



Doshisha Kyotanabe Kaido HIKARI-KAN Exhibition:
“Planting the Seeds of Doshisha’s Christianity”



Exhibition Details:

The exhibition is held at the Doshisha University Kyotanabe Kaido HIKARI-KAN from March 15, 2019 until the middle of September, 2019. Sponsored by the Doshisha University Center for Christian Culture and supported by the Doshisha Archives Center it presents documents related to Nijjima Jo and his international experiences.

Cover : "The Rutland Speech," Oil Painting by Itai Kenzo

Greetings

In honor of consecrating the HIKARI-KAN at the Doshisha Kyotanabe Campus in March 2015, there has been an exhibition every semester over the last four years. The idea has been that undergraduates will be able to see a new exhibition every semester during their time as a Doshisha student. With this ninth exhibition we are now entering a second phase, which revisits themes examined in the very first exhibition, “Christianity at Doshisha.”

Construction on this Chapel was begun in 2014 to coincide with the 150th anniversary of Nijijima’s travel to the United States. In the summer of 1864 (Genji 1) Nijijima Shimeta (as he was then known) boarded the merchant vessel the *Berlin* which was leaving from Hakodate. At that time it was illegal to leave Japan. Stopping in Shanghai, Nijijima transferred to the American clipper ship *Wild Rover*, and spent almost a year traveling the Atlantic before landing in the *Wild Rover*’s home port of Boston. Nijijima returned to Japan ten years later in 1874 (Meiji 7) after receiving an American education and a new name: Jo. But it was not just his name that had changed. When Nijijima boarded the *Berlin* he had been a samurai, but by the time of his return he had become a Christian minister.

Because Nijijima founded Doshisha, he is best known as an educator. But before he became an educator he was a Christian minister and missionary. He was educated in the Boston area of Massachusetts, an area largely committed to a branch of Christian faith, called the Congregationalists. The schools he attended were Congregationalist and most of the people around him – including the Hardy family who sponsored his education – were likewise influential members of this church.

Through the influence of his educational experiences in Massachusetts, Nijijima began to dream of opening a similar kind of school in Japan. He imagined more than just a school, however, but one firmly based on Christianity. For him Congregationalism represented the ideal form of church organization, and its teaching were more than simply an ornament, but were a fundamental foundation for knowing the truth, creating a free society, and an indispensable part of living an active life. So, before he was ever an educator, he was a man who read the Bible, prayed and preached as a committed Christian.

With this in mind this series of HIKARI-KAN exhibits returns to the first theme, “Doshisha and Christianity.” Here we can see on display a replica of Nijijima’s English Bible and his notes that show his interactions with the text. We would be delighted if through this exhibition you see the many ways Christianity has guided and supported Doshisha.

Director, Doshisha University Center for Christian Culture
Kazuhiko Yokoi

March, 2019

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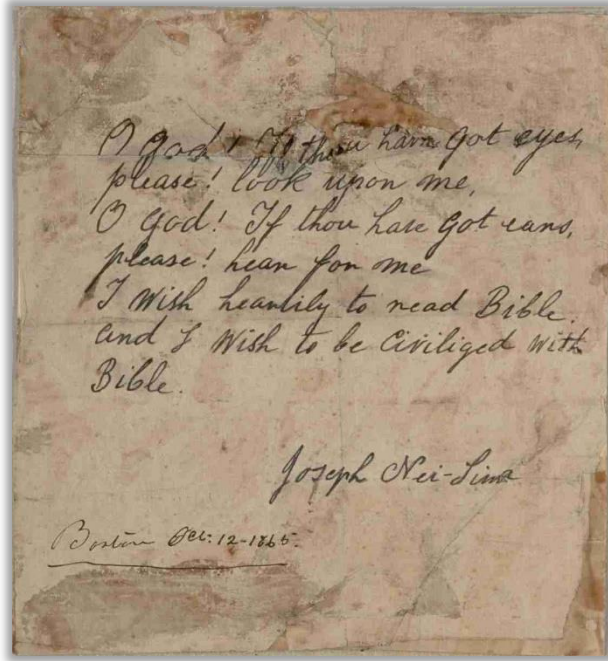
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Exhibition Theme:

Niijima Jo and Christianity

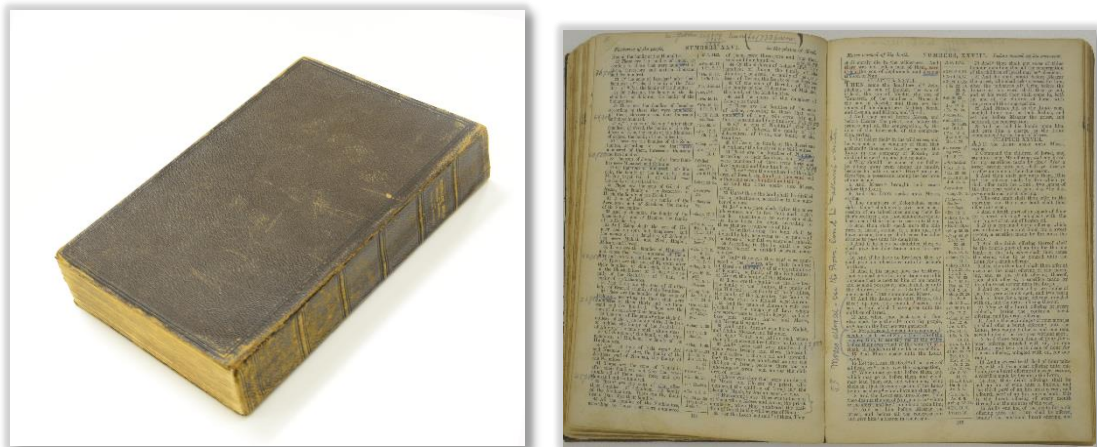
Niijima encountered Christianity and as he learned more his faith deepened. He then collaborated with others who shared his evangelical goals and created an education based on Christianity. This trajectory can be seen in many documents, including a number highlighted in this exhibition.

