improved. Tunnels are being cut out, and railways are being laid out to connect the important commercial points. The streets of Tokyo began to be lighted up by gaslamps.

The foreign carriages began to run busily on the thoroughfares. The American tramways were laid out through the whole length of the capital town. Many banks were organized after the European model. Chambers of commerce and houses of exchanges were also started in some important cities. Police system was carefully wrought out, and is quite well managed.

Courts of justice were erected in the large towns. The rights of person and property became far better protected. The common and high school systems were first started in the year of 1872, and are now carried out with great success so far as the outward form is concerned.

The Tokyo University was founded by the Emperor's decree about the same time. There are now more than 2,000 students under her tutorage.

The printing press began active operations.

Newspapers and magazines were issued with triple speed. Common intelligence is spreading quite fast. The materialistic science is getting to be a mighty sway to crush out the old superstition. The pagan religions are losing their support both from the government and people. The public lecturers became quite diligent to advance their new opinions or theories either on politics or science.

Self-government is getting to be the topic of discussion among the

leading minds.

All these material and social changes mentioned above sprang up like magic within less than twenty years. And this very national success has induced us to believe that the evangelical work in Japan might as well be done in the same way.

Yea, the present changing condition of the country has prompted us to desire that the gospel be introduced there now with zeal and energy, or else the anti-Christian elements (materialism and sensualism) will soon become the hardest barrier to its healthful progress. Buddhism and Confucianism will not be much in our way.

But these modern unbelieving elements introduced from Europe will certainly be our future foes.

Lately the government became aware of the speedy tendency of her subjects toward lawlessness, discontent and disorder. Some of them cried out for liberty without morality, and eagerly run for civilization without religion. Crimes of all descriptions began to rage in the country more fearful than ever before. When she increased number of the police force to check them, she merely increased the number of criminals. When she introduced more moral teachings into schools, the teachers merely taught them without being moralists themselves.

Failing thus in every attempt to improve her subjects, she began unconsciously to seek for something better than the mere products of human brains.

On the other hand the Christian education carried out by your Mission in Kyoto lately began to show forth its great importance, and its bright prospect in future. Though the institution is yet young, it has already sent out 46 graduates in the English course, and 28 in the theological class.

Those graduates, though they may be inferior to those who studied at the Government's University of Tokyo, still their high moral tone and zealous Christian character do command the great respect of the people. The governor of a province after his interview with one of our graduates, remarked of him by saying "here will be no young man like him within our province. What pure aim and what high moral tone that young fellow has."

The chief editor of the "Tokyo Weekly" is also one of our graduates. He started that Christian paper a few years ago in our capital with a scanty supply from our young churches. And he was

obliged to put in all the means he had for his family. But he works bravely for sake of its utmost necessity, and not for gain. He is ready to confront with any opponents, if they foolishly attempt to assail the Christian religion.

The moral victory manifested among the young students in our training school is a great marvel to the eyes of the Kyoto citizens. It is truly an unprecedented fact in our national life.

A Christian institution so recently started there has already shown forth its healthful fruit.

We have never tried to make ourselves known much.

But somehow we are known among the leading men of Japan. They begin to speak well of our school. Some of them have already sent us their sons and friends to be educated under the Christian influence. And they would most gladly do so the more, if we could raise up the standard of our school the higher. They urged us very strongly that we should found chairs for different professional studies for their youths. They told us further that if we would do so, we could save many many youths from falling into bad company, youthful vices, and finally into utmost ruin. It is a great disappointment to them to send their sons away to other schools to be further educated after their finishing five years' course with us.

In Japan, schools are generally most dangerous places for youths to be, if there be no teaching of Christianity. Materialistic influence is inseparably combined with licentious practice.

A rich merchant, who lives some way from us, and quite unknown to us, visited Kyoto a few years ago, promised to furnish us at least 5,000 yen if we would found a law school in connection with us, at his very first interview with a member of the trustees of our school. He has been friendly to us ever since, and his two daughters are now being educated at the "Kyoto Home" sustained by your Mission. The cry for professional studies comes to us not simply from those outsiders just mentioned, but also from our churches.

They wished us to start a medical school in Kyoto. It was about three years ago, when the Christian workers sent their three delegates to Dr. J. C. Berry at Arima, his summer retreat, to request him to ask the American Board to found a medical school in connection with the training school at Kyoto. They found out that Christian physicians could be a great help to the cause.

When we held our Home Mission meeting at Kyoto last year all

the delegates sent from the churches connected with your Mission, talked upon the subject again, and sent forth another united request to the doctor for the medical school.

They all agreed that if he could obtain an appropriation from the American Board to start it in Kyoto, they would do something for buying ground and building edifices for its use. Each of them expressed its great need for carrying out the Christian work in the present growing stage. I am sure, if such an institution be started thoroughly on the Christian base, as it is the case with our school, it will be a great means not simply to push the Christian work, but to promote the general welfare of poor humanity.

As Dr. J. C. Berry has already appealed to your public for its cause I hope and pray that he will succeed in raising sufficient funds to carry out his noble purpose.

Just a few days before I left Japan for this country the eminent citizens of Kyoto numbering about 70 got up meetings on two successive days for the purpose to hear us on the subject of the Christian education. Dr. J. D. Davis and a few of us were invited to speak to them on that subject. Accordingly we did so, and succeeded nicely in obtaining their hearty approval of Christian education. They agreed to raise sufficient fund to found a few professional chairs in connection with our school in the year of 1890, on which our Emperor will, as he has already pledged to his subjects, form our Constitution. The idea of their doing it is to commemorate that eventful period in our political history. We told them that we are most too glad to accept such a noble gift, but will thankfully decline it unless they give us full liberty of its disposal entirely on the Christian basis.

To this bold statement they made no least objection.

They requested us to take the matter into our hand and to carry it out for them. We never dreamed such a thing even two years ago. It is a great wonder to us that the world began to run after us with such a confidence. However, we are not too sanguine about it. We will calmly wait, and see what they will do for us. The recent interview of a few leading statesmen with some missionaries does clearly indicate that they are getting quite anxious to know some thing of Christianity. I believe, some of them must feel keenly their being treated by the foreign powers as a heathen nation. Recent news I received from home informed me that some political leaders and newspaper editors began to cry out for the religious liberty, and issued

forth very bold articles in the favor of Christianity. A bold achievement so recently done by the government in abolishing her connection with the existing pagan religions has induced me to say with a profound awe that God is fighting for us.

With regard to our young churches, I think, they are worthy of your notice. As it has been the case everywhere, they have been thus far despised and rejected. But within a year or two, they stepped forward to a front rank in society to proclaim the glad tiding of salvation so boldly either by tongue or by pen. They are quite active in carrying out the saving messages to those perishing fellow men.

The late report informs me that those twenty churches raised nearly \$1,000 purely for the Mission work beside helping themselves. And some of them devoted more than a quarter of their church income for its purpose. When we, the delegates sent from all the churches of the Empire, met at Tokyo to hold the third national Christian conference last year, we joyfully participated in a most blessed revival just happening in the bosom of those churches, which warmly welcomed us there. The spirit of the conference kindled by the spirit of the revival toned us up and prompted us to hope that 36,000,000 souls of our fellow creatures could largely be reached within this century. Successive revivals happened here and there after that event, especially the last and most forcible one burst out like fire within the walls of the training school at Kyoto, gave us fresh courage and conviction that the whole kingdom of the Rising Sun could become the Kingdom of the Son of Righteousness and Peace. Ten years ago we prayed that doors might be opened, but now we pray that doors so widely opened might be supplied with efficient laborers.

It is most painful to deny the Macedonian cry coming from all quarters. When we Christian laborers met there of late either accidentally or purposely, we had no other topics for discussion, but the direct Christian work at hand. "What shall we do?" is getting to be a common phrase among us.

And after a long observation and careful consideration we came to one conclusion, *Educate and raise up the efficient native preachers with means as far as we could secure.*

I beg your pardon for my dwelling too much upon the historical facts before I present you the schemes for your consideration. But I felt it necessary to do so in order to let you clearly see the present and most impending need for carrying out the work most effectually.

Now I beg your special attention upon the schemes for obtaining the desired end.

- I *The highest possible education should be given to the Christian ministry.*
- II *Educating physicians thoroughly on the Christian basis should be a great auxiliary to the direct Christian work.*
- III *Providing chairs for other professional studies like Jurisprudence, Political Science, Political Economy, Philosophy, History, Literature &c. should be a mighty means to attract, and bring the choicest students under the Christian influence.*

I regard the first scheme as the direct Christian work, and expect to dwell upon it hereafter, and would also call the second one the direct Christian work next to the first. And for the third one, I might call it an indirect work, but it is a process silently leavening, influential, and powerful. To the direct preachings we may meet many oppositions, but to this indirect effort none will object.

It will be like a mother's gentle influence over her children — too dear to be refused, and too impressive to be forgotten. However, it is not our aim simply to make the friends of Christianity, but to win them to Christ, so that they might also have life. Why can't we take pains to educate them under the Christian influence, who are promised to be our future leaders? Why can't we be fishers of men of all grades? I sincerely believe that if we could carry out those three schemes mentioned above, Japan will be brought under the Christian influence much faster than otherwise.

Some of you might possibly think that we are too ambitious to invent such schemes, but we trust that this may be a best possible way to reach our people.

As the weapons of our opponents are modern and scientific, we feel, we ought to meet them with the best improved modern measures imbued with the spirit of Christianity. Who can subdue God's elect?

We must fight under His banner. We must win the whole Japanese empire for Christ. At present the matter seems to us but a vague dream. But we trust, God will raise up some Christian friends and philanthropists somewhere and somehow to help us to realize this dream not many years hence.

I know too well that you can not take the second and third schemes directly into your hand without having some extra donations for those specific purposes because your chief aim is to carry the gospel

alone to those benighted nations.

So laying aside those second and third schemes temporarily, I beg your permission to let me dwell upon the first scheme. This is the dearest and most important one to us. This is no more new to you.

You have already carried out the plan at Kyoto, and have been successful also in sending out a number of the efficient native workers. And we praise it, and feel grateful to your missionaries and especially to your Board for undertaking such a bold step. It does seem to us that your Kyoto training school became an ideal mission school in Japan, and is followed and patterned after by the missionaries from the other boards.

The United Presbyterian and Dutch Reformed brethren started an excellent training school in Tokyo some years ago. The Methodist brethren founded their college last year in the same city for the same purpose. At Osaka, the English brethren of the Church Mission Society started a magnificent theological college building at the beginning of this year. Thus the education of the native ministry is now getting to be a prevailing topic among missionaries in Japan. Furthermore I must not forget to mention here a few more facts. The success your missionaries have had there must be largely owing to their readiness for inviting us to participate in the work. Though they are the Americans so far as their citizenship is concerned, in heart, they are truly the Japanese. They stand affectionately by us, and with us. And I believe, most of us lately begin to appreciate it more than ever before.

Another success of your having so many self-supporting churches there is partly owing to your missionaries' wise management of them, and partly owing to the superior talent, and zealous Christian character of those workers, whom they have educated at Kyoto.

Most of our churches take a real pride in their having talented pastors. They would most gladly pay them, and keep them comfortable as far as they are able to.

But secret of the self-supporting is that the grace of God enkindled their national, and independent loving spirit to help themselves.

I rejoice to learn that you have recently sent out two more missionary teachers to Kyoto, and I am thankful to your Board for that enforcement.

Thus having received favors from your Board, doubtless more than any other of your mission fields, I feel quite delicate and more

embarrassed to ask you to do still further for us. It is also a shame to the red-blooded Japanese to beg for money. But I willingly offer myself to bear it for the sake of promoting the blessings of the gospel to my fellow country men.

The means you have thus far provided for us, I fear, is getting to be rather insufficient to carry out our present purpose. As the outside affairs in my country are growing with triple speed, it is our constant fear that we shall be left far behind. Our scholars cry out to us to give them something higher. Our friends advise us to raise the standard of our school still higher.

My fellow native teachers are also getting quite uneasy now. One of them Shimomura wrote me very recently, and expressed his wish very frankly that if the Mission would not do for the school any further in providing some necessary apparatus for Physics and Chemistry, and also in furnishing a more extensive library, he would no longer stay and work with us. He thinks, he could make himself more useful to the Christian work by seeking some other profession than teaching. It is his ambition, when he teaches, he wants to teach efficiently. He is an excellent teacher, and we can't afford to lose him. (He has a great desire to come to this country to further his scientific knowledge. I hope some way will be opened to him to do so.) Such is the pressure coming upon us constantly. The pressure from within as well as from without. And we shall be certainly crushed out unless we receive a constant comfort from on high, and also fresh support from your Board. Now allow me to enumerate what should be the most impending wants in the training school at Kyoto.

1. More supply of the physical apparatus.
2. More supply of the chemical apparatus.

They are very scanty in the school. We wish to get a complete set of them. If possible, we desire to have a chemical laboratory just large enough to accommodate a dozen students to work therein.

3. Certain supply of mineralogical, geological, and zoological specimens is needed.
4. If possible, an astronomical observatory even in a humble style, will be a great addition to the school.
5. More teaching in the mathematics, English literature, and also political science should be introduced. If possible, the

introduction of Latin and Greek to some extent.

6. One more year might be added to the present five years' English course.
7. More Bible teachings might be given to the academical course.
8. The present academical standard should be raised to the collegiate course.
9. Good supply of library — with a convenient building including a reading room.

Books on all the subjects: on the modern science, philosophy, history, lives of eminent Christians, statesmen, philanthropists &c. — Good supply of commentaries on the Bible.

Some of our young graduates might stay, and study in the library under the direction of the teachers.

10. More extensive and wise plan for helping needy students should be adopted. The native churches should be invited to participate in this work.
11. Annual grants for increasing physical and chemical apparatus, and also for supplying the library with fresh works.

Dear Sirs: If your Board grant us a sufficient fund to obtain what I have enumerated above, I am sure, it will give us a grand push to the work.

Such a proposal may not seem to you a direct Christian work. Or some of you may possibly fear that we are too far inclined toward the intellectual side.

But we trust, He, who changed that proud, and blood-thirsty young Pharisee into a most humble Cross-bearing missionary in the olden time, will repeat the same process among us now. He could even raise the children of Abraham out of stones. So we would state here without a hesitation that it is a best possible way, if we are not mistaken, to raise up a kind of the Christian workers, one of whom could fight against one thousand, yea more than that. How could a few handful [of] missionaries reach so many swarming millions of the people? You will surely find it a slow and discouraging process. They are not even allowed to live in the interior part of the country. So let them cast [their] net where they can catch the best fish.

By saying the best fish, I mean the best class of students, which

are largely represented from a class so called the *Samurai* (the feudal vassals or retainers), the privileged bearers of two swords. Though this feudal system was abolished by the late revolution, still the men of that class are leading the nation. Their young generation, who caught the chivalrous spirit from their living ancestors will also be our leaders in the immediate future.

