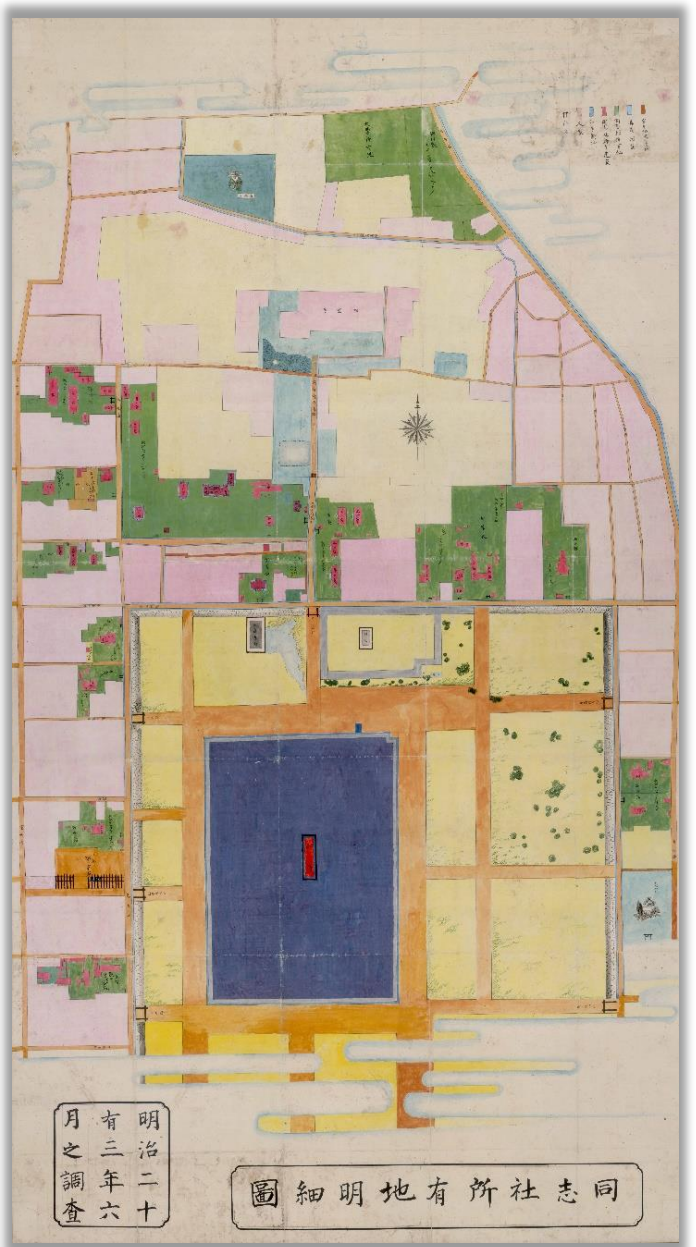
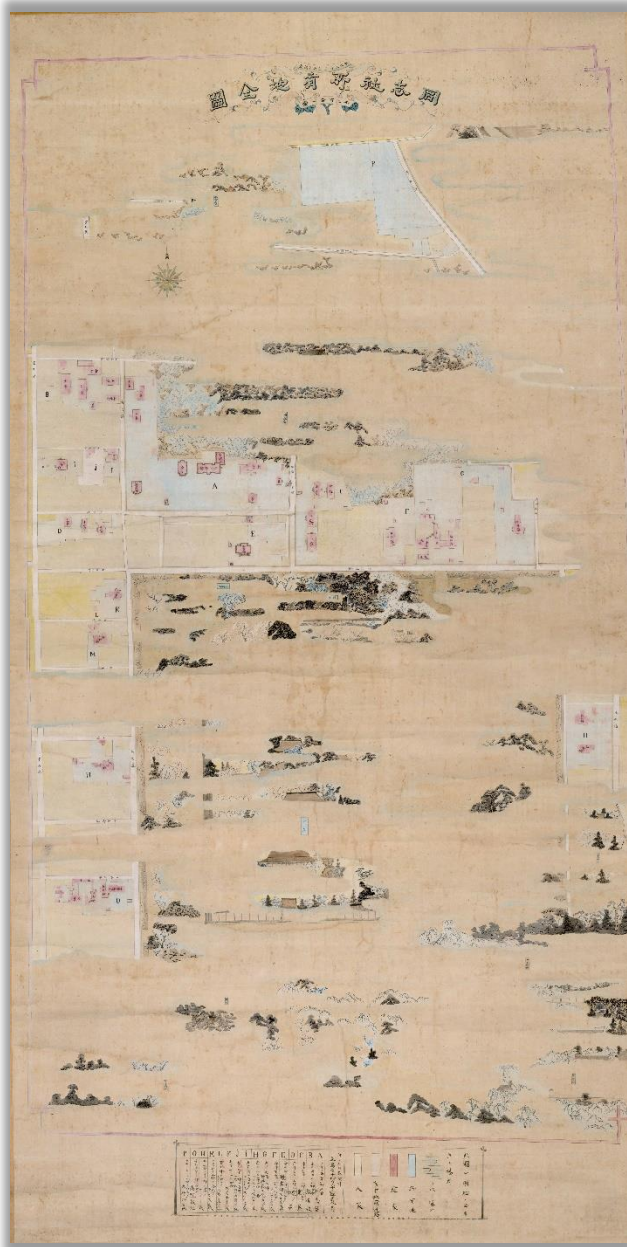




Doshisha Kyotanabe Kaido HIKARI-KAN Exhibition:

“Niijima’s Plans for Doshisha: Vision and Challenges”



Exhibition Details:

The exhibition is held at the Doshisha Kyotanabe Kaido HIKARI-KAN from March 15, 2018 until the middle of September, 2018. Sponsored by the Doshisha University Center for Christian Culture and supported by the Doshisha Archives Center it presents documents related to Niijima Jō's life and thought as they relate to the development of the Doshisha Kyotanabe Campus.

Cover photo

(Left) Map of Doshisha Property and Surrounding Area, 1890 (Meiji 23)

(Right) Map of Doshisha Property and Surrounding Area, 1890 (Meiji 23)

Greetings

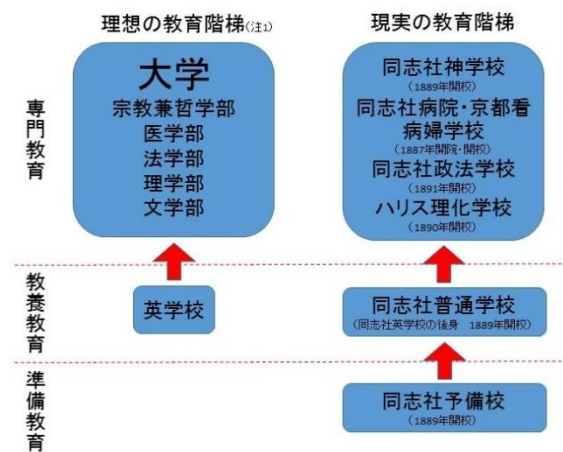
Since 2015, there have been exhibitions every semester in the Kyotanabe Kaido HIKARIKAN-KAN. The original plan was to offer exhibitions that would change for each of a four-year undergraduate's eight semesters, and this is the seventh exhibition. So we are now approaching the final stages of this plan. The previous exhibition centered on those who gave invaluable financial and moral support to Doshisha's founding; this exhibition focuses on Doshisha's founder, Nijijima Jō, and his vision for a school as well as his actual plans for implementing this vision. The theme is *Nijijima's Plans for Doshisha: Vision and Challenges*.