Exhibition Documents



Prayer (copy) 1865, 1 piece, 13.5×12.5cm

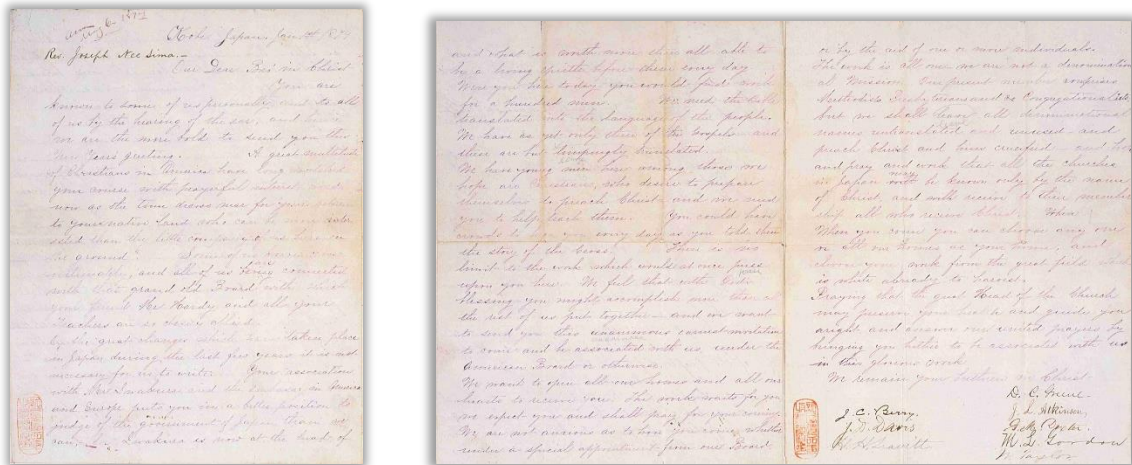
On October 12, 1865 (Keio 1) Nijima arrived in Boston port and shortly after wrote this prayer in English. Alpheus Hardy, the owner of the *Wild Rover*, which had brought Nijima to America, encouraged him to explain why he had come to America. Nijima spent three days at the Boston Sailor's Home writing that explanation, and it was during this time that he also wrote this prayer.



Nijima Jo's Bible (copy) date unknown, 1 volume, 21×14cm

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

Exhibition Documents



Correspondence to Niiijima from eight missionaries (copy) January 1, 1874 1 item, 25.1 × 20.1cm

Excited to learn about Niiijima's impending graduation from Andover Theological Seminary, eight Christian missionaries in Kobe signed a joint letter urging him to join their work. They were particularly eager to welcome a Japanese colleague. In November 1874, the American Board of Commissioners for Foreign Missions made Niiijima an associate missionary, and sent him to Japan to join the work of other missionaries.



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

In April 1880 (Meiji 13), senior students led sophomores in a protest against the school, leading Doshisha into turmoil. On the 13th of April Niiijima 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, Niiijima used this cane to repeatedly strike the palm of his hand. The incident deeply impressed the students with Niiijima's integrity and deep Christian faith and became a lesson passed down to subsequent generations of Doshisha faculty and students.

Exhibition Documents

Niijima & Yamamoto Kakuma of Kyoto Japan having made a corporation shall employ J. D. Davis a citizen of the United States of America with their own expense & the agreement bet^h their share be as follows.

1. Davis shall be employed as a teacher of all branches of English study for the term of seven years that is from March 8th year 1885 or 1885-06 till March 8th year 9th month 30th or 1891 Sept. 30th.
2. During the employment his houses shall be furnished free of rent. Next he will be allowed to have expenses for his food, furniture, rooming, stable, &c.
3. His wages shall be 100 Yen for month & will be paid at the end of each month.
4. The power for making all regulations & deciding what to teach & giving the books of instruction, &c. shall be reserved to the board of corporation.
5. What time he shall be absent shall be decided by the corp^o.
6. During his employment he shall not engage in any mercantile business.
7. If he does not attend his duty by his own desire he shall be regarded as absent from his monthly wages for that day shall be deducted from his monthly wages. If the board desire to employ him by and the engaged word, it shall be necessary to him beforehand.
- 8.

9. If the corp^o desire to employ him for any uncertainable time the corporation shall pay him his wages for the first preceding months, and if he wishes to be employed from the agreement, his wages will cease to be paid from the following day.

10. If he has not over one month, he will be obliged to substitute another day by with his own expense & if he does not decide over three months, the agreement returned him & the corporation shall be paid with his wages will cease to be paid from the following day.

for Niijima
Yamamoto Kakuma of
Kyoto Japan
J. D. Davis
The United States of America.

1885
J. D. Davis

Draft of J.D. Davis' Employment Contract (copy) Meiji period, 1 piece, 25.5×20.3cm

Doshisha Academy began with just two teachers, one of them Jerome Dean Davis (1838-1910). This is a draft of his employment contract. Davis was a devoted missionary working in Kobe, and eagerly agreed to help when he learned of Niijima's plan to build a school. Some of Davis' students in Kobe became among Doshisha Academy's first enrolled students. Davis was therefore one of Doshisha's most important supporters in the school's early years.

by Jerome Davis

Niijima & Yamamoto Kakuma and Kakuma & Shibusawa of Kyoto Japan the trustees of the Doshisha English school do hereby desire to continue to employ Prof. J. W. Learned, a citizen of the United States of America at their own expense and the agreement between them shall be as follows.

1. Prof. J. W. Learned shall be employed as a teacher of English studies for the term of five years that is from March 15th year 3rd month 1884 day 15th or March 15th 1884 till March 22nd year 3rd month 14th day or March 14th 1889.
2. His wages shall be 100 gold yen for month.
3. During his employment he shall not engage in any mercantile business.
4. If the corporation desire to employ him beyond the engaged term it shall notify him beforehand.

