

Isuehida, Hachiman, Omi

November 20, 1927

Mr. Nchimma Kanyo.

Dear Brother in Christ:

May I ask why you do not inform yourself on present day matters, & the trend of the times, before you write your articles on "sectarianism"? Do you not know that several of the largest denominations or "sects" as you call them, in Canada are obliterated in the "United Church of Canada"?

Do you not know of the Federated Council of Churches in U.S.A.?

Do you not know of the "Federated Missions", & "Christian Council" in Japan? I think you make statements that are not true today, though they were true fifty years ago.

I also think you yourself are making a new sect. It may be called the "Nchimma Church" - Yours truly - honestly - one of whose tenets is dislike of other, Ft. Frances Parmelee churches.

Do you not know of the great Union Christian Conferences taking place in many parts of the world?





きかは便郵

②

H. F. Parmelee Sama

パーメリー様

ロウランド様方

市外荏原町戸越
645

内村鑑

三出ス

東京市外定橋町柏木九一九



11 gatsu 22 chi,
1927.

Sonkeisuru Parmelee

Sama:

O-tegami masani uketori mashita. Kore ni yotte, anata to watakushi to wa tomodachi de nai koto ga yoku wakarimashita. Sore yueni watakushi wa go-henji wo sashiagemasen. Moshi hitsuyō naraba, zasshi no ueda ōyake ni o-kotae itashimasu. Irai, o-tegami ^{wo} o-kotowari itashimasu. Watakushi mo shojiki ni moshiagemasu. Sayonara!

Uchimura Kanzō.



きかは便郵 (3)

Miss H. F. Parmelee,
c/o Rev. G. M. Rowland.

東京市外定橋町柏木九一九
内村鑑三
出ス

22 days Yoko machi
Kashinagi 919
(please forward.)

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府下 荏原町戸越

Your card duly received.

A coward you are in not writing me an open letter to be publicly answered; and in not letting me know your address for fear of receiving a further reply from me. Why don't you become a heroine and come forward, and fight with me in open public?

Sincerely

Kanzō Uchimura,

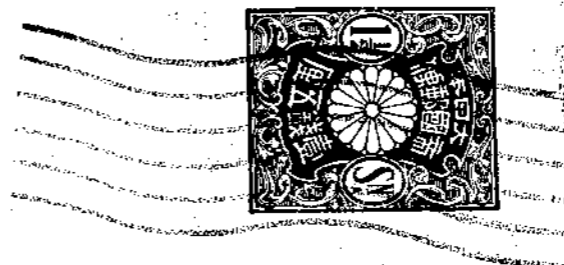
919 Kashiwagi,

Tokio.

Nov. 28. 1927.

Recd Dec 2

府下、佐原、
ロウランド様、
様田、
方、
戸越、
645、
ハロー、
マリー、
行



To Miss H. Frances Parmelee,
% Rev. G. H. Rowland,
Ebara-Machi,
Tokio Fu.
(Kindly forward)

郵便

(F)

I am eagerly waiting for your reply to my second note. Meanwhile, let me put this question to you: Have you ever seriously considered why it was that American missionaries were compelled to withdraw themselves from China, all of them, practically expelled from it, while French and German missionaries ^{are} allowed to remain? And are you sure that ~~the~~ ^a similar fate will not overtake you here in Japan? I wish to have your honest views on this point. Be sure also to let me have your address.

Sincerely
Nov. 29. 1927. Red Seal. Kanzo Uchimura

近江国八幡所土田
505

ハミッリ様宛

乞出^レ轉送



きかは便郵

(5)

To Miss H. Frances Parmelee.



東京府下 荏原町
 戸越六四五
 ローランド様方
 パーメリー嬢行

Your expected answer does not come yet.

Do you not know that the American women are the most unwomanly women in the world, that they as missionaries did much, very much, to destroy the womanhood of China and Japan? I know of several cases of Japanese families reduced to sad plight by mistaken education given by American missionaries to Japanese girls. Can you give me plain answer to this question, to be printed and made known to the world? I will print these inquiries to you whether you answer them or not. Honestly
Kaizo Uchiyama.

Nov. 30. 1927.

東京女子大学長宛

川島 来 田



きかは便郵

⑥

To Miss H. Frances Parmelee

市外荏原町戸越
645

ローランド様方

パーメリー老嬢行

東京市外淀橋町柏木九一九

内村鑑三

your answer does not come yet.
I will give you all advantages
for discrediting me and my
works to my friends scattered
all over the world. I will
advertize your name and ad-
dress (which I wish you to send
me as soon as you can) in my
two magazines which together
have 5000 paid subscribers, so
that those of my readers who
have any suspicion about my
motive, may write to you, and
have your ~~honest~~ ^{honest} views
about me. It will be a great
satisfaction to you if in this
way you succeed in drawing
away any number of my friends
~~away~~ from me, for truth's sake.
Indeed, it is my satisfaction too.
If I am a hypocrite and dech-
maker, as you say that I am,
I do sincerely wish to be deserted
by all my friends. This is the
samurai's way, and my "heaven"
ancestors will require this from me.
Honesty, Kanzo Uchinuma.
Dec. 1. 1927. (To be printed.)