As was shown in the previous exhibition, Nijijima began collecting donations for his envisioned school while attending the 65th annual meeting of the American Board of Commissioners for Foreign Missions held at Grace Church in Rutland, Vermont. Visitors may imagine that Nijijima was constantly seeking financial contributions, but in fact Nijijima was interested not in money but in what money could accomplish. As he once noted, "In economics the power without money or labor must have efficacy. And, in turn, good efficacy is good economics." (Quoted in *Nijijima Jō: Collected Writings on Religion and Education* [Iwanami Bunko, 2010], pp. 122-123.) This exhibition shows that Doshisha is the result of Nijijima's vision and his practicality.

Nijijima founded his vision of education on Christianity, as well as a comprehensive curriculum that included departments of religious studies and philosophy, medicine, law, natural sciences, literature, political science and economics. Founded originally as a preparatory school for university education, at Doshisha Collegiate School (formerly Doshisha Academy) students received a broad liberal arts education, a kind of educational philosophy much favored in contemporary times. Moreover, to ensure students were equipped with a rounded education unique to Doshisha, Nijijima established a preparatory school that would prepare students for entry into the Collegiate School.

Now with two universities, four junior and senior high schools, two elementary schools, a kindergarten and an international school, Doshisha altogether combines fourteen schools. One cannot help but wonder Nijijima's feelings in heaven as he watches over Doshisha.

Visionとchallengeのイメージ図



(注1) 新島襄筆原稿「同志社大学設立之主意之骨案」を参考に作成。

Director, Doshisha University Center for Christian Culture
Kazuhiko Yokoi
March, 2018

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Note:

School names in Doshisha during the founding period was translated into English, referring to the historical document, "Seventeenth Annual Report of The Doshisha School", June, 1892.

同志社大学···Doshisha University

同志社神学校···Doshisha Theological School

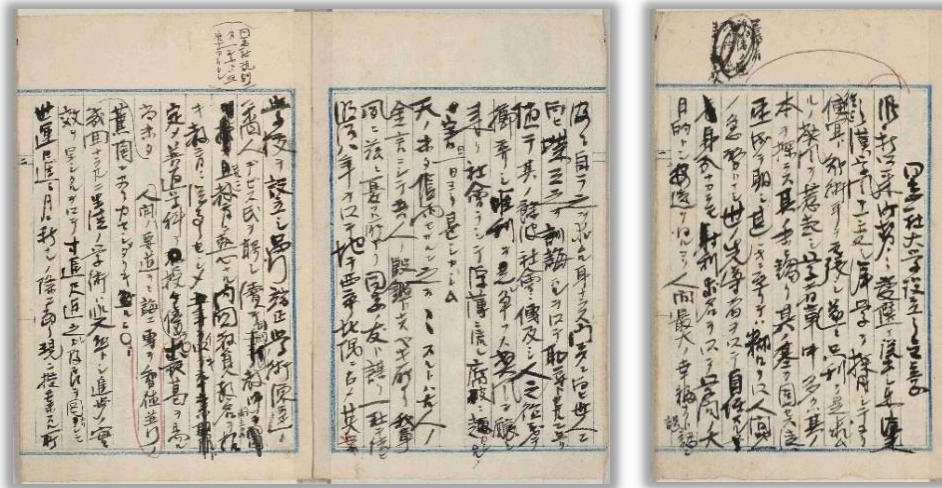
同志社普通学校···Doshisha Collegiate School

同志社予備校···Doshisha Preparatory School

Display Theme:

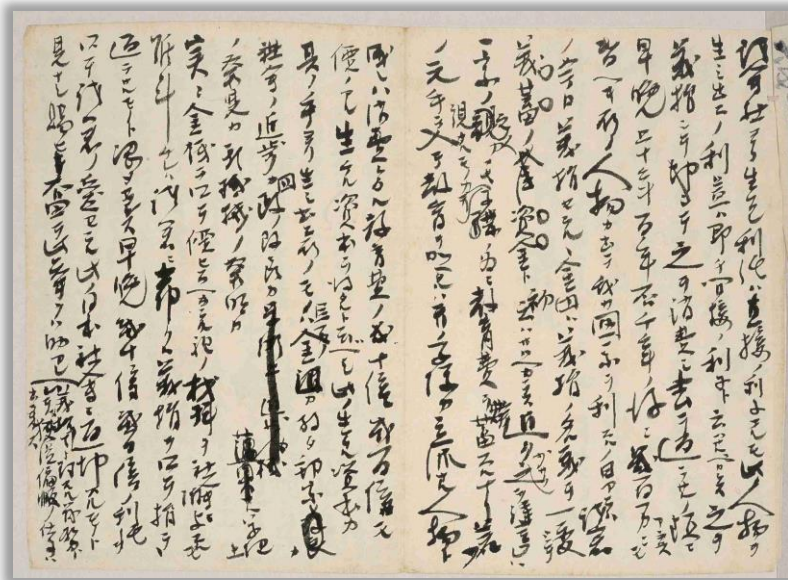
Niijima's Vision for a School

It is well known that Doshisha's founder, Niijima Jō, worked diligently to find funds to establish a university, but if we look at the earliest materials during that time we can also understand that he was not simply trying to promote English language education or a university, but he also wanted to establish a preparatory school that would prepare students for entry into the English School. That is, he had a larger, comprehensive vision for a Doshisha education, which the historical materials in this exhibit illustrate.



Draft of the Outline and Plans of the Purpose of Founding
Doshisha University (copy), 1882, 1 volume, 26×19cm

In November 1882 (Meiji 15) wrote a public proposal explaining his plans for establishing the university. On display is the oldest draft showing his plans for the university’s planned departmental organization, including religious studies, philosophy, medicine, and law. After getting sufficient funds he planned to establish departments of natural sciences and literature as well. He made a strong case for his proposed university, saying that it is “the first step in the vision for true scholarship.” Nijijima understood the necessity of a disciplined approach to higher learning.



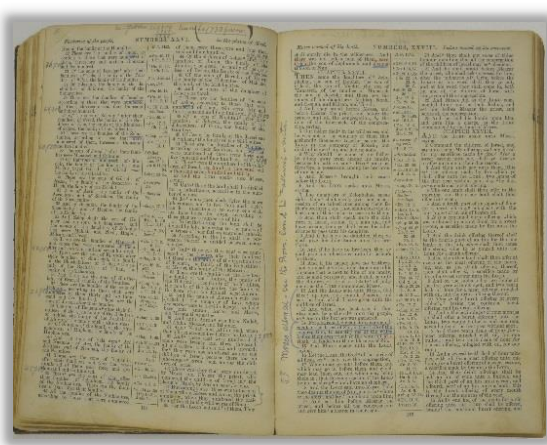
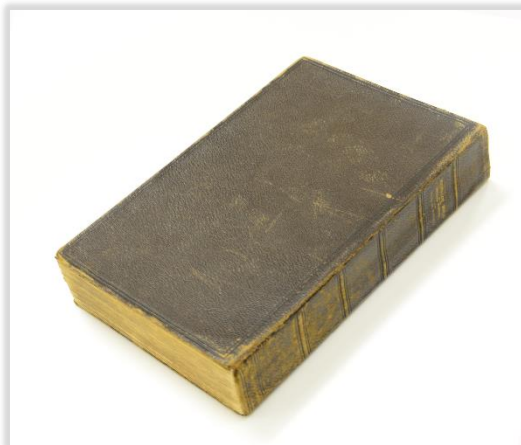
Draft of Nijijima’s Speech (copy), Meiji period, 3 sheets, 25×35cm

This is the draft of a speech Nijijima likely gave in Osaka around 1889 (Meiji 22). Osaka was a rising commercial center and Nijijima made the case there that philanthropy and money used wisely could contribute to a greater prosperity. In his speech he explained that donations provided the giver a kind of indirect benefit that could not be measured by money, but that helped advance Japanese people and society. For this reason he urged donations to Doshisha, which would then nurture the kinds of people who would steadily improve Japan.