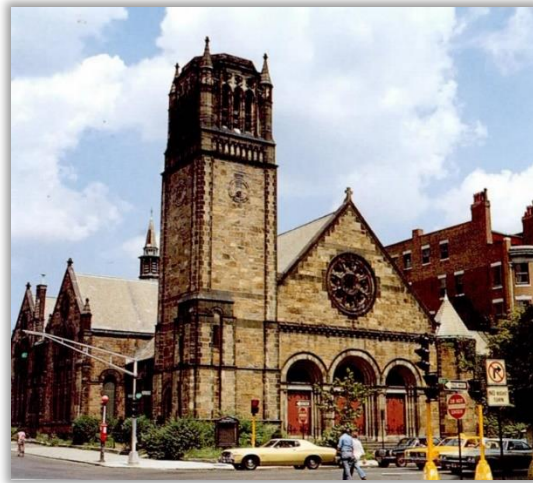
Niijima & Yamamoto Kakuma
Kakuma & Shibusawa
Kyoto Japan.
J. W. Learned
New London
United States of America.

D. W. Learned's Contract (copy) 1884, 1 piece, 21×33.5cm

Not long after establishing Doshisha Academy, Niijima invited a missionary named Dwight Whitney Learned (1848-1943) to join the faculty. At that time missionaries were expected to have a well-rounded education and be expert in many fields, and D. W. Learned was no exception. In the school's early days Learned taught classes on such wide-ranging topics as Christianity, language, economics, and astronomy. When Doshisha was granted university status in 1920, he served as president, and over more than half-a-century made significant contributions.

Poster panel

<Mount Vernon Church>



The present Mount Vernon Church

On September 24, 1874 (Meiji 7) at Mount Vernon Church in Boston, Nijijima was ordained a minister. At the service, his former Amherst professor Julius Hawley Seelye (1824-1895) gave a dedicatory sermon based on John 12:32. Sticking to old Puritan principles, both Amherst College and Seelye made a deep impression on Nijijima and continued to inspire him long after he completed his three years of study there.

<Nijijima Jo's Studies at Andover Seminary>



1



2

1. Photo of Nijijima Jo, his classmates and the staff of Andover Seminary

2. Photo of Nijijima Jo, taken while he was a student at Andover Seminary

After graduating from Amherst, Nijijima consulted with Alpheus Hardy and agreed to continue his studies at Andover Seminary. Beginning in September 1870 (Meiji 3), Nijijima enrolled in a special course. Andover taught New England theology, and educated its students for careers as ministers and missionaries. In 1872 (Meiji 5), while studying at Andover, Nijijima was asked by the Iwakura diplomatic mission to advise Tanaka Fujimaro, who had been sent to study and report on Western education. Serving as Tanaka's translator, the two toured the US and seven European nations, studying education, hospitals and newspapers. Throughout the US and Europe Nijijima saw first-hand the important links between education and Christianity, and this became the basis for his own educational philosophy.

Poster panel

<Portrait of Nijijima Jo and his wife Yae>



Portrait of Nijijima Jo and Yae

This is a picture taken shortly after Nijijima and Yae were married. Nijijima wears western clothes, while Yae wears a kimono, holds a Western hat and wears Western shoes. In the early Meiji period it was extremely rare to see anyone wearing Western clothes. The author Tokutomi Iichiro (better known by his later name, Tokutomi Soho) famously mocked Yae for this mixture of western and Japanese fashions, calling her a “*nue*,” a shape-shifting phantom (*yokai*) in Japanese folklore. The wedding ceremony took place at the home of J.D. Davis, and was the first Christian wedding ceremony in Kyoto.

<Nijijima’s Residence>



Nijijima's Residence Shortly After Construction

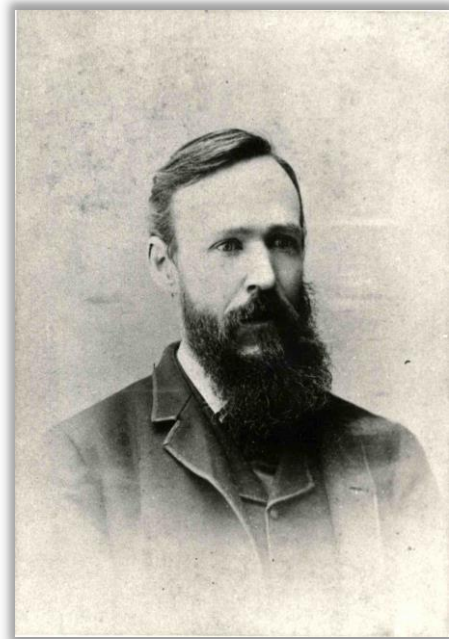
Nijijima and his wife were not only married in Western style, they lived in Western style as well. One example is taking up residence in their new house as a couple. The house was built with a donation from Joshua Montgomery Sears, who had lived in Boston with the Hardy's at the same time when Nijijima was a student in the US. The Nijijima house was built on the site of the home of Takamatsu, which Doshisha Academy leased for a school building when it first opened. The two-story, wooden building has a western-style exterior, while the interior is in a more Japanese style making it an example of an east-west aesthetic. In 1985 (Showa 60) it was declared a Tangible Cultural Property in Kyoto, and is open to the public for visitation.

Poster panel

<J. D. Davis and D. W. Learned>



Portrait of J. D. Davis



Portrait of D. W. Learned

J. D. Davis and D. W. Learned, both missionaries sponsored by the American Board of Commissioners for Foreign Missions, devoted their lives to nurturing Doshisha. Davis was both professor and administrator, while Learned taught a wide range of topics, including the first course in Japan on economics. Because of their enormous contributions, Davis Memorial Auditorium and Learned Memorial Library on the Kyotanabe campus are named for them.

<Byron Stone-Clarke Memorial Hall>



Hall Shortly After Construction

Byron Stone-Clarke Memorial Hall



Byron Stone-Clarke Memorial Hall Engraving

After Nijijima's death in 1890, supporters of Doshisha decided to collect money to build a Theological Hall, but unfortunately little came of these efforts. At this point an American businessman named B. W. Clarke donated \$10,000 to construct a building in honor of his deceased son, B. S. Clarke. With this donation as a basis, Byron Stone-Clarke Memorial Hall was completed in 1893 (Meiji 26) with its distinguishing spire. This housed Doshisha's Theology Department until 1963 (Showa 38) when the current Theology Building was constructed. At that time this hall was renamed Clarke Memorial Hall.

