

内村の決断の夏——一八八五年

——新島・内村の往復書簡にあらわれた

近代日本思想史の一断面——

オースケール

内村の生涯は深いキリスト教信仰に満ちたものであつた。それは又教奇に満ちた生涯でもあつた。彼の精神的巡礼の荒すじは次の様に知られている。即ち彼は札幌に於ける学生時代にキリスト教を受け入れ、M・C・ハリスという宣教師によつて洗礼をうけ、札幌農学校を出て政府のために数年はたらいでからアメリカへわたり、ジュリアス・H・シーリー総長時代のアーモスト大学に学んだ。ハートフォード神学校を経て後帰国し、あちらこちらの学校で教鞭をとつたが、その中には彼があつた有名な不敬事件の中心人物になつた一高も含まれている。その後彼はジャーナリズムに力を入れ最後に独立伝道者として又評論家として名をなしたのである。しかしこれは彼が最後におちついて、偉大な地位に達するまでに、いかに苦難と苦悩の道を歩んだかを告げるものではない。

さてこの教奇に満ちた年々のうち内村が自分自身に打ち勝つことが出来たのはたしか一八八五年の夏であつたと思ふ。これは彼の「決断の夏」であつた。内村は以前からしよつちゆう手紙のやりとりをしていた数人の親友をもち彼等に頼つていた。しかしそこに偶然あらわれた新島が決定的な契機をあたえたといえるであらう。新島襄(Joseph Hardy Neesima)は健康の為世界一周の旅路にあり、内村がアメリカの東部にやつて来る少し前には丁度ヨーロッパを経てアメリカに着いていた。

新島がワシントンから帰る途中で彼等二人はおち会つたのである。バルチモアのジョンズ・ホプキンス大学を訪れた

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新島はそこに学んでいた太田稻造(後の新渡戸稻造)と話合つた。その話の結果を新島は英語でつけていた日記に書き記している。「内村君は全く變うつて何をしていいかわからない。」^①新島はフィラデルフィアまで行つた。彼の日記はこう続く。「私は直ちに内村君に電報をうつた。朝早く(一八八五年五月八日)朝食前に内村君はホテルに訪ねて来た。私たちは彼の将来の計画について語りながら非常に楽しく会談した。又共に(「聖書を」読み祈りもした。彼は告白しキリストの仕事をする決心(「について語つた」)。^②

新島と内村はただ一日だけを共にしたのであつたけれども、この時の新島は丁度彼が二年前になしたのと同様に内村に助言する立場にあつたことは明らかだと思われる。内村にとつて一人の年上の「キリストに在る兄弟」のみちびき程必要なものはなかつた。内村がアーモスト大学に行こうと決心するまでの葛藤と、新島が彼をシーリーに紹介したことはすでに発表されている書翰からわかり得る。しかし未発表の書翰や資料から知り得ることは、新島の果した役割が今まで考えられて来たよりははるかに大きいものであつたと言ふことである。新島は内村に対して精神的な慰めをあたえたのみならず、内村に一生涯影響をあたえることとなつたところの過去の偉大な人物の生涯の研究をすすめた。その他いろいろの助言もしたのである。

彼は又迷つていた内村に対しアーモストへ行くべきであると力説したに違いない。ここにおいて新島はかつて自分がその人から非常に多くのものを得たシーリー総長の聖者のような手に内村を預けようと考え、同時にそれが絶望的な窮境から内村を救い出す唯一の解決策になると考えたのであろう。それ迄にすでに新島はシーリー総長から新島の推薦する日本人の学生なら六人まで入れるという約束を得ていた。三月初旬アーモストのシーリー家に一週間滞在した後の新島の日記には次の様な記録がある。「アーモスト大学のシーリー総長は親切にも私の願いをきいて下さつた。私の推薦する学生がもしラテン語、ギリシヤ語、数学さえ準備していれば誰でも受入れて下さると言ふのである。私の推薦で日本人の学生を六人までもとつて下さると言ふのである。」^③新島が死ぬまでの五年間に推薦されたたつた一人の学生は内村

であつたのだ。新島は内村が「非常によく出来る」と考え、又アーモストへの候補者として見込みある学生だとはじめからはつきり考え、又後には日本での仕事の助けになるだろうと考えていたに違いない。そしてこの目的に向つて新島は「ここ三ヶ月間私は〔内村〕に辛抱づよく手紙を送り続けて来た。」^④のであつた。

内村はこの最後の決断をグロースターにおいてなした。又新島は内村が結論をうるまでにエルウィンから、即ち氣の違つた子供達との關係から逃れる様にすすめたに違いない。新島に対してかかれ、シーリーに転送された内村の決断の手紙は未発見であるけれども、他の文通からこの決断が内村の全靈に影響し、その故に安らぎと解放とをあたえるものであつたことは明らかである。内村は自分がエルウィンを去り約十七日間滞在したウエプスター・ハウスのあるニュ・イングランドの岸辺の有名な港町グロスターに行つた理由として次の三つを挙げている。「第一ハ、我方健康ヲ恢復スルコト、第二ハ、亜米利加式漁業ヲ視察スルコト、第三ハ、我方將來ノコトヲ静カニ熟慮スルコト、是レナリ、・シカシ右ニ舉ゲタル三ツノ目的ガ完全に成就セラレシ時ニハ、我ハソコニテ費サレタル時ト金ヲ後悔セズ」。^⑤グロスターにおいて彼は海、自然、神に守られて一人で決断をなした。内村によると神は彼を「この静寂の地」^⑥につれて行き次の様な仕方て神の業を「静かに、しかも力強く教えた」^⑦のである。すなわち「私の魂の最大の重荷は二度と再びあらわれることのないようにグロスター灣に投げ込まれた。そして丁度その時、私は未來の生活の進むべき道を新たに決定し、私の心にここ数年間懸つていたところの多くの不愉快なやつかいものを心からはらいのけたのである。」^⑧

彼はその後の生活を「自分にでなく神の為に費そうと」^⑨決めたのであつた。内村は「昨年来自分のまわりを吹きめぐつた敵しい嵐をさえも神に感謝することが出来、尚自分の生活のすべての不幸を神に感謝することも出来、更に自分の弱さをさえ神に感謝することが出来るのである。……私は即座に思うままに祈りを以て動いた。」^⑩かくして彼はとうとう「アーモストに行く以外に道は残されていない。……」^⑪ということまで出来た。新島に宛て書いたこれらの内村の手紙を熟考しつつ読んでみると、一八八五年の内村の決断の夏は「我ハ新島君ト共ニ非常に樂シキ時ヲ過セリ、彼

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ハ正ニ我ヲ助クベキ時ニ来レリ」^①という述懐を十分に正当づける様におもわれるのである。