Dec 2

17

Dear Mr. Ychimura: It is rather puzzling to know what you wish. In a card written Nov 22 you say "Irai, oteganni wo, okotowari. itarhimasu." In the same card it looks as if you thought it improper for any one to have a different opinion from those you express publicly by speech & written magazine, & as if ^{no} ~~any~~ one had any right even privately to express to you ^{contrary to your} a different opinion. While I was visiting in Tokyo, I happened to see one of your magazines, in a friend's house, ^{read an article} which seemed to me to have a very uninformed idea about deists. Following the Biblical admonition, ^{in my heart} ^{simply} hoping to correct the idea that seemed to me mistaken I ~~told~~ ^{wrote} you privately what seemed to me a fault. Now today, though you have previously said you would not receive a letter from one ^{of people who} in a card written Nov 28 ^{is received} ~~is received~~ ^{which I do not consider a very christian or gentlemanly opinion} ~~in which you call me~~ a coward because I do not come forward & fight with you in the open. In reply I will say I have no desire for a "fight" nor ^{but you could get the lines or receipt of your hat from the} Christ said his disciples did not fight.

I am concerned to see to it that you are not misled by me to do

think I can take it away
from his magazine by your
one act. Kinura

CORRESPONDENCE WITH AN AMERICAN MISSIONARY

By Kanzo Uchimura

Miss H. Frances Parmelee, a veteran missionary of the American Board of Foreign Mission to Japan, recently wrote a scathing letter to me, accusing me of sectarianism and sect-making, while I was criticizing the sectarianism of her countrymen and brother-missionaries. I was quite displeased to have received such a letter from her in private, for a private letter it was, and as it is not gentlemanly to print private letters, I simply answered her in romanized Japanese as courteously as I can, that since we were not "friends" I wished to bring our private correspondence to a close, as it is fair to expect public criticism for what I wrote in public. As for her letter, I may say that I was greatly surprised at the familiar style in which it was written to me. I met Miss Parmelee only once or twice in my life, and that more than thirty years ago. I never considered her to be my friend, much less, my teacher; but she wrote me, now a man of 67 years old, as if I were a boy of teens, and one of her own converts. There was not much of what we Japanese call *reighi* (manners) in her letter, which we expect from all honourable persons, especially from ladies. Unfortunately, by a mistake of our housemaid, her letter was destroyed with rubbish, but I distinctly remember its contents. But now comes her reply to my Japanese note, in a postcard, which reads as follows:

"I am sorry to see that you yourself have become so sectarian that you cannot bear the criticism you give to others. I do not see your magazine. Saw but one copy of it. A true friend, H. Frances Parmelee."

Now, this does not read like a lady-like letter, from the Japanese stand point of view at least; but we know that she is an American woman. Walter Bagehot in his well-known book, *Physics and Politics*, makes the following observation:

"Manner gets regularly worse as you go from the East to the West; it is best in Asia, not so good in Europe, and altogether bad in the western states of America." Page 150.

That *reighi* (etiquette) is not the American national characteristics, Americans themselves know altogether too well. So we tolerate much what we consider to be *burei* (incivility) in Americans, especially in American ladies. More hereafter, on this subject.

CORRESPONDENCE WITH AN AMERICAN MISSIONARY

Leaving the matter of *reight* aside, one thing is evident in Miss Parmelee's note, and that is her hasty conclusion. She confesses that she does not "see" my magazine, but "saw but one copy of it." Now, is it fair for her to judge me sweepingly by reading only one copy of my magazine? I have two magazines of my own, the English one, a copy of which she "saw" is only two years old; and the other the Japanese is 30 years old, and is widely known in this country. Then I wrote many books some of which passed through many editions; and my two English books were translated into several European languages, and were favourably received by many Continental authorities, among whom was the late Prof. Rudolph Eucken of Jena. And am I to be judged by Miss Parmelee by a single copy of my monthly organ, and that by an article of only two pages? Do Miss Parmelee's American associates, some of whom are, I believe, in high seats of learning, approve her in this way of criticising others? Are American missionaries represented by Miss Parmelee in judging native Christians in this way? I hope not. Miss Parmelee must not treat Japanese Christians, especially those of my age, as she would treat school-children. I am afraid her way of familiarity with Japanese Christians has had much to do to alienate many of the best Christians from her and her colleagues. I have heard a well-known Congregational minister (Japanese, of course) who openly told me that he respects American missionaries of his own church, but *cannot love them*.