<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

<Doshisha's Spirit on the Basis of Christianity>

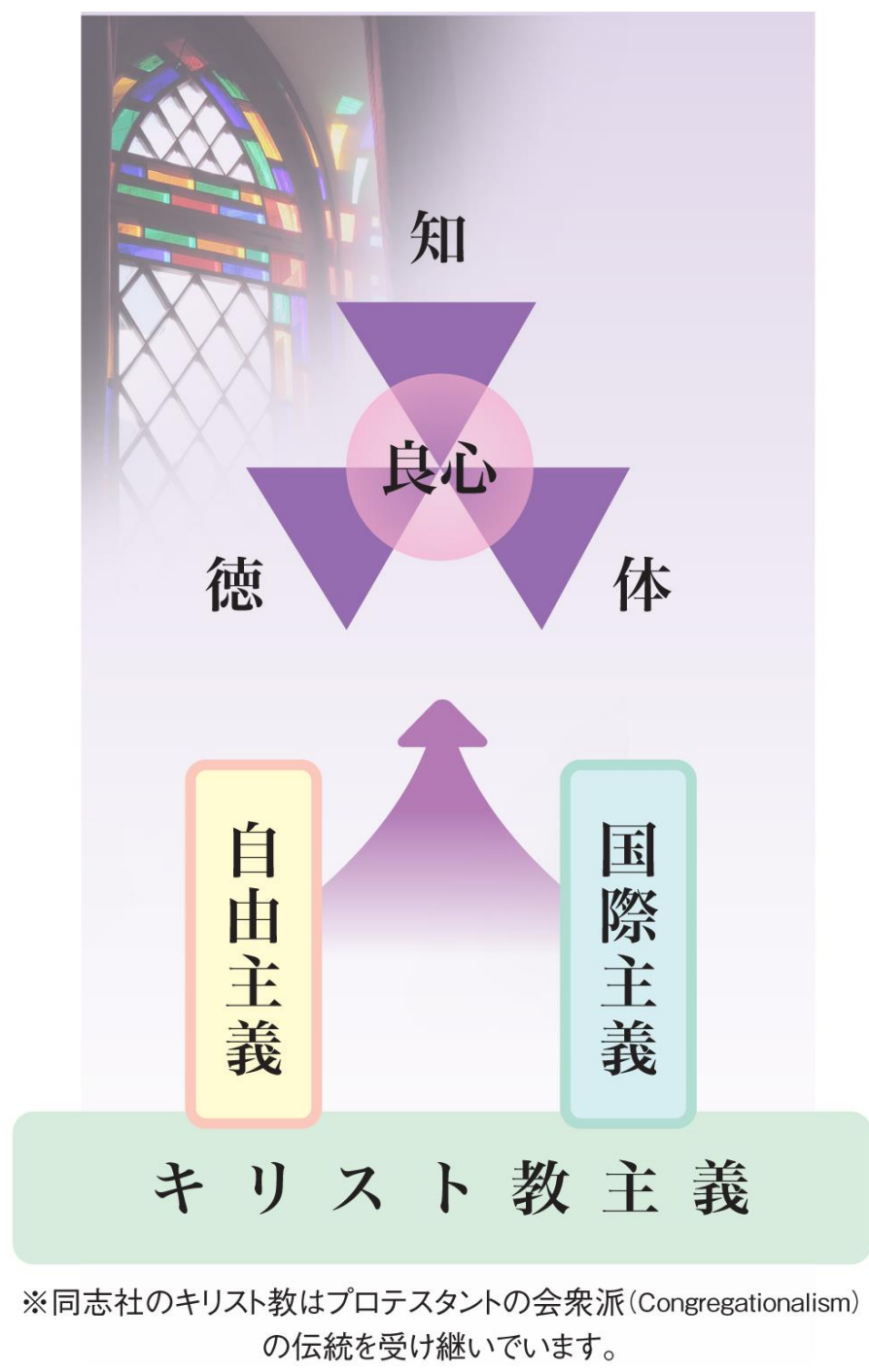


Diagram Showing the Relationship between Christianity and Doshisha's Educational Philosophy

Christianity is the central support of Doshisha's other pillars: liberalism, and internationalism. Together, these principles shaped the central character of Doshisha. Niijima respected each individual student as the unique creation of God. From that basis, Doshisha is committed to nurturing each individual student. As a result of this educational system, Doshisha has produced many talented people who have pioneered in various fields, and brought into their work the Scriptural commands to value each person as "the salt of the earth" (Matthew 5:13) and the "light of the world" (Matthew 5:14).

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



Doshisha Kyotanabe Kaido KOTOBA-KAN

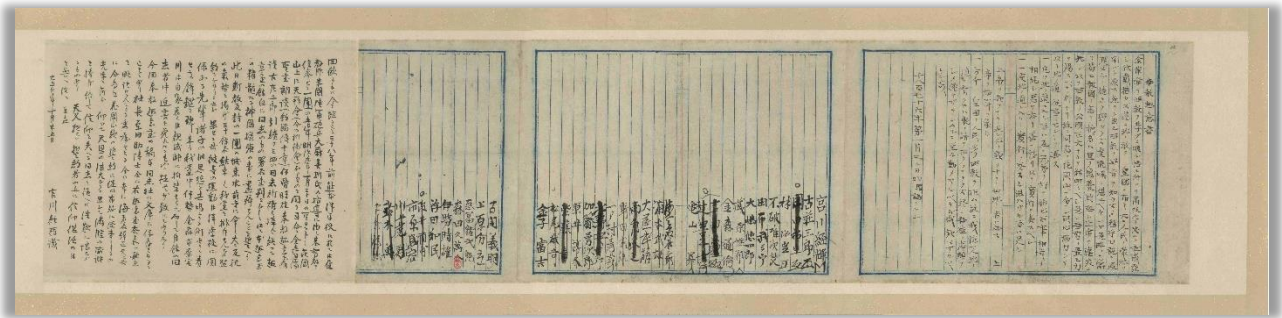
To encourage spiritual reflection, the Center for Christian Culture holds three weekly Chapel Hour worship services during the spring and fall semesters in different chapels on the Imadegawa and Kyotanabe campuses. The services feature messages of Christian reflection and thoughts on the problems of 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.

