

# A Brief Life Story of Joe Neesima

Produced by  
Wild Rover Project Committee

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Bibliography: All references are in Japanese.

## **Chapter 1 From Birth until Leaving Japan**

### **1. Birth and Childhood**

On February 12th, 1843, (January 14th in the old calendar), Joe Neesima was born into the house of the Annaka Prefectural Prince, in the Kanda area of Edo(Tokyo). He was the oldest boy after his 4 sisters, so they were happy to have a son to be the successor in the family. He was originally named Shimeta, and there are two explanations for this. The first is that he was named after the Shimenawa that was displayed in his house around the New Year, when he was born. The second is that his grandfather yelled “Shimeta!” in rejoice when he was born and that became his name.

Neesima liked to play outside, especially flying kites, and he sometimes enjoyed it so much that he forgot to go home in the evening. To warn him not to do that, his father Tamiji took his kites off him, but he often found parts and made himself new kites. When he was 8 years old, he fell off the fence of the garbage dump and badly injured above his eye, so he decided to stop playing outside and dedicated his time to study.

Neesima’s father Tamiji was very good at writing and had a job as a registrar, so he started learning calligraphy from when he was 5 years old. He also started learning Chinese characters at 10 years old, but the head of his fief Katsuakira Itakura, who had encouraged his studies, saw his potential and made him study Dutch. After coming of age at 14, he was told to follow in his father’s footsteps and help as a registrar, but he was so absorbed by his studies of Dutch that he often neglected his work and went out to study at the Dutch school. Katsuakira’s younger brother Katsumasa, who had followed in the footsteps of Katsuakira, wasn’t interested in studies, and tried to stop Neesima from studying, but Neesima did his best to show that he wanted to continue his studies, so it was accepted that he could go to school.

### **2. As a Young Man**

In November of 1860, at 17 years old, Neesima joined the Naval Academy and met Manjiro Nakahama, who was a teacher there. Manjiro Nakahama was a fisherman from Tosa. While out fishing in 1841, he became lost, but was saved by an American whaling ship that took him to Massachusetts, where he was able to study and become a navigation officer before coming back to Japan. Neesima enthusiastically studied math, navigation, and surveying.

In November of 1862, when he was 19, Neesima finished his study at the Naval Academy and was requested by Katsukiyo Itakura, who was the head of the Bicchuu-Matsuyama Prefecture, to take part in the navigation of Tamashima. He joined the samurai warriors of the Bicchuu-Matsuyama Prefecture and left the Edo Bay on the Kaifuu-Maru. They made their way to Tamashima and back, going via Osaka, and taking about 2 months. It was his first time to go overseas and experience different cultures, so he was able to sense how big the world was, as well as widen his views and ways of thinking on this trip.

At that time, a teacher at the Dutch school that Neesima went to lent him some books. "Robinson Crusoe" made him even more interested in going abroad, and when he read about America's history and geography in Renpou-Shiryaku, he admired the politics, education, and welfare policies there. After reading about the Genesis in the Bible, he felt more respect for God than his parents and head of his fief, and that made him want to leave Japan and follow God even more.

### **3. His Time in Hakodate**

In March of 1864, 1 year after navigating Tamashima, Neesima met the samurai of Bicchuu-Matsuyama Prefecture that he had been with on the ship by coincidence and heard that they were going to Hakodate. He decided to join them and go to Hakodate, so went to ask for permission from Katsumasa Itakura straight away. While he officially said he would study at a school called "Takeda Juku", he was really thinking about escaping overseas.

When he arrived in Hakodate, Neesima went to Takeda Juku, but Mr. Takeda was absent, so he talked with Seiichirou Suganuma, the head the students of the school. He said he wanted to get to know some foreigners, so he was introduced to a Russian priest called Nikolai a few days later. In return for being able to live in the priest's house, Neesima taught Japanese to Nikolai. After a while he told Nikolai about his plan to travel overseas, but Nikolai refused to help him, and advised him to stay and study with him.

After being turned down by Nikolai, Neesima went to talk with Seiichirou Suganuma again, and he was introduced to Takuma Sawabe who then introduced him to Unokichi Fukushi. Fukushi was originally a ship builder, but had been learning English from the diplomats at the American consul and worked at the Alexander Porter Trading Company as a translator. Neesima learned English from Fukushi, and soon told him about his plan to leave Japan. He promised to help him.