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内村のこの興味つきぬ手紙は、慈善事業全国協議会へ出席の為のワシントンへの旅行——新島の勸による——報告のことから始まる。新島自身はすでにワシントンに行つてきたばかりであつたので、しばらくスミソニーアン・インスティテューションで過したのである。内村にそこへ行くことを勧め、又、ベアードの様な有名な専門家たちと共に最も興味ある問題をいくつか話合うことを勧めたと思われる。ここで彼がクリーヴランド大統領に会つたと言う面白い記述をなしているが、このことに關しては我々は想像以外に道は残されていない。恐らくはこの大会の観迎会か開会式かの席上でも会つたのであろう。新島は内村に対するいろいろの忠告のうち、とりわけ偉人の伝記を注意深く研究することを勧めたのである。内村は特に宗教的に重要な歴史上の偉大な人物の研究の一連の（殆んど報告のような）記述を、これを初めとして何回か書くことになる。

この手紙には、内村のキリスト教への深い関心と理解が、自分がどう言う職業に召されているかと言う事に関して見事に書かれている。たしかに新島は、内村がアーモストに行くことを勧めたのであるがこの時彼は「私の召される仕事に対するはつきりした呼聲」を欲していた。しかし彼は神の目的に従つていこうとするよりも、墮落と傲慢に落入るが、彼の無慈悲な洞察力は憧れを「苦痛」に変える。新島がアーモストでしてくれていた交渉を延期して欲しいと申し出る。神さえ召し給うならば、キリストにある兄弟新島と共に「京都大学」で仕事をしたいと言うような点に彼の誠実さがよく出ている。

この手紙には封筒がないが、恐らくポストンに送られたものであろう。

Elwyn, Pa. U. S. A.

June 21, 1885.

Mr. Joseph Neejima,

My Valuable Brother in Jesus :

After spending two weeks in Washington, blessed with new inspirations from devout hearts, stocked with valuable informations from the mouths of the best and ablest of Americans, and filled with bright prospects for my much-desired service for our common Master,— I am again here at Elwyn, surrounded with my weaker comrades. Your love for Christ and patriotism for Japan have been my hope and impetus while I dared to go amidst strangers, to learn something which may benefit my countrymen. God blessed my humble endeavors abundantly. Religiously, socially, and scientifically, I count my visit to Washington to be of immense benefit to me. The National Conference of Charity taught me a great deal. Subjects of Crime and its Causes, Pauperism, Kindergarten, etc were doubtless very interesting, and very ably discussed. I leave them, however, for future discussion with you. My visit to Smithsonian Institution was of inestimable benefit to me. I had a long talk with Prof. Spencer Baird^(A) about fishery of Japan, and he was exceedingly kind to me. Through him, I was introduced to many of most eminent naturalists connected with the Institution. We entered into a lengthy conversation about the natural History of Japan. They expressed their hearty consent to coöperation with me in future. All of their publications were furnished to me, with a promise to admit my name to their “office-book” so that I can obtain any of their future publications. I also introduced “University of Kioto”^(B) to them. (!!!) She shall have the

full benefit from this learned Institution in future. I also met with Gov. Eaton,^① President Cleveland,^② etc. Mr. Hattori (服部)^③ of Japan came to Washington just at the time, and I was able to present the cause of idiotic children before him. He was very much pleased with all what I learned here. He expressed his hearty sympathy for the work, and encouraged me with a promise to try all he can to start up an Institution in Japan after he get [*sic*] home. May God bless my humble endeavor to wipe away some tears from the face of this earth; and if by His help, an idiotic institution be started in Japan, and some of this unfortunate class be cared for, what a great consolation it be for this dejected, broken soul! — I met with Prof. Hitchcock of Amherst at Washington. He read a very interesting paper on “the Prevention of Insanity among students” I had a long talk with him. I found many men who know you. I was welcomed almost everywhere. Thanks be to God for all these. —

24th. — I deferred to forward this letter to you, because I have been thinking about my future course. I saw Mrs. Morris a few days ago. She was exceedingly kind to me, and asked me if I will not accept the help of her and her friends in educating myself in America. She told me that she went to Haverford College whether it has a Biological course for its students. The answer being negative, she asked to some of her friends whether the same cannot be taught in Pennsylvania University. This all she did for my sake, and I feel ashamed that I have not been able to appreciate her heart thus far. She said that she and her friends can furnish me \$300 a year to support. O, Mr. Neejima, I am overwhelmed with gratitude to God for such kind hearts. May I look to Him alone for all these blessings! — The greatest drawback on my part to receive this help is what I told you last time. However, it is not she,

or she alone that are going to help me. I will try however not to receive it if possible, or as little help as possible. ^⑥ -----

As to the course of study I should take I think I better take some *definite* branch. It is not a "vain-glory", I think, to receive a honorary degree, especially in scientific studies; because it is nothing but a certificate for the certain amount of education which a man has received. All things considered, therefore, I better take a course, the completion of which will confer upon me a degree (*if this is possible.*) Considering from all points, I think, I can very profitably spend two or three years in studying Medicine. The Reasons are:

1. This is usually the true way to get the best knowledge of Biology.
2. Medical knowledge will help me immensely, in case God allows me to preach His gospels.
3. It will serve to support myself, without the aid of Government or private societies. I consider "independent support" as one of the essentials for a Christian worker, especially in Japan.

I am going to see Dr. Pepper ^⑦ of Penn. Univ. to-morrow morning, to ask whether I can have a free scholarship. By the help of Mr. Morris, and through the influence of Dr. Kerlin, I may be fortunate enough to have one. But, it is still very uncertain whether I can get an entrance to the University or not, there being still many difficulties to overcome. I wish you, however, to postpone your kind endeavor, for my sake, for a moment, till I write you again. I may be able to place myself favorably, here in Philadelphia, in which case, I may relieve you from *one* work at least, amidst your manifold labors.

I am exceedingly selfish, am I not, Mr. Neejima. If I look so to you, my apology is only in my

trust upon you. I wish to ask your advice about me. You know, I am not mine, but Lord's. The greatest enemy to me at present, is *not* poverty or mean labor, but my selfishness, — my depraved, deceitful, haughty heart. Even my philanthropy is very frequently nothing but a cloaked form of pride and approbateness. I get astrary [*sic*], not so much because my temperament is such (as some of my friends accuse me) as the fear that I am going on my own way, and not the Lord's. "Speak Lord, for thy servant heareth"^① is my groan and prayer all the time. I want to have some distinct voice about my calling, and I think, I have heart enough to take up any work without murmuring. As for the present, I will try to walk in the way which *seems* to be *His* way; and if all go well, I accept it with *amen*; if not, resign with "Thy will be done."^② So, I leave this matter wholly to God; and in case, it is not His will that I should take Medical course both as a way for the study of Biology and as a means of propogating His gospels, but that I should go to Amherst and study there, I wish you to look after me as heretofore, and make some arrangement to go there, if it be in your power to do so. (I am conscious of my impertinence in making such a selfish request to you.)