By writing the above note to me, Miss Parmelee challenged me to open fight. I accepted her challenge, though very reluctantly, and wrote her as follows:

"Your card duly received. A coward you are in not writing me an open letter to be publicly answered; a coward you are also in not letting me know your address for fear of receiving a further reply from me. Why do you not become a heroine, and come forward and fight with me in open public? Sincerely, Kanzō Uchimura, Nov. 28, 1927."

The fact was that her first letter was sent to me in an envelope of Rev. G. M. Rowland. I opened the letter, believing it to be from him, but to my very great surprise, it was Miss Parmelee's, in her familiar, "school ma'am" style. Samurai's daughters never do such things in Japan, and only American women are pardoned for such *burai* in this country. Miss Parmelee's second letter was undated and unlocated. More to follow in the next issue.

919 Kashiwagi, ⑨-1
Tokio, Japan.

Miss H. Frances Parmelee.

Dec. 3 1927

Madam:

Dr. G. M. Rowland, ^{kindly} gave me your address; and I am glad that hereafter I can send my letters directly to you. When will you give me your answers to the inquiries I made to you by the four cards that I sent to you? I think you proud American woman are not to be put to silence by one whom you hypocritically call your friend, but despise from the bottom of your heart. Do come forth to open fight with me, either with your open letters to myself, or with contributions to some other as the editor of my magazine,

periodicals. The December number of The Japan Christian Intelligencer has my article upon yourself, a copy of which I will send you as soon as it will be out. My Japanese organ has 2 or 3 short articles upon you and your views about me and my work. So, your name already famous, will become more so by your attack upon me. You can make yourself my "true friend" by your openness and fair dealing with me. Don't remain in your badger's den; come out into open light and fight; else I will despise you.

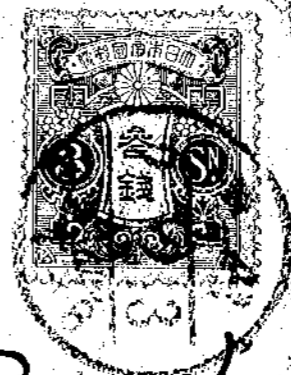
NO

Sincerely and honestly your adversary,
 Kanzo Uchimura.

Dec. 3. 1927.

The Fourth Challenge.

⑨-3



近江國八幡町
土田
ハ。メリー老嬢行

To
Miss H. Frances Parmelee,
Tsuchita,
Omi Hachiman,
Japan.

KANZO UCHIMURA
919 KASHIWAGI,
TOKYO.

東京市外淀橋町柏木九一九

内村鑑三

昭和二年十二月三日

You are at liberty, of course, ^{to use} this statement in (10-1)
whatever way you choose. I reserve to myself
the right to publish it in my own convenience. — K. U.

HOW AMERICANS WILL BE EXPELLED FROM JAPAN.

A Reply to Miss H. Frances Parmelee.

Formerly a Missionary of the American Board
of Foreign Missions to Japan.

Madam: I think Americans will be expelled from Japan in ways
somewhat as follows:

Japan will not expel Americans as America is expelling Japanese
by its cruel, unchristian anti-Japanese laws. Japan will treat
Americans with civilities according to the Gentlemen's Agreement,
which civilities will however be taken for weakness by Americans,
as a civility ^{of} of a Japanese by the name of kanzo Uchimura was
taken for his acknowledgment of defeat by an American woman ^a named
H. Frances Parmelee. Americans will be expelled from Japan by their
own pride, impudence, excessive materialism, and inordinate selfish-
ness, as well as by its false, degraded Christianity, and intoler-
able meddlesomeness of its missionaries. Americans will make them-
selves disgusting and useless to Japanese, and ashamed of themselves,
will finally withdraw themselves from Japan. Thus Japan will be
cleared of Americans, as China was by God's merciful providence.
That is to say, Americans will expel themselves from Japan; or rather,
the spirit of ~~the~~ God will expel them, and Japan with the whole Far
East will be led to its God-appointed blessed destination.

Dec. 6. 1927.

kanzo Uchimura. (Signed).

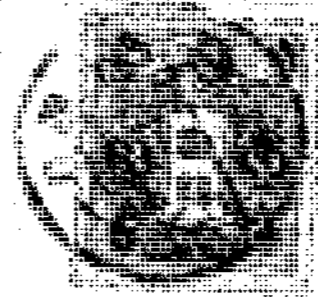
P.S. Am I not a diligent writer in ^w writing you something
every day? Do write me as often. Try Japanese. You as a life-long
missionary to Japan, ought to be able to write at least as good
Japanese as my English. It is a very great shame to you if you cannot
write in the language of your adopted country. I wish to see your
Japanese letters as credentials of your true love of Japan.