#### **4. His Departure and Life on the Ocean**

Fukushi negotiated with Captain Savory of the American ship Berlin which was in Hakodate Port, and was able to get him to allow Neesima to go on the ship. In the middle of the night on July 17th (June 14th in the old calendar) of 1864 he dressed as a local and went to the wharf where Fukushi was waiting, and they took a small boat that he had prepared to go over to the Berlin. Captain Savory was ready, and he took Neesima to the storage room to give him shelter, so he wouldn't be discovered in the next morning's check, and was able to escape from Japan without any problems.

Captain Savory made Neesima work as a captain's helper. The first jobs he had were being a waiter and doing cleaning and washing, which he felt he had to endure, so he cut off his topknot and gave up being a samurai. The Berlin was planning to go to Nagasaki after visiting Shanghai, so Neesima asked Captain Savory to find him another ship to take him from Shanghai. Captain Savory tried and failed to find a ship several times, but finally found one that was going to Boston, so he was able to change ships.

The captain of the ship going to Boston, the Wild Rover, was Captain Taylor, and he affectionately called Neesima "Joe", making him a captain's helper again. Out of appreciation, Neesima gave Captain Taylor his long sword, and Captain Taylor gave Neesima an English Bible in return. At a later port of call in Hong Kong, Neesima sold his short sword to Captain Taylor for \$8, and bought himself a Bible with Chinese characters at a book store. Neesima was then able to read the Bible, as he had wanted to do for a long time. On July 20th, 1865, the Wild Rover safely arrived in Boston.

## **Chapter 2 Studying in the United States of America**

### **1. Meeting Hardy**

Before leaving the ship, Captain Taylor gave Neesima some pocket money and promised to bring someone to take care of him. Neesima endured the lonely days until he was picked up by reading the English version of the story of "Robinson Crusoe" that he had bought at a bookstore.

A month after his arrival, Mr. Savory, who had taken Neesima to Shanghai, came to see him. He had been fired because he gave Neesima a ride on his ship, so had returned to his hometown, Boston via England from Nagasaki. However, Mr. Savory didn't come to the ship to take care of Neesima.

After living on the ship for about 80 days, Alfieus Hardy, the owner of the Wild Rover came. He asked Neesima why he had come to America. Neesima answered in English but Hardy could not understand his English. He took Neesima to the Christian Sailor's Home and asked him to write down why he had come to America. Neesima stayed up for two nights and worked hard to complete his composition, "Why I Departed from Japan." in English. The document described his birth and childhood years, his devotion to Dutch studies, his knowledge of America from books, how he encountered God through the Bible, and his desire to get an education at school. Mr. and Mrs. Hardy were impressed by Neesima's letter and decided to take him into their family.

## **2. His Time at Phillips Academy**

When it came to how to help Joe Neesima, Hardy thought first and foremost of the need for education because Hardy gave up on becoming a pastor in his youth due to his health and later worked to help educate young people. He was a board member of three schools that Neesima would later go to. In October, 1865, Neesima entered Phillips Academy, a high school in Andover. He was 21 years old, and had the goal of learning English first. At this time, it seems that he took his first ever train ride. From then on, Hardy covered all his expenses.

Neesima was supposed to stay in the school dormitory, but he stayed in a boarding house until he could improve his English. Ms. Hidden was the landlady of the boarding house during this Andover period at Phillips Academy. She was deeply impressed by his letter "Why I departed from Japan" and decided to take care of him. Mr. and Mrs. E. Flint, Jr. also resided in Ms. Hidden's house where Neesima stayed and kindly assisted in his studies. Neesima was amazed at how kind all the people he met were to a stranger like him, Since Ms. Hidden was a Sunday school teacher, Neesima often visited the church. In December, 1866, while at Phillips Academy, Neesima became a Christian and was baptized at Bartlett Chapel.

## **3. His Time at Amherst College**

After graduating from Phillips Academy in September 1867, Neesima was admitted to Amherst College. At Amherst College, he majored in natural science. He became particularly interested in geology. Professor Seeley, an advisor and a kind teacher of philosophy and religion, warmly welcomed Neesima, and took care of him at his home, before he moved into the dormitory, as well as during

his long school vacations when the dormitory was closed and when Neesimama got sick.

Through Professor Seeley's kind personality, Neesima learned how he should be a good person, a Christian, and an educator. Seeley also highly praised Neesima, saying, "You cannot gild gold." He appreciated Neesima's character.

Neesima's roommate was Holland. He wanted to be a roommate with Neesima, who was considered the best Christian in the college. "Quiet as a house mouse" was what Holland thought of Neesima. Holland and Neesima shared the same hobbies: painting and collecting minerals. Every evening, he and Neesima read a chapter of the Bible and said prayers together.