How is your health now? Never have I forgotten to pray for you since I saw you last. Following your advice, I am still studying the lives of great men. Historical and Biographical studies are exceedingly charming to me. They teach me about Providence, Justice, Power of Love, the ways of patience and perseverance, and the Immortal Nature of Righteous Men. Better leave a little work with Christ-like motive than 10,000 works with so-called "policies & expediencies." Lives of Henry IV of France, of Mahomet, etc. all remind me that perfect Honesty and Sincerity are the only ways for the permanent

reform of this perverse generation. Many look up on Christianity as a *means* to civilize a nation, to consolidate the government, to increase the material wealth of countries, etc.; and thus commit grand errors in after generations. Had Mahomet carried on his work through life, as sincerely as he did for the first seven years of his ministry, his religion might have prepared many to inherit the Christian heaven. He looked to "expediency", and all became confusion. "Ye, ye; nay, nay"^① ought to be our only ways of serving God and mankind, I think. I look for that time, when our efforts will be blessed in Japan. How precious are Christian brothers to one another in Japan! O, Mr. Neejima, pardon me if I call you a brother; but to me, you are really so, though I am totally unworthy to be counted among your brothers. Somehow, I am dreaming of coworking with you. I have given up any idea to unite with Government again, neither have I any wish to belong to any foreign sect or established church. I wish to live as a simple Christian Japanese, and die as a common Japanese citizen. Christ and Japan are my watch words, and to those who are working for these, my heart turns with a womanish love. But alas! how few are those whose unselfish hearts are throbbing, and whose eyes are pouring tears for these sweetest of names, — Christ and Japan!

Ever yours in Christ and Japan,

Jon K. Uchimura.

My head is exeedingly confusing: hence the bad English and general confusion of the whole letter. I am getting little better in my physical health.

Letters from home are extremely discouraging. A wicked woman trying to torment my parents.

Come, whatever may come. Tears? What are they? They simply “drive me to the breast of Christ”.

- ④ Spencer Fullerton Baird (1823—87) は1850年から1878年迄 Smithsonian Institution の Assistant Secretary であり、その後 Secretary になつた。彼は正確にして組織的な鳥美学上の図形描写の Baird 学派の元祖であり、又1871年に出来た United States Fish Commission の唱導者でもあつた。
- ⑤ “University of Kioto” とあるのは同志社のことである。
- ⑥ これは当時 National Civil Service Commission の Chairman であつた Dorman Bridgman Eaton (1823—99) を指すか、長年 United States Commissioner of Education であつた John Eaton (1829—1906) を指しているか判らない。
- ⑦ Stephan Grover Cleveland (1837—1908) は第22、24代の大統領。丁度1885年の春当選した処であり、どうして内村が彼に会えたかは明らかではない。
- ⑧ 服部氏は当時アメリカ訪問中の日本の官吏。
- ⑨ Professor Edward Hitchcock (1828—1911)。Edward Hitchcock 総長の息子。長年 “Old Doc” と親しく呼ばれアモストにおいて Dean の役をもしていた。American Association for Advancement of Physical Education の設立者であり初代会長でもあつた。人体測定学の権威。

- ⑩ この手紙の余白にこの文章が添加されている。
- ⑪ 何故内村が「名譽学位」を示すこの言葉をういたかは理解しがたい。特に数行後に学位と言う言葉を正確に使っているのに。
- ⑫ William Pepper (1843—98) は有名な診療医、教師、顧問医師であつた。University of Pennsylvania の医学講座を担当していた。
- ⑬ サムエル記上・三章・九節「そしてエリはサムエルに言つた『行つて寝なさい。もしあなたを呼ばれたら「しもべは聞きます。主よ、お話しください」と言いなさい』。サムエルは行つて自分の所で寝た。』
- ⑭ マタイ伝・六章・十節「御國がきますように。みこころが天に行われるとおり、地にも行われますように。』
- ⑮ ヘンリー四世 (1553—1610)。フランス王 (1589—1610)。暗殺される。進歩的な農・工業政策をとり、國家の財政はもちなおした。最初のゴブラン工場の設立者であり、道路、運河の建設に力を入れ、スペイン、英國、トルコとの通商をはじめた。ブルボン王朝からの最初の仏國王。プロテスタントに同情的であり、且つ、実際プロテスタントであつたこともある。
- ⑯ マタイ伝・五章・三十七節「あなたがたの言葉は、ただ、しかり、しかり、否、否、であるべきだ。それ以上に出ることは、悪から来るのである。』

アーモストについた時の新島の落胆の原因がここではよく判らないが、この手紙からは内村も逆に新島を支えたことが容易にわかる。確かにこの手紙は内村が尊敬する先輩に対する深い愛情と同情とを示すものである。「君」付の書き出しはなお「わがクリスチャンの友にして、親愛なる同郷人」によつて強調されている。「キリストと日本」についての関心は常に内村につきままとつていた問題なのであり、又、ここで彼は恐らく心に描いた新島との理想的関係をも言いあらわしていたのであらう。

内村は新島の勸により「神が偉人をつくり給う仕方」を学びつつついていた。いかに彼が直接的もしくは間接的な宣教の仕事への神の導きを待つていたかはこの手紙で最もはつきりあらわされている。「親切」を除いて殆んど全ての誘惑を退けることが出来ると言う彼の力は、彼の信仰がこの危機的な段階にあつた時ですら立派な外観と深さを持つていたことを示すものである。二年前、新島にかけた迷惑がどう言うものであつたかはつきりしないが彼の不幸な結婚か、彼の進むべき道かに関して求めた忠告のどちらかに関するものであらう。

この手紙は Mr. Joseph Neejima, Amherst College, Amherst, Mass. に宛ててある。自家製の封筒に「ヤマト」の切手ははつてある。消印は Philadelphia, Pa./Jun 27 34/6 PM と Amherst, Mass. Rec'd/Jun 29 10 AM とある。

Elwyn, Delaware County,

Penn'a.

June 27, 1885.

新島君：

My Christian Friend and Dear Countryman：

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Your pathetic letter from Amherst is now at my hand. I do not know what to write about myself, but my sympathy for you is almost boundless. Can I not, brother, bear a part of your yoke upon myself? Blessed soul, thou art! (allow me to use such a language). May it be a consolation to you to remember that the Master whom you are serving went around DOING GOOD. Your advice to me "to learn about God's ways of making great men" has done a [*sic*] considerable for me. Since then, I read about Dante, Luther, Savonarola, Michael Angelo, Mahomet, Ignatius Loyola, etc. and they all teach me *one lesson* Hardship, Frequent Failures, Vicissitudes, Reproaches. Be assured Mr. Neejima, that your Master is very proud of you, and that He is pointing to your examples many of His weaker disciples, such as like myself, for imitation and encouragement. "The grief which all hearts share grows less for one." By hearing about your trials and exhaustions, I can bear mine very easily. Ah! Mr. Neejima, what enemy is harder to vanquish than our own selves? Even amidst our trials, we often look for the world's praise for our consolation. * (* I write this only to express my deceitful heart.) But to you, and thanks be to God, to me also, has been given One who conquered the world. Let it be our infinite joy to remember that a cup of cold water given *in His name* will meet with due recompense. Your sincerity, your patriotism, your suffering for Christ's sake [*sic*] will never die. Assyria fell, Babylon was gone, and the proud Rome was demolished; but a drop of tear shed for righteousness's cause will never lose its leavening power of corrupt humanity. May these words of your poor brother and countryman serve to console you amidst your exhaustion and nervousness.