It is a curious class. Perhaps you could nowhere else find such in the whole Asiatic continent.

It is neither like the exclusive Bramins in India, nor robbery warriors in Arabia. It came out from the ancient warriors, and gradually formed that peculiar class in the society. So far as my own observation is concerned, they are the most haughty and ambitious race you could possibly find in the country.

They have been trained to be faithful to their feudal masters even unto death. The spirit of patriotism has been handed down among them from generation to generation. To them honor is everything. Life and property are no account. *Harakiri*, an act of the self-punishment by cutting one's own bowels open with a knife, was only practiced among this class, because it was a shame to them to be killed by others. They are indeed the Oriental knights—the spirit of Japan, and flower of the nation.

Though their rank seemed rather servile, in truth they have been ruling the nation from behind the screens of nominal potentates these past six centuries.

It was truly they, who started the late revolution.

It was they, who crushed down the Shogun's despotic government, and restored the reigning power to the sacred personage of the long secluded Mikado.

It was they, who cast off the old wornout Asiatic system, and adopted the vigorous form of European civilization. It was they, who started schools, pushed the press, cried out for the personal rights, and are now working out the way for the free constitution. I am happy to affirm here, that they also are destined to carry the glad tiding of the human salvation to their benighted fellow country men.

They are far better educated than any other classes.

They are no longer ignorant worshipers of the dumb idols. The modern science is a whetstone to their intellect. European politics are but juicy beef steak to their desperate appetite. If we let them take their own course, what will be the future destiny of Japan?

If they fall down, Japan will go down with them. And if they rise, they will certainly raise up the whole nation. If you take them away from the people, nothing but old-fashioned plodders will be left behind. National prosperity or misery will hang upon the pivot of this particular class.

I believe, it is just in time to reach, rescue, and win them to Christ. If we let them swim from away the gospel-net now, they will certainly be caught by the Devil's hand. Remember that he is far wiser than the children of light. If we fail to catch them now, we fear, we shall find the process of evangelization an uphill work. But if we win them, we will certainly win the whole Sun Rising Empire. Being far better educated than any other classes, they are more susceptible to the Christian truth. Being strictly trained to be faithful to their feudal masters, they will be more faithful to the Master of masters, if He be made clearly known to them. Being middle in the rank, they could reach both higher and lower. This may be the very class, where you may expect to find a Saul of Tarsus, as humanly speaking. Yea, this may be the people, whom God has chosen from the beginning to be the foremost cross-bearers to lead their fellow countrymen to that blissful Eternal City.

Your question may naturally come up how to reach this class. To which my reply will be very simple.

Provide for us the highest and best possible downright Christian institution. It is the only way to reach, satisfy, and win them. My ten years' experience in Japan has induced me to affirm that the highest possible Christian education is and will be a power to save our nation.

Very success your Mission has had in Japan is chiefly owing to the training school, which your missionaries in so early days of the work planted at the heart of the populous empire, the ancient capital of the sacred Mikado. The Christian laborers whom they raised there, and are now so nobly engaging in the work, belong to this special class without a single exception. I trust, you are never sorry for that bold enterprise of your missionaries.

So I most sincerely and urgently beg you to give us still further provision and means to reach this class. We do not ask you to sustain our primary schools as it is the case in Turkey, and China &c, for our people take care themselves of the primary education of their children. Neither do we ask much to help our churches, because most

of them support themselves. But we feel, we are constrained to ask you for this special provision on account of the mighty pressure constantly coming upon us, and also of the brightest prospect nearer at hand.

Now it is a revolutionary and transition period with us. Never was such a time in our past history, and doubtless never will be such in future.

This may be the very appointed time of God to save our nation. If we lose this fairest opportunities so timely offered to us now, we fear, it will never come back to us again. If we do not discharge our entrusted duty to them now, what will they say to us in that awful day before the throne of judgement? When I think of it, my blood boils within my veins, and my heart aches.

I admire your famous motto, "Strike while iron is hot." Do intensify your force. Do try to finish your chief work there within a quarter of a century. Then you can apply the some force somewhere else. In a long run it will be more economical. However, we must not be too anxious about the work. I well remember what the French people say, "Man proposes, and God disposes."

The work is His—and He will do it for us.

Dear Sirs: I fear I have been distaking [disclaiming?] to you rather too far. If any of my remarks offend you, I earnestly beg your pardon. But as a humble missionary of the cross, and a sincere lover of my native land, I can not keep silence within me, and if I do, I fear, I will cry out even in my midnight dreams.

Allow me to add further that I have poured out my heart, and my prayers as well as my tears upon these pages. I found it a risk to my impaired head. But it was my fixed determination to win your favor at whatever cost. So I sincerely and prayerfully request your attention upon these schemes, especially upon the first one, which I have so long dwelled upon. May God show us His own way!

Your unworthy friend and fellow laborer in the Lord

Joseph H. Neesima,
Kyoto, Japan.

AN APPEAL FOR ADVANCED
CHRISTIAN EDUCATION
IN JAPAN

Old Japan is defeated. New Japan has won its victory. The old Asiatic system is silently passing away, and the new European ideas so recently transplanted there are growing vigorously and luxuriantly. Within the past twenty years Japan has undergone a vast change, and is now so advanced that it will be impossible for her to fall back to her former position. She has shaken off her old robe. She is ready to adopt something better. The daily press so copiously scattered throughout the empire is constantly creating among readers some fresh desire and appetite for the new change. Her leading minds will no longer bear with the old form of despotic feudalism, neither be contented with the worn-out doctrines of Asiatic morals and religions. They cried out for a constitution a few years ago, and have already obtained a promise from the emperor to have it given them in the year 1890. The pagan religions seem to their inquiring minds mere relics of the old superstition.

The compulsory education lately carried out in the common schools, amounting in number to almost thirty thousand, is proved to be a mighty factor to quicken and elevate the intelligence of the masses. The Imperial University at Tōkyō is sending out men of high culture by the hundred every year to take some responsible positions either in the governmental service or private capacities. Another university will soon be founded by the government at Ōsaka, the second important commercial city of the empire, to accommodate the youths so anxiously craving the higher education. It will be out of the way for me to dwell here upon the material progress Japan has so recently made. But let it suffice to state that the waters of her coasts are busily plowed by her own steamers. Public roads are constantly improved. Tunnels are being cut here and there, and railways are being laid to connect important commercial points. Telegraph wires are stretched throughout the whole length and breadth of the empire. Surveying what she has accomplished within so short a period, we cannot help thinking that she is bound to adopt the form of European civilization, and will never cease until she be crowned with success in accomplishing her national aim.

In order to bring about the recent change and progress she has painfully sacrificed her precious blood as well as her vast treasure. Indeed, her victory has been dearly purchased. It was a quick work, and was well done. It was a sudden movement, but to our great wonder, very few mistakes have been made in her past course. She has tried her best as far as her capacity would allow. The most serious period of our political revolution is nearly passed, and society as well as the government will soon precipitate into some new shape. But what shape? To the writer of this article our immediate future seems a more serious problem than the past. The question is necessarily rising among us, what will be our future? True, she is destined to have a free constitutional government; she is bound to have her people thoroughly educated. It will be a grand achievement if a free constitution and higher education be secured to her people. But these two factors may be proved to be the very elements apt to bring out freedom of opinions, and hence the terrible battles of free opinions. A fearful national chaos might be her fate if nothing intervene to prevent it. If the nation be allowed to take her own course as she does now, hope for her regeneration might forever be gone. But in the time of need, Providence, which rules the nations with infinite wisdom, has stepped in to save us from this national calamity and despair. It was neither too soon nor too late when the missionaries of the cross from America landed on our shore to proclaim the soul-saving gospel to the people. Through their earnest labor and constant prayers the foundation of the Christian church was soon laid.

After some years' experience all the missions engaging in the field unanimously adopted one general policy as the best possible method for prosecuting the evangelical work there; that is, to train the native Christians for the Christian ministry. There now are more than half a dozen schools of that nature in the country. Men thus raised on our own soil have gone out here and there to found new churches, and what they have already achieved in converting many souls to the new faith within a short period seems to us a fact greater than mere human agency could have accounted for. "God is fighting for us," might be our cry. The mission, started in the central part of Japan under the auspices of the American Board only sixteen years ago, has been much blessed, and has lately reached the joy of a great harvest. The last report informs us that there were 33 churches with 3,000 communicants, 14 ordained pastors, and 9 acting pastors. A mission-

ary in the field wrote to the Board last July, stating thus: "Six churches have been organized in connection with our mission since January, an average of one a month." Through the wise guidance of the brethren, the missionary spirit has been much fostered among these churches. They have already organized a Home Mission Society, and also an Educational Society, to coöperate with the mission of the said Board for carrying out the gospel work. It is a small start. But a desire for self-support is already manifested in their attempt. I am glad to mention here that most of our churches are self-supporting, and some of them have never received any pecuniary aid from the Mission from their very beginning. This is a brief summary of what the mission of the Board has accomplished since it gained its foothold in the country. But causes of its very success must not be neglected to be mentioned here.

Of course the fact cannot be denied that the field has been much traversed by the feet of those brethren who bore the glad tidings of peace to those anxious souls. But a good share might be attributed to the educational institution of the Board, established at Kyōto some years ago, for furnishing to the churches the most ardent and self-denying native brethren. This institution gives instruction five years in English and three years more in theology. It is quite young, and is not yet fully equipped, yet it seems destined to be the salt of the nation. It was founded thoroughly on the Christian basis, and is now publicly recognized by the people as a school of Jesus. It became a centre to attract many youths from all quarters of the country. Most of them come to the school unbelieving. Before they leave it, all, with few exceptions, become Christians.

As there is a constant demand for enlarging and improving the school, the Mission Board has recently taken an extraordinary measure to reinforce it with more men and more means. More edifices have been built. More apparatus has been purchased. More volumes have been added to the library. The preparatory course in English has lately been much improved. The theological course has also taken a bold step to enlarge its curriculum. Still there is much to be done. The present provision might do very well, if there were not any institutions of learning in the country much higher than our mission school. But the government's university has made a great advance in the latter years in sending out a large number of its graduates. The time will soon come with us when the poorly

educated will be obliged to retire from the public service as leaders of society. In order to occupy a very front rank as Christian preachers in such a society, our young men must receive the first-class education. The ten years' experience in Japan has given us a strong conviction that the best possible method to evangelize her people is to raise up the native agency, and such an agency can be only secured by imparting the highest Christian culture to the best youths to be found there. It may be a costly work. But it will surely pay well at the end. Of course the mission work ought to be a faith work. But with us the intellectual culture cannot possibly be ignored. The better educated can do a larger work. Better qualified preachers can organize self-sustaining and self-propagating churches much faster than the ill-qualified. So imparting a broad culture to our best youths will be a most indispensable means to win and prepare them for the Master's work. Besides this great demand to carry out the evangelical work, there is another thing to be considered for higher education.

We have some youths with us whose circumstances do not allow them to become preachers, or who are not fit to be preachers. They come to us and take five years' academical course with us. But finding no provision in our school for higher courses other than theology, they are obliged to go somewhere else to pursue further studies. They are led to Christ while in the mission school, but there is danger of their forsaking Him as they go elsewhere. They are yet young in years. Their faith is not strongly confirmed. They still require further care. They are like treasures—too precious to be lost in the depths of unbelief. The institution to which they would be likely to go would be the Imperial University at Tōkyō, where Christianity is entirely excluded, on account of its connection with the state. There their faith might be chilled. They might wander away from the path they once found. What shall we do with such? It is a serious problem to be solved. The only way we have found is to provide chairs for a few studies, by which they would be likely to be benefited for future usefulness. It would help and push our evangelical work if a medical school could be established, and Christian medical men raised in it to be sent out with Christian preachers, hand in hand, to carry out the Master's mission. For this cause a lately returned missionary, who spent in Japan more than twelve years, has made an urgent appeal to the American public. But as it required a large sum of money to

start it, there has been no adequate response to his request.

There is another movement, started at Kyōto last year, to found chairs of Political Science, History, Literature, and Philosophy in connection with this school. Those who are connected with it were compelled to take this decisive step, because in the first place they felt they could keep those youths within the sacred walls of a Christian school for completing their special studies, and in the second place they thought they could attract those who would gladly come to the school if such instruction be given besides theology. It may seem to some friends here that we are getting out of the track, and starting something alien to the original plan of the school. We did not intend it at first, ourselves. But present circumstances have necessarily led us to take this step. It might also be charged by some that we are too ambitious to push the work. To such we would reply that we fear we are left behind the times. If we are destined to be the salt of the earth, we should not allow ourselves to be left behind. Why should not we attempt to win and foster the rising youths who may lead the nation in the future? What the people in the North have done for elevating the blacks in the South, and what the people in the East have done in rearing up the new people in the West, by planting strong colleges and seminaries, besides sending them missionaries, may point out the true way for lifting up the coming race in Japan. If we confine ourselves simply to theological instruction, the sphere of our influence in society may be limited only to Christian churches. But if we give them some studies other than theology, under thorough Christian instructors, there will be a grand chance for us to grasp a certain class of the youths, and evangelize them within the school walls, whilst there might be no other ways to reach them.

We believe Christianity is intended to benefit mankind at large. Why should we not undertake to extend our influence toward the higher sphere as well as toward the lower, that we might win all men to Christ? Why should we seriously object to raise up Christian statesmen, Christian lawyers, Christian editors, and Christian merchants, as well as Christian preachers and teachers, within the walls of our Christian institutions? It is our humble purpose to save Japan through Christianity. The souls and bodies of our Orientals ought to be thoroughly purged, and consecrated to Christ for establishing his glorious kingdom in the earth as in heaven. If we do not raise up men after God's own heart in the different spheres of our society

to leaven the whole lump, we fear the seed of destruction will be soon sown by other agents while we make this delay. Remember what our Saviour said in Luke xvi.8: "For the children of this world are in their generation wiser than the children of light."

There might be some undue fear that such a provision of those higher studies would naturally draw away ambitious students from the theological course. It may be, but we trust we shall receive a larger supply of students in the academical course, so that some could be spared for other studies without much loss to the theological department. On the contrary we may possibly attract some students to it from the other courses. Some evil may arise in such an undertaking, but it may be overbalanced by the good accomplished by it. Now allow us to state a few reasons for this undertaking:

1. Such a provision will detain the youths for further studies in the school after finishing the academical course. It will help them to develop and strengthen their Christian character.

2. Such a provision will accommodate some thoughtful parents, who may naturally desire to send their boys to a school where their moral character is carefully fostered and will be likely to be developed so strong as to be a safeguard against youthful vices and corruption.

3. The youths who have thus received a broad culture will certainly have a grand opportunity to influence society for good. Words and deeds of well-educated, earnest Christians in different spheres of society will help the cause very much either directly or indirectly. Sometimes indirect efforts produce more speedy results than direct.