Branch of Chastisement (copy), Meiji period, 3 pieces, the largest 60cm

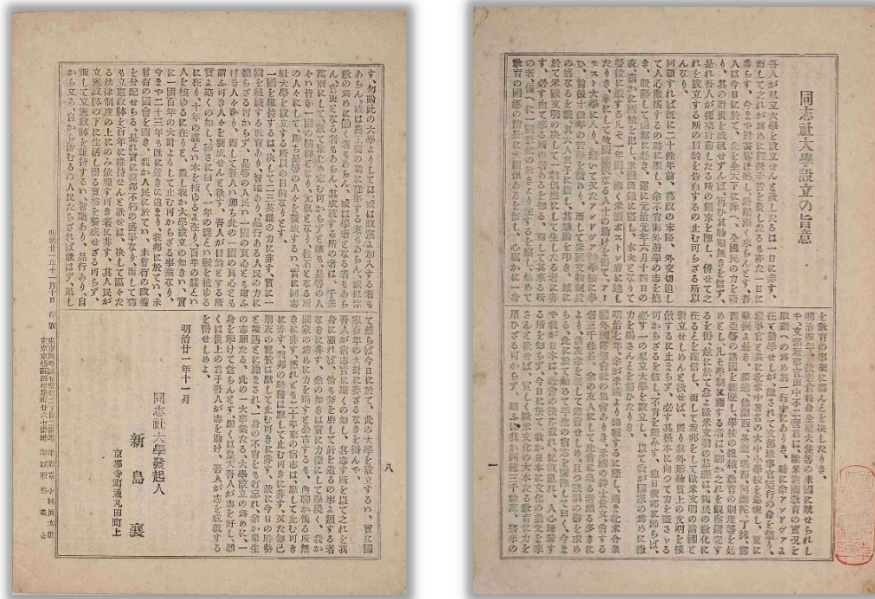
In April 1880, senior students led sophomores in a protest against the school, leading Doshisha into turmoil. On the 13th of April Niijima addressed the students at the morning chapel hour, telling them that the troubles were the result of his poor leadership, rather than their disobedience. To punish himself for this failure, Niijima used this branch to repeatedly strike the palm of his hand. The incident deeply impressed the students with Niijima's integrity and deep Christian faith and became a lesson passed down to subsequent generations of Doshisha faculty and students.



Niijima Jō's Bible (copy), date unknown, 1 volume, 21×14cm

In the year after Niijima arrived in America, Alpheus Hardy became the guardian of a young man named Joshua Montgomery Sears (1854-1905) who gave Niijima this Bible. Niijima already had a condensed Bible translated into Chinese, so this English Bible was the first time he had ever seen the full text. In this Bible we see Niijima's many handwritten notes, indicating his deepening curiosity and faith.

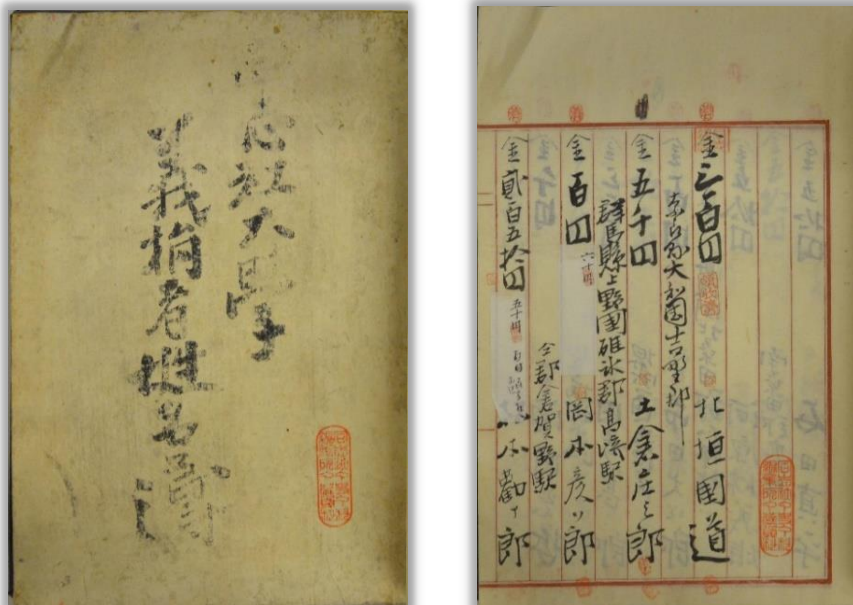
Exhibition Documents



The Purpose of the Foundation of Doshisha University (copy) ,

1888, 1 volume, 21.5×14.8cm

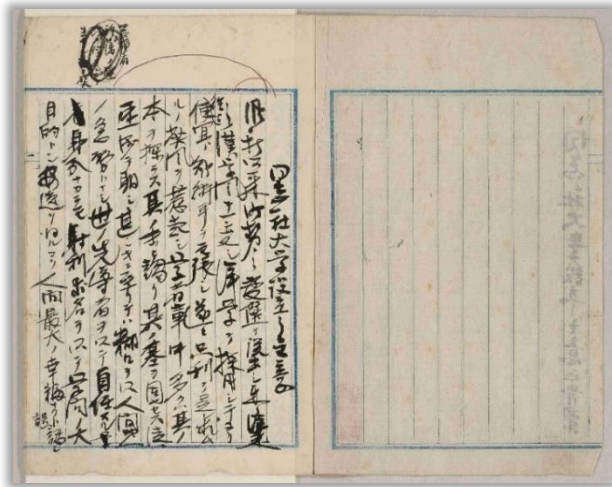
This is a pamphlet distributed in November 1888 (Meiji 21). Nijijima articulated the founding principles, while the journalist and intellectual Tokutomi Sohō wrote the contents. It was printed in magazines and newspapers throughout the nation and was thus widely seen. The central principle for the founding of the new school was to train citizens to become “the conscience of the nation,” an idea Nijijima took directly from his experiences in Europe and the United states.



Names of Donors to Doshisha University (copy), 1889, 1 volume, 26.5×18cm

In 1889 (Meiji 22) this list of donors was compiled. Here we see each name (except for those who wished to remain anonymous) and the amount they gave, ranging from large to modest. This reminds us that many segments of society supported Nijijima’s plan to create a university.

<Niijima Jō's Plan for a School>



1



2

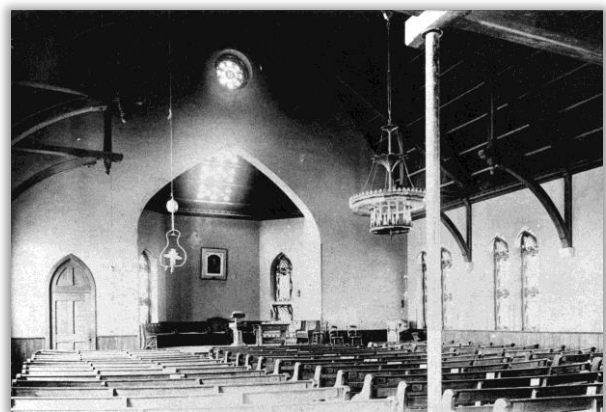
1. Draft, "Outline and Plans for Founding Doshisha University", 1882 (Meiji 15)
2. Portion of a Map of Doshisha Property and Surrounding Area, 1890 (Meiji 23)

Seven years after opening Doshisha Academy in 1875 (Meiji 8) Niijima Jō began collecting donations to establish a university. In that year, 1882 (Meiji 15), a plan for establishing a university was drafted that would add a broader unified curriculum beyond that already offered at the Doshisha Academy. In Niijima's plan, the new university would have departments for religious studies and philosophy, medicine, law, natural sciences, literature, all aimed at providing a thorough education. Although there were no detailed explanations for the curriculum of each department, the plan was sufficient to move ahead by purchasing 7338 *tsubo* (roughly 24,000 square meters) of land in an area on the eastern side of Kamigoryō Shrine, which had formerly been the estate for Hikone Domain.