I wrote a pretty long letter to you to Boston just a day before you reached Amherst. I am again at

loss what to do. I am afraid I placed you again in the same position with regard to myself, as I did two years ago. Still out of that complexity grew out some unforeseen blessings. Mr. Neejima, please do not forsake me for my unsettled condition, for "though my friends scorn me"⁽⁴⁾ for my indcision, "mine eyes are pouring tears toward God."⁽⁵⁾ *Direct* or *indirect* ministries are still perplexing questions to me. If the former is God's will, I must be placed under the care of such saints as Dr. Seelye, etc.; but if the latter is what I should do, I wish to be a healer of flesh. The answer from Pa. University will come within very few days, and if it is *negative*, I will count it as God's distinctive voice to cast away any idea of entering into a secular work. Mrs. Morris, Dr. and Mrs. Kerlin, and several other friends bind me here in Philadelphia by their too much kindness. I am pretty obstinate to other temptations; but I am still a childish slave to "Kindness". So, dear sir, please leave my name out of your memory for a moment (only for a moment), and please rest your brain a little. May I write to Dr. Seelye directly? I almost shrink from receiving aids from Mrs. Morris and her friends.

Ever your praying brother

Jon K. Uchimura.

④ 新島は1885年6月25日、アモーストについている。これは ⑤ ヲフ記・第一六章・二〇節「わたしの友はわたしをあざむき、しかしわたしの目は神に向つて涙を注ぐ。」
確かに June 21, 1885 付の手紙を指している。

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内村がペンシルヴェニア大学の医学部に入る為その奨学金下附を申し込んだことを、この手紙を見ると、新島は明ら

内村の決断の夏

内村の決断の夏

かにくらか当惑したことが判る。と言うのは、内村の為にすでにシリーズに交渉し始めており、彼の手紙を二通も見せたりしていたからである。内村は二年前、同じ問題で新島を困らせたことを認めているのではあるけれど、前から内村を助けようと努力してきた新島は、アーモストで困らされたことよりも、内村の気の変り易さのほうに困惑していたのである。新島が内村に同志社で教えるようにかつて申し出たことも考えられるのではない。兎も角、新島が後に出した手紙では——それはこの内村の月曜の朝の手紙の追伸に、有難たく受取つたと書いてあるが——神の呼びかけを待つように勧めている。それにより内村はペンシルヴァニア大学からの奨学金がありかどうかと言う事を神の呼びかけと見なそうときめることになるのである。内村が「静かに」エルヴィンを去ると言う言葉を見ると新島が彼に気の狂つた子らの雰囲気から場所を変える事をも勧めたように考えられる。

この手紙には封筒は残念なことに残っていない。しかし、一八八五年の六月二十八日、又は、七月五日、又は、七月十二日のいずれかの日曜日に書かれたことに間違いはない。恐らくは七月五日が最も當つていると思う。七月五日は新島がアーモストを発つた日であるが内村はそのことを別に前もつて知つていたとは思われない。彼が「アーモストで一才連絡を」とたのんでいるところを見るとアーモストで話をややつけることを意味していたらしく、これはもうすでに内村がそちらに——つまりアーモストと直接伝道に——向っていることを意味するであろう。

Sunday evening,

9. 15 P.M.

Elwyn Pa. 1885.

My Dear Mr. Neejima,

My Sunday duty is done; my patients are all in beds [*sic*]. The day has been heavily spent not so much because idiots gave me much troubles, (for I am now pretty well accustomed to it) but because

of deep remorse in my conscience about my weakness, foolishness, and faithlessness. Ever since I received your last letter my heart has been in continual tumult. I wept much, prayed much, read much. How faithless was I to you in making an inquiry to Pa. University before I informed you about my proposal! Mr. Neejima, I do not wonder if you lose all your faith upon me by this time. The year before last, I involved you in the same trouble about my position. I have been serving two masters, the World, and the Savior. I cannot set my mind upon one, and hence all these troubles. I cast my eyes upon my past, and they are all repetition of same failures and same mistakes.

I will not go into long apologies about my inquiry to Penn'a University. While I was in Washington a letter was received from Dr. Whitney^(A) of Tokio, that he already wrote to the Provost of the University about the free-scholarship to be given to me. At about the same time, a letter was received from Mrs. Morris, that she and her friends will furnish me with all the necessaries of my life. I was also encouraged by Mr. Hattori and my friends in Smithsonian Inst. to pursue Biological & Medical course. These together with urgent letters from home, speaking of the privations under which they are suffering, and their expectations to depend upon me for all their comforts, impelled me to use little expediences to make myself "good" in the sight of the world. But alas! I have forgotten one thing to do. *I have not written you about it.* Now, shall I write to Dr. Pepper of the University that I will change my mind? Though I have not yet received any decided answer, it may be that he and other faculty are trying all they can for me. But, shall I to make void your kindest effort to matriculate me to Amherst College, which I have been wishing for for so long a time? I am afraid that you have to make

useless apologies to President Seelye and Prof. Hitchcock. Ah! Mr. Negjima, some think this a petty matter; but to me it is not so. It is a manifest sign of the want of my moral courage and unfaithfulness to my friends.

So then, sir, I will do this: I will wait the answer from Pa University about the free-scholarship. Then I will make an inquiry about Mrs. Morris whether she can think of any way by which I can earn my living without receiving her help. If all comes in affirmative, and my crumbling health improves, in autumn, I will enter the University. But if one of the above requirements is not fulfilled (as it is very improbable) ^(B) I will look for something else. I have no courage to ask *your help* again, after I have been so faithless to you, *unless by your special pardon, I be admitted to your kind attention notwithstanding all my mistakes & failures.*

Out of the fearful trials, I read to-day the book of Prophet Jonah. I was greatly consoled by it. Being too anxious about my parents, and thinking that direct ministry is not a favorable one, I *escaped* from the Lord's calling. But, lol how rough the sea has been! Constant shipwrecks, many hardships, narrow escapes. Well may I now be swallowed by a whale, and kept in darkness for a moment till I follow the voice of God.

I write thus right honestly to you. In case you have some uneasy feeling toward President Seelye, please show this letter to him, and let me bear all the blame. I have no apology to make to you now. In case, everything is against me, I will try to hurry back to home, and speak a word or two about Christ and His Salvation, and then leave myself to God's disposal. It is exceedingly hard for me to leave

my parents hungry, but they will surely forgive me when they go to Heaven. I sincerely hope that you will have mercy on me.

With earnest expectation that my weakness and insufficiency be fully appreciated, and with hope that I may still find a place in your heart,

I am, Mr. Neejima

Your weak brother & repenting friend

Jon K. Uchimura.

Monday morning

Mail is closing. Just received your extremely kind letter, and have no words to express my gratitude to you. *I will follow your advice.* Let me lose the faith of all men, but let me be faithful to my God. Thus far, everything failed, and I thank God for it. He closed up every, other gate that I may go to that way which he prepared for me: Have been praying this morning a few minutes before I received your letter. I will try to make amicable arrangement with Dr. Kerlin, and will try to leave here peacefully. If you are not tired of my changeableness will you be so kind as to be patient *once more* for me and lead me through this darkest part of my life, and guide me to usefulness? I have not yet received any answer from Dr. Pepper, but to show you my real repentance, I write you now this determination. One more horrible trial for me. O Lord, but I want to be thy faithful servant. Guide me, for I will try to be good. If you be so kind as to make a little arrangement in Amherst before you

leave there, I shall be under your greatest obligation. Let God's will be done however. His Kingdom will not suffer much though one of His weak servants fail in his plan.