Dodesuka? Nippon-go de tegami ga kakemasuka?

K. U.

A Reply.

10-2



滋賀縣近江

八幡町土田

ハリー嬢行

To

Miss H. Frances Parmelee,
Omi-Hachiman,
Japan.

KANZO UCHIMURA
919 KASHIWAGI,
TOKYO.

東京市外濠橋町柏木九一九
内村鑑三

昭和二十三年十二月四日

「げに信仰と希望と愛と此の三つの者は限りなく存らん、而して其のうち最も大なるは愛なり」 コリント前書第十三章十三節

11

Miss Parmelee

Mr Kamps

Uchi mura is full of indigna-
tion toward you. You just
write to him and ask his
pardon other wads he will
write in his Magazine, I do
not know real course but he
wrote me, what is the matter?
Write me at once your old friend

J. S. Kimura



No.

昭和2年12月5日

(振替口座 大阪田七五番)

2. 1. 3. 000

大阪府北區梅田町 天満基督會 電話 五五七六番

919 Kashiwagi, Tokio.
Dec. 2. 1927.

(12)-1

Miss H. Frances Parmelee.

Madam:

Your letter of Dec. 2. was duly received. I thank you very much for it. I will answer it within a few days. Meanwhile, allow me to point out to you the mistakes you make in your dealings with others.

Firstly: your familiarity with persons who are quite strangers to you. Your proverb says: "Familiarity begets contempt"; and as you seem to think ^{that} you are familiar with everybody, you use language which sounds contemptible to him. You know I met you

May I have your reply to this letter? K.U.

NO.

only once in Osaka some 40 years ago, that was all. I was therefore quite surprised when you called yourself my "true friend". You have had no part whatever in all my struggles of the last 40 years, and now you suddenly appear, and address me ^{your} "brother" and "friend." Do you wonder that I was offended by your unwonted familiarity? *

Secondly: Your meddlesomeness in affairs of others. If you are to correct the errors of others which appear in public print, you must be a very busy woman indeed! Do you really write to everybody whose opinion you think to be erroneous? Then, fairness

*The fact that I am a Christian ought not make yourself familiar to me. It is the mistake which we commit in our opinion beside yourself commit. They do not help us in time of trouble; but call themselves our "brothers" and "friends" when it is convenient to do so.

requires that what a man writes in public be corrected in public. It is meddlingness to attempt to correct by private letters the errors you find in public print.

Of course, I do not object to your holding opinions different from mine. "We agree to disagree." I rather like to see others holding opinions different from mine. But there are proper ways of expressing our differences. What I strongly condemn in you is not your difference from me, but your way of expressing it to me. Do you understand?

More in my next letter to you.

Honourably yours,
Kanzō Uchimura.

P.S. Be sure, please, that you coughed we "reactionism" and "next-matter" before I called you a "coward". You did not before yourself like a lady; so could not treat you as a lady.

Reply No. 2.

(12)-4



To

Miss H. Frances Parmelee,
Omi-Hachiman,
Japan.

滋賀縣八幡町

土田

ハミリー老嬢行

KANZO UCHIMURA
919 KASHIWAGI
TOKYO.

東京市外淀橋町柏木九一九

内村 鑑三

昭和二年十二月六日

In reply to this card, I reasoned
somewhat in the form of a syllogism
that he separates himself from another
Christian, a separation means division,
division means a sect, a sect is a
sect. Therefore he is a sectarian, & I said
I see you are a sectarian, & regarded
myself a "Tara friend" - because
I saw through his self-deception

From I heard

(13)

115211-4 1-2 (Dec. 2 の返事)

707 115211-4 1-2

11.52 Recd
Mori Shima.



(14) - 1

Tsuchida, Hachiman, Oni, Dec. 6 1927

Dear Mr. Kimura:

Your kind note came today. I do not wonder that you ask "What is the matter?" It is all the most astonishing thing to me. I wish you were here to let me tell you ever, thing. I will send you copies of all Mr. Uchimura's writing to me, and of the only letter of my own of which I kept a copy. The first letter I wrote him after reading - at Dr. Rowland's - on an article in his magazine about sects. As I have no copy of that letter, I will give you the substance of it. It was simply a frank query and criticism concerning his views of sects, which I considered antiquated.

I asked him if he did not know that in many places, some sects were uniting. In America, in Canada some sects had united. Did he not know of the Federated Council of Churches in U.S.A. and of the Federal Council of Churches, and the Christian Council in Japan, and of many great Conventions and Conferences in Christian unity, all over the world.