4. This provision will surely benefit and tone up the theological course, instead of causing any serious harm to it.

5. We desire to lay down a broad basis for Christian education by encouraging post-graduate studies.

The time is just ripening for us to take this step, so as to attract thereto the best and most talented youths in the country and foster and fit them for the highest good and noblest purpose. We are thus compelled to attempt this broad sweep to reach and win thirty-seven million precious souls to Christ. Seeds of truth must be sown now. Undue delay will give a grand chance to unbelieving hands to make thorough mischief and render that beautiful island empire hopelessly barren and fruitless. O Japan, thou the fairest of Asia! "If I forget thee, let my right hand forget her cunning and let my

tongue cleave to the roof of my mouth."

As I mentioned above, a movement was started at Kyōto last year to raise some money to found chairs for those special studies. But our friends are very few yet. The people are now pressed hard on account of the business stagnation, and a most destructive flood lately visited the country. So we cannot expect to receive from them any large donation. When we met a number of the eminent citizens of Kyōto last year for this specific purpose, we urged them to give us a fund before the year 1890, so that when the emperor gives us a constitution in the same year, we might found a university to commemorate the most extraordinary period of our political history. This appeal created among them a great enthusiasm. Some of them gave us their hearty pledge to do their share. So we may possibly realize some gift just sufficient to support a few native professors. But it is beyond our expectation to receive a fund large enough to sustain even a few American professors. So if a few professorships should be given by some American friends to found chairs of Political Science, History, Literature, Philosophy, etc., it will help the cause grandly. Some people in this country may hardly realize how dangerously our shores are visited and washed by the strong tide of modern European unbelief. But to a native of the country, who has been seriously watching and observing the course recently taken by the people, the present time seems grave. The future battle in Japan may not be with any foreign invaders. But it will certainly be between Christianity and unbelief.

Shall we remain at peace and unequipped because God would fight for us for his kingdom's sake? We fear He will not help us unless we do our part. It is the time for us to make an extraordinary effort to push evangelical work as well as Christian education in Japan in order to save her from corruption and unbelief. The American Board has done for us in the educational line as much as it can wisely do. Yet there remains much to be done in order to carry out our work more efficiently. The Lord's army must not be hampered there while the battle is fairly commencing. Strong means must be provided there in order to furnish to the field strong men from time to time.

Now who will step forth in this grand republic of America to render us timely help to save us from this impending national calamity? Here may be some friends seriously considering how their property might be best disposed of for benefiting poor humanity.

With such we would earnestly plead and loudly cry, "Remember us." Would that God might touch the hearts of some individuals to give us a portion of their blessings, and establish chairs for advanced Christian education there as a perpetual monument of peace between the United States of America and Japan, through which the millions of our people and their posterity might be blessed.

72, Fifth Avenue, New York City

March 10, 1900

My dear Mr. Brewster

I have just received your letter of the 1st inst. and am glad to hear of your success in the field.

I am sure you will be very successful in your work.

9.

FURTHER LETTERS

I have just received your letter of the 1st inst. and am glad to hear of your success in the field.

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1 To William Jacob Holland [WPHS]¹

Hinsdale
Dec. 12th/68

Dear Chum,

I left Amherst for Hinsdale a day after you did. I think, I have put every thing in the right order.

So I hope, you will not find any blame in me, when you return at Amherst.

I visited the emery mine in Chester on the way to Hinsdale and stopped there nearly five hours. I found there some specimens, but I do not think, they are very best ones.

I visited also an iron mine in Richmond, Mass. two weeks ago to-day. I found there pretty good specimens to compensate my going there. I enjoyed that trick very much. It was a fine day and was just a day before the snow storm.

Since that storm, very rough ones came in succession and ground is covered by the snow about a foot in average.

So I can not go after minerals any more this winter.

Since I came up here, I have been quite well. But I found very strange thing in me. I have been bleeding nose blood two weeks since every morning two or three times.

Perhaps you may think, that I have been progressing some in Latin. But I have not studied it very much last two weeks. I have been doing all sorts of things in this family. Mr. Flint kept himself busy for writing sermons, and did not care things in his family at all. So I have taken his place and done many things within these two weeks.

I have been reading John Herschel's lectures on the earthquake, sun and comets. It is very interesting book. I think, it is very instructive too. I bought an atlas of heaven last term, and expected to study constellations this vacation. But such gusty weathers cut off all my hopes in it.

I have been regularly attending the prayer meetings here.

Young men of this town do not come to meeting, but old men, both young and old ladies.

I think, those old folks are unmistakably earnest, but they are not active enough to interest the meeting.

I must ask you now, how you have been since you left me. I doubt not, you are enjoying your vacation with your patre and amicis. I hope, you will be refreshed by the vacation and be ready

to work. I suppose you will be in Amherst within next week.

Please write me, if you find any convenient time.

I should like to hear from you very much.

Your chum and sincere friend

Joseph Nee-Sima

I enclose a coarse sketch of the iron mine in Richmond.

2 To William Jacob Holland [WPHS]

Amherst

Jan. 16th / 70

Dear Sir,

I received your very acceptable letter in due season. I thank you for your kind remembrance of me.

Since I returned here from my short visit in Boston during last vacation, I meant to write to you as soon as I could get a chance. But I was called back to Boston again by the sudden death of my old friend Capt. H. S. Taylor. He was killed by an accident at East Boston ferry. It caused me a great affliction. I felt, I was beaten down on account of my deep grief. While I was so much afflicted by his death, yet I found very sweet presence of my Saviour in my heart.

And I glorified God, because He gave and has taken away my friend. I took a bad cold soon after I returned from Boston. But through a kind attention of Mrs. Seelye I got over my cold within a few days.

I am feeling very much better. Yet I cannot overwork, because it excites my nerves and gives me restless night. So I don't do any thing beyond my strength. But I think, I have been studying quite hard during last week. I study Butler's *Analogy* at the College and Greek at the high school. I suppose, you have heard the name of our new teacher. I like him quite well, but I wish, he would give us more chance to recite. He spends very little time for our Greek class. He is very particular on the pronunciation. I gave up Latin since the beginning of this term in High School — on account of a suggestion of my Boston friend, though I wished to continue it at least these two terms. And there is not much prospect of my staying here on the next year. I trust in Providence.

If it be the will of God, that I should continue my study here on the next year, I am entirely willing to follow His guidance. If I cannot obtain much earthly knowledge, I will ask Him to reveal to me His heavenly knowledge or wisdom. So I am very anxious about

my future study. I am so ashamed of the delaying of my writing to you. But you must not reason by any means, that I have forgotten my old jolly chum. I hope, you will keep up your communication to me long as you live, though I am your very unworthy friend.

I desire exceedingly to remain your sincere friend.

Your letter gave me a great pleasure and smile.

I understood through Mr. Kittredge that you have a best place (I meant to say a best house and best people in the town) to stay and you look ever so much healthier than used to be. I hope, you will enjoy your teaching and exalt your Christian influence among your pupils. It is a grand chance for you to labor with Jesus.

Mrs. Basett sent me your notebook by her daughter about a week ago. I am very obliged to you for your leaving it for me. If you allow me to keep it till the next term, I shall be very much obliged to you. I received very pleasant letter from Miss Mary E. Kidder, who went from South Amherst to Japan with Dr. Brown last summer, had reached Yoko-Hama last Sept. and went to Niigata, a newly opened port, over the land from Yoko-Hama. She went through the town, where my folks live. My folks heard beforehand the Americans going through their town, as I suppose, and had prepared to see them. When Dr. Brown and his companions arrived at the town, my brother brought a picture of Amherst College by the way of introduction and wished to see them. Dr. Brown invited him in and made a few conversations. Then my brother brought in my father and grandfather. Dr. Brown told them that he had been in Amherst and seen me here just before he [left] this country. Also he told them, that I have taken a tea with Miss Kidder at her father's house a day before she left her home.

It moved my father to tears.

They had very pleasant discourses with him and expressed their gratitude and satisfaction by Japanese, which Dr. Brown could understand perfectly.

I think, it gave them a great satisfaction by hearing of me directly from those, who had recently seen me here at Amherst.

Miss Kidder says my grandfather is very fine looking old gentleman. He presented Dr. Brown a fine china cup. I can almost imagine, how joyfully they looked when they saw Dr. Brown and heard of me from him. I left one more thing to say. They brought also my likeness, which Dr. Brown and Miss Kidder recognised at once.

She described the scenery of the place, "The land is beautifully cultivated and cottages are tastefully surrounded by the green trees. I saw wonder upon wonder. A volcano puffed up its mighty cigars." I was there once.

I think too, it a grand place.

Time obliges to stop my pen. Write me again, if you find a little time.

Your sincere friend and old chum,
Joseph Nee-Sima

Excuse my hasty writing.

3 To William Jacob Holland [WPHS]

Andover
Oct. 26th / 70

Dear Sir,

I received your welcome letter the day before yesterday. I was very glad to hear from you after such a long silence. I wish, I could write you such a good and long letter as yours to fulfill the golden rule. But I am greatly troubled by my weak eyes since I came here. I am obliged to give up my communication between my friends on account of my poor eyes. I give up all my reading even the devotional reading. I repeat a few verses instead of reading. When I received your letter, I could not read it. So I asked my chum to read it for me.

So I use my ears more than eyes in my study.

I wish, I could find some way to communicate with you without writing much.

It is a hard work to keep down my craving appetite of knowledge. But I can only say, the Lord knows best. May this calamity bring me nearer to Him!

I thank you for your kind invitation. My Boston friends invited me to spend the next Thanksgiving day with them. Perhaps I may make an arrangement to make you a visit according your kind invitation and my ardent desire. Dear Sir, I must shut up my eyes now. Please let me have a pleasure of hearing from you again.

Your old chum and sincere friend
Joseph Nee-Sima

I meant to send my likeness to your sister, who presented me those beautiful slipper-uppers, when I saw you last time at Amherst. It suddenly disappeared and could not be found for a long while. I

found it a few weeks ago in my trunk. So I enclose it in this. When you write home please send it to her and also my respect to your parents, brother, and sisters. Excuse my hasty and brief writing.

4 To William Jacob Holland [WPHS]

Andover
Nov. 19th / 70

Dear Sir,

Yours the 7th of this month came duly at hand. I am much obliged to you for your kind invitation for the Thanksgiving day. I might give you a reply much sooner. But I have been hesitating to write to you, having not known exactly where I should go, for Mrs. Hardy promised to invite me to come on this Thanksgiving day, when I saw her last time.

I have not heard from her yet. Perhaps I may hear from her within a day or two. She said, I must come, because I have never spent it at her house so far. I think, I must not disappoint her.

At the same time, I rather prefer to be with you on this occasion. If I am not invited to Boston, I will try to come to Westboro to behold the smiling face of my dear old chum. And if I come, I will try to be there on Wednesday evening or Thursday morning.

If the circumstances would not allow me to come to you at the time, I will surely visit you on the next spring vacation.

My eyes are somewhat improving, though I am still obliged to take an extreme care for using them.

Your sincere friend,

Joseph Nee-Sima

Please excuse my hasty writing.

5 To William Jacob Holland [WPHS]

Andover
Feb. 23d / 71

Dear Sir:

I received your welcome letter on my return to room from the prayer meeting held by Amherst fellows for the college this morning.

I am very glad to hear from you. I have been thinking to write to you for some time. But as you know I find a great hindrance to letter writing owing to my weak eyes, though they are little better than used to be.

Though I have kept silence to you so long, yet I cannot forget my old chum in that jolly upper room. I am very glad to hear that

you have some thought of coming to Andover to pursue your study. I think, you will not be sorry to attend Prof. Park's lectures, though you have studied theology once before. My health has been remarkably well this winter but has a slight attack of old rheumatic fever since last Friday. I think, I shall soon get over it.

I am anticipating to see you with a great pleasure in the next vacation.

I hope, nothing will hinder us our seeing face to face.

Then I will tell you something about Andover.

When I am ready to come to you, I will let you know beforehand.

Your faithful friend and old chum,

Joseph Nee-Sima

6 To William Jacob Holland [WPHS]

Andover

March 19th/71

Dear Sir:

Please allow me to write a few lines to you.

I believe, I can accept your kind invitation on this coming vacation and hope to spend a part of it with you at Westboro.

We shall have our examination to-morrow afternoon but I don't believe I can conveniently go away from the town not till next Wednesday. I do not know at present whether I can directly come to you this week or not, because Mrs. Hardy invited me to spend a part of my vacation with her, but she has not told me yet what part of it should be convenient for her to invite me. I expect to see her here to-morrow. Then she will make an arrangement for me. If I do not come to you this week, I will surely be there next week.

Please drop a line to me before next Wednesday afternoon and let me know whether it is convenient for you to receive me at any time.

I have many things to tell you now but will wait till I see you face to face.

Your sincere friend

Joseph Nee-Sima

Please excuse my hasty writing.

7 To William Jacob Holland [WPHS]

Boston

March 30th/71

My Dear Sir:

I have been spending my vacation about a week with my friends

in this city.

I am hoping now to come over to Westboro to-morrow on 3 o'clock P.M. train. I suppose I can find you out very easy though I do not know where you are residing. I thank you for your giving me a reply for my note so promptly. I received it before I left Andover.

I shall not write you any more for I am hoping to see you very soon.

Yours truly,
Joseph Nee-Sima

8 To William Jacob Holland [WPHS]

Andover
May 24th/71

Dear Sir:

I have been longing to write to you since I returned here but finding myself very busy with my study I have been unable to prosecute my design until now. We have had the extra course lectures since the term began. So they kept me unusually busy.

Thinking of you as much since I returned here, I have just begun to write this note desiring to express my gratitude to you for your kind treatment during my short visit.

It did me a great good to spend my vacation so pleasantly with you. I think, I will long remember it as one of the most pleasant occasions during my stay in America.

Such a pleasant social meeting seems to me a beautiful landscape. Though it is removed from my eyesight for a time of being yet a pure form stamped upon my sensorium could not be easily blotted out.

A week ago yesterday I went to Amherst to see the Japanese minister, who came there to visit the College and also brought a young Japanese to the Agricultural College. I have a pretty enjoyable time with him and also with Prof. Seelye.

A week ago to-day Prof. J. Seelye invited Dr. Stearns, Dr. Hickok and prominent professors in the College to his house to dine with the Japanese minister Mori Arinori. This social gathering pleased Mori very much. He has just begun to see how it is to be the people of God. Though he has caught a glimpse of truth, but has not yet tasted the grace, which is in Christ Jesus. It will be a great thing to Japan, if he become a sincere follower of Christ.

Mr. Sutherland has married a lady by the name Adela E. Merrell. I should like to see his smiling face again.

Andover is looking splendidly. The hills and meadows look perfectly green and lovely. I can find the welcome friends and smiling companions everywhere from the hill tops to the meadow grounds, which are so seldom visited by the people of this busy world.

When I see such beautiful flowers in the silent woods, I could not help of worshipping their Maker.