In haste, but with earnest prayer,

J. K. U.

④ Willis Norton Whitney, M. D. (1855—1919) は日本へ
クエーカー派の宣教師として渡つた最初の人。西郷と共に
また若くして来日。医学校(東大医学部前身)に入った最
初の外人の一人である。1881年に University of Penn-
sylvania の Medical School で医学の勉強を了え、再び
来日。1883年より1895年迄、アメリカ公使館にて通訳とし

て働く。内村が彼を知つたのはたぶんこの頃のことであ
る。南法講習所(一ツ橋大前身)で Whitney の父が英語
を教えていたので、もしかしたら彼からならなかのあたり
で英語を学んだことがあつたかも知れない。
⑤ ここで内村は又二種否定にひつかかつてゐる。 probable
の方がよゝましい。

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内村が絶望のどん底にある時に書かれたこの手紙はクリスチャンがそれをみる時、特に最初と最後の部分に彼の感情の深さと洞察力の豊かさに大きい共鳴を感じるであらう。彼は友から離れ、収入源を失ない、健康を害しながらも、あらゆる懷疑に対してあくまで戦ひ、誘惑に打ち勝ち、そして絶望そのものの中にあつて来たるべき朝を待ち望み、いまなお「永遠の安息日は真近にあるかも知れない」とまで書き得るのである。彼が聖職の長所短所をどの様に見るかというごと、又、初志貫徹の為に人に聖職につき易いかと言つてゐることは注目すべきことである。内村が受けていた新渡戸の宗教に対する考え方も注目すべきこと柄である。内村はペンシルヴェニアかアーモストで学業を続けることをせずに日本に帰ることを、ただ考えただけでも自分を卑下すると告白した後、いかがしたものかと謙虚に新島にまた指示をうかがつてゐるのである。ペンシルヴェニア大学の入学許可があつたにも拘らずモリス夫人の好意を受けることは

彼自身出来ならと言ひ、アーモストに行つて聖人になるか、新島に手放されて悪人になるかは、一に新島にまかすと
言ひつゝ終ひつゝぬ。

此の手紙の標題を續ひつゝなす。

Elwyn, Del. Co. Pa.

Mr. Joseph Neejima;

July 15, 1885.

My Dear Sir:

I should have written you sooner had it not been for my usual feeble health. This oppressive weather is exceedingly taxing to my brain, as I believe it must be upon yours. I worked a little outside to earn a little, but a sun-stroke drove me in, and am still in a very uncertain health. But, I do not think much about my physical health as about my soul. It has been placed under a severe trial, and crucially tested. I lost everything in coming to America, — My companionship, my source of income, my health; — and thus a poor soul, divested of its outward sources of consolation, has been exposed to all kinds of doubts, temptations, and trial, that I have been frequently well nigh the total disappointment. But I thank God that evening was followed by morning, and I believe “God saw that it was good.”⁽⁷⁾ Eternal Sabbath may be at hand. I also thank God that I did not enter [sic] into ministry before passing these trials. Ministry is often taken up not for the sake of Christ's love but for the fulfillment of certain ambitions. Once Christ be realized in my heart, and I think my whole is in His hand. I doubted Him as a scientist, as a philosopher as a heathen, and as a Christian, but I can find no fault with Him. One thing I am *hoping* for at present, — the REALIZATION of the love of Christ. I think it is outrageous

for a man to enter ministry without being "constrained by His Love."

With regard to my future, I have thought over and over again, and still (please be not surprised) I cannot come into any definite conclusion. If I take my own way I am afraid I might make a mistake again. On one hand, I almost shrink from entering such an honorable duty as Ministry with all the insufficiencies and wants of characters [*viz*] and faith. On the other hand, my heart has been so trained that nothing short of the Eternal Love of God can satisfy it. Poor me, if I cannot preach the Gospel, but wretched man I am, I *cannot* be what I wish to be. So with the mind, I follow the law of spirit; and with the flesh, the law of sin. Who can deliver me from this flesh of sin?

I received an affirmative answer from Pa. University, but with certain promises which are not satisfactory. Also with regard to the help which Mrs. Morris is kind enough to give me, it is with considerable diffidence that I dare to accept it. I know the moral effect of receiving such a help, and I wish to decline it if possible. Now, Mr. Neejima, another thought occurred to me recently and that is, that it may not be God's will that I should engage in intellectual culture any further. My health is now in very precarious condition, and my means is almost none. Don't you think I better try to hurry home as soon as I can? There is no new thing under heaven, and were I to master all the human knowledge, they cannot save one-human soul. In one sense, they are all vanity and vexation of spirit. Meanwhile, I wish to travel through the country a little, and to extend my observation to some extent. Be kind enough my Dear Sir, to furnish me with your suggestions.

How is *your* work going on? I hope that you are well and high-spirited. I greatly miss a talking

friend. Ascetical meditation is good to some extent; but when it is carried to its extremes, it is highly injurious to both body and spirit. I am now reading Old Testament with profound interest. I feel thankful that I can now appreciate to some extent the spiritual Meaning of fathers and Prophets. The Book of Job is intensely interesting as well as the Prophet Jeremiah.

Japanese papers say much about famine and starvation among our brethren [sic]. Are they are [sic] not horrible? My weak heart is overwhelmed with pity for them. But I am glad that the Government has begun to *feel* more for the people and I think this hardship of the nation is highly beneficial for the mutual contact of "high and low." For us, the Christians, it is a golden opportunity to work for them, I think. Can't you suggest some means by which we can do something for them?

I met with Ota ^(B) several times but I could not get much from him. I cannot still understand his Christianity. To confess truth, my dear sir I was rather disappointed in [?] him. It may be that I am too low in his estimation, and hence his perfect silence upon religious topics toward me. Still it is inexplicable for me that, he was apparently very indifferent with religious topics.

Your last letter was read with untold gratitude. I am always very much ashamed of my hasty conclusion. My good friend Kingo Miyabe used to say that *Uchimura cannot get along by himself*. So I became two, but alas! the result was worse. ^(C) I often think that had I not been a Christian I would have had more decision. Somebody stronger than my own will is always with me; and hence the struggle. I really pity my own self. I become blinded by duties and not knowing which is God's voice, I rush at once into a way which *seems* providential and always a fatal result follow [sic]. I weep to read about St.

Peter. I often cry with him, "Lord, when I am converted, I will strengthen my brethren [sic]?" I have doubts, ambitions, animal appetitis [sic], etc more than any one else; and hence these painful conflicts I think. So, Mr. N., please always look upon me with this understanding. I know my weakness very well, but I cannot often control myself. You can perhaps make me a saint or a rascal just as you choose. But with all those deficiencies and gults, I am,

Mr. Neejima

Your weak and praying

brother in Christ

Jon K. Uchinura.