I asked him if he was not making a new sect himself - a Kanzo Uchimura sect. I said I thought his statements about sects in his magazine were true 50 or 70 years ago, but that it was not a fair statement of present day conditions.

I wrote a decent, courteous letter, frankly, as one Christian to another who differs in opinion: I sent it through Dr. Rowland, because writing from Tsuchida I did not know his address.

Is it wrong to have a different opinion from his? I thought he was looking backward, I think it well to look forward and see all the present helpful progress there is. You see now he replied.

I do not know why under the sun he flared up so and asked me all those questions having no relation whatever to the subject: Questions on subjects that I am not responsible to answer for. I could not prevent my being born in America, as far as I know - where he says all the women are the most unsexedly in the world. I have my lot with them. I only wish he had added and where most all the men are gentlemanly. -

I certainly do not think ^{it is} hypocritical for one Christian to call another Christian "Friend", even though he or she states a difference of opinion from his. It is entirely preposterous, monstrous for him to drag a person out into public, writing against her in his magazine as he says he is doing: A man who did that in America would lose respect. All that I have done is to express to him, privately, a different opinion from his own. Is that not allowable anywhere?

It is in just his way that new sects have start -

Page Two.

or have started in the past. He may not give his followers a new name, but after he is dead someone may start up and say "we are Uchimuraites". I have frequently heard references to the Uchimura Kanzo church. But I do not suppose he himself in the least intends to start a new sect; but he may be doing it unconsciously all the same, even while ^{he} denounces sects.

I am sorry I wrote the first letter, since it did what I had no idea of its doing - stirring up hatred of me and making him my "adversary": Mr. Uchimura and I are both the children of GOD, but because I think he has a mistaken idea about present day sects, he would DIVIDE us as "adversaries". Pray!, What is that but the very spirit of sectarianism?

Generally all people who write or speak in public know that it is allowable to express an opposite opinion: When it is done privately it does not give the speaker or writer a right to give it publicity: but he writes that he has already written me up publicly, so there is no help for it. Monstrous!

What shall I beg his pardon for? for holding an opinion different to his? or for not choosing to fight him? or for not answering his irrelevant questions fully?

I can say I am sorry I wrote the first letter since he takes it so wildly, but if I wrote it to him now he would probably say or write in public that I have begged his pardon, and I did not write to him in public: I can beg his pardon for mistaking him for a gentleman. I do not know another man in America or Japan who would do the unkind thing he has done in putting my private self into print and dragging me into publicity without my permission, as he says he has. It is an outrage for which he should apologize.

I did not suspicion his motives though he does mine. I thought his idea about sects was mistaken, that sectarianism has changed since 60 or 70 years ago.

I have written him three times, -the first time about his magazine article on sects, of which I have given you the substance as I remember it; Then a few lines on a card in answer to, I think, his second card, and then the one of which I send you a copy. I'll let you be umpire.

I thank you for writing me; it seems needless to me that he should make such a great matter of my little effort to have him look at present day sects in a different light. I wish you would

do what you can to pacify him. He is a child of God and I am a child of God; I would say we are brothers, but he resents the word "friends" even. God pity us!

I am sorry to bother you with such a long letter; I give you permission to use your judgment about sending it to him: but if he has put me into print, as he says then I insist that he should also put this whole letter just as it is, into print in the same paper where he put me in public as he says.

Yours most sincerely

H. Frances Parmelee.

H. Frances Parmelee

(Private)

Isuchida, Hachiman, Onsi, Dec. 5

Dear Mr. Kimura,

1927 (15)-1

Your kind note came today. I do not wonder that you ask what is the matter. It is all the most astonishing thing to me. I wish you were here for you to let me tell you every thing. I will send you ^{only} copies of all ^{his} ^{Kimura's} writing to me, and of the only letter of my own of which I kept a copy. — The first letter I wrote to him was written after reading an article in his magazine about sects, ^{I need it while at Dr. Rowlands} as I say I have no copy of that letter, but I will give you the substance of it. It was simply a frank ^{and critical} query concerning his views of sects. I asked him if he did not know that in many places ^{some} the sects were uniting. In America, in Canada ^{some sects} they had united. Did he not know of the Federal Council of Churches, in U.S.A. and in Japan, and of the Christian Council in Japan, and of many

great conventions and conferences in Christian unity all over the world. - I asked him if he was not making a new sect himself, a Kanayo Uchienna sect. I said I thought that his statements about sects in his magazine were true 60 or 70 years ago, but that it was not a fair statement of present day conditions.