I wish I could get you for my company in wandering in the fields and woods to botanize.

I hope, your friends at Westboro are all well. You must give my kindest regards to them all.

Yours Truly,

Joseph Nee-Sima

Excuse my hasty writing.

9 To William Jacob Holland [WPHS]

Andover

Oct. 25th/73

Dear Sir:

Your very acceptable letter was duly at hand. I might have given you a reply much sooner if I had not been out of the town for a few days this week. A few days' absence from the Seminary makes a quite difference to my study. Since I returned here again I have been busy for copying the lost lectures. I have just finished them to-day. So I began to write this note to you this afternoon.

I was so glad to hear from you after so long silence from each other and felt it as a refreshing rain on a dry ground. I was hoping to write to you sometime after you entered into Princeton Seminary but some one informed me that you were not in the Seminary there but preaching in a neighborhood of Philadelphia. Then I thought I might direct my letter to your home, Hope, Ind. Alas! I had it simply in my thought without executing my plan, owing partly to my home work and partly to my ill health. After I was fairly recovered from my rheumatic trouble I was summoned by our Embassy to come to Washington to assist our Educational Commissioner as his secretary, interpreter, translator, &c. It was on the latter part of March/72. I agreed with the Commissioner to assist him while he stays in the United States but when I got through my work here I was invited by him to go still further i.e. to accompany him to Europe. Accordingly I accepted his kind offering and we sailed from New York for England on the 11th of May '72. We arrived at Liverpool on the 22 of May '72

and thence we proceeded to Manchester, Glasgow, Edinburgh, Oxford, Cambridge and London, spending about 7 weeks in both England and Scotland. Then we crossed over to the Continent.

We did not stop much in Paris owing partly to the oppressive heat and partly to the vacation of all schools in the city. In order to improve our time, we went up to Switzerland. We visited the common schools and also higher institutions of learning in Geneva, Berne and Zürich but we enjoyed the most beautiful and sublime scenery of the Alpines more than her excellent institutions. When we left Paris, one of our Japanese students in Paris joined us in our trip to Switzerland. He spoke French tolerably well and took my place and gave much opportunity to rest and enjoy that trip. From Switzerland we went to the capital of Prussia, but finding all schools closed there, we took another pleasure trip to Russia to visit the capital of our dangerous neighbor.

What struck me most was the public library. Magnificent Greek church edifices, and imperial palaces. Her educational system is far beyond any other European countries which we have visited.

Then we came back again to Berlin, hoping that her schools were ready to receive us. The schools were there opened but the Minister of Public Education was not quite ready to receive us. So we were induced to take trip to Holland via Frankfurt-am-Main descending the Rhine from a neighborhood of Mainz as far as Rotterdam. The scenery on the Rhine is especially beautiful between Mainz and Koblenz.

We visited Hague, Leyden and Amsterdam in Holland and thence we proceeded to Hamburg and thence to Copenhagen and thence we returned to Berlin. During our visit here and there we collected all sorts of books and documents on the education. And after we settled down in Berlin I began to translate the educational systems in different countries which were written in English.

I continued the work for the first part of September '72 until the latter part of January '73. Just after I got through my work I was taken down with a severe rheumatic fever and was quite ill for 6 weeks. I left Berlin for Wiesbaden on the 17th Feb./73 although I found myself quite feeble and helpless. I went to Wiesbaden in order to bathe in the famous mineral water. That water effected on me too much and made worse. I was obliged to give it up for that time and to wait for the season i.e. the hot season. I took bath again

during last July and after I got through the bath I spent a few weeks in travelling the neighboring towns of Wiesbaden. I bid my last farewell to Germany on the 25th Aug. and came to Paris via Metz where I spent a few hours to visit a part of the town and especially to see that famous fortification. I was thoroughly convinced that the strength of a nation does not consist in the mighty fortification, but chiefly on the brain power. I spent eleven days in Paris and had pretty enjoyable time although I was alone mostly. Then I came to London where I spent only five days in order to rest myself a little, because I was very much used up by trying to see so much in Paris. I sailed from Liverpool on the 2d ult and arrived at New York on the 14th ditto. I came right up here without stopping much on the way. Since I came back here, I have been working pretty hard in order to make up what I have lost during last year. I am hoping to finish my study here next summer. If Providence permit me I shall go home to see my aged parents and friends and shall also try to tell them the redeeming love of Jesus Christ. I am anticipating now, I shall be exceedingly happy if I am once permitted to bring this glad tidings of salvation to those thirsting souls and point them to a well of water springing up into everlasting life. I am much obliged you for your writing to me sometime ago but am sorry that it was not forwarded to me. Since I heard from you I have been thinking all time that you are just a person Japan does need at present not simply [for] the gospel preached to them but the Bible to be translated into the Japanese. I think, three or four missionaries are engaging to that work but I understand the work is going rather slow.

We shall need some young, alert, go ahead and fine scholars to engage that work. The translation should be correct and the style of writing should be the best and finest, for I believe the Bible is the book which will cause the complete revolution in our country religiously, morally, socially and even physically. The edict against Christianity has been abolished and the missionaries have already begun to preach. Rev. Mr. Ballagh has a little church in Yoko-Hama and has about 50 Japanese attendants every Sabbath. The field is almost ready for the harvest. Alas! how few laborers we have there, only a dozen missionaries for 32,000,000 benighted souls. I could not urge you to go there because you may have chosen some other field for your labor, but I show you simply the present state of the country.

Please think of it, and imagine that how those 32,000,000 lost,

scattered and wondering sheep look in the spiritually barren pasture without the shepherd. One of the most hopeful things is the present educational process which is going so rapidly and so wonderfully throughout the empire. I hope, this educational process will be the great help for Christianizing our people.

As I said above, the field is almost ready for the harvest. But where are the laborers? Will you pray to the Lord of harvest that he should send us more laborers. Will you ask your friends to pray for us?

I will pray that the Lord will send you to that field.

If you come round this way you must come here by all means to see your old Joseph. I have an extra bed in my room. So you can stay with me as long as you please. It is getting quite late now. So I will stop my pen. Please write me again when you can.

Your sincere friend and chum

Joseph Nee-Sima

I am very much obliged to you for your good photograph. I am sorry that I have none to present to you in its return. Remember me to Mr. Hubbard. Tell him that I received his letter a few days ago.

10 To William Jacob Holland [WPHS]

Andover
June 21st / 74

Dear Sir:

I am much indebted to you for your sending me *The Pittsburgh Gazette*, containing an account of a young pastor's installation.

It must have been a grand occasion both for you and your people.

I am so glad that you have found such a promising field for your labor.

I trust, the Lord will prosper your labor and bring many souls into His Kingdom through your instrumentality. I am about through my study here in the Seminary.

Our graduating exercise will come a week after next Thursday. One day before ours, our Female Seminary will have her graduating exercise. Prof. J. H. Seelye will preach to them the Baccalaureate Sermon.

Perhaps you have read or heard by some way that I am recently appointed by the American Board as a missionary to my native land. I am intending to leave this country for home in a later part of next September.

I wish I could see you once more before I start.

If I fail to see you, I will at least write to you.

Please don't forget your Japanese [friend]. Pray for my future success and especially for my spiritual growth.

Pray for Japan.

I enclose my likeness in return to yours.

Hoping that you are well and enjoying your Master's work. Write me when you can.

Yours Truly

Joseph Nee-Sima

If you write me, please do it within a week, because I am intending to go away from here a week after next Friday.

11 To Dr. Peter Parker²

Boston,

October 15, 1874

My Dear Sir:

I am about ready to leave Boston, my American home, and hence I am now fully occupied with the necessary preparations. Still I feel I ought to write you even a few lines to express my heartfelt thanks to you for your free-will offering for our future training school.

May your gift go with your sympathy and prayers, and raise up noble fellows to carry on the war of peace and truth, to subdue the power of spiritual darkness and sin. Please do not cease to pray for us. Good by.

Yours in the Lord,
Joseph H. Nee-Sima

12 To Dr. & Mrs. Peter Parker³

Boston,

May 26th /85

Dear friends:

Since I left Washington I made short visits here and there on the way and finally returned to Boston last Friday.

Of course I rendered your word to Mr. and Mrs. Hardy.

They were very glad to hear of you through me. Permit me to inform you that they are both feeling quite well as usual.

Since I returned here I have kept myself very busy for writing home several mission letters.

Now I feel I must write you even a few words to thank you for your so cordially receiving me into your welcome home. I regarded

it my great privilege and thanked God for his permitting me to see you once more on this side of the world. I trust you know how gratefully I feel toward you for your giving us the very first gift of \$1,000 to start a Christian school in that long excluded and benighted Island Empire of Japan at my urgent and tearful request in the meeting of the American Board held at Rutland in 1874.

If you had not given us that most timely gift at that moment, we may never be permitted to see that most useful, most hopeful, and most promising Christian school in the very heart of Japan today. We shall celebrate its tenth anniversary next November. I can safely state to you now that most of those churches belonging to the Mission of the American Board are the offspring of this Christian school.

There are now 26 churches with us and most of them are self-supporting.

And their members must have reached above 2,000 at this time.

But this is a mere beginning. We are now trying to raise up the standard of our school;—especially in the theological training.

We are also hoping to found special chairs for Political Science, History, Philosophy, &c. in not many distant days.

It is our day dream now. But we shall realize it sooner or later. Our humble aim is to make it the first-class Christian institution in the country to educate the coming race. This is the whole burden of my soul. I am laboring for it and praying for it.

I am sure it will be given us. Will you also take a share of our burden and pray for us so that in God's appointed time our desire may be granted unto us. (Since I made my last visit to your Washington home, I have put your family in my prayer list. So you will be remembered daily in my humble prayers. I will not forget your request for—).

Hoping you are all well.

I remain

Your grateful friend

Joseph H. Neesima

Kioto, Japan

c/o Hon. Alpheus Hardy, 4 Joy St. Boston

Kindly remember me to your son Mr. Peter, and thank him for his taking pains to show me so many objects of interest in the Smithsonian Institution.

13 To Dr. Daniel C. Greene [DA]⁴

Kioto

July 5th/89

Dear Sir

Your last favor dated May 27th was duly to hand. Many thanks to you for your careful advise with regard to Mr. Shimomura's immediate future.

By receiving your previous letter I felt at once that his remaining in the States another year to be an unadvised [?] undertaking and wrote him to that effect some time ago. I thank you also for your kindly and continuously working towards the enlargement of our Doshisha. As you have suggested Mr. Harris may possibly help us for founding some department. You have maintained for the medicine. But I hope it will be donated to the law. We expect to raise funds here just to found Philosophy, Political Science, Economics and Literature, and of course this is my private opinion. I must decide it by having full conference with our trustees and foreign brethren, if some handsome fund be given to us.

Please keep it in your mind and be ready to give us advices. I am thankful to say that I am improving some, but am still doubtful whether I shall ever become strong. I rejoice to know that you are planning to come back to Japan in the coming fall.

I feel [a] little anxious about Ise's success in raising \$10,000. Will he get it? When you see him or write him please remember me to him. His girl has been seriously ill for some time. She is gaining a little now. Since the last week we have commenced our Summer School at Doshisha through the instrumentality of Mr. Wishard. 21 different schools were represented here. Our graduating exercises took place last Thursday. 25 from the English, 5 from the Eng. Lit. and 6 from the Special Theological course; — 5 girls from the Kioto Home and 7 women from the school of nurses.

I hope yourself and Mrs. Greene and your children are all well. Kindly remember me to them all.

Most Respectfully

Joseph H. Neesima

By this mail we will send Mr. Shimomura \$300 for his household expenses.

14 To Dr. Jerome D. Davis & Prof. Chauncey M. Cady [DA]
 Kioto
 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 above. Being pressed by the fact these 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 consideration to save us if possible from this impending difficulty.

Most respectfully yours

Joseph H. Neesima

Notes

1 Western Pennsylvania Historical Society in Pittsburgh, Pa.

2 Cited in George B. Stevens, *The Life, Letters, and Journals of the Rev. and Hon. Peter Parker, M.D.* Boston and Chicago: Congregational Sunday-School and Publishing Society, 1896, p. 334.

3 Peter Parker Collection, Yale Medical Library, New Haven.

4 Doshisha Archives.

解 題

この『新島襄全集』第7巻は第6巻の英文書簡集に続き、新島襄の英文の手記、日記、旅行メモ、アピールの文章、説教等を編んだものである。第6巻の刊行以後に発見された英文書簡14通も加えてある。

新島は海外旅行をするときには英語で日記をつけることを習慣としていた。その内容は事実や情報の羅列であることが多い。いつ、どこで、誰が、何を、といった事項を詳細にノートブックにメモした。彼の知的好奇心は旺盛で、学校、病院、図書館、美術館等を訪問すると、その組織、制度、歴史的背景、特色など、将来自分自身のために、また日本のために役立つと思われる情報は必ず、不必要なまでに詳しく書き留めた。彼は特に機械のたぐいに興味があったので、ノートブックには鉛筆によるスケッチがおびただしく現れる。通常の場合、彼は自分の考えを展開したり、それを哲学的に敷衍したりすることはほとんどない。彼の思想がはっきりと現れるのは、彼がはじめてアメリカに到着して、約八十日たってから対面したハーディー夫妻から求められて書いた「脱国の理由」においてである。なにゆえ国禁を犯して日本を飛び出し、アメリカまで渡ってきたのか。それを説明するにはどうしても幕末の重苦しくて殺伐な雰囲気だとか、彼自身のキリスト教との出会いについて語らなくてはならなかった。その改定増補版ともいえるべきものが、20年後の1885年夏に書かれた「青春時代」である。新島の成熟した思想はイタリアのトレ・ペリチェでワルドー派のクリスチャンたちの間で暮らしていた時期に書いた随想や、アメリカのクリフトン・スプリングスで療養中に書き留めた随想などに見られる(本書、第7章)。新島がもし長生きしていたなら、この種類の英文の断想をもっと発展させることができたのではないかと想像される。彼のキリスト教の信仰は本書の中の「レキシントン

説教」(第4章)においてもっともいきいきと表現されている。また日本における福音宣教や、キリスト教主義高等教育に関する彼の思想、理想、抱負、戦略といったものは、本書の第8章におさめた3編のアピールの文章に詳しい。