	Imadegawa Campus	Kyotanabe Campus
TUE	17 : 30~18 : 10	Lunch time (12 : 35~13 : 00)
WED	10 : 45~11 : 30	
FRI	Lunch time (12 : 35~13 : 00)	

Exhibition Theme:

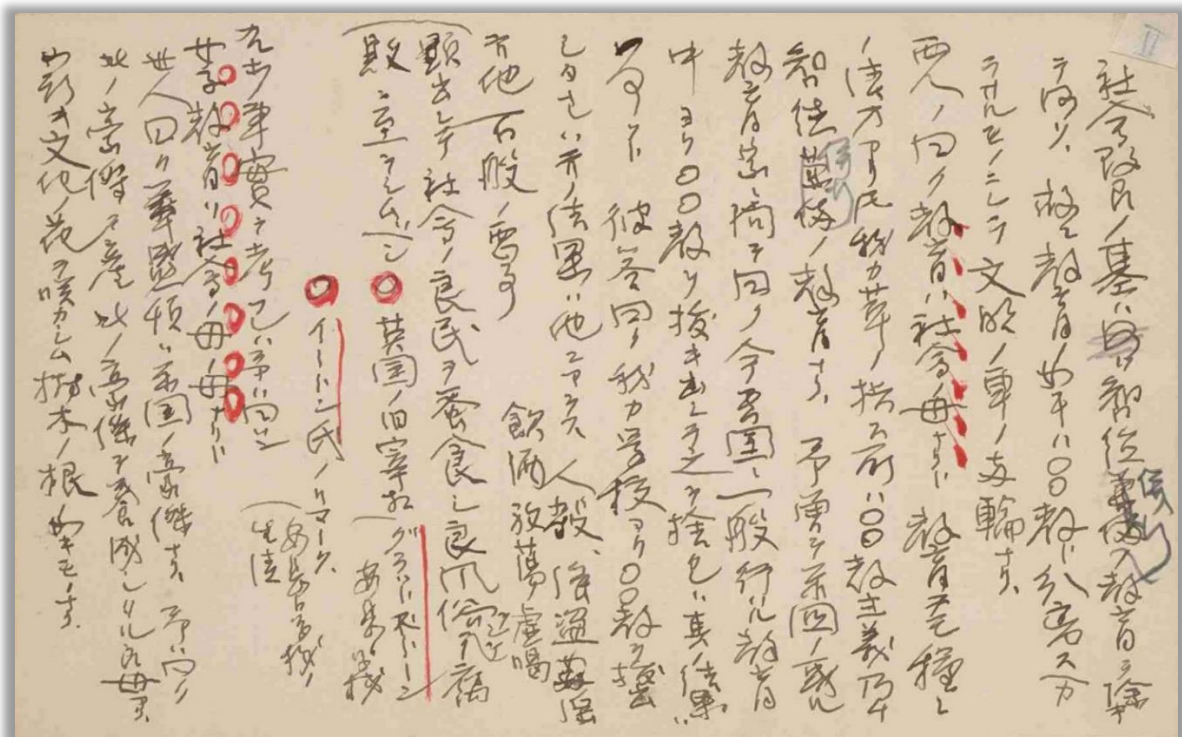
Doshisha and Christianity

The Doshisha holds many documents related to the early history of Doshisha. Among these are those related to Nijima's thoughts on Christian education, the relationship between Christianity and the larger society, as well as many materials demonstrating his educational vision for the kind of person he wished to Doshisha to produce.



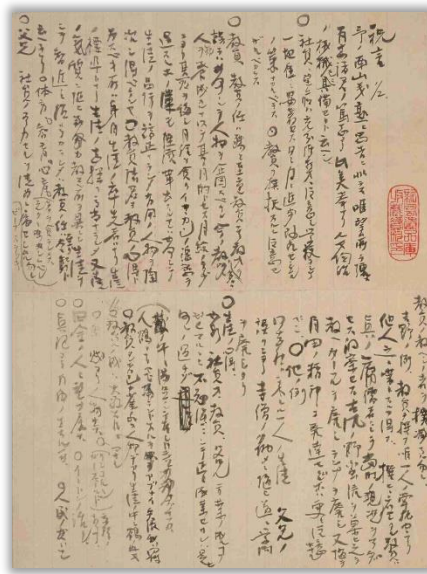
Pledge of Engaging the Mission Work in Japan by the “Kumamoto Band” (copy) January 30, 1876, 1 scroll, 21.5×73cm

This record shows the names of the “Kumamoto Band” members, who were among Doshisha’s earliest students. The Kumamoto School for Western Learning was headed by the American teacher Leroy Lansing Janes (1838-1909) who had an enormous influence on the 35 students who signed this pledge on January 30, 1876 (Meiji 9) on Mount Hanaoka in which they committed themselves to their Christian faith. In 1876, the Kumamoto School for Western Learning was closed and the Kumamoto Band students transferred to Doshisha.