I wrote a decent, courteous letter, frankly as one Christian to another who differed in opinion. ^{I sent it through Dr. Rowland because I did not know Mr. U's address}

Is it wrong to have a different opinion from his? "

I thought he was looking backward, I think it well to look forward & see all the ^{present} hopeful progress there is. ^{replied}

Why under the sun he flared up so, & asked me all these questions ^{having} that bear no relation to the subject ^{whitely} I started. Questions on subjects that I am not responsible ^{to answer for}

for - (I do not know) I could not help being born in America, ^{where I have my lot with them, I am a}

I am a white man and I have my lot with them, I am a

2/ I certainly do not think it is "hypocritical" for
one Christian to call another Christian "friend", even tho,
she states a difference of opinion from his. (15)-2

It is perfectly ^{horrible} preposterous for him to drag a person, or a
woman especially, out into public, writing against her in his
magazine as he says he is doing; a man who did that in
America would lose respect. All I have done is to ex-
press to him an opinion, privately, different from his own
Is that not allowable, anywhere?

It is just his way that new sects have started in the past.
He may not give his followers a new name, but after he is dead, some one may start up & say
I have frequently heard references to the Uchimura Party.
I am an Uchimuraite.
Church. I do not suppose he himself in the least ^{unconsciously} intends
to start a new sect; but he may be doing it all the same
even while he denounces sects.

I ~~certainly~~ am sorry I wrote the ^{letter} ~~letter~~ in the first place,
since it did what I had no idea of its doing, stirring up

~~the~~ hatred of me & making him my "adversary!"

But all people who write or speak in public generally know that it is allowable to express an opposite opinion, ~~when~~ ^{if} it is done privately it does not give the speaker or writer a right to give it publicity. But he ~~has~~ ^{writes} he has already ~~given it out~~ ^{written me off publicly}, so there is no help for it. monstrous!!

What shall I beg his pardon for? for holding an opinion different to his? or for not choosing to fight him? or for not answering his irrelevant questions fully?

I can say I am sorry I wrote the first letter, but if I ^{since hatred & so readily} ~~had~~ ^{said} ~~wrote~~ ^{to him now} ~~it~~ ^{he would probably say in public that I have} begged his pardon: I can beg his pardon for mistaking him for a gentleman! I do not know of another man in ~~all~~ America or Japan who would do the unkind thing he has ^{done} in putting my private ^{self} ~~opinions~~ in print &

3 dragging me into publicity, ^{without my permission} as he says he has. It is an outrage for which he should apologize. I ~~have~~ ^{did not} ~~never~~ "suspected" his ^{motives} ~~motives~~. I thought his idea about sects was mistaken & ^{sectarianism has changed since} ~~not so~~ ^{the first time about his magazine article on sects of which I got plus you the substance} ~~of which I got plus you the substance~~ I have written him three times, the first letter ^{in his magazine} ~~about~~ ^{on a card} ~~sect~~ ^{sect} ~~on which he~~ wrote, "then a few lines in answer to - I think - his record card & then the one, of which I send you a copy. - I'd let you be umpire. I thank you for writing me, but it seems very needless to me that he should make such a great matter of my little effort to have him look at the ^{present} ~~matter~~ of sects in a different light. I wish you would do what you can to pacify him. He is a child of God and I am a child of God. I would say we are brothers, but he resents the word "Friends" even. - God pity us!"

I remember that

Sorry to bother you with such a long letter Mr. Uchimura & I are both the children of God, but because I think he has a mistaken idea about present day sects, he would divide us as "adversaries". Pray what is that but the very spirit of sectarianism?

Yours sincerely
H. Frances Parmelee

I give you permission to use your judgment about
sending this letter to him, but if he has put one into print as
he says then I insist that he should also put this whole letter just
as it is into print into the same paper or papers where in he put one
into public as he says

To this I replied on a card, only
a line or two I see that you are a
sectarian. signed a true friend.

There was in my mind a sort of a
syllogism like this - "Wakrimahita
a ~~division~~ separation - a separation
is a division - a division is sectari-
an - therefore he is sectarian."

(16)-1 H.C.P.

Not having properly known Mr.
Uchimura, it is regrettable that
9 H. France Parmelee wrote that
first letter to him -

If I had written out all that was
in my mind it would have read
'not having known Mr. Uchimura ^{as}
the wild bull that he is, it is regrettable
etc.

(16)-2

Isuehida, Hachiman, Omi, Dec. 7, 1927

Dear Mr. Kimura: It is too bad to bother a man who is busy preaching the gospel with this ~~Keizo Uchimura~~ ^{from Mr. Keizo Uchimura} to do. But since Mr. Uchimura seems to have put the matter into your ears, I venture to send you another installment of his latest, the first of which came just after I mailed the last to you.