① 創世記の第一章から

② 後の新渡戸稲造

③ 疑いもなく彼の苦い最初の禁煙の経験を指している。そのあらゆる段階において新島がよく相談にのつたのである。

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④ ルカ伝・二十二章・三十二節「しかし、わたしはあなたの信仰がなくならないように、あなたのために折つた。それで、あなたが立ち直つたときには、兄弟たちを力づけてやりなさい。」

これは新島が内村にあてた手紙の下書であつて、それに新島が日本字で「内村鑑三七月二十一日認ム」と記している。そこでは内村の考え方をあまり庄倒しないで、しかも上手に兄責ぶりも出して、暖かい健全な忠告を与えている。この精神的な忠告をなすにあつて新島は自分の病をいかに意識的に「自分で心配しないで」回復をまつているかを例に引いている。新島は具体的な面ではあまり強制はしないが内村をアームストへ行かせるのが最もいい道だとも思つていた。高度の専門教育に入る前に二・二年でもアームストへ行つてはとまで勧め、いずれにせよ、日本には帰らないようにと言

つてゐる。かくして、内村がニューイングランドの漁港グロスタマーに来て決断をする場面の準備がとこのうのである。

この手紙は下書きしか残っていないのである。非常に乱筆で判読しにくい。新島は自分なりの速記式な書き方を日記やこのような下書きで使つていたのでそれを出来るだけ判読してみた。綴りや文法的なまちがいは意味が通るならば出来るだけそのまゝに記す。

Your anxiously waited letter was received last Saturday. ^㉑ Not hearing from you more than 2 weeks since I wrote you my last letter I began to feel quite anxious about you & while I was thinking to write you your last favor was forwarded to me from Boston.

I am sorry to learn that you are ill & also sadly reduced in your spirit. — I fear you are engaging in ascetic meditation specially on your present condition. It is good sensation but if anyone goes too far in that way the result may be seriously destructive.

Can't you lay aside the books of Job & Geremia for a while & try to read the becock of Danial & also Paul's missionary work in The Acts. Please don't think of your present condition; simply lay yourself at the foot of the Cross & wait for his further Guidance.

I fear you are a regular utopian dreamer. You dream too much at once. Yet you find no fixed means to attain your aim.

I don't mean you are an aimless fellow. No, No! But you are at loss yourself now how to carry out your aim in ... life to make ...

Don't let your blessing—your creative spirit take hold of you & drag you down. Shake it off. Let a dreamy meditation go off from your ever disturbed head. Don't let petty, little circumstances change

内村の決断の夜

your purpose too often. — When you are ill, wait patiently till you recover your strength. Don't try to go home just yet. The Lord may ... to discipline you and fit you for His wise purpose. Don't be in haste in deciding for your future step. As you are ill try to get well first. Then your duty may be much clearer in future. Don't become a feeble minded because of your temporal troubles & trials are getting upon your head. You are only a person who is traveler in this world. Be strong in Him & He will uphold & comfort you. Don't imitate the mourning Prophet Jeremia. — Gird your reins and be ready for fighting. — We can't afford to let you sink down in dependency & dispire.

As for me, I ... unable do any hard task yet ... I simply await for my recovery without troubling myself.

With regard to your future step, I don't change my ... opinion as I already suggested to you in my letter, (written to you from Amherst.)^㉔

Why can't you come to Amherst & spend a year or two before you take your professional study, if you don't care for it then you might go home after that. However I would insist on my opinion too much here. You may know of your own attainments far better than I can.

At any rate take care of yourself. Dispondency is your great enemy. Oyer come it through your purpose ... I hope you will be all right ...

㉑ おぞらく July 15, 1885の手紙のことである。

㉒ July 18, 1885.

㉓ 原文ではこの部分は線がひかれているが多分これは内村が月曜日の朝 (July 6?) に受取つた手紙のことであろう。

㉔ いかにして新島がこの手紙を宛じたかは知られていな

い。しかしここに彼は同じような間違いをくり返している。つまり not を落しているのである。この文では insist の前に not があかねなければこの英語を理解し難い。彼は However, I will not insist on my opinion too much here. と言おうとしているのであろう。

これは直接伝道の職を選びアーモストへ行くと言ふ、内村の決断の手紙に対して、新島の書いた返答の下書きである。彼は「この君の新しい決断を知り、恐らく今日の私ほどうれしい人は世の中になかろう」と記しているのである。「決定的な決断」に到るのに内村は別の手紙に書いてある如く、グロスターにおいて一人で、海、自然、神と共にそれを固くした。神は「この静寂の地で……静かに、しかも力強く、神の業を教え給うた」のである。新島は彼にアーモストに行ける様になるまで北の方に残ることを勧めている。

この手紙はすでに省略された形で発表されているが、これは、その全文である。最初には送るつもりで書いていたのが途中から原稿のつもりで書下している下書きである。この書簡稿のみ残っている。内村家に残っている書簡には残念なことに新島のものは第二次大戦迄は残つていたとしても、現在は一通も残つていない。従つてこの不完全な二通の下書きを無理してここに出来るだけ判読して公にする次第である。

West Gouldsborough, Maine

Aug. 7th 1885

Mr. Uchimura

Dear Sir:

I received your last two letters yesterday. ^(A)

I thank God that my dear brother Uchimura came out so brightly and boldly as to consecrate himself entirely to the Gospel ministry.

I heartily agree with your new consecration, & say with a loud voice "Amen". It has caused me some uncommon anxiety about your future course. Even in writing you my last letter I had some idea that your reply may be altogether against my expectation.

内村の決断の夏

内村の決断の夏

I found it so. I am very glad of it. I trust this will be your last decision, never waver (change it) again. I am sure, a new way will be opened to you for entering into Amherst. Never mind of your pecunial affairs. Mana will be provided somehow. Money will follow true manliness and consecration. Allow me to assure you that besides the Triune God none in this wide world may be so glad as I am to-day for your new decision. I thank God from the bottom of my heart for my (this) opportunity of rejoicing with you. I will write to Pres. Seelye very soon. Don't attempt to go back to Pennsylvania until we hear from Amherst. Try to stay in the North as far as you can because it will be better for you to be at a latitude much higher than Pa.

Finally my dear brother wait confidently upon the Lord. He will make thy path plain & blissful.

Yours in the Lord

Joseph H. Nesima

I will seal this letter with my thanksgiving for His leading you step by step to this last conclusive decision.

④ この二つの手紙はいずれも存在しないらしい。決断の手紙は勿論、シーリーにまわされたものである。もう一つの方は、おそらく July 15, 1885 付の手紙より後に書かれたものであろう。と言うのは新島はその語からしばらくメイン州にいたので内村のはつきりした死を知っていたからで

ある。内村は 8 月 3 日 Gloucester についている。従つて Elwyn を去るや否や、又は Gloucester で書かれたものにちがひない。⑤ () の中は線で消されている。

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新島は内村の決断の手紙ともし一つの手紙をそえて推薦の手紙をすぐ翌日アーモストのシーリー宛に出している。新

島はシーリーに内村の金錢的な援助まで遠慮なく依頼した。これに対しシーリーはたしかにひきうけたと返信し早速工面を始め、三年生のクラスに選科生として入学を許可した。これは新島がシーリーから日本の学生を六名まで引受けると言つた時の約束のギリシヤ語を内村が欠いていたせいかも知れない。新島の絶えざる密附金集めの仕事が行中も欠かさず行われていたことは彼の日記でも判るが、この手紙にもその悩みがよく出ている。

この手紙も最初には送るつもりで書いていたのが途中から原稿のつもりで書下している下書である。元の綴りと文法的なまぢがいは意味が通るならば出来るだけそのままにして置く。

West Gouldsborough,

Maine

Aug. 8th 1885.