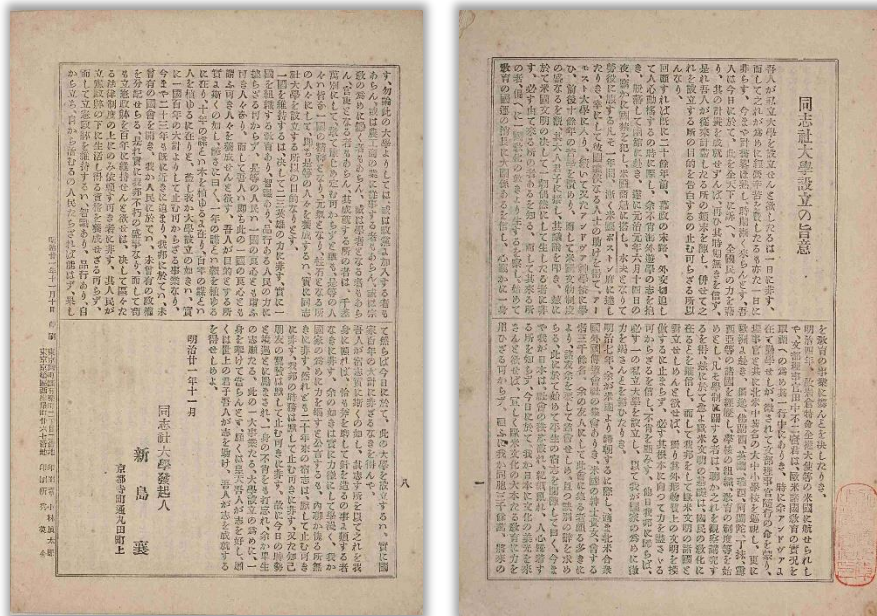
Manuscript of Nijijima’s Speech on Women’s Education at Baika Girls’ School (copy, portion), Meiji period, 4 pieces, 12.5×20cm

Baika Girls’ School was opened in Osaka in 1878 (Meiji 11) after the Prefectural Governor approved its application as a Christian girl’s school. Nijijima gave a speech at this school in the early years of Meiji, talking about the connections between women’s education and Christianity. In this speech he said “For improving society, is there anything more important than an education based simultaneously on both knowledge and virtue? Education and Christianity are the two wheels by which civilization moves forward.” This differed from the prevailing idea of women’s education, which focused on housekeeping.



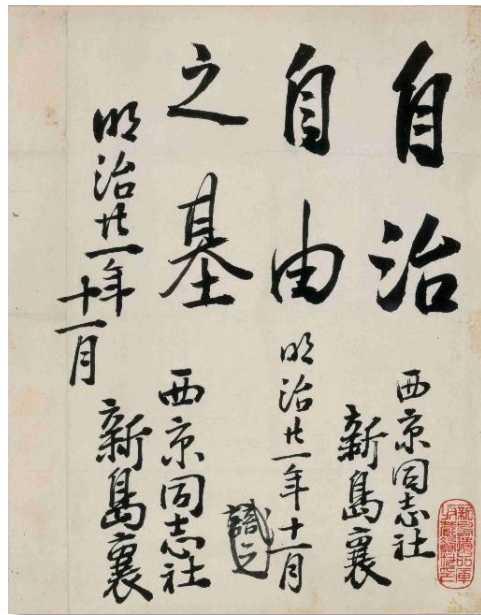
Manuscript of Nijima's Address at Nanzan Gijuku (copy), 1882, 1piece, 19.7×26cm

Nanzan Gijuku (Academy) was a private school for young people, and its education was based on the principles of the Freedom and People's Rights Movement. On April 30, 1882 (Meiji 15), Nijima delivered this congratulatory speech at the Academy's opening ceremony. The Academy was south of where Doshisha International Junior and Senior High Schools now stand, and near the Fugenji River.



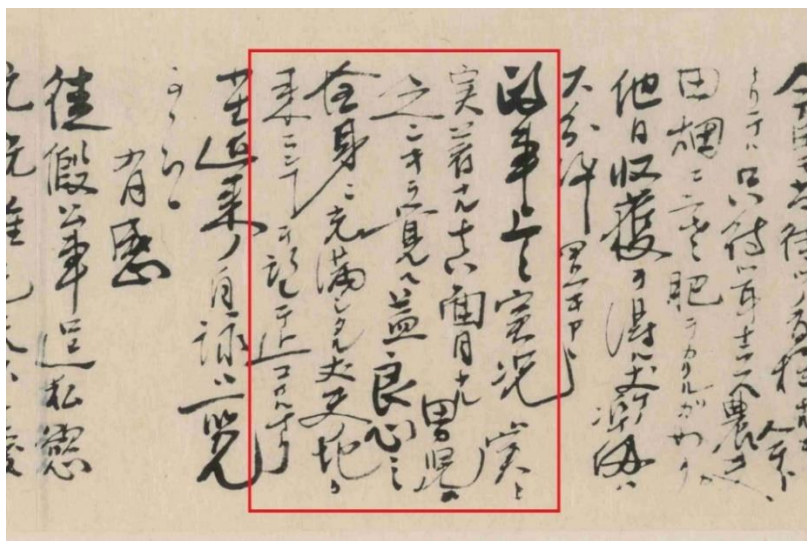
The Purpose of the Foundation of Doshisha University (copy) 1888, 1 book, 21.5×14.8cm

This is a pamphlet distributed beginning in November 1888 (Meiji 21). Nijima 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 Nijima took directly from his experiences in Europe and the United states.



Calligraphy, “The source of self-government and freedom” (copy) , 1888, 1 piece, 23.5×17cm

Niihama believed that “a nation could not improve through the strength of just a few heroes. Instead, it depends on citizens who are both knowledgeable and virtuous and this in turn requires an educational system that unites the nation.” These are ideas Niihama outlined in his “Purposes of the Foundation of Doshisha University” and that guided him in the creation of Doshisha. In Japan in the age of the new Meiji Constitution, Niihama aimed at producing “self-governing, independent citizens,” and a “national conscience.” In this exhibit we see the calligraphy in which Niihama inscribed these ideals.



Letter from Niihama Jō to Yokota Yasutada, November 23, 1889 (copy), 1 item, 18×169cm

On November 23, 1889, Niihama wrote this letter to a fifth-year Doshisha student named Yokota Yasutada. Niihama writes about the new Meiji Constitution and the responsibilities awaiting the nation’s new legislature (the Diet). He also uses the expression “conscience,” saying “I earnestly desire that young people of conscience will be raised and sent out.” These words, which formed the central ideal of Niihama’s school, were later inscribed on monuments and placed at Doshisha as well as at Phillips Academy, a school Niihama attended in the United States.