On a picture card of a large auditorium interior he writes (a copy of which I shall ~~send you~~ ^{enclose}) ~~writing~~ on the 5th, he says that the day before he spoke to an audience of about 500 about me & my correspondence with him. - Does he fail to find enough in the Gospel of Christ to preach about that he preaches about private correspondence with me? ~~I do not see~~

In all his letters he twists ~~that things~~ ^{facts} & puts ~~entirely~~ ^{entirely} different meanings upon them & introduces subjects I have not mentioned. The original ~~only~~ ^{only} query on my part was - had he not mistaken the modern trend of Christianity in the matter of sects, & was he not in danger of establishing a new sect himself. He has introduced all sorts of irrelevant matters, ~~seemingly to feel that he is altogether un-~~ ^{available} ~~on any subject.~~ ^{on any subject.} In the same mail with the card came another letter dated Dec. 2, ~~through which he speaks of receiving a letter from me also of Dec. 2, of which I also send a copy.~~

Of that I may say that it seems very childish to me, Mr. U. ~~seems to me~~ ^{seems to me} like a little child who runs to its dear mamma crying "that naughty boy said my hair was red." So Mr. Uchimura runs to tell his dear audience how that awful foreigner Miss P. said thus & so to him. What does the man preach about any way? In his respect Keizo Uchimura, his sorrow & ill treatment, ~~by foreigners~~ ^{by foreigners} the say "sent" it is like three questions he asked me, if I were not afraid of being driven out of Japan with all other missionaries as they had been driven out of China. - His mind seems open only to hate foreigners & can brook no suggestion from them even when ~~given with the best in-~~ ^{so much like America} ~~tonance.~~ ^{made me feel as free} I suppose long residence in Japan ^{man or woman} as any person in England or America, & already to some extent in Japan - is to disagree with ^{politically} even any senator or representative or member of Parliament, ^{or minister} and to tell him so. The natural courteous way is to write it privately, ordinary newspapers do not care to fill up their columns with private correspondence. I think it quite safe to say that few men but ~~not Uchimura~~

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*are so egotistic as to publicly disagree with
themselves, to be upset by them. I'm sorry he is so hard up for
subject matter for his magazines.*

October 4, 1927

*He says there is no reason in the fact that we are Christians
why I dare be so "familial" as to call him "brother" or "friend," be-
cause he never saw me but once, is disgusted with me & my
meddlesome ones.*

Dear Friend:

Several issues of the International Review of
Missions have come out since your subscription expired

but we have not received word from you asking us to renew

*each other "brother" though they have never met or written an meet-
ing while entire ~~strangers~~ to each other. Christ said all ye are
the future issues of the Review will contain. On the last
page there is an order form which we hope you will wish to
fill in. All checks should be made payable to the INTERNATIONAL
REVIEW OF MISSIONS.*

Sincerely yours,

*to his disciples, all ye are brethren. If any man loveth his
brother whom he hath seen how can he love God whom he
hath not seen? But if one is a foreigner, ~~he seems~~
to have great antipathy for him, ~~Mr. U. seems to say~~
"not brother if a foreigner." It seems like another teaching
than Christ's, whose teaching there is it? It seems to be Mr.
Whinnis's teaching. ~~But brother,~~ a division - a separating
that means sectarianism. Even the old sects all over the
world acknowledge that in Christ they are brethren, even when
they admit that brethren sometimes quarrel. Here is a new
sect which is not brotherly to all Christians. Mr. U. seems to have
my idea of unity of Christians of the communion of saints,
He does not accept Christ's teaching wholly, therefore he
must be a law unto himself, that means egotistic and*

It may mean sectarianism. When will the
"wilderness and solitary place ~~of his heart~~ - blossoms
as the rose", & "streams of water break out in the desert?"

Mr. Uchienna said in one of his letters
that he would give me every advantage in his maga-
zine urging me to fight him ^{in public}. I refused, but now
I wish you to give this to him to be printed with my
yesterday's letter, with no elisions or change.
Mr. Uchienna & I are not brothers, but don't you think there
is a resemblance between us. He answered back & then
I answered back - & we will see who is the "coward"

F. M. FLYNN
General Manager



TELEPHONE
Ginza 2330 or 1571

THE JAPAN ADVERTISER PRESS
FINE COMMERCIAL PRINTING & ENGRAVING

18 Yamashita-cho, Kyobashi-ku,
TOKYO

February, 1927.

Dear Advertiser Reader:

In response to a wide demand among foreigners in Japan, The Japan Advertiser Press contemplates publishing in attractive booklet form about one hundred selected "Achi Kochi" columns. These, as you know, have appeared in The Japan Advertiser during the past year.

As a subscriber you need no introduction, of course, to "Achi Kochi". "Oh-dee-ar" is a nom de plume which cloaks the identity of a young iconoclast and non-conformist who has brought an original feature to the foreign-language press of Japan. He writes with asperity and deep-lying satire on the foibles that are nearest the surface in both Japanese and foreigners. Every day for a year he has presented the lighter side of some phase of living in Japan -- he is no respecter of persons, levelling his humorous broadsides at everyone, and no reader with a sense of humor can pass up his daily column.