Pres. Seelye

Dear Sir:

I trust you are enjoying your vacation and hence recuperating your health quite fast.

I am invited up to this place by Mr. & Mrs. Hardy to take a complete rest this summer. I am enjoying my stay exceedingly.

It is a quiet place. Air is cool and scenery is beautiful.

They come over the bay from Bar Harbor quite often to stay a day or two here. It is a great pleasure to me to find them feeling so well and enjoying the summer rest here.

The enclosed letter is written to me from one of my Japanese friends who desired so much to come to Amherst College, and whose letter ^④ I showed you once on the way from South Hadley to Amherst.

内村の決断の頁

This friend had a hard struggle to decide his future step. I have patiently kept up my correspondences with him these past three months.

He is very bright but needs some one's guidance or advice.

By reading his letter you will soon find out his last decision for his future course.

He has thus far been shifting like the declination of the magnetic needle, but in all these attempts and movements he has been aiming at the true north, or rather he is constantly drawn towards. Then his letters will explain to you what [he] wishes to do or to be. He declines the offer of a lady in Philadelphia... [The] offer \$300 per annum was given on condition that he should study the Medicine at Pa University. You kindly consented to rec [eive] him in the college as a special student. But I haven't found any friends to help him yet. It is hard work to raise money here for helping our students. I once attempted to ... some money to help another student home. But it took me more than 3 or 4 week to get over the effect of my labor. As I am situated I can't do it just yet. Doubtless you may find some friends for him much easier than me. Or there may be some way for him to earn for himself partially. I wish I could offer my position to help him but I am already agreed to help one who is coming here next fall. ^⑧

If you could some way open to my friend to enter ... your college ... next fall I shall be very much obliged to you.

④ これはおそらく June 27, 1885 付のものである。しかしひまつとすると June 21, 1885 のものか "Sunday evening" と言う日付の手紙かも知れぬ。

⑤ おそらくこれは倉原のことである。彼は後、マイソ州の Bangor Theological Seminary へ行く途中アーマストにいた内村を一晩訪問することになるのである。

この手紙には神と共に見出した新らしき平和の上に「舞い上つている」眞つた内村を見出せる。新島の忠告に従い、内村はすべてを神に託し、もう神と争わない状態にある。内村は自分が弱くて、しかしなお「神に奉仕したくて悩み」、新島と五月にフィラデルフィアのホテルで経験したような、新島との「高い、精神的な交り」を持ちたいとさえ言つてゐる。この手紙はいかなる観点からも注目すべきものである。思想的にスペンサー・ダーウィン・ホッチ・スウェーゼンボルクを結び合わそうとした彼の希望はやや野心的すぎたようである。——この問題に彼は再び手を伸ばす。——しかし内村が内的なものから外的なものに再び関心を向け出しているところが見えるし、後ほどの彼の紙面上での活動の前身のものもここに見出せる。これらはアームストにおいて更に刺戟され、浄化されて行くのである。ここで彼がのちにいかに新島と共に働く事を希望しているかは「我々の将来」とか、「主の働きにおけるあなたの相手」とか言う表現によく表われてゐる。

この手紙の宛先は Mr. Joseph H. Neesima, % Mr. A. W. Hill, West Gouldsborough, Maine. である。封筒はグロスターのホテルのもの。裏には「十日間本人の訪問なき場合は WEBSTER HOUSE, 9 Pleasant St., - - Gloucester, Mass. N. Webster, Proprietor. 及び返送をた度」である。消印は Gloucester Mass./Aug 11 9AM になつており、「セメントの切手はひとつある」。

Gloucester, Mass.

Aug. 10, 1855.

My Dear Mr. Neesima,

Your consoling letter came to me this morning from Elwyn. I believe two of my letters which have been forwarded to you at Bar Harbor must have reached you by this time. I came to Gloucester on Monday last (3rd) and have since been staying here. I, like you, am lonely, weak, and meditating.

内村の決断の眞

Change of situation however has given me a very sweet rest, and my fretted soul has had an ample opportunity to soar into higher atmosphere with the Divine Master. The past 8 days have been spent in earnest prayers for the descent of Holy Spirit, and thank God, the promise seems to be fulfilled. As you wrote me I cast all my cares upon Him who upholdeth the Universe and now I am at peace with God. Satan is still busy; but with "it is written" ^① and "get thee behind me," ^② I am imploring God's fatherly mercy to embrace me. Ah, Mr. N. God's ways are past understanding. The most ambitious of His children are most severely chastized. Let us at this moment picture to ourselves the condition of Elijah at the brook Cherith, fed by ravens and a scanty supply of water. Ahab's court was full of idolatry, and his ambitious heart must have burned with desire to serve God; but he was to stay there in seclusion till *the time came*. My condition is of course, nothing compared with yours; but Mr. N. believe me, I am still very young, and that youthful impetus to serve Him, and our country is often beyond the power of my control. I *groan* for the service; but crushed down by the weakness of my body and spirit, I succumb under the heavy disappointment, which brings about additional malady——physical as well as spiritual. But Good Father never leaves us alone. He took me to this quiet place, and silently and powerfully taught me His ways. I raise up my head, and drinking from His sweet cups, I quench my thirst, and resting in His bosom, I rest my weary soul, before the balmy breeze of the Atlantic. Your epistle came. I took it to the sea-coast where the surges dash against the massive rocks. I loudly read it, wept over it, and prayed for its writer,——my friend in tribulation, my honored brother in Christ, and my countryman in blood. The voice from above seemed to have touched my spirit, and God's mercies were poured upon me, and His promises were declared,——broad as the ocean which was

roaring before me, and firm as the rock upon which I was standing. "God's will be done! Am I the only child of His who can carry on His mighty plan? He who made the Universe out of nothing, and can change pebbles to the sons of Abraham can He not raise hosts of His workers if he want [sic] to? Be quiet, then, my soul. Wait for His call. Only watch and pray, lest thou be tempted." Thus indulging in rhapsodies I traced my ways to my hotel, and stayed there till afternoon breezes tempted me out again to a green pasture on yonder hills to repeat my prayer to my God again.

Perhaps I cannot see you this time, for I found in the map that your place is pretty good way off. I have now no means to continue my travel. O, how much do I wish to see you by this time, and enjoy your high, spiritual society! I asked God that I might be taken to you, if it be His will, but the good Father seemeth to say to me that I must be satisfied with Him alone.