Poster panel

<Rutland Speech>



Oil Painting of Nijima's Rutland Speech



Grace Church

Ordained by the American Board of Commissioners of Foreign Missions as a missionary to Japan, Nijima made a dramatic speech at the Board's 65th annual meeting at Grace Church in Rutland, Vermont. For the first time Nijima talked about his dream to build a Christian school in Japan. His audience was captivated and he quickly collected around \$5,000 to further his plan. This donation provided the financial foundation for Doshisha.

<Imadegawa Campus shortly after opening>



Imadegawa Campus, first buildings (Numbers 1 and 2)

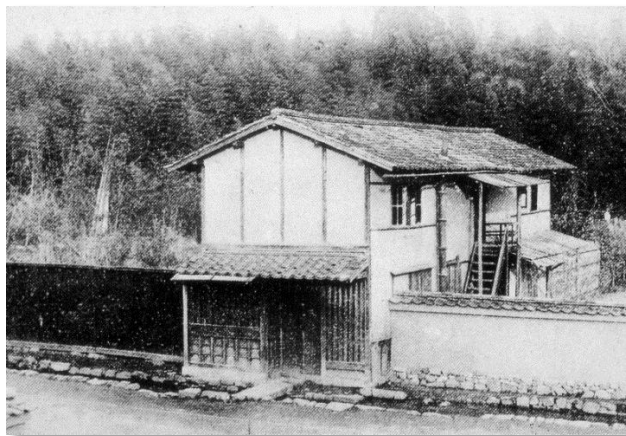


Satsuma Domain Estate

Doshisha's first building were two wooden classrooms and a dining hall that also housed many student boarders. The campus moved from Teramachi Street (where Nijima's former residence is today) to Imadegawa in 1876 (Meiji 9). Nijima purchased this property, which had been the Satsuma Domain estate, in 1875 (Meiji 8) with the help of Yamamoto Kakuma. Even after the official end of prohibitions against Christianity, resistance remained, especially since the new campus was directly north of the old imperial palace and just outside the gate of Shokokuji Temple, one of the most important and powerful Buddhist temples in the city.

Poster panel

<Number 30 Classroom>



1

2

1. Number 30 Classroom
2. Portrait of Makimura Masanao (taken during his time as Kyoto Prefectural Governor)

At the time of Doshisha's founding, there were many who opposed the opening of a Christian school, particularly in Kyoto. However, the Kyoto Prefectural Governor, Makimura Masanao (1834-1896), agreed to the plan so long as the school did not teach the Bible. Nijima agreed so long as he was not restricted from teaching the Bible off campus. Following this, Nijima rented an abandoned shop at Daimoncho where the Amherst House currently stands, and it was there that he taught classes on the Bible. This classroom was known as the Number 30 classroom.

<Group Photo of Doshisha Academy's First Graduating Class>



Group Photo of Doshisha Academy's First Graduating Class



Early Students at Doshisha Academy

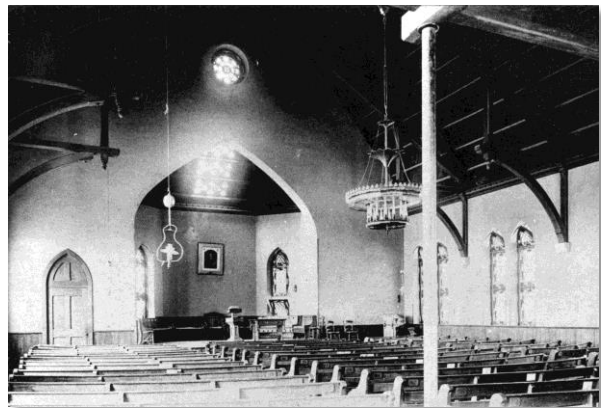
The first graduates of Doshisha Academy were all members of what was known as the "Kumamoto Band." Following the closure of their western-style school in Kumamoto in 1876 they moved to Doshisha. Following their graduation some stayed at Doshisha as teachers, others became missionaries in Kyushu and Kanto, and others went into a variety of different fields of work. Following the graduation ceremony, graduates presented speeches in both English and Japanese that touched on many themes related to social issues and religion. This demonstrates that from its origins, Doshisha has always aimed at using Christianity as the basis upon which to train graduates whose knowledge and practical abilities can benefit the larger society.

Poster panel

<Doshisha Chapel>



Doshisha Chapel, shortly after completion



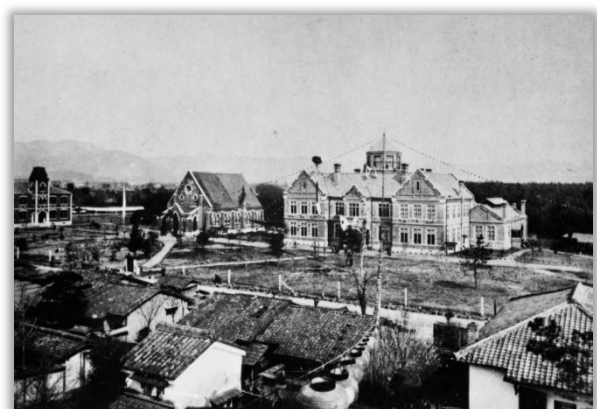
Doshisha Chapel Interior, shortly after completion

Approximately six months before the chapel's completion, the cornerstone was laid on December 12, 1885 (Meiji 18). At this time 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 the religious life and education of Doshisha.

<The Imadegawa Campus in the late 1880s>



A Late Nineteenth-century Imadegawa Campus View



The Opening of the Harris Science School, Imadegawa Campus

By the end of the 1880s new dormitories and classrooms sprung up across the campus, as the school greatly expanded. In 1887 a new library (currently Yushukan) opened, and in 1890, shortly after Niijima's death, the Harris Science School opened, establishing a secure base for studying physics and chemistry. In 1893 Byron Stone-Clarke Memorial Hall was completed, and at around the same time the official emblem of Doshisha was approved.