<Doshisha Chapel>



Doshisha Chapel, shortly after completion



Doshisha Chapel Interior, shortly after completion

The chapel's cornerstone was laid on December 12, 1885, and the building was completed about six months later. At the cornerstone laying ceremony Niijima spoke about the deep connection between religion and education, saying that the chapel was the foundation, the symbol and the soul of Doshisha. The chapel continues to play a central role in Doshisha's religious life and teaching.

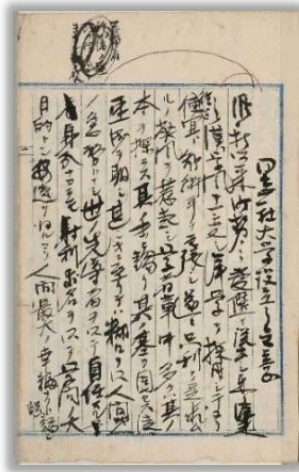
<Shojakukan (Currently Yūshūkan)>



Shojakukan, the library during the Taisho Period The Library Interior during the Meiji Period

Shojakukan, the first library, was completed in 1887 (Meiji 20). It included library stacks, a reading room, a natural science laboratory and Niijima's office. In both speeches and letters, Niijima often touched on the importance of a school's library. Especially in the speeches urging the establishment of Doshisha University, he often used libraries in major universities abroad as examples to explain the necessity of a library at Doshisha. Niijima clearly understood that a school's library was an important indication of high academic standards.

<Niijima's Vision for Doshisha University>



1

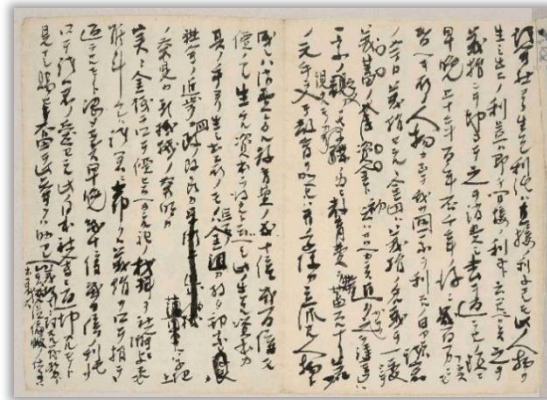


2

1. Draft, "Outline and Plans for Founding Doshisha University" 1882 (Meiji 15)
2. Doshisha University's Founding Principles, 1888 (Meiji 21)

Seven years after opening his school, Niijima began raising funds to establish a university. At that time Tokyo University was the only institution of higher education in Japan that could legally use the title "university." In his writings Niijima explained the necessity of a university, arguing that in countries like the United States and England a university plays a vital role in the life of a nation and its society. Upon this premise, in 1882 Niijima created a plan for a university with five departments: religious studies and philosophy, medicine, law, natural sciences and literature. By 1888 (Meiji 22) the departments of theology, politics, economics, philosophy, literature and law were deemed particularly important. Though matching the latest educational trends as they developed throughout the world, Doshisha remained committed to grounding that education in unchanging Christian moral precepts.

<Niijima Jō's Explanation of Donations>



Draft of Niijima's Speech

In the Meiji period, the concept of charitable donations was not widely known in Japan. Perhaps for that reason, when Niijima asked for donations he also explained the concept. In a speech in Osaka, for instance, he explained that donations provide the giver an “indirect benefit” that could not be measured by money, because these donations contributed to the advancement of Japanese people and society. A university, therefore, was a form of capital investment where contributions helped train an educated, moral student body that impacted the broader society. In this way, Niijima asked for cooperation to create from nothing something new: a university.

<The Birth of Doshisha University>



1



2

1. Ceremony Celebrating Doshisha's Elevation to University Status, 1912
2. Photograph Commemorating Doshisha's Transition from Professional School to University, 1912

This May 1912 photograph commemorates Doshisha University's opening under the provisions of the law governing higher education. In fact, at this time the Ministry of Education strictly regulated the status of universities, allowing some schools like Doshisha to use “university” in their name without giving them full university status. In 1920, however, Doshisha joined five other schools – Meiji University, Hosei University, Chuo University, Nihon University and Kokugakuin University – in becoming a fully-fledged and accredited university.

<Christianity provides the foundation for Doshisha's educational philosophy>

Grounded upon
Christian principles of
moral conscience
and freedom



Founder:
Joseph Hardy Neesima
(Jo Nijima)

Christianity provides the foundation for Doshisha's educational philosophy

On June 14, 1864, Neesima left Japan with a burning desire to help his country. When he was about twenty years old, he borrowed a Bible translated into classical Chinese, and reading it compelled him to travel to the United States and Europe, seeking both the latest knowledge and more information about God and the Bible. After living and studying in the United States for about ten years, Neesima returned to Japan as a missionary of the American Board of Commissioners for Foreign Missions and in Kyoto established the Doshisha English Academy. Neesima believed that a school must train both the mind and the conscience, and that its curriculum must therefore be founded on Christian moral teaching. Neesima hoped that Doshisha graduates would embody the spirit of Acts 20:35, "It is more blessed to give than to receive." In short, Neesima wanted students to be selfless citizens and models of moral conscience. These ideals are expressed concisely on a campus monument with Neesima's own words: "I earnestly desire that many young people filled with conscience will be raised and sent out by our school."

As you go about your everyday life, we encourage you to nurture your conscience with these Christian principles, so that after graduation you can be an influence for good no matter where you find yourself.

DIRECTOR of Center for Christian Culture

<Chapel Hour (Sponsored by the Center for Christian Culture)>



Doshisha Kyotanabe Kaido KOTOBAN-KAN Chapel

To encourage spiritual reflection, the Center for Christian Culture holds three weekly Chapel Hour worship services during the spring and fall semesters in different chapels on the Imadegawa and Kyotanabe campuses. The services feature messages of Christian reflection and thoughts on the problems of contemporary living from ministers, professors and other guests, and congregants share hymns, prayer, Bible reading, blessings and encouragement. Everyone is welcome, whether student, staff, faculty or community member.

	Kyotanabe Campus	Imadegawa Campus
Tue.	Lunchtime (12 : 35~13 : 00)	17 : 30~18 : 10
Wed.	15 : 00~15 : 45	10 : 45~11 : 30
Fri.	Lunchtime (12 : 35~13 : 00)	Lunchtime (12 : 35~13 : 00)

<Doshisha Spirit Week(Sponsored by the Center for Christian Culture)>



Performance of the Doshisha University Cheer Team



Public Lecture

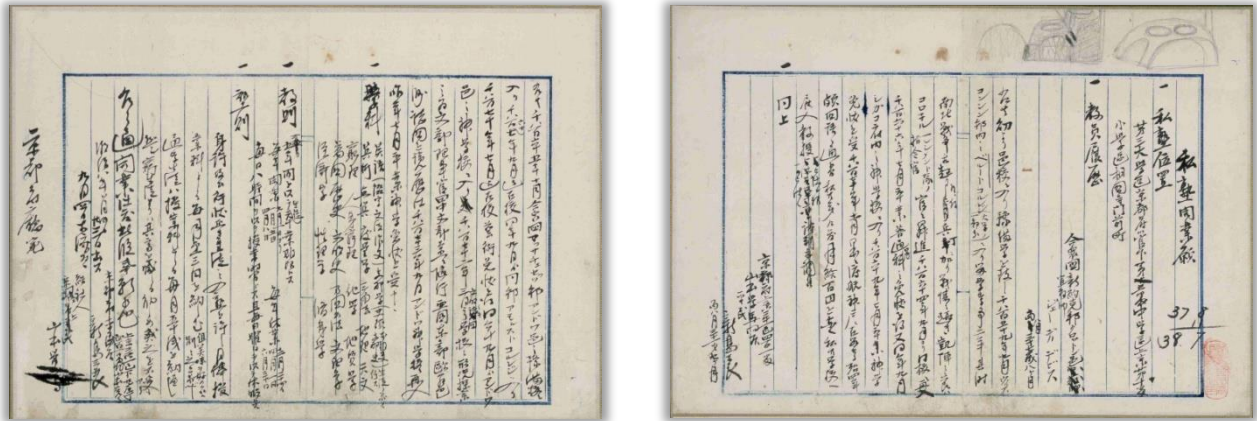


Campus Tour Group

Doshisha continues to honor the original intention and spirit of Niijima’s Christian educational philosophy. Toward that end, Doshisha Spirit Week, begun in 2003, nurtures the Doshisha community’s Christian identity and encourages reflection on the school’s founding principles. Every year for one week in the spring semester (from the end of May to early June) and again in the fall semester (from the end of October to early November), the Center for Christian Culture hosts a number of events including guest speakers, public lectures, campus tours, a performance of the Doshisha Cheer Team and other programs learning Doshisha’s history and founding spirit.