新島の英語の資料を編纂する者は特別に困難な問題に直面しなくてはならない。わずか7歳で渡米して11年間の初等・中等教育をアメリカで受けた津田梅子や、渡米に先立って徹底した英語教育を受けた新渡戸稲造や内村鑑三は、正確な英語を自由に駆使することができた。しかし新島は内村、新渡戸よりも20歳近く年長であり、渡米以前に英語の訓練を十分に受ける機会がなかった。そのために彼の英語はしばしば不完全であり、スペリングの間違ひは無数に存在する。編集者は新島が出版を意図せずに、ひたすら自分のために走り書きしたノートブックの英語をそのまま、なんら修正を加えずに提供すべきであろうか。そしてすべての間違ったスペリングにはその肩に *sic* (ママ) をつけるべきであろうか。もしそうしたとすれば、各ページとも *sic* だらけとなり、読者はとうていその英文を読むに堪えなくなること必定である。編集者は新島に対して忠実でなくてはならないが、同時にまた読者に対するサービスにおいても忠実でなくてはならない。このようなわけで私たちはアーサー・シャバーン・ハーディーが『新島襄の生涯と手紙』(この解題ではこれ以降『生涯と手紙』と略記する)を編んだときに用いた編集上の原則を本書にも適用することにした。すなわちハーディーは新島の英文資料を活字化するにあたり、綴り字や文法上の明らかな間違ひは、特別な場合を除き、修正した。不必要な大文字は、慣例に従って小文字に直している。ハーディーは新島の英語を完全な英語に直したわけではない。彼は新島の思想を曲げないよう極度に神経を使った。彼は新島のひとつひとつの文字に忠実でなかったにせよ、新島の精神には忠実であった。編集者としての私たちはこの「ハーディー主義」でいくことにした。

読者の中にはこのような編集方針に同意できない方もおられるであろう。新島がどれくらい英語に熟達していたのか、という問題を調べたい

人にとって、この本は理想的な材料を提供しないからである。しかしそのような読者はいわば「通」の読者である。ここでたとえを用いることをお許しいただくならば、編集者は一種の料理人である。料理人はお客さまのために食事を準備する。魚の料理を出す場合、臓物や小骨は抜いて、食べやすくして皿にのせる。臓物や小骨も全部食べたがる人は「通」である。私たちは「通」の方には御免こうむって、普通のお客さまに仕えることを選んだ。編集方針としての「ハーディー主義」は、新島と読者の両方に対して奉仕する、恐らく最良の方法であったと考えるのである。以下、各章ごとに、順を追ってコメントしてみたい。

1. 初期の生活ならびに初期の作文

第1章は新島の生い立ちを扱った自叙伝的文章2編と、彼の作文とから成る。その構成は次の通りである。

- i) 脱国の理由 (1865)
- ii) 青春時代 (1885)
- iii) 最初の作文 (1866)

「脱国の理由」はきわめて重要な文書である。上海でワイルド・ローヴァー号に乗りかえた新島がボストン港に到着したのは1865年7月20日のことであった。この船はボストンの実業家アルフィーアス・ハーディー氏の持ち船だった。ワイルド・ローヴァー号のホラス・S. テイラー船長はボストンに着いたらハーディー氏に紹介することを新島に約束していたようである。新島はその年の10月になってようやくハーディー氏に面接がなかった。ハーディー氏としては、日本からはるばるやってきたこの若い亡命者を、何だったら家で召使に使ってもよいと考えていた。なぜ脱国してアメリカに來たのかと聞いたが、新島のブロークンの英語ではとうてい意味が通じない。そこでハーディー氏は新島をボストン海員友の会の宿舎に入れ、脱国の理由を英語で書かせた。それこそがこの文章であり、それは一種の精神的自伝であると同時に、熱烈なア

ピールの文章となった。若い新島がキリストの真理を求めるひたむきな探究心と、偉大な目的を追求する純粋な魂の叫びがきこえてくる。

ハーディー夫妻はこれを読んで感動し、彼の熱望する教育を受けさせることにきめた。そしてハーディーが理事をつとめていたアンドーヴァーのフィリップス高等学校に入学させた。この学校は彼自身が学んだところであり、4人の息子すべてを学ばせた名門校だった。(ちなみに、アメリカのブッシュ前大統領はこの学校の出身である。)ハーディー家の言い伝えによると、「脱国の理由」を初めて読んで心動かされたのはハーディー夫人であり、夕食後、夫が晩に読むことになる書類の山のいちばん上にそれを繰り返し置きなおすことによって、早く読むように仕向けたという。こうして、ついにハーディーもそれを読んだ。

新島の英語の散文はブロークンであるとはいえ、意味はよく通じるし、不思議に力強い文章である。この英語の文章なしにはハーディー夫妻と新島との間の出会いは起こらなかった。それなしにはアンドーヴァーのメアリ・E. ヒドン女史を説得して、新島を彼女の家の下宿させることはできなかった。アボット女子高等学校の先生であるミス・フィービー・フラウ・マッキーンは新島の最初の「伝記」(「新島の物語」)を書いた人だが、この1867年に書かれた、ミス・マッキーンの死後1890年に出版された伝記にしても、「脱国の理由」なしには書けなかったわけで、新島の用いた言葉を大部分そっくりそのまま用いている。「脱国の理由」のオリジナルは現在までのところ見つかっていない。本書における「脱国の理由」のテキストは A. S. Hardy, *Life and Letters of Joseph Hardy Neesima* (Boston and New York: Houghton, Mifflin, 1891) から採った。なお、本書を今後、*Life and Letters* と略記する。

「青春時代」はそれから20年後に書かれたもので、「脱国の理由」の改定増補版である。ハーディー夫妻にとって、自分たちを新島に直接結びつけることになった「脱国の理由」の印象は強烈であったようで、とくにハーディー夫人はその改定増補版を書くようにと新島にすすめてきた。このことは新島の頭を去ることがなかった。1882年夏に会津を旅

していたとき、この企てと取り組んでいたことがハーディー夫妻あての手紙からわかる (*Life and Letters*, p. 243)。しかしそれを最終的に完成することができたのは結局、1885年8月、メイン州ウェスト・ゴールズバラの別荘にハーディー夫妻の好意によって滞在していたときのことであった。実はハーディー夫妻は有名になったメイン州の夏の保養地バー・ハーバーに最初の別荘を建てた文字どおりの先駆者だったが、そこが避暑地として有名になりすぎたため、1885年当時ではもっと落ち着いた場所を必要とした。そのために購入したのがフレンチマン湾に臨む第二の別荘で、新島はそこに住まわせてもらっていた。「青春時代」はそこで完成された。献呈の手紙に「京都」の文字が入っているけれども、日付からして彼がこのとき京都にいたはずがない。この自伝的文書はユニークなものである。彼は文学的手法を堂々と駆使して幕末期の江戸の雰囲気を描写し、彼が青春時代に経験した精神的・道徳的な葛藤を述べている。「青春時代」は *My Younger Days* という英文のタイトルで知られ、同志社中学では長らく英語の教科書として使用されてきた。*My Younger Days* という英文タイトルは「青春時代」の中で何度も出てくるフレーズである。本書のテキストは、再び *Life and Letters* を底本とする。

なお、「脱国の理由」と「青春時代」の詳細な比較については、北垣宗治『新島襄とアーモスト大学』（山口書店、1993）所収の論考「新島襄の英文の自叙伝」を参照されたい。

新島の「最初の作文」はフィリップス高等学校在学中に学校で書かされたものである。新島の永眠後2年たって、アメリカの組合教会系の新聞 *Congregationalist* の1892年5月19日号に掲載された。それには無名の編集者が次のような解説をそえている。

「フィリップス高等学校では規則に従って、全校生徒に時折作文を書かせた。次に掲げるものは、そのようにして新島が書いた最初の作文である。これはボストン上陸約9カ月目に書かれたもので、この短

期間に彼が英語をどれほどすばらしく使えるようになったかを示している。それはまた洗練された想像力と彼をいつも特徴付けた自然に対する単純な愛を表している。小さなエッセイではあるが、多くの人の注目を惹く点は、彼がいかに聖書の根本的な真理のある部分を正しく咀嚼しているかという点である。このことについては、彼は主として彼の友人で、当時学生だった故イーフレ임・フrint師とその夫人に負うところが大きかった。夫妻は彼と同じ家に寄宿し、若いジョゼフに深い、個人的な関心を寄せてきた。この作文はフrint夫人が注意深く保存してきたもので、この度発表の機会を与えて下さったことを感謝する。」

2. 田中理事官に同行して (1872-1873)

1871年に明治の新政府は欧米に使節団を派遣することをきめた。世に「岩倉遣外使節団」と呼ばれるものである。それは日本にとって歴史的な出来事だった。その規模（約50人）からしても、また構成員の顔触れからしても、日本史上、空前絶後の大使節団であった。明治維新にさいして重要な役割をはたした公家貴族岩倉具視が正使であり、4人の副使の中には薩摩藩の指導者大久保利通、同じく長州藩の指導者木戸孝允、明治中・後期の政界をリードすることになる伊藤博文がいた。この顔触れからすると、岩倉使節団即日本政府といっても差支えないほどであった。

使節団は長い、困難な旅をしたのち、1872年3月に首都ワシントンに到着した。当時アンドーヴァー神学校の学生だった新島は使節団を手伝うように委嘱された。彼には森有礼少弁務使（公使）のはからいにより、文部理事官田中不二麿の通訳兼案内役が割り当てられた。新島はハーディー氏に相談した結果、この仕事を引き受けることにした。ということは、アンドーヴァー神学校を当分の間休学することを意味した。新島にとって、これはアメリカやヨーロッパの学校や教育の制度を十分に視察

する機会であった。しかも費用は一切日本政府の負担である。

岩倉使節団といっても、現在のところ新島が正使の岩倉具視や、副使の大久保利通に会った形跡はない。しかし副使の一人木戸孝允には何度か会う機会があり、このことは木戸の日記にも出てくる。木戸は新島のことを「後來頼むべきの人物なり」と記しているが、日記からすると、当時の木戸は森有礼その他の性急な文明開化主義者をにがにがしく思っていたようである。(のちの話であるが、1875年のはじめ、「大阪会議」で大阪入りした木戸は、当時関西に学校を設立しようとしていた新島に会い、有力者を紹介したり、新島の学校に資金がまわるように斡旋したりして支援を惜しまなかった。長州藩の後輩であり、京都府大参事として権力をふるっていた榎村正直に新島を紹介したのも木戸であった。)

田中不二麿文部理事官と新島襄はよいチームを形成した。彼らはまず米国の東北部、ついでヨーロッパの多くの教育機関を歴訪した。大学、高校、中学校、小学校、幼稚園、知恵遅れの子供たちのための学校、視覚や聴覚に障害のある子供のための学校が含まれていた。日曜学校も見学してまわっているところが新島らしいといえよう。その他に病院、博物館、図書館、美術館も視察の対象であった。田中と新島はそれぞれの地域で主要な教育行政家に会い、説明を受けるのを常とした。アメリカでは首都ワシントンで教育長官のジョン・イートン将軍に何度か会い、いろいろ情報を得ている。新島はまたイエール大学のノア・ポーター学長からの紹介状をもって、イギリスの教育事情に詳しいマンチェスター主教ジェイムズ・フレイザー博士に会いに行っている。のみならず新島と田中は高名の詩人・批評家であり、視学官であったマシュー・アーノルド(1822～1888)に会うためハローまで赴いている。その結果、カーゾン学校でアーノルドが教生たちに試験をするのを見学した。アーノルドはまたセント・マークス国民学校を訪問するよう助言している。そういったことを新島の英文日記は立証する。(アーノルドに会った日本人は他にはいないのではあるまいか。ただし『教養と無秩序』を読んでもみると、キリスト教に関してアーノルドと新島の意見が一致したろうとは

とても考えられない。)

新島はそれらしいことに何一つふれていないが、田中と新島が1872年5月にアルジェリア号で大西洋を渡ったとき、その同じ船に小説家ヘンリ・ジェイムズが彼の叔母とともに乗船していたことは驚くべき偶然の一致である。このことはジェイムズ書簡集が立証する (Cf. Leon Edel, ed. *Henry James Letters* [The Belknap Press of Harvard University Press, 1974], 1: 283. この興味深い事実は東京大学の川西進名誉教授がはじめて指摘した。「新島襄全集月報」IV [1985年5月], p. 2)。ついでながら、ヘンリ・ジェイムズも新島も、ともに1843年生まれの同い年であった。誕生日は新島が2月12日、ジェイムズが4月15日である。

イングランドのリヴァプールに上陸したのち、田中と新島はヨーロッパにおける教育制度と施設を視察する旅を続けた。彼らが歴訪したのはマンチェスター、グラスゴー、エディンバラ、ロンドン、パリ、ジュネーヴ、ベルン、チューリッヒ、ベルリン、ペトログラード (当時のロシアの首都)、再びベルリン、フランクフルト・アム・マイン、ケルン、ロッテルダム、ハーグ、ライデンの諸都市である。このときの英文日記(「新島遺品庫収蔵目録」上1099。以下、「収蔵目録」と略記)は1872年8月26日の記入で終わっている。この日付以降の英文日記が存在した筈であり、そこには米国に帰着するまでの記入がある筈であるが、残念ながら遺品庫にはそれが見当らない。書簡を中心とする他の資料から、われわれは田中と新島がライデンからハンプブルグと、デンマークのコペンハーゲンを経由して、ベルリンに戻ったことを知っている。新島は1872年9月から1873年2月12日までベルリンに滞在し、田中文部理事官のためにヨーロッパの教育制度視察の報告を書き進めた。田中は1873年1月3日にベルリンを発って帰国の途についたが、この頃から新島はリューマチで苦しんでいた。彼は医師のすすめでヴィースバーデンに移り、5カ月以上にわたって湯治の生活をする。その後パリ、ロンドンを経てアメリカに帰り、アンドーヴァーで神学の勉強を続けることになった。

新島の英文日記は必ずしも彼のキリスト者としての性格を顕著に示す

ものではない。例外は日曜日の記述である。彼は原則として日曜日には旅をしなかった。そのためパリからジュネーヴに向かう途中、翌日が聖日であることを思い出すと、彼は田中とフランス語の通訳今村和郎にそのまま旅を続けてもらい、自分だけ途中下車した。ソーヌ川に沿うたマーコンという町だった。彼は翌日その町のプロテスタント教会の礼拝に出席した。礼拝で用いられるフランス語はまったく理解できなかった。彼は月曜日早くそこをたってジュネーヴに着き、先着の二人に合流した。田中は新島の安息日のすごし方を理解しており、彼自身漢訳の聖書を読もうとしていた。ヨーロッパの諸都市を巡回中、安息日になると新島はきまって英語礼拝の行なわれている教会を探して礼拝を守った。

新島は熱心な観察者であり、また詳細にわたって記録する人であったから、彼のノートブックには事実や数字が、巧みなスケッチとともにいっぱい書き込まれている。彼はスケッチの名手だったといえる。しかし走り書きのノートは読みやすいとはとてもいえない。土地名や個人名には数えきれないほどのスペルのまちがいがある。こうしたノートブックは、使節団のための最終報告を書くときに役立てるつもりだったことは明らかである。その報告書は、他の人の編集を経て『理事功程』の中に組み込まれている。

3. ニュー・イングランドでの教育の仕上げと、日本への帰国 (1873-1875)