Having cast all my cares upon God, I have nothing to say about my own future. I intend to go to Amherst, availing your kind concern, and to fulfill my long intention to be a minister of the Gospel. As I wrote you last, I declined the help of Mr. Morris, and have now no means to support myself except by engaging in some works. Now, Mr. Necjima, shall I go to Amherst, and make an inquiry in that direction? If not, as there are some splendid offers in N. Y. Asylum for Insanes, I might as well go there and again engage in that mean (in worldly sense) occupation to stuff my stomach and study, there. You know my idea of a good minister. I believe that a good minister does not usually come out of a Theological School, but it is the real experimental knowledge of the Bible, *tested in works of love*, which is of any practical value in the blessed work of ministry. I have however a desire to complete my

theology, which I have been thinking for the past 3 or 4 yrs. (Excuse me for such audacious words). To my mind the Bible looks like the embodiment of a trinity besides the Holy Trinity, — I mean *man*, *nature*, and *the Book* itself. It is therefore my desire to prove that God's ways of making a man are the same as those of making the Universe. Man's spiritual growth corresponds to his bodily growth, *which* corresponds to the growth of animals from amoeba to man, *which* corresponds to the growth of the earth from its chaotic condition to its present beauty, *which* corresponds to the growth of the stellar system from its primordial nebular condition. In the same manner, I think, the progress of the world can be traced out, and the future of our society can be peeped into a little, by reading the natural history of the Universe and the spiritual history of man. Perhaps you cannot understand from these [*sic*] short account the gist of my philosophy (!!!!) but thus only can I explain those mysterious passages in Genesis, Exodus, and especially in Revelation. In other words, I wish to reconcile Spencer, Darwin, Hodge, and Swedenborg in one perfect harmony. A grand ambition, too much for a Japanese B.S. you might say; but Mr. N. I have pretty good confidence in my foundations (Ah! I have been telling my dreams to you).

But, I do not know whether God has intended me for such a work. I like more to be a consoler of a widow than to be a champion with a philosopher. I would rather stand before the Sanhedran, and tell them about the conviction of my heart, than to meddle with those speculations which profit nothing, and which after all are "foolishness". I would rather leave these questions to some of my Sapporo friends, and myself go as an evangelist to fight with the [*sic*] Satan himself. But anyway, will you please give me your letter of introduction to your friends in Amherst, for I may go there, and make my inquiries Till then, I

believe, God will distinctly point me the way I should go. Be granted, my dear Sir, that the way I wish to take is now fixed. Whether it be in a theological school or an insane asylum, I will continue my study and hope to join with you in your future work in Japan. I feel sorry that I troubled you a great deal for my personal affairs, but please excuse me for our Master's sake.

It is with great regret that I leave New England without seeing you. I never had such a sweet day as one which we spent at Vendome [?] Hotel in Philadelphia. It was really an earthly paradise, and we, who are still the children of Nature, do long for such a society. But God's will be done, in this case too. I pray for you, and for *our* future. I thank God exceedingly that I can enjoy your friendship. Nearer we come to Jesus, nearer we yearn for each other. What a precious privilege that we can be called "brothers"! And so we are because *we are living by the same Spirit*. Our bodies are dead now, and we are the branches from the same vine. Remember me, ever; Mr. Necejuna as your weak brother, who remembers you ever with gratitude and wishes to be your partner in Lord's works.

鑑 三

Please send your letter to J. K. U. c/o Mr. Mihara

45-Summer St. Boston

- ㊶ これは July 21, 1885 付の新島の手紙を指すものである。
よ, 引きさかれ「主なるあなたの神を拝し、ただ神のみ
任えよ」と書いてある」。 (King James' Version を口語
手紙ともう……種のを指す。
に訳したものだ)
- ㊷ August 7, 1885 付の新島の手紙の中にみとめられる決断の
手紙ともう……種のを指す。
- ㊸ ルカ伝・四章・八節「イエスは答えて言われた「サタン

内村の決断の寫

×

×

この手紙で遂に内村は「全く幸福」だと書き「……死んで……」とまで告白してゐる。この手紙はここに集められたもののみで、最も力強くなか簡潔なものである。これは全く清められた、内村を示すものである。ここで彼は「即座に、思うままに、祈りを以て」行動出来るようになった。ハウロの仕事にかかる事が出来る前に彼はやはりヨブの経験をしるを得なかつた。

この手紙の封筒は残つてゐる。

Hyde Park, Mass.

Aug. 22, 1885.

My Dear Mr. Neejima,

After spending a very profitable time at Gloucester by prayers and fastings for about 17 days, I came here the day-before-yesterday with a new spirit. *The greatest burden of my soul was cast into the bay of Gloucester never to be even looked at*, while at the same time new determination I made about the course of my future life cleared of my heart many disagreeable cumbrances which hanged over it for many years. I feel perfectly happy now, and I must tell you, Mr. Neejima that I am now *ready to die*, I mean for my own self. 母の命々々を救はざれば、因の小生一時、罪深ナラシメテナガラモ心無事ナリ然レモ罪ナキト云フニモ、 Thanks for your prayers for my sake.

I have now nothing very particular to write to you. I am only waiting here for God's voice to make another movement. I prepared a letter to President Seelye; but I am waiting for a letter from my friend from whom I am expecting a favorable answer with regard to a little request I made to her. ⁽¹⁾ To confess the truth to you, Mr. Neejima, I shall be reduced to penury almost when I arrive at Amherst I think;

and though I *take no thought* for the future, I feel little anxious for the awkward position I must assume there during the first part of my College life. But sweet is that trust upon the Upholder of the Universe at such a time as this. I feel thankful that I am passing through such a trial. One more fire, one more refining, & clearer conception of Devine Providence. Thanks be to God for His wonderful mercies!!!

I hope you are feeling better now. We are still dusts, and we groan for thorns in our flesh. But thank God, I *murmured* thus far like Job; I *resign* now like Paul. As far as my own self is concerned, I believed in Jesus, and I am whole. The rest of my life is to be spent not for me sake, but for His sake. I now thank God for a severe storm which raged around me since last year; I thank Him for all the misfortunes in my life; and I *can* thank God even for my weakness. May we be consoled in Christ Jesus, who died for us!!!

It took me little courage "to fill up" all the errors I made thus far by my uncertainty; but trusting that God will make it all right when I cast my entire care upon Him, I acted promptly, dissolutely, and prayerfully. There now remains no other way to go than to Amherst at present.

Wishing you to continue in your prayers for me as I do for you,

I am Mr. Neejima

Your humblest & weakest brother

Kanzou Uchimura.

A disagreeable news!

- ④ 上掲、一八八五年八月八日の書簡の下書より。
- ⑤ 「内村鑑三全集第二十巻」(昭和八年、岩波書店)。一六一頁。一八八五年九月十日の新渡戸宛の書簡。原文は英語。「内村鑑三著作集第十八巻」(昭和二九年岩波書店)の一七〇頁の鈴木俊郎氏の訳による。
- ⑥ 上掲、一八八八年八月十日の書簡より
- ⑦ 上掲、一八八五年八月二十二日の書簡より
- ⑧ 同右
- ⑨ 同右
- ⑩ 同右
- ⑪ 「内村鑑三全集第二十巻」(昭和八年、岩波書店)一六〇頁。一八八五年五月十七日の新渡戸宛の書簡。「内村鑑三著作集第十八巻」(昭和二九年岩波書店)の一四八頁の鈴木俊郎氏の訳による。
- ⑫ 魚木忠一「内村鑑三と新島襄」(「基督教研究」第二十八巻 第一号 五七―八頁)