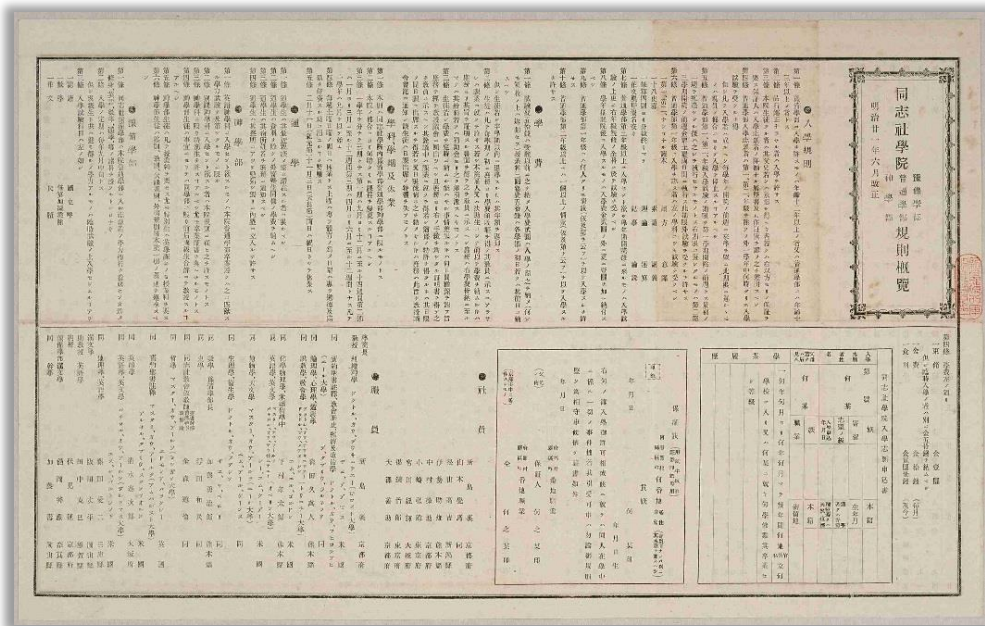
Display Theme: Niijima Jō's Achievements

This exhibition highlights not only Niijima's vision for his ideal university, but the practical steps necessary to realize that vision. Although this exhibition focuses on Niijima's fundraising efforts, in fact of course he contributed to the university's steady development overall. Here we present materials related to his fundraising activities before his untimely passing, and reflect on the results of these efforts.



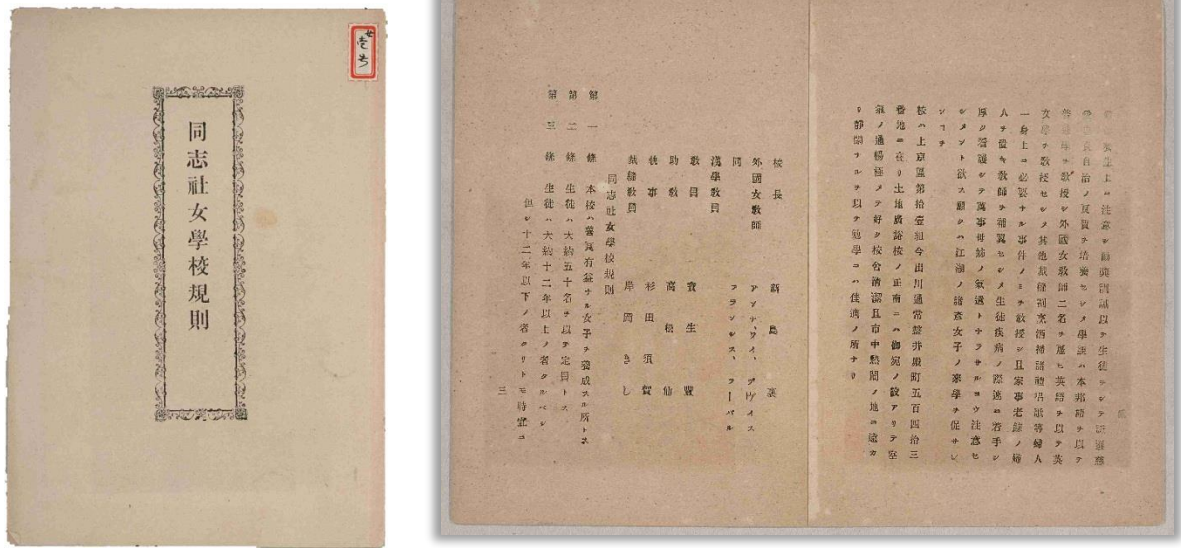
Draft, “Plan for a Private School” (copy), 1875, 1 scroll, 25.7×35.8cm

This is the draft of a plan for opening a private school, submitted to Kyoto Prefectural officials on August 4, 1875 (Meiji 8). It contains an outline of the careers of its two teachers, J.D. Davis and Nijjima Jō, and summarizes the planned curriculum and rules. Although Nijjima intended to establish Doshisha on Christian principles, in the application materials he submitted to Kyoto officials he makes almost no mention of Christianity. That is likely because in materials he had submitted to these same officials previously he had promised his school would not teach the Bible. Based on these documents the Prefecture granted Nijjima permission to open a private school.



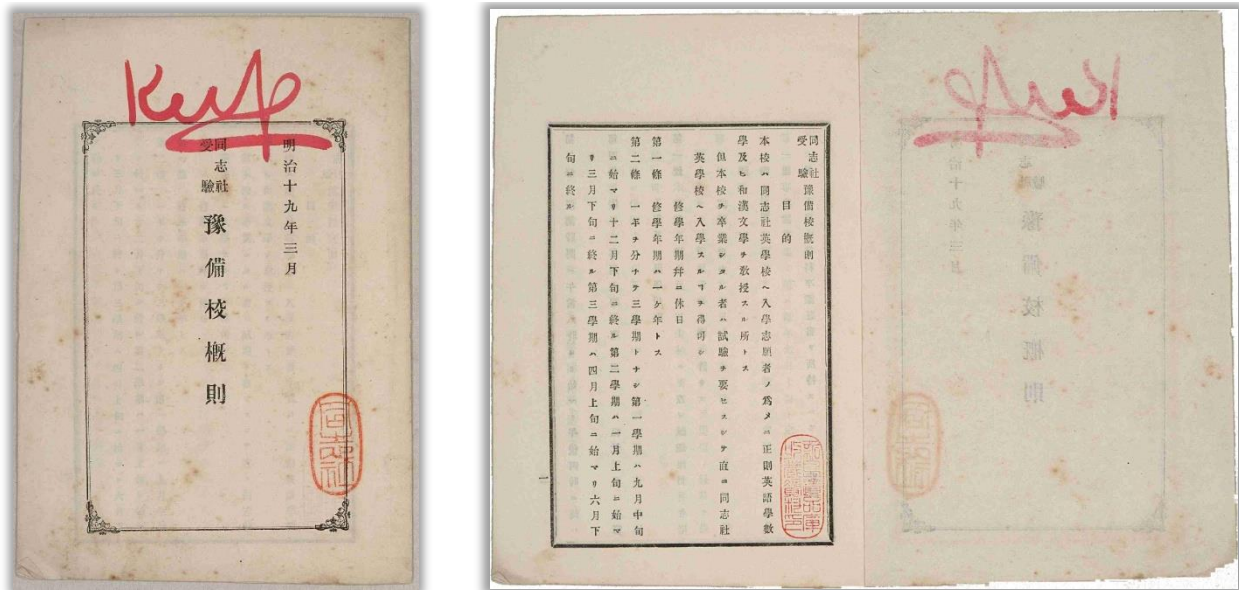
Doshisha Gakuin Regulations (copy), 1888, 1 sheet, 32.7×52.3cm