岩倉使節団から委嘱された仕事を終えて新島がアンドーヴアー神学校に復学したのは1873年9月だった。明治政府の一員として官途につくようにとのすすめを、彼は辞退してきた。彼の心の奥深くには、祖国日本にアーモスト大学のような学校を作りたいという大目的を秘めていたからである。この目的を実現するため、彼はアメリカン・ボード宣教師を志願した結果、ジャパン・ミッションの「宣教師待遇者」(Corresponding Member)の任職を受けることになった。日本人としてそのよ

うな仕事についた第1号である。1874年夏には新島は多くの友人を訪問してまわった。その中にはマサチューセッツ州ヒンズデイルに住むフリント牧師夫妻も含まれていた。10月にはヴァーモント州ラットランドに開催されたアメリカン・ボードの第65回年次大会に出席し、日本にキリスト教主義の大学を建てたいという有名な、劇的な演説を行ない、5000ドルの寄付の約束を得た。これが同志社英学校設立のための重要な資金となった。

帰国を前にして新島はボストンやアーモストへ最後の訪問をした。日本にむけての新島の出発にさいし、ハーディー夫妻は週末を利用してニュー・ヘイヴンまで足をのばした。新島は夫妻とともに聖日礼拝を守り、夕拝で奨励した。ハーディー夫妻とイエール大学のノア・ポーター学長とは彼をニュー・ヘイヴンの鉄道駅まで見送った。ニュー・ヨークでいくつかの用事をすませたのち、新島はいよいよ西海岸への長旅を始めた。汽車を乗り換えるためにシカゴで降りたが、シカゴは1871年の大火事の跡をとどめていた。シカゴについて彼は書いている。「シカゴは偉大なビジネスの町だ。誰も彼もが火事をめがけて全速力で走っている。」。．．．「金もうけにあまりにも夢中になっているため、彼は隣が何をする人か知らないほどだ。」せっかく来たのだからシカゴ神学校を訪ねてみたいと思って道を聞いたが、誰一人としてそれがどこにあるかを知らず、新島は失望を味わった。

アイオワ、ネブラスカ、ワイオミングを経て、ソールト・レイク市へ至る旅は新島に大平原がいかに広大であるかを実感させた。ワイオミングのシャイアンにきたとき、彼はここが宣教師ジェローム・デイヴィスがかつて開拓伝道した土地だったことを思い出した。そこで出会った人はデイヴィスのことを覚えており、かつてデイヴィスが説教していた教会堂を教えてくれた。おそらくは本能的に、将来の同労者となるデイヴィスに対して一種の同志意識を感じていたのであろう。日曜日に新島はワイオミング州のグリーン・リヴァーに着いた。伝道精神に動かされていた彼は、その地で鉄道建設に従事していた中国人労働者達に接近して

みた。しかし、リーダー格で知的な男が一人キリスト教の信仰をもって
 いるだけで、他の連中は精神的にもまったく墮落していることを知って、
 いたく失望を味わった。この地の白人入植者たちも同じく不信心者たち
 だった。「彼らは煙草を吸うかののしるか、ぶらぶらするか、トランプを
 するかで、それ以外のことは何一つしない。もっとも恥ずべきは肉の欲
 望を満足させるためにインディアンの女のところへ行くことだ。」グリー
 ン・リヴァーでは近くの険しい小山に登って「グリーン・リヴァー頁岩」
 の標本収集に成功したことが、せめてもの慰めだった。ソールト・レイ
 ク市ではモルモン教の大聖堂を訪れたことを詳細に記録している。彼は
 当時のモルモン教の最高指導者だったブリガム・ヤングに会見を申し込
 みさえした。ヤングは病気で会えず、代わって「十二使徒」の一人であ
 るオーソン・プラットと会見することができた。新島がモルモン教に関
 心を示したということは、彼の宗教的寛容性と知的好奇心を証しする。
 オーソン・プラットが新島に興味を示し、モルモンの宣教師になる気は
 ないかと尋ねたことも、うなずけるのである。

新島はコロラド号の船客として太平洋を横切った。船中ではさいわ
 い、日本に渡るアメリカン・ボード宣教師であるデフォレスト夫妻との
 交友を楽しむことができた。船客に何人かのヨーロッパ人もいたが、彼
 らと心を通わすことは困難だった。一人は女の尻を追いまわすフランス
 の若者。いま一人はドイツ人の医師であった。だがそのドイツ人は自己
 中心的な合理主義者で、食欲と性欲を平気で同一視するような人だった。
 ピューリタンである新島は彼のまやかしの論理を見破り、論駁したこと
 を日記に記している。航海の記録は鉛筆の走り書きで終わりを告げる。

新島は父祖の地である安中で両親とともに興奮に満ちたひと月を過ご
 した後、自分の大目的を達成するために関西にやってきた。彼は同労の
 宣教師たちに対面したが、やがて自分と彼らとの間には意見の違いがあ
 ることに気づいた。このことについて彼はハーディー夫妻に次のように
 報告している。「私が強く信じていますことは、私たちはトレーニング・
 スクールに加えて、大学のレベルの教育機関をもつのでなければ成功し

ないということです。私がボードの最後の会議でお願いしたのはこのためでした。しかし宣教師団はあの金をトレーニング・スクールのためにのみ使いたがっています。宣教師諸君が私たちの若者の知識への欲求を満たしてさえ下さるのであれば、私はそれに賛成するつもりです。」(『新島襄全集』6: 163。以下『全集』と略記する。)

新島はこの深刻な悩みのために眠れなくなり、それが昂じて神経性の頭痛とリュウマチに悩まされた。こういうわけで気晴らしの遠出が必要となった新島は、奈良、宇治、比叡山、京都(新島は「西京」という呼び方をよく用いた)への旅をした。この章の最後はそのときの旅日記である。これはきわめて重要な旅となった。なぜなら新島はこの旅の終わりに京都で、のちの京都府知事となる榎村正直に会い、さらには同志社英学校設立のために結社した山本覚馬にも出会うことになったからである。この日記は新島の日本史に対する関心を垣間見させてくれる。新島にとってこの旅は源三位頼政、喜撰法師、弁慶、太閤秀吉、左甚五郎などを思い出す機会を与えたのであった。

この章の底本は二つの異なる文書である。最初の2ページ、すなわち1873年9月から1874年7月20日までの分は「収蔵目録」上1100を活字化したものである。それに続く部分、すなわち1874年10月15日から11月26日までの日記および「奈良・西京めぐり」は「収蔵目録」上1101である。

4. レキシントン説教(1874)

新島がアンドーヴァー神学校のスペシャル・コースを終了したのは1874年7月2日のことだった。これに先立つ5月10日に、彼はマサチューセッツ州レキシントンのハンコック教会で、はじめての公開説教をする機会を与えられた。その教会のエドワード・グリフィン・ポーター牧師(1837~1900)は1872年5月に同じアルジェリア号で英国まで船旅を共にしたときからの知人だった。しかもポーターはアンドーヴァーのフ

イリッパス高等学校、ハーヴァード大学、アンドーヴァー神学校の卒業生であった。

新島の選んだテキストはヨハネ福音書3章16節であり、これこそは彼が「神の聖なる言葉のページの上に輝くすべての星ぼしの中の太陽」とまで呼んだ聖句だった。この聖句が彼の回心を呼び起こしたのである。それ故この説教は彼の福音信仰を証しするものであり、これは彼がニュー・イングランドのクリスチャンたち、なかんずくアルフィーアス・ハーディー、イーフレイム・フリント、ジュリアス・シーリー、および偉大なアンドーヴァーの神学者たちの間で学んだことがらの集大成となみしてよいものである。新島はソクラテスと孔子とシャカをイエスと比較し、イエスが「人類の道德組織の中に深く浸透している毒素」を癒す人として独特の存在であることを明らかにしてみせる。彼は日本にいた頃に目撃した仏教僧侶たちの道德的墮落ぶりをきびしく攻撃する。この僧侶たちは「もっとも怠惰で放埒な階層の連中であり、その中のある者はたいへんなバクチ打ちであり、みじめな嘘つきである。」この説教の中心は贖罪の教義である。人間の罪は必然的に神の罰を引き出すのだが、その罰と、神の無限の愛との間に存在する神の偉大なディレンマのことを新島は強調する。こうしてイエスは「モーセや預言者たちや、異教のすべての改革者たちがなしとげえなかったことをなしとげるために、この世に来給うた」のである。あるいは読者はこの説教の中に、1880年4月13日に起こった、同志社英学校全生徒の面前で新島が自分の手のひらをはげしく鞭打って自分を処罰したあの出来事のかすかな予兆を読み取るかもしれない。

『新島襄全集』第2巻には72の説教草稿やメモが入っている。新島は自分の説教集を出版することを考えていたのかもしれない。説教のための覚え書きの場合も多くあり、説教そのものとしては肉付けを必要とする場合も少なくない。こうした覚え書きの文言と、新島が説教壇で語った言葉との間には、あきらかにギャップがあったはずである。日本語の覚え書きは、どちらかといえば文語調であるが、説教は口語でなされた

と考えられる。このことからすると、このレキシントン説教は英語であったおかげで、完全な説教原稿として残った唯一のものであり、レキシントンの聴衆はこのとおりの英語を聴いたはずである。この原稿は「収蔵目録」上1226として分類されている。

5. アジアとヨーロッパの旅（1884）

新島は生涯に二度世界一周の旅をした。第1回目と第2回目の旅の間に10年間に過ぎた。この注目すべき第2次欧米旅行では新島は神戸を出帆した後、さまざまな港に立ち寄り、汽船を乗り換えながらインド洋、紅海を通り、スエズ、アレキサンドリアを経て地中海に入り、イタリアではナポリ、ローマ、フィレンツェ、ピサ、トリノを訪問している。ワルドー派のクリスチャンたちの許ですごしたのち、ミラノを経由してスイスに入った。

今回の旅は思いがけない仲間がいたため、淋しさからはいくらか救われた。仲間というのは旧友田辺太一の子息で、英国へ行こうとしていた田辺次郎一という青年だった。香港、シンガポール、コロンボにおける新島の観察は興味深い。これら植民地の状況を見る新島の目は、宣教師の目である。彼は香港におけるイギリスの宣教師の伝道方法と戦略には一抹の不安を禁じえない。新島は敢えて怪しげな所を見てまわった。アヘン窟の有様はあまりにもみじめだった。シンガポールは「将来香港よりも一層重要な場所になるかもしれない」と、新島は予言的な判断を示している。コロンボで新島は田辺とともにエジプトの亡命中の革命家アラビ・パシャを訪問し、そのときの会話を記録している。アラビ・パシャはエジプトのことを論じたがらなかったが、日本人訪問者たちに対して「たくさんの敵が存在するのだから、[日本は]立派な常備軍と、優秀な艦船を保持するように」と助言している。彼は新島がクリスチャンだと聞いて驚く。新島は自分はコーランを一冊持っています、そのうちに読むつもりです、と言って、アラビ・パシャを喜ばせた。

イタリアのプリンディージに上陸した5月17日からスイスに入る8月5日まで、新島は合計81日間をイタリアで過ごした。彼のノートブックではイタリアについての記述が多い。彼はたしかにローマ、フィレンツェ、ミラノの美術館で見た名画に魅せられた。ローマとトリノではその地の大学を訪問している。いかにも新島らしいのは彼が「ワルドー派の首都」であるトレ・ペリチェに6週間にわたって滞在していることである。キリスト教の歴史を学んでいた新島であるから、1665年のワルドー派に対する迫害（ミルトンはその迫害に憤激して有名な十四行詩「ピエモンテの虐殺について」を書いた）のことは当然知っていた。彼はワルドー派の人々の共同体で礼拝に出席し、彼らの遠足に参加したりしている。しかし新島は時として当惑を隠さない。「私がこれまでに出席したうちでもっとも退屈な祈禱会」といった表現も見られる。遠足にはあまりにも多くの時間がかかった。「ああ、彼らは何と楽しそうに遊び、歌うことか。私は我慢の限界まできたが、帰ってしまうのは失礼だと思った。こうして私は堪え忍んだ。」

スイスでは15キロに及ぶサン・ゴタル・トンネルを通過して感銘を受けた。トンネルの通過だけで満足しないで新島はドイツ人カメラ氏と一緒に峠の道を登って行った。頂上にたどりつく前に呼吸困難におちいり、10メートル進んでは立ち止まるという有様だった。ついにホテル・モン・プローズにはいって休息し、2枚の画用紙を取り出して遺書をしたためた。これが有名な「サン・ゴタル遺書」で、それは新島遺品庫に「上1236」の番号を付けて保管されている。本書の口絵頁にその写真を掲げた。この遺書についての最良の解説は新島が3日後にルーツェルンで書いたメモである（『全集』6:232-33）。ルーツェルンで彼を診察したストッカー博士は、新島の心臓弁膜に故障があるので注意するように、と言った。彼は心臓の上のあたりに膏藥をはって旅を続けた。

ルーツェルンに13日間滞在ののち新島はチューリッヒを經由してバーゼルに行った。バーゼルではミッション・ハウスに滞在するようにと招待された。そのハウスの館長ヨハンネス・ヘッセは詩人・小説家とし

て大成するヘルマン・ヘッセの父である。当時7歳だったはずのヘッセは新島のことを覚えていたであろうか？ 覚えていたのである。ヘッセ学者で翻訳者でもある高橋健二氏は1953年にヘッセに会ったとき、ヘッセ自身からこのような貴重な証言を引き出したのだった。「食事中、ヘッセの一族の話が出たので、私はかねての疑問をただしたいと思った。ヘッセの母の日記に、日本のニイシマがバーゼルの伝道館に訪ねて来たことがしるされている。それは同志社の創設者新島襄にちがいないと考え、それをたしかめると、やはりそうだった。

ヘッセは、『自分は七つぐらいだったが、よくおぼえている。新島が自分の会った最初の日本人だ。自分の両親は新島をかわいがっていた。ああ、70年後の今日、自分たちが新島の話をしているのを両親が知ったら！』と言い、涙ぐまばかりだった。そのころ腕白な少年ヘッセは両親をひどく困らせたので、思い出して感慨にたえなかったのであろう。』

（『ヘッセ——思い出の詩人画家』主婦の友社、1977、pp. 88-89）

このノートブックは、新島がある種類の女性に惹かれたことを示している。インド洋を航行中、彼は水夫たちが船客中に宣教師がいると縁起が悪いとする迷信を持っていることを記録したあとで、このように続けている（1884年4月27日の項）：「中国内国伝道団所属の若い女性宣教師は私にとって愉快な友だちだ。彼女は真の宣教師精神の持ち主だ。彼女は中国を深く愛している。中国人のために善をなすことができるなら、彼女は死をもいとわないだろう。」新島はこの女性の名前を記録していない。しかし確かに彼女に惹かれていた。彼があがめるもう一人の女性はミラノのテュリーノ牧師夫人である。8月4日の項（これはサン・ゴタル峠での心臓発作の2日前である）に、こんな記述がある。「注意。テュリーノ夫人は立派なイギリス人女性だ。彼女は彼[テュリーノ牧師]にとって、偉大な助け手であるに違いない。牧師たるものは善良で寛大で柔軟な心の妻を持つべきだ。」この二つの例では、両者ともに、善良なイギリスのクリスチャン女性だった。