Poster panel

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



Kyotanabe Campus, Introduction to Sign Language



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/>

Poster panel

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



1



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3

1. Nijima 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 Nijima'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 Nijima's grandfather (Annaka domain), and Aizu was the home of Yamamoto Kakuma, an influential figure in Doshisha's founding, as well as where Nijima's wife, Yae, was raised.

Poster panel

<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.

Document list (All documents are copies)

title	author	date	size (cm)	number	owner
Exhibition Theme: Nijijima Jo and Christianity					
Prayer	Nijijima Jo	October 12, 1865	13.5 × 12.5	1piece	Doshisha Archives Center
Nijijima Jo's Bible	-	no date	21 × 14	1volume	Doshisha Archives Center
Correspondence to Nijijima from eight missionaries	J. C. Berry	January 1, 1874	25.1 × 20.1	1item	Doshisha Archives Center
Branch of Chastisement	-	Meiji period	the largest 60	3pieces	Doshisha Archives Center
Draft of J.D. Davis' Employment Contract	Nijijima Jo	Meiji period	25.5 × 20.3	1piece	Doshisha Archives Center
D. W. Learned's Contract	Nijijima Jo, Yamamoto Kakuma, Nakamura Eisuke	February, 1884	21 × 33.5	1piece	Doshisha Archives Center
Exhibition Theme: Doshisha and Christianity					
Pledge of Engaging the Mission Work in Japan by the "Kumamoto Band"	-	January 30, 1876	21.5 × 73	1scroll	Doshisha Archives Center
Manuscript of Nijijima's Speech on Women's Education at Baika Girls' School	Nijijima Jo	Meiji period	12.5 × 20	4pieces	Doshisha Archives Center
Manuscript of Nijijima's Address at Nanzan Gijuku	Nijijima Jo	April 20, 1882	19.7 × 26	1piece	Doshisha Archives Center
The Purpose of the Foundation of Doshisha University	Tokutomi Soho, Nijijima Jo	1888	21.5 × 14.8	1item	Doshisha Archives Center
Chinese poem, "The source of self-government and freedom"	Nijijima Jo	November, 1888年	23.5 × 17	1piece	Doshisha Archives Center
Letter from Nijijima Jo to Yokota Yasutada	Nijijima Jo	November 23, 1889	18 × 169	1item	Doshisha Archives Center

Photography list

title	image	date	owner
Exhibition Theme: Nijijima Jo and Christianity			
Mount Vernon Church	The present Mount Vernon Church	1990's	Doshisha Archives Center
Nijijima Jo's Studies at Andover Seminary	Photo of Nijijima Jo, his classmates and the staff of Andover Seminary	1870's	Doshisha Archives Center
	Photo of Nijijima Jo, taken while he was a student at Andover Seminary	1870's	Doshisha Archives Center
Portrait of Nijijima Jo and his wife Yae	Portrait of Nijijima Jo and Yae	1876	Doshisha Archives Center
Nijijima's Residence	Nijijima's Residence Shortly After Construction	1878	Doshisha Archives Center
J. D. Davis and D. W. Learned	Portrait of J. D. Davis	Meiji period	Doshisha Archives Center
	Portrait of D. W. Learned	Meiji period	Doshisha Archives Center
Byron Stone-Clarke Memorial Hall	Byron Stone-Clarke Memorial Hall Shortly After Construction	1893	Doshisha Archives Center
	Byron Stone-Clarke Memorial Hall Engraving	2007	Doshisha Archives Center
Christianity provides the foundation for Doshisha's educational philosophy	Christianity provides the foundation for Doshisha's educational philosophy	2018	Center for Christian Culture
Doshisha's Spirit on the Basis of Christianity	Doshisha's Spirit on the Basis of Christianity	2017	Center for Christian Culture
Chapel Hour	Doshisha Kyotanabe Kaido KOTOBA-KAN	2018	Center for Christian Culture
Exhibition Theme: Doshisha and Christianity			
Rutland Speech	Oil Painting of Nijijima's Rutland Speech	1965	Doshisha Archives Center
	Grace Church	2005	Doshisha Archives Center
Imadegawa Campus shortly after opening	Imadegawa Campus, first buildings (Numbers 1 and 2)	late 1870's	Doshisha Archives Center
	Satsuma Domain Estate	2014	Doshisha Archives Center
Number 30 Classroom	Number 30 Classroom	Meiji period	Doshisha Archives Center
	Portrait of Makimura Masanao (taken during his time as Kyoto Prefectural Governor)	1887	Doshisha Archives Center
Group Photo of Doshisha Academy's First Graduating Class	Group Photo of Doshisha Academy's First Graduating Class	1879	Doshisha Archives Center
	Early Students at Doshisha Academy	1877	Doshisha Archives Center
Doshisha Chapel	Doshisha Chapel, shortly after completion	1880's	Doshisha Archives Center
	Doshisha Chapel Interior, shortly after completion	1880's	Doshisha Archives Center
The Imadegawa Campus in the late 1880s	A Late Nineteenth-century Imadegawa Campus View	1880's	Doshisha Archives Center
	The Opening of the Harris Science School, Imadegawa Campus	1890	Doshisha Archives Center
	Kyotanabe Campus, Introduction to Sign Language	2016	Center for Christian Culture
Open Program	Imadegawa Campus, Presentation of the Pipe Organ Class Students	2017	Center for Christian Culture
Doshisha Spirit Tour	Nijijima Jo's Home (Gunma Prefecture, Annaka City)	2009	Center for Christian Culture
	The Janes' Residence. L.L. Janes, teacher at the Kumamoto School for Western Studies (Kumamoto City)	2013	Center for Christian Culture
	Stone Monument of the Kumamoto Band (Kumamoto City, Mt. Hanaoka)	2009	Center for Christian Culture
Doshisha Spirit Week	Performance of the Doshisha University Cheer Team	2016	Center for Christian Culture
	Public Lecture	2016	Center for Christian Culture
	Campus Tour Group	2016	Center for Christian Culture



Doshisha Kyotanabe Kaido HIKARI-KAN Exhibition:

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