This document gives an outline of the Doshisha system. In June 1888 (Meiji 21) Doshisha Academy was restructured and became Doshisha Gakuin, equipped with a preparatory department, a collegiate department, and a theological department. In 1888 there were 683 students in total (72 in the theological department, 405 in the collegiate department, and 206 in the preparatory department). In the next year (1889; Meiji 22) the three departments were separated. At that time the entire educational facility included the Doshisha Girls’ School, the Kyoto Training School for Nurses, and the Doshisha Hospital in addition to the three schools.



Doshisha Girls' School Regulations (copy), 1883, 1 volume, 19.1×13.2cm

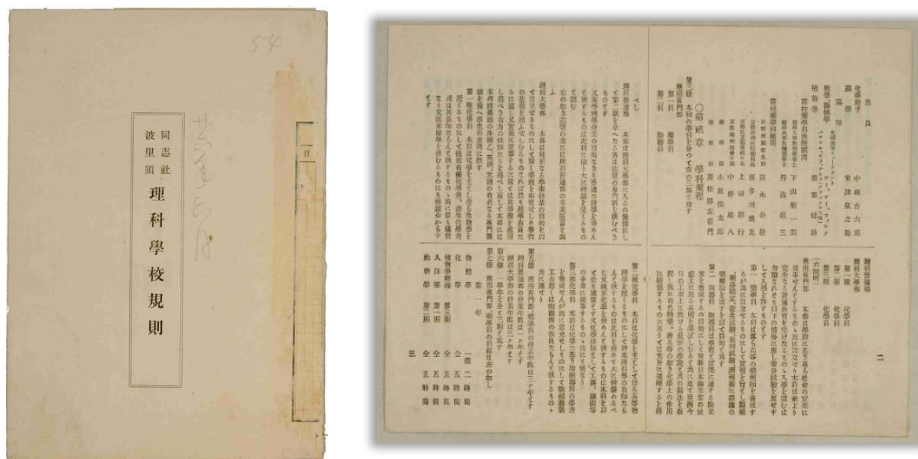
In September 1876 (Meiji 9) the school for girls, begun in the home of a teacher named Jerome Davis, provided the foundation for the present Doshisha Girls' Junior and Senior High Schools. The school was renamed Doshisha Bunko Nyokoba and after that changed its name to Doshisha Girls' School, and was one of Kyoto's first institutions for girl's education.



Exam Regulations for Doshisha Preparatory School (copy),

1886, 1 volume, 19.7×13.7cm

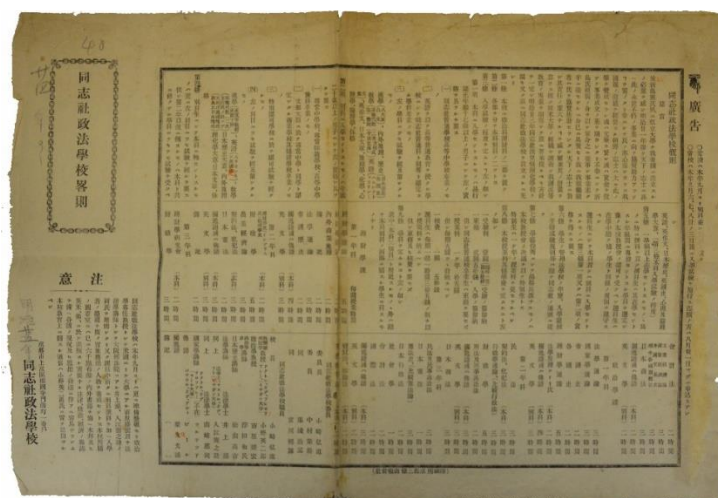
This is a collection of regulations concerning the examination and school life of Doshisha Preparatory School. This school taught English, mathematics, classical literature from China and Japan, and was preparatory education before entering Doshisha Academy. The students in the Preparatory School had to be over 12 years of age, and after studying for one year they were eligible to enter Doshisha Academy without taking the entrance exam. The establishment of this Preparatory School was the realization of Nijijima's vision to secure the highest quality students for his planned university.



Regulations for Doshisha Harris School of Science (copy),

1893, 1 volume, 21.9×15.2cm

This is a collection of regulations published in June 1893 (Meiji 26). According to these regulations the department of professional courses (pharmaceuticals and ceramics), offered courses open to everyone without taking the entrance exam. The university department was meant to provide a deeper, professional science education, and the department of general sciences provided an education for those prior to entering the university. These three departments were established two years after the opening of the Harris School of Science, and we can imagine the plan was that these three would cooperate to have a significant impact on science education.

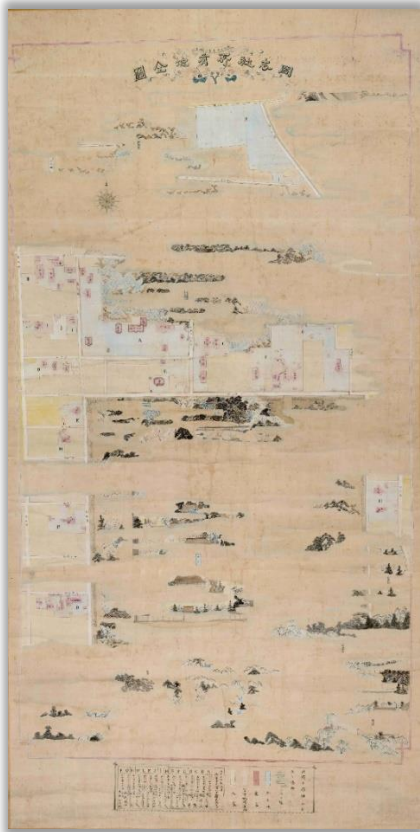


Regulations for Doshisha School of Political Science and Law (copy),

1892, 1 sheet, 28.8×42.2cm

These regulations were published at the establishment of the School of Political Science and Law. When he envisioned the university, Nijima particularly believed in the importance of establishing a disciplinary department of law. The preface of these regulations states that the School of Political Science and Law was the realization of that purpose. The department had a politics and an economics focus, and were divided into the regular course (Honka) and the preparatory course (Bekka) in terms of age, the school from which a student graduated and an exam. Four courses were established, and a system was established in which students who studied more than one semester could become a selected student, which opened the door to greater numbers of people who could study.