バーゼルを後にして新島はマインツ、ヴィースバーデン、ボン、ブリ

ユッセル、ロッテルダムを経てロンドンに到着する。彼はこの第二次ヨーロッパ旅行を終えて1884年9月18日にリヴァプールから「シティ・オブ・ベルリン号」で米国に向かう。函館からの最初の船出が「ベルリン号」であったが、最後に大西洋を横切った船がまた同名の「シティ・オブ・ベルリン号」だったという偶然に、新島は感銘を受けたに違いない。

6. アメリカふたび (1884—1885)

新島の第二次アメリカ訪問は1884年9月28日から1885年11月19日にまたがっている。アメリカにこれほど長期間にわたって滞在したおもな理由は健康回復のためであった。しかし彼がその目的を達成したかどうかは疑問である。なぜなら彼は健康回復のために集中する気にはとてもなれなかったからである。彼は書簡の人であり、友人や学生たちに次々に手紙を書いた。教育事業家であった彼は京都のキリスト教主義学校「同志社」を強化発展させようと、たえず心を砕いていた。献身的な宣教師であった彼はキリストのために日本を「占拠する」ことができますようにと、たえず祈っていた。彼には休息の時はほとんどなかった。

9月28日にニュー・ヨークに上陸すると彼はすぐさまニュー・ヘイヴンへ行き、ノア・ポーター・イエール大学長宅に泊めてもらって夜おそくまで話し込んでいる。次にボストンにたどりつき、なつかしいハーディー家で休息のひと時を持った。やがてアメリカン・ボードの75年祭の集会在オハイオ州コロンバスで開催され、彼はハーディー氏とともにそれに参加する。10月10日に、彼はこの集会で5～6分の短いスピーチを求められる。彼は「アナーバー大学」（つまり、ミシガン大学）のジェームズ・ベリル・エンジェル学長に出会う。コロンバスからボストンに戻ると、彼は神の事業を推し進めるための緊急アピールとして、いかにして日本における機会を捉えるべきかについての一文を書き上げるために精魂を傾ける。

これが「日本伝道促進についての試案」である。新島はそれをボストンのハーディー家で1884年10月12日から29日にかけて書いたようである。そしてそれをアメリカン・ボードのクラーク総主事あてに提出している。この間に彼は、ボストンのトレモント・テンプルでの大入り満員の集会に、ドワイト・L. ムーディーの講演を聞きに出掛けている。ムーディーが新島のために祈ろうと聴衆に呼び掛けると、新島は彼に向かって、「私のためだけでなく、日本人三千七百万のためにも」祈って下さい、と答えている。

新島の健康は回復しなかった。そこでアメリカン・ボード総主事のクラークはデニー博士に相談した上で、ニュー・ヨーク州北部のクリフトン・スプリングスに自分も一緒に湯治に行けるよう都合をつけてくれた。クリフトン・スプリングスで12週間をすごしたのち、新島はアーモスト経由でボストンに帰る。その後東海岸地域を旅してまわり、ワシントンではホワイット・ハウスのイースト・ルームでクリーヴランド大統領と握手する機会にも恵まれた。彼は著名なアメリカ人にたくさん会っているが、それ以外にも注目すべきはフィラデルフィアで内村鑑三に会っていることである。当時の内村は最悪の心理状態にあった。新島と内村はともに聖書を読み、ともに祈りをささげ、深刻な会話に一晚を費やした。ついに新島は内村をシーリー学長に推薦することになり、シーリーは内村をアーモスト大学に受け入れた。内村の自叙伝『余は何故にして基督信徒となりし乎』はシーリーの内村に対する霊的な影響がどのようなものであったかを雄弁に証しする。

6月の終わりに新島はアーモスト大学の卒業式に参列する。7月半ばにはハーディー夫妻とともにメイン州のバー・ハーバーへ行き、その後、メイン海岸のフレンチマン湾を隔てたウェスト・ゴールズバラで数週間を過ごしている。現在「マイ・ヤンガー・デイズ」（「青春時代」）と呼ばれている、誕生からアメリカ到着までの自叙伝を書き上げたのは、その地のファームハウスにおいてであったという事実が、この日記から判明する。どうやら新島は自分自身を鼓舞するためにディッケンズの自伝的小

説の傑作とされる『デイヴィッド・コパーフィールド』を読もうとしたらしい。しかし彼はイギリス小説の読者として及第であったとは言にくい。その作品を読了したことを示す証拠はないからである。もう一つ注目したいことは、当時新島はハーディー夫妻の三男でダートマス大学教授であり、のちに新島の重要な伝記を書くことになるアーサー・シャバーン・ハーディーにも接触していたことである。新島らしく、訪問したダートマス大学に関する統計を詳細に記録している。ダートマスでは教授たちや、S. C. バートレット学長とも会っている。このバートレット学長はのちにA. S. ハーディーの不倶戴天の敵となる人であるが、それは後日譚であり、ここでは触れない。

内村以外に、新島はもう一人の日本人、蔵原惟郭（くらはら・これひろ）を助けた。蔵原は同志社に学んだ人で、当時どこかの神学校に入学したいものと焦っていた。新島はバンゴー神学校に連絡し、蔵原が入学できるように斡旋した。おまけに金銭面でも彼を助けている。新島は蔵原に上着二枚を与えさえている。

新島には他にもたくさんの友人がいた。この日記でその存在が大きく浮かび上がるのはドーチェスターのエレノア・ベイカー夫人（1806～1891）である。新島はベイカー夫人の好意で何度かその邸宅で厄介になった。彼女は裕福な慈善家で、休息を必要としている宣教師とか、その他の人々を迎え入れた。ベイカー邸には「ケシの部屋」があったというが、それは多分壁紙にケシの絵が用いられていたであろう。新島より37歳も年長だったこの老夫人は、新島のために毎日栄養にとんだジュースを作って飲ませた。彼女はまた親切にも新島の英語を直してやることもあった。彼女は新島から福岡で伝道していた不破唯次郎の話を聞いて興味をもち、不破の教会のために100ドルの寄付をしている。

新島は自分の学校をよくするために、常に教育上のモデルを求めていた。当然のことであり、また必然的に、ともいえるのだが、新島は彼自身が1865年から1874年にかけて学ぶことになった三つのニュー・イングランドの学校、すなわちフィリップス高等学校、アーモスト大学、ア

アンドーヴァー神学校が、キリスト教主義の学校の理念や理想を提供することになった。教育問題に関する限り、彼は助言者に不足することはなかった。シーリー学長がその一人であった。しかし彼はイエール大学のポーター学長からも、好きなだけ助言を引き出すことができた。彼はまたジョンズ・ホプキンス大学のダニエル・コイト・ギルマン学長という、恐らく当時としてはもっとも開明的な教育者・教育行政家の一人だった人を訪問している。彼の日記はまた、彼がミシガン大学のエンジェル学長とも親しかったことを証明する。首府ワシントンではハーワード大学を忘れずに訪れているし、ニュー・ヨークへの途中ではペンシルヴァニア大学を視察している。むろん新島はハーヴァード大学がユニテリアン主義であったことを心得ていた。それ故にハーヴァード・ヤードは「天使も踏むを恐るる所」だったかもしれない。他のどこにも新島はハーヴァードを訪れたことを述べていないが、この日記ではじめて、新島がハーヴァードを視察していたことが立証されるのである。それは1885年10月26日から29日の間のことで、新島はハーヴァード・ヤード内のセヴァー・ホールやゴア・ホールについて記入している。ゴア・ホールは当時の大学図書館であり、その跡地に有名なワイドナー図書館が建てられたのである。彼はまた、ハーヴァード大学の建物の一部はアルフィーアス・ハーディー氏の長男であるアルフィーアス・ホームズ・ハーディー氏の寄付による、と記している。新島がマウント・ホリヨーク大学とウェルズリー大学という、当時の指導的な女子大学二校を訪れて若い女子学生たちに対して講演したことも注目値いする。神学校についていえば、母校であるアンドーヴァー神学校以外に、イエール、オーバン、ユニオン、バンゴー、シカゴの各神学校を訪れている。

約2カ月の夏休みを取ったのち新島はボストンに帰り、「日本におけるキリスト教主義高等教育のためのアピール」をアメリカン・ボードに提出した。10月の中ごろにはアメリカン・ボードの第76回年次大会がボストンで開催された。新島はニュー・イングランド各地に最後の挨拶まわりをしたのち、サン・フランシスコに到り、11月19日に「シティ・オブ

・ニュー・ヨーク号」で故国にむけて出帆する。それは約1年半の旅であり、彼の第二次世界旅行はこうして最後の世界旅行となった。

この章で底本としたのは前半が「新島遺品庫収蔵目録」上1106、後半は同じく下迫1である。この「下迫1」は極めて読みにくい文献であり、編集者たちは最後の最後まで手こずったことを告白する。

7. 雑記帳 (1884-1885)

新島は日記以外に、一種の英文雑記帳（備忘録）をつけていた。しばらくの間ではあるが、日記と雑記帳の両方をつけていたのである。この雑記帳、すなわち「収蔵目録」上1102のノートブックの表紙には新島の手で1883年1月と記入されているが、このノートの内部における最初の日付は1884年6月27日であり、最後の日付は1885年8月15日である。それ故このノートブックは第二次欧米旅行のとき、とくにイタリアのトレ・ペリチェ、ニュー・ヨーク州クリフトン・スプリングス、そしてメイン州ウエスト・ゴールズバラにおいて使用されたと考えられる。

他の人であれば日常的に、いつ、どこで、誰が、何をした、といったことを書くと同時に、自分の考えや感想をも書き付けるであろう。ところが新島は1884～1885年の旅のときには、二冊のノートブックを同時並行的に使っていた。この雑記帳が重要であるゆえんは、ここには新島の考えが広範囲にわたって述べられているからである。A. S. ハーディーもデイヴィスも、別々にではあるが、この雑記帳から引用している。他の面ではハーディーの方が編集者としてよりすぐれているのだが、この雑記帳の扱い方に関する限り、デイヴィスの方がましである。たとえばハーディーはニュー・ヨーク州クリフトン・スプリングスでの随想を、ワルドー派の人々の間で暮らしていたときのものと即断している。『新島襄の生涯と手紙』の中でハーディーはこの雑記帳からの断想23篇を引用しているのに対し、デイヴィスは『新島襄の生涯』で1884年7月24日に「病床で」書いたという断想8篇を紹介し、それとは別に、の

ちに書かれた断想10篇を付け加えている。これらはすべて有益な独白であり、彼のキリスト者、教育者としての澄み切った性格を反映するものである。

新島はクリフトン・スプリングスでもっとも感動的な断想の一つを書いた。1884年12月13日の日付で書かれた次の文章である。「ダビデは神殿を建てたいと願っていたが、それをはたすことができなかった。彼の息子ソロモンがそれをはたした。一人の善良なクリスチャンの女性は一生涯、自分の息子たちの中からせめて一人が宣教師になってくれるようにと祈ってきたが、彼らの中には宣教師になる者はいなかった。しかし彼女はよその息子に教育を与えたところ、後ほど、この男が宣教師になった。」むろんここで新島はハーディー夫人と自分自身のことを言っている。彼は自分自身が宣教師であることをはっきりと意識していた。だからハーディー夫人の息子たちの一人である A. S. ハーディーが『生涯と手紙』を著したとき、この断想を採らなかったことは、ちょっと不思議に思えるのである。

この雑記帳で新島はイタリアにおける道徳的退廃を批判的に観察している。ナポリで会った一人の退役陸軍大尉は新島にショックを与えた。彼は毎晩新しい女と寝ていることを自慢した。なぜならナポリでは6万人の女の子が手に入るからだという。はじめ彼はそれを信じることができなかった。しかしその地に二、三年住んでいるイギリス人は、ここで道徳的だらしなさはまずその程度のものだと言ったのである。

新島が抽象的になったり、哲学的になったりすることはめったにない。彼は健全な意味で实际的である。そしてこれは彼がアメリカの友人たちの間で学んだことだった。雑記帳の最後のあたりに、募金を訴える演説をするときの一連の注意事項を記している。彼の真剣さは注目に値する。だがこれらの項目は何となくアメリカ式マニュアルじみていて、いくらか滑稽にひびく。

1. 名前のよく知られた人か、組織から、よい紹介状をもらうこと。

2. 物語の部分は短く、いきいきとした、興味深いものであるべきこと。数字や計算はあまり入れないこと。
3. 先ず、今日は何ゆえ私が彼らの前に立っているのかをのべること。私の話、いかにして日本脱出をはかるに至ったか。ロビンソン・クルーソーの話。私の航海。ボストンでいかに受け入れられたか。私の回心、ヨハネ伝3：16。私の神学研究。私の出発。ラットランド集会。同志社のための献金。
4. 事業の進展。今治の場合。沢山〔ポーロ〕の場合。
5. 私の目的を述べること。キリスト教主義大学の必要性。金額は言わないこと。いただけるものはいただく必要がある。多々ますます弁ず。
6. (演説の中で) 長すぎたことを詫びる。辛抱をお願いする。「私」でなく、「私たち」を用いること。
7. 三月、四月、五月、六月が有難いこと。フラー氏の手紙を持っていくこと。キャンプベル氏をなんとかつかまえること。

8. 三つのアピール (1884-1885)

第1の文書は1884年5月の「明治専門学校設立旨趣」(『全集』1: 95-99)の自由訳である。それは「明治専門学校」という名の新しいキリスト教主義学校設立の宣言である。ただし明治専門学校という名称はやがて「同志社大学」に取って代わられた。この宣言文の日本語を最終的に仕上げたのは新島の甥の新島公義だったと思われるが、それは新島自身が1883年4月に書いた「同志社大学校設立旨趣」(『全集』1: 66-71)に基づくものである。目立った相違は優先順位の相違である。最初、新大学は先ず文学部を作るべきだとしていたが、1年後には法学部の必要性が提案されている。なかんずく、知的な訓練とキリスト教に基づく道德教育(知育と徳育)が強調されている。その背景にあるのは、彼の言葉からあきらかなように、新島の西洋文明観である。「ヨーロッパ文明を

生み出したものは自由の精神と、科学の発達と、キリスト教の道德である。」この宣言は主として日本人に向けたものであるため、新島は西洋の諸大学の歴史と文化的な影響力を概観することを余儀なくされる。ここにはキリスト教教育者としての新島の姿勢があらわれている。

新島は1884年から85年にかけて米国に滞在したとき、二つのアピールの文章を書いた。一つはアメリカン・ボードの運営委員会宛ての公開書簡の形で公にされた「日本伝道促進についての試案」であり、「収蔵目録」上1133に分類されており、A. S. ハーディーは若干省略したかたちで『生涯と手紙』の中に収録している。