Whether you are here for a few months, a few years or for life, you will want "Achi Kochi" in a more permanent form, perhaps to send home as strikingly novel picture of the lighter side of life in this country. His column on the Japanese bath, on "summer styles", activities in Karuizawa and many another one are the kind you wanted to save, but perhaps you have lost the paper.

The Japan Advertiser Press is directing this inquiry to you personally to find out if you are among those who will be interested in seeing an "Achi Kochi" booklet. The enclosed post card is all stamped and addressed -- just note down your ideas and tell us what would be your reception of such a booklet.

Sincerely yours,

THE JAPAN ADVERTISER PRESS
F.M. Flynn, Manager.

「げに信仰と希望と愛と此の三つの者は限りなく存らん、而して其のうち最も大なるは愛なり」 コリント書第十三章十三節

⑧-1

My dear Miss Pomeroy:-

Sorry, happened such thing. I wrote
him for you - and wrote to Pomeroy
Jima to research for you -

Pray: God of Peace make it
right -

I am you

J. O. Kimura

12/8/27.



No.

昭和 年 月 日

(番替口座 大阪 四七五番)

2. 1. 3. 000

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No.

昭和 年 月 日

「げに信仰と希望と愛と此の三つの者は限りなく存らん、而して其のうち最も大なるは愛なり」 コリント後書第十三章第十三節

Diagram of a wire network:

- A horizontal line at the top is labeled "Shin Coku do".
- A vertical line descends from the left end of "Shin Coku do" to a box labeled "Kobe".
- A vertical line descends from the right end of "Shin Coku do" to a box labeled "Ashiya".
- A vertical line descends from "Ashiya" to a box labeled "Fushiki".
- A vertical line descends from "Fushiki" to a box labeled "Kiyoto".
- A vertical line descends from "Kiyoto" to a box labeled "Nagasaki".
- A box labeled "Kinokuni" is connected to the "Shin Coku do" line.

Wire me' so I can do something else this day

(播磨日産 大阪四四七五番)

番六七五五北話 會教督基督滿天 町屋梅區北市阪大

2. 1. 3. 000

②

愛する木村君

八日出の清書面正に拝見しました。大
 体には於て君の清意見に従います。かの
 printed sheet を公けにする事は控えます。
 Miss pamelee は争点を miss するのです。
 私は彼女が私と意見を異にする事を怒
 りません。然し私が敬語を用いた平知を申
 出したに對して失禮極まる返答を遣した
 事を憤ります。是は何人が見ても日本人を
 輕蔑する言葉であります。何の敬禮の前
 置きなしに "I am so sorry that you yourself
 have become so sectarian that you cannot bear
 the criticism you give to others. I do not see your
 magazine. Saw but one copy of it." 是が失

19-2

礼ごち、ければ「何が失礼ごちか。私は斯かる無礼の言を吐く婦人を lady として扱ふ事が出来ないから強い詰責文を數回彼女に送つたのであります。然し私が米國に於て社會の信用を失ひますとすれば Miss Parmelee 並に私の知る他の數名の米國婦人は日本に於て信用を失ひます。私は Miss Parmelee の friendship を要求する者ごちありません。然し日本人としての適當の尊敬を要求するのごちあります。以來私は彼女に直接に文通致しません。然し清墨存ちくば此書面を彼女に送つて下さい。勿論此位級の日本文は彼女に読める筈ごち。清面倒を謝します。

12月10日、1927。

内村鑑三

(20-1)

「げに信仰と希望と愛と此の三つの者は限りなく存らん、而して其のうち最も大なるは愛なり」 コリント前書第十三章十三節

Miss Parmelee

My dear sister:- It is
unfortunate for you. you did not
know who Uchimura is?

Now you know, don't you?

You just come down and see
me on Monday (12th) you just
start for 'Ashiya' on 8:30 a.m.

and you can come to Ashiya
10:59. and we will talked
11:36
over the matter. I think I can

make it peace without make



No.

昭和 年 月 日

(橋本口座 大阪 四四七五番)

2-1-3-000

町屋樽區北市阪大

會教督基滿天

電話

番六七五五北

「げに信仰と希望と愛と此の三つの者は限りなく存らん、而して其のうち最も大なるは愛なり」 コリント前書第十三章十三節

it public.

He wrote to me such a good letter today.

You just come and see me on Monday 11:36 am. I think I will meet you in the Ashiya station.

be sure to come you win me at once.

I am your old friend
H.S. Kimura

12/10/27



No.

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