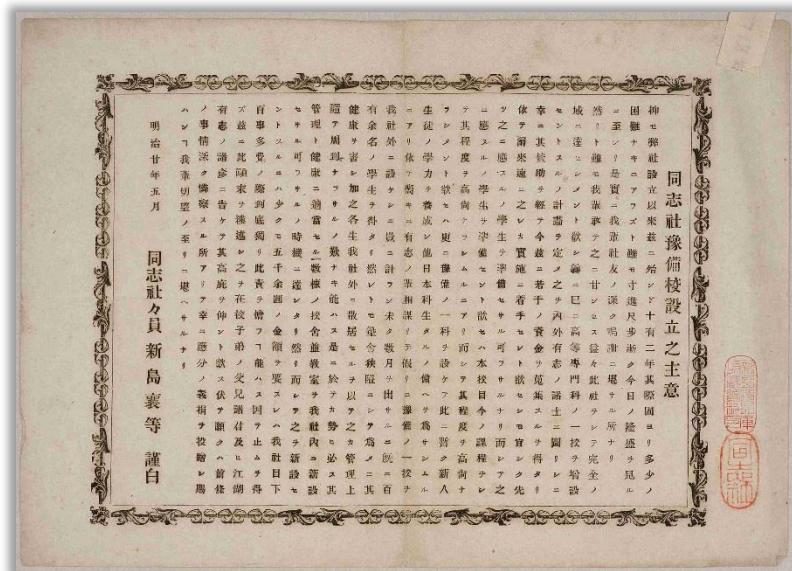
<Niijima Jo's Achievement>



Niijima managed the university for fifteen years, and had tremendous influence as both an educator and a Christian minister. Not only did he leave behind a university, he also had a lasting impact in many ways less immediately tangible. According to this map, which was completed five months after Niijima's death, the Doshisha property spread out from Imadegawa to include about 34,000 *tsubo* (roughly 112,000 square meters), an area five times larger than the campus at the time the school opened. Though he did not live long enough to see his dream of opening a university come true, but under his leadership the Doshisha Theological School, Doshisha Hospital and Kyoto Training School for Nurses were established. After his death the Harris School of Science, and the Doshisha School of Political Science and Law were opened. The Doshisha Academy became the Doshisha Collegiate School as a preparatory school for higher education, and the Doshisha Preparatory School, which provided preparation for the Collegiate School. Until the end of his life Niijima strove to achieve his vision of an integrated educational system within Doshisha.

Map of Doshisha Property and Surrounding Area, 1890 (Meiji 23)

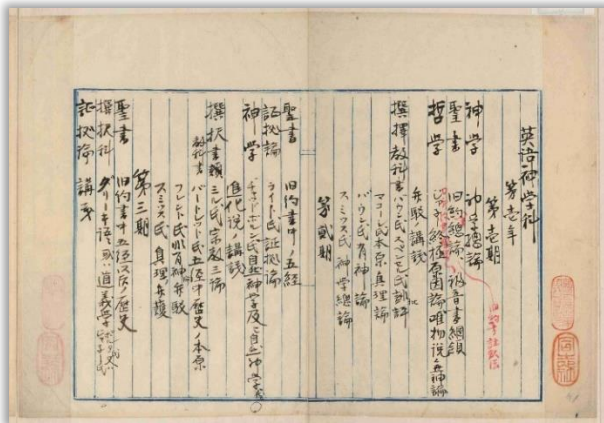
<Doshisha Preparatory School>



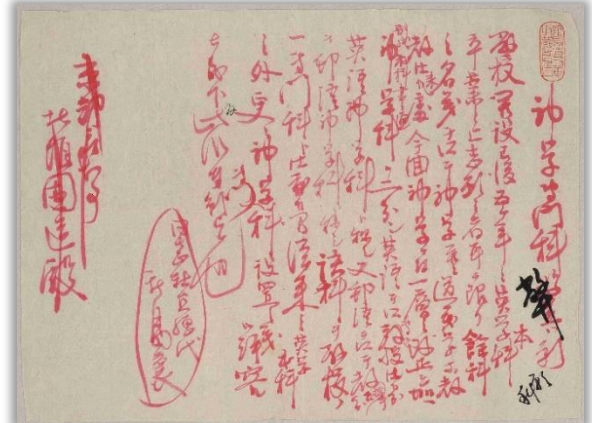
Purpose for the Foundation of the Doshisha Preparatory School, 1887

This school was established to prepare students to attend the Doshisha Academy (later Doshisha Collegiate School). Niijima embarked on finding donations to establish a university students could attend after finishing Doshisha Academy. The Preparatory School was planned as a place to increase the level of students entering the Doshisha Academy.

<Doshisha Theological School>



1



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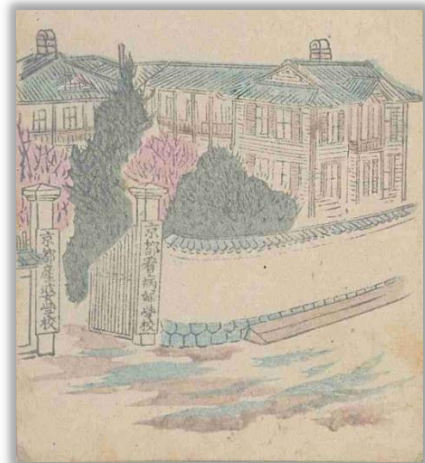
1. Draft, Doshisha Theological School, curriculum, in English and Japanese
2. Draft, Application for Foundation of Theological Course

In 1876, a year after opening Doshisha Academy, the school was having classes and courses to educate students in Christianity. But in 1889 a Theological School was established as an independent school. Before the establishment of the Theological School, religious education was conducted mainly in English, although there were courses in Japanese as well. With the same intention, the Theological School was divided into an English and a Japanese course.

<Doshisha Hospital and Kyoto Training School for Nurses>



1



2

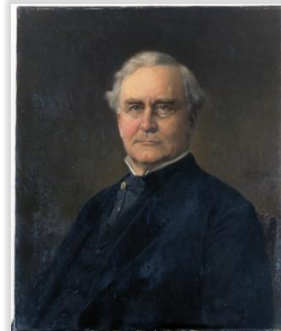
1. Building of Kyoto Training School for Nurses
2. Envelope (portion) Entrance of Kyoto Training School for Nurses

Doshisha Hospital and Kyoto Training School for Nurses were opened in 1887, twelve years after opening Doshisha, and stood in the place where KBS Kyoto stands today, near Kyoto Imperial Palace. Nijjima long hoped to open a medical school and he spent much time with the medical missionary John C. Berry trying to raise money from different sources, including many different Christian denominations. However, a number of factors frustrated these plans and funds were insufficient to open a full medical school. As a result, Nijjima decided to open the Doshisha Hospital and Kyoto Training School for Nurses. The Training School was the first section in Doshisha that focused on professional natural science education.

<J. N. Harris and the Harris School of Science>



1



2

1. Building of Harris School of Science shortly after its construction
2. Portrait of J. N. Harris, by Napoleon Sarony

Jonathan Newton Harris was born in Connecticut in the United States and entered into business in New London, Connecticut at the age of 20. He also went into banking and headed a pharmaceutical company along with several other business ventures and became a very successful businessman. He also donated generously to Christian causes and the promotion of science. Enthusiastic about Nijima's plan for science education at Doshisha, Harris donated \$100,000. From that money Doshisha built this building and opened the Harris School of Science. Unfortunately, a lack of sufficient funds forced the closing of the Harris School of Science seven years later. Natural science education was revived at Doshisha in 1944 (Showa 19) with the opening of Doshisha Engineering College. Currently the Harris Science Research Institute has expanded on the early founding work of the Harris School of Science and sponsors innovative research projects and promotes the advancement of student education and research.

<Doshisha School of Political Science and Law>



Yūshūkan



Ono Eijirō

After tentatively opening in 1891 (Meiji 24), the School of Political Science and Law opened formally the following year. It was housed in Yūshūkan, a building that had previously served as a library. The curriculum offered wide-ranging courses focused on constitutional, international and commercial law, while also offering courses in legal policy, which gave students a comprehensive approach to legal education. The head of this new school was Ono Eijirō, a specialist in property law who had studied at the Doshisha Academy and who had received a Ph. D. degree in the United States at the University of Michigan. After leaving Doshisha he worked at the Bank of Japan and then later became the fourth president of the Industrial Bank of Japan.