この公開書簡は恐らくアルフィーアス・ハーディーか、または N. G. クラーク博士の助言に基づいて書いたものと考えられる。げんに新島は11月11日にそれをクラークに提出した。そして12月16日にはアメリカン・ボード運営委員会はスウェット遺贈金から五万ドルを同志社のために支出することを決定しているからである。

この力強いアピールの手紙には新島の確信、抱負、愛国心、信仰が躍動している。彼は先ず明治維新がもたらした改革を概観する。しかし近代化は必ずしも祝福とは限らない。新島は預言者的な洞察力をもって、「道德なき自由」と「宗教なき文明」が祖国を脅かしていることを指摘する。アメリカン・ボードや他の外国ミッションが日本のために偉大な働きをしてくれたことを彼は感謝する。祝福さるべきキリスト教の影響力が日本社会のあらゆる層に見られるという事実運営委員会は注目しなくてはならない。では日本伝道促進についての壮大な提案は何か？それは「有能な日本人説教者を教育し、育成すること」である。

この大目的のために彼は三重の戦略を世に問うのである。第一はキリスト教の牧師のために最高の教育を授けること。第二は最高の教育を受けたクリスチャン医師を養成すること。第三はもっともすぐれた学生たちをキリスト教主義大学に引き付けること。初等教育に関する限りでは日本人は自分でまかなうことができるし、日本の教会の大多数は自立している。日本がいま緊急に必要としている部分はキリスト教を教育の基

盤とする高等教育である。同志社は立派なクリスチャンの男女を輩出しつつあり、その卒業生たちはその善良な性格のゆえに日本の社会で大変喜ばれている。しかし同志社が大学を持たないために卒業生たちはこの世的な無信仰の国立大学に入らざるをえず、結局は悪魔のえじきとなるのがおちである。それ故にこそキリスト教主義大学がいますぐ必要なのだ。このアピールについて顕著な点は、新島もその一員だったサムライ階級を力強く持ち上げていることである。サムライ出身の若者を捉えよ。彼らは封建領主に忠実であった。それゆえ彼らは主人の中の主人にいますイエス・キリストに忠実になりうる。(この文章の中には差別語が一語見出される。歴史的な文書でもあるので、本書ではそのままにとどめた。)

第三のアピールの文書に移ろう。それは三つの段階をへて完成した。新島遺品庫には「日本におけるキリスト教主義大学のためのアピール」(「収蔵目録」上1116)と、同一のタイトルでその増補版ともいえるべきもの(上1117)がある。その最終版は「日本におけるキリスト教主義高等教育のためのアピール」の表題のもとに印刷公刊されている(上1118)。これにはアメリカン・ボードのN. G. クラーク総主事、ウイリアムズ大学のマーク・ホプキンズ学長、アーモスト大学のジュリアス・シーラー学長の三人が推薦の文を書いている。このアピールは『生涯と手紙』に収録されている。本書で底本としたのは「収蔵目録」上1118の文書である。

ここでも新島の主題は「日本伝道促進についての試案」とほぼ同様で、日本の福音化を早めるには、キリスト教主義高等教育こそが緊急の課題であることが強調されている。しかしながら力点の置き方に相違が見られ、政治学、歴史、文学、哲学といった非神学的科目が強調され、クリスチャンの教授がこうした科目を担当すべきだというのである。事実これは1875年に新島が同志社英学校の開校準備にあたっていた頃からの、彼のもっとも重要な確信の一つだった。アメリカン・ボードの日本宣教師団の大部分は、京都に建てられた学校は説教者養成のためのトレーニング・スクールであるべきだと考えていた。しかし新島は、近代科学を

含む非神学的科目を教授するのでなければ、もっとも優秀な学生たちはとうてい同志社にやってこないだろうと信じていた。アメリカン・ボード宣教師の中では唯一ジェローム・デイヴィスだけがこの点について賛成し、新島に協力するために京都へ移ってきた。アピールはこの主題を拡大したものであり、この点はアメリカにおけるこれから先の募金協力者たち（中には近視眼的な人もいた）を説得するために強調されなくてはならなかった。

9. 英文書簡補遺

『新島襄全集』第6巻は新島の英文書簡編であるが、その刊行(1985年)以降に発見された英文書簡14通を本書第7巻は収録している。そのうち10通は1868年から1年間、アーモスト大学の北寮で新島の同室だったウィリアム・ジェイコブ・ホランド(1848～1932)にあてたもの。2通はピーター・パーカー博士(1804～1888)あてで、この人は説教者、医師、外交官であり、若い頃アメリカン・ボード宣教医としてマカオに派遣された。1874年10月9日にヴァーモント州ラットランドで開かれていたアメリカン・ボード第65回年次大会で新島が行なった感動的な訴えに呼応して第一声を上げた人として記憶される。さらに残る2通は新島が京都在住の宣教師仲間あてに書いたもの。ここではホランドとパーカーについて若干の解説を試みたい。

ホランド博士はめざましい存在である。彼はモラヴィア派の宣教師の息子としてジャマイカに生まれ、ペンシルヴァニア州ベスレヘムのモラヴィアン・カレッジで何年か学んだのちアーモスト大学に編入学した。その編入学の時期は1868年1月のはじめであったと考えられる。彼は多くの点で模範学生だった。勉強家で、知的好奇心に満ち、将来は画家になろうかと迷うほど絵がうまく、山野を歩いて鉱物標本を収集し、しかもキリスト教信仰に篤かった。なかんずく彼は無類の手紙書きであり、週末ごとに必ず両親あてに書き、両親の方でもウィリアムに書く習

慣だったらしい。彼の手紙は1868年から69年にかけてのアーモスト大学のキャンパスのようを生き生きと伝える。シーリー、ヒッチコック、W. S. クラークといった教授たちやスターズ学長とその家族の状況が、時には劇的に描写されている。同時にまた、ホランドの手紙は新島のアーモスト大学生活について知るための第一級の資料だといえる。ホランド書簡は現在ピッツバーグ市の西部ペンシルヴァニア歴史協会にある膨大なホランド文書の一部を構成している。

では、なぜピッツバーグなのか？ ホランドは1869年にアーモスト大学を卒業すると、アーモストのシーリー教授の推薦によってアーモスト高等学校の校長になった。しかしその地位に3カ月とどまっただけで、彼はマサチューセッツ州ウスター市の郊外にあるウェストボロ高等学校長に転じ、1年半にわたってその職にあった。次いでプリンストン神学校に入学。長老派教会で牧師の任職を受け、ピッツバーグのベルフィールド長老派教会の牧師になった。彼は忠実な牧師だったが、同時にまた植物学、昆虫学、動物学、古生物学、鉱物学の分野での学問研究を進めていった。

米国の科学アカデミーが1887年8月19日に起こる筈の日食観測隊を、アーモスト大学のデイヴィッド・トッド教授をその隊長として、日本に派遣することにきめたとき、トッドは観測隊の博物学担当研究員としてホランド牧師を選んだ。ホランドは自分の教会から休暇を取って来日した。しかし残念なことに日食のもっとも重要な瞬間に雲が現れて、観測は失敗に終わった。しかしホランドは日本滞在を最大限に活用した。富士山にも登ったし、10月6日、彼はついに京都で旧友新島に出会った。こうしてホランドは日本に対する温かい感情を持ち続けた。のちに彼は西部ペンシルヴァニア大学（ピッツバーグ大学の前身）の学長と、ピッツバーグのカーネギー博物館の館長をつとめた。

ホランドに宛てた新島の手紙は新島の大学・神学校時代について、次のようないくつかの興味深い点をあきらかにする。(1)新島とホランドがともに鉱物学の標本収集に興味をもっていたこと。(2)マサチューセッツ

州ヒンズデイルのイーフレイム・フリント牧師夫妻のもとで新島が休暇を過ごしていたときの様子。(3)1869年10月9日にサミュエル・ロビンズ・ブラウン宣教師夫妻とミス・メアリ・E. キダー女史が新潟へ向かう途中、安中に立ち寄り、新島の祖父、父、弟に会ったことが立証される。(4)新島が神学校時代に眼病にかかり、ホランドからの手紙を友人に代読してもらうほどそれがひどかったこと。(5)新島がウェストボロにホランドを訪問し、たのしい時を過ごしたこと。(6)ワシントン駐在の日本国公使森有礼がアーモストを訪れたとき、シーリー教授は歓迎会を開き、町の知識人を何人かそれに招待していること。なお本書に収録した10通の手紙は1868年12月から1874年1月にわたるものである。またホランドと新島の交友関係に関する詳細については、北垣宗治著『新島襄とアーモスト大学』の中の二つの論考「新島襄とホランド」と「新島襄のホランドあての手紙」を参照されたい。

パーカーあての2通の英文書簡はともに礼状である。パーカーの伝記はすでに2冊出版されており、1874年の手紙はその1冊であるジョージ・B. スティーヴンズとW. フィッシャー・マークウィック著『宣教師、医師、外交官で、医療宣教団の父であり、広東における眼科病院の設立者であった医学博士ピーター・パーカー師の生涯、手紙、日記』（ボストン、1896）の中に収録されている。じつはアメリカン・ボードの年次大会の真っ直中で、新島のように、プログラムからはなれて、「勝手な」募金のアピールをすることは、ボードの主事たちにとって迷惑なことだった。しかし1874年当時のパーカーはすでに70歳だった。彼は1837年、33歳のときに、キリスト教伝道に燃えて鎖国中の日本の固い扉を開けようと、モリソン号に乗り込んで大胆にも浦賀の沖までやってきたのだが、日本側から激しい砲撃を受けて逃げ帰るという経験をした人だったことを思い合わせれば、その日本でキリスト教主義の学校を始めるといふ壮図を抱いて祖国に帰ろうとしていた日本青年に感動し、千ドル寄付の第一声を挙げたことはうなずけるのである。パーカーに対する新島の感謝の念はつきないものがあり、1885年の手紙では11年前の義

俠的なパフォーマンスに対する感謝の念が持続していたことを証明する。新島は首都ワシントンで2日間にわたりパーカー家の客であった。(本書の日記の部分でも、新島はパーカーの息子に案内されてスミソニアン・インスティテュションを見学したことを記している。)この1885年の手紙はイエール大学医学図書館のピーター・パーカー文書の中に保管されている。

この解題を終えるにあたり、私たち両名は全集第7巻の発刊が非常に遅れ、各方面に多大のご迷惑をかけたことをお詫びしなくてはならない。ところで、この巻の完成まで辛抱強くつきあって下さった同朋舎の花月亜子さんに感謝する。彼女の功績は大きい。新島のノートブックをすらすらと読める程度に編集することはまことに至難の業であった。私たちは最善をつくしたつもりであるが、それでもどこで、どんな誤読をしているかもしれない。恐れとおののきをもって本書を送り出す次第である。願わくは、難産であった本書が、新島襄の英文テキスト決定のための本質的な一里塚として、その役割をはたすことができるように！

1996年8月20日

オーテス・ケーリ
北垣 宗治

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ABBREVIATIONS

- 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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新島襄全集7 ■ 英文資料編

1996年11月1日

第一刷発行

編集者——新島襄全集編集委員会

発行者——今田 達

発行所——株式会社同朋舎出版

〒600京都市下京区中堂寺鍵田町2

東京支社 〒101東京都千代田区神田駿河台2-11-1

電話03-3292-2021

郵便振替01050-2-22982

印刷——株式会社図書印刷同朋舎
製本——大日本製本紙工株式会社

ISBN4-8104-2356-5 C0321

新島襄全集

7

英文資料編

新島襄全集編集委員会 編

*The Complete Works
of
Joseph Hardy Neesima*

同朋舎出版

Wise men never talk much. As our mouths tongue & given
to used for good purposes, use them for good purposes.
Vain & senseless talking often induces our repeated
& careless - loss our manhood. I often noticed
unconscious & chafflike element in some vain talker
titled men. It is some thing noble & serene in
Silence. Silence ought to distinguish for concealment.
became a talkative sinner may conceal his deeds.

Silence is a manly forbearance. Man of Silence is a blo-
sing - a family or - society. Silence right to no
means combined w. bitter countenance & w. cheerful-
ness.

Vain Talking often disturbs affairs in
a family or in society but Silence heals it.

We could easily brighten up our vain talk &
could - easily measure the depth of a mind of
a wisely silent man. But do not keep in
all means if we can thereby do much good -
others or virtues for a truth. Oh! How large
portion of our talks we spend for vain things
of a world & how little for a truth.

When a word goes out fr. our mouth &
is like a spilled water on a parched soil - it
is - possibility of taking a walk again. What is
said, is said. It became a fact - our life for
which we must give account in future.

But above all let us not keep evil thought. for
the evil thought is a main spring of a evil
& vain Talking.

Poor creatures!
We plan much and can do very little. Our plans
are often defeated by some thing

Receive others patiently
If any one irritates one a hero. let him be so.
If any brother do not receive him well.
believe as brought. Let us wait for some occasion
- drop a kind word so as to - offend him.
never throw away brethren in X when he comes -
us & seeks our friendship. (Dear V. & V. do)
other for God's sake. for he hears our evils
patiently. He does not correct us furiously
at once, but many occasions to heal us & takes
many years - sanctify us. But let us by no
means lose our duty towards others. Look at
the dear Lord Jesus Christ. He must

can be left to ^{Be minute for ourselves that} us in any thing ^{when we come to deal w. them} let us be careful ^{not - offend him to a class} calumination. note!!!

* Don't be Jack of all Trades

In passing through some country towns I notice
that ^{no} ever so many things spread & shown
in shops ^{when I} closely examined each article
I found that each stock is rather scanty. It is
well for us & widely informed w. many subjects
to do not imitate these country shops. - many
articles ^{are} scanty supply in each.

We ought to be posted at least in one
subject of those professional studies. It will
be a rich treasure to us. ~~be~~ success in our
life will chiefly hang upon it. Let us in our
weapon ~~be~~ offensive or defensive in a battle
field of truth. Though our talent may be
small yet let us be solid & mighty. Be single
minded for single purpose. We shall sooner
or later reach our mark. Never ~~send~~ ^{shoot} our
arrows into air. Aim at an object surely
& let us go. If we miss repeat the
process again & again until we can satis-
fy ourselves. I never knew ^{a single} case of
an untalented, puffed up yet unsettled minded
chaps' having accomplished any thing good.

July 24. 1884. naturally

* Never Miss a rare occasion for

Let our guns ^{be} always loaded. When we
meet our game aim at it & shoot it instantly
for our gain I never wait for us.

When we meet any occasion - do good to
others, don't let us go. don't wait for to-morrow
do it at once, for we may never have ~~such an~~
same occasion again. To shoot wild game
is a mere pleasure. But to shoot men for our
Master is a grave business. Let us ^{be} first
loaded w. living ~~projectiles~~ ^{bullets} on high, & be ^{ready} ~~always~~.

Many hunters of man carry guns unloaded.