<Open Program (Organized by the Center for Christian Culture)>



1



2

1. Kyotanabe Campus, Introduction to Sign Language
2. Imadegawa Campus, Presentation of the Pipe Organ Class Students

In April 1958 the predecessor of the Center for Christian Culture established four study groups and began a Public Lecture series. In 1981, which was the International Year of Disabled Persons, courses were first offered in braille and sign language. In 2010, the Center changed to an “Open Program” format, extending educational opportunities beyond Public Lectures. At this point more than 9,000 students and members of the public have participated. For more information, please consult the website of the Center for Christian Culture: <http://www.christian-center.jp/>

<Activities of the Center for Christian Culture Student Staff>



Short course on making Christmas wreaths



Chapel Hour

The Center for Christian Culture engages in a wide range of campus activities, involving staff, faculty and student staff. Previous student staff activities include leading campus Chapel Hour, Christmas candlelight services, Christmas wreath workshops, and various worship services. More recently the Center for Christian Culture has begun using SNS to reach a wider audience, including its free paper “YES!!!” Recruitment of student staff occurs throughout the year. Those interested should please direct inquiries to the Center for Christian Culture’s office on the Imadegawa or Kyotanabe Campus.

<Doshisha Spirit Tour (Kumamoto / Aizu and Annaka) (Organized by the Center for Christian Culture) >



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1. Niijima Jō's Home (Gunma Prefecture, Annaka City)
2. The Janes' Residence. L.L. Janes, teacher at the Kumamoto School for Western Studies (Kumamoto City)
3. Stone Monument of the Kumamoto Band (Kumamoto City, Mt. Hanaoka)

Since Doshisha's founding Niijima's emphasis on Christian education has formed a core of the schools' spirit and mission. The Center for Christian Culture organizes the Doshisha Spirit Tour, which provides students opportunities to learn about the school's founding spirit and their own place in that history, and then apply these lessons to fieldwork. The tour alternates every year between the Kumamoto and Annaka-Aizu camps.

Kumamoto plays a particularly important role in the history of Christianity in Japan and of Doshisha. It is the home of the so-called "Kumamoto Band," which played such an important role in Doshisha's early history. Annaka was the home of Niijima's grandfather (Annaka domain), and Aizu was the home of Yamamoto Kakuma, an influential figure in Doshisha's founding, as well as where Niijima's wife, Yae, was raised.

Document list (all the copies)

title	author	date	size (cm)	number	owner
Display Theme: Nijijima's Vision for a School					
Draft of the Outline and Plans of the Purpose of Founding Doshisha University	Nijijima Jō	1882	26 × 19	1volume	Doshisha Archives Center
Draft of Nijijima's Speech	Nijijima Jō	Meiji period	25 × 35	3sheets	Doshisha Archives Center
Branch of Chastisement	—	Meiji period	the largest 60	3pieces	Doshisha Archives Center
Nijijima Jō's Bible	—	—	21 × 14	1volume	Doshisha Archives Center
The Purpose of the Foundation of Doshisha University	Nijijima Jō	1888	21.5 × 14.8	1volume	Doshisha Archives Center
Names of Donors to Doshisha University	—	1889	26.5 × 18	1volume	Doshisha Archives Center
Display Theme: Nijijima Jō's Achievements					
Draft, "Plan for a Private School"	Nijijima Jō	1875	25.7 × 35.8	1volume	Doshisha Archives Center
Doshisha Gakuin Regulations	Doshisha	1888	32.7 × 52.3	1sheet	Doshisha Archives Center
Doshisha Girls' School Regulations	Doshisha Girls' School	1883	19.1 × 13.2	1volume	Doshisha Archives Center
Exam Regulations for Doshisha Preparatory School	Doshisha Preparatory School	1886	19.7 × 13.7	1volume	Doshisha Archives Center
Regulations for Doshisha Harris School of Science	Doshisha Harris School of Science	1893	21.9 × 15.2	1volume	Doshisha Archives Center
Regulations for Doshisha School of Political Science and Law	Doshisha School of Political Science and Law	1892	28.8 × 42.2	1sheet	Doshisha Archives Center

Photography list

title	image	date	owner
Display Theme: Nijijima's Vision for a School			
Nijijima Jō's Plan for a School	Draft, "Outline and Plans for Founding Doshisha University"	1882	Doshisha Archives Center
	Portion of a Map of Doshisha Property and Surrounding Area	1890	Doshisha Archives Center
Doshisha Chapel	Doshisha Chapel, shortly after completion	late 1880s	Doshisha Archives Center
	Doshisha Chapel Interior, shortly after completion	late 1880s	Doshisha Archives Center
Shojakukan (Currently Yūshūkan)	Shojakukan, the library during the Taisho Period	Taisho period	Doshisha Archives Center
	The Library Interior during the Meiji Period	Meiji period	Doshisha Archives Center
Nijijima's Vision for Doshisha University	Draft, "Outline and Plans for Founding Doshisha University"	1882	Doshisha Archives Center
	Doshisha University's Founding Principles	1888	Doshisha Archives Center
Nijijima Jō's Explanation of Donations	Draft of Nijijima's speech	—	Doshisha Archives Center
	Ceremony Celebrating Doshisha's Elevation to University Status	1912	Doshisha Archives Center
The Birth of Doshisha University	Photograph Commemorating Doshisha's Transition from Professional School to University	1912	Doshisha Archives Center
	Quoted from the pamphlet, "Christian Principles as the Foundation of Education Doshisha University and Christianity"	modern time	Center for Christian Culture
Chapel Hour	Doshisha Kyotanabe Kaido KOTOBA-KAN Chapel	modern time	Center for Christian Culture
Doshisha Spirit Week	Performance of the Doshisha University Cheer Team	modern time	Center for Christian Culture
	Public Lecture	modern time	Center for Christian Culture
	Campus Tour Group	modern time	Center for Christian Culture
Display Theme: Nijijima Jō's Achievements			
Nijijima Jō's Achievement	Map of Doshisha Property and Surrounding Area	1890	Doshisha Archives Center
Doshisha Preparatory School	Purpose for the Foundation of the Doshisha Preparatory School	1887	Doshisha Archives Center
Doshisha Theological School	Draft, Doshisha Theological School, curriculum, in English and Japanese	—	Doshisha Archives Center
	Draft, Application for Foundation of Theological Course	—	Doshisha Archives Center
Doshisha Hospital and Kyoto Training School for Nurses	Building of Kyoto Training School for Nurses	1893	Doshisha Archives Center
	Envelope (portion) Entrance of Kyoto Training School for Nurses	—	Doshisha Archives Center
J. N. Harris and the Harris School of Science	Building of Harris School of Science shortly after its construction	around 1890	Doshisha Archives Center
	Portrait of J. N. Harris, by Napoleon Sarony	1891	Doshisha Archives Center
Doshisha School of Political Science and Law	Yūshūkan	modern time	Doshisha Archives Center
	Ono Ejirō	—	Doshisha Archives Center
Open Program	Kyotanabe Campus, Introduction to Sign Language	modern time	Center for Christian Culture
	Imadegawa Campus, Presentation of the Pipe Organ Class Students	modern time	Center for Christian Culture
Activities of the Center for Christian Culture Student Staff	Short Course on making Christmas Wreaths	modern time	Center for Christian Culture
	Chapel Hour	modern time	Center for Christian Culture
Doshisha Spirit Tour	Nijijima Jō's Home (Gunma Prefecture, Annaka City)	modern time	Center for Christian Culture
	The Janes' Residence. L.L. Janes, teacher at the Kumamoto School for Western Studies (Kumamoto city)	modern time	Center for Christian Culture
	Stone Monument of the Kumamoto Band (Kumamoto City, Mt. Hanaoka)	modern time	Center for Christian Culture



Doshisha Kyotanabe Kaido HIKARI-KAN Exhibition:

“Niijima’s Plans for Doshisha: Vision and Challenges”

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