In July, 1870, Neesima graduated from Amherst College with a Bachelor of Science degree. Neesima became the first Japanese to graduate from a university in the United States. Later, his classmates sent a portrait of Neesima to his alma mater to commemorate the 30th anniversary of their graduation. The portrait of Neesima is displayed today in Johnson Chapel.

## **Chapter 3 Tour of Europe and his Ambition**

### **1. His Time at Andover Theological Seminary**

While at Amherst, Neesima wanted to become a pastor, so he entered Andover Theological Seminary in September, 1870. While he was living in the dormitory and studying theology there, Arinori Mori, who took up the post of the Japanese Minister to the U.S., contacted Neesima about meeting in Boston.

Thanks to Mori's arrangement, Neesima was able to obtain a passport and permission to study abroad from the Japanese government, which opened the way for him to return to Japan. However, he did not like the idea of receiving public funds and being bound by the government.

The Japanese government ordered Neesima to return to Japan, but thanks to Mori's efforts, he was able to stay in the U.S. until he graduated from the seminary. This was because Mori wanted Neesima to play a role in explaining the American educational system to the Iwakura mission.

When the Iwakura mission visited the US to learn about things there in March 1872, Neesima was called by Arinori Mori to help Fujimaro Tanaka, who was a member of the Iwakura Mission and the commissioner of the Ministry of Educational Bureau of Japan. Twelve Japanese students who were sponsored by the Japanese government to study in America were also present. When

Neesima and the students met Tanaka, the twelve students prostrated themselves in the way they would greet a lord. However, Neesima just bowed lightly, and Tanaka only shook hands with Neesima. It was at this point that Neesima decided to accompany the Iwakura Mission.

## **2. Educational Tour of Europe**

Having gained Tanaka's trust, Neesima was asked to guide, interpret, and write a report on his visits to various schools in the U.S., and about the educational system in America. Neesima was later requested by Tanaka to join their educational tour to Europe. Neesima took one-year away from Andover Theological Seminary to accompany Tanaka and interpret for him.

As they saw the roles of various schools in Europe and the United States, the government officials began to have the idea that Japan also needed to reform its educational system. Tanaka felt that he needed Neesima's help, and he wanted Neesima to go back to Japan with him. However, Neesima had decided to resume his studies at Andover Theological Seminary, so he declined the offer. At this time, Neesima already had a dream of establishing a Christian school in Japan.

## **3. Speech at the Annual Meeting of the American Board**

After coming back from Europe to the United States, Neesima received a letter from Gordon, whom Neesima had known and who had been sent to Osaka as a missionary by the American Board, asking Neesima to return to Japan and help in their ministry.

Neesima, who became a licensed minister after graduating from the theological seminary, was chosen to be sent on a mission to Japan by the American Board.

In October, 1874, the 65th annual meeting of the American Board was held in Rutland, Vermont. Neesima joined the meeting and was to speak. He addressed the audience passionately. To a packed audience of 1000 in the hall at Grace Church, he insisted on the need to increase the Christian spirit in Japan and to introduce Christian education there. When Neesima asked for donations, many of the audience agreed and ultimately about \$5,000 was donated after his speech. The story of one farmer who gave the \$2 meant for his train ride home has been passed down from generation to generation. Neesima left for Japan with a desire to preach Christianity and establish a Christian school in Japan.

## **Chapter 4 From his Return to the Start of Doshisha English Academy**

### **1. Toward the Establishment of Doshisha**

10 years had passed since he had escaped overseas when, on November 26<sup>th</sup>, 1874, he arrived at Yokohama Port. The following day, he rented three rickshaws and headed to Annaka to meet his family, who had returned to their homeland from Edo. He stayed in Annaka for about a month and left for Kansai, since missionaries from the American Board had started their mission in the area (mainly in Osaka and Kobe). He first went to Osaka in order to receive permission to open a school. However, the Governor of Osaka, Nobori Watanabe, did not allow him to open a Christian school, so he had to give up opening his school in Osaka. The next place he went to was Kyoto, where the Governor Masanao Makimura took his idea positively and introduced to him Kakuma Yamamoto as a patron.

At that time, Kakuma Yamamoto was in an advisory position for Kyoto prefecture and was working hard to develop industries and education in Kyoto. He was a samurai from Aizu and joined the Battle of Toba Fushimi on the Old Government's side. He was injured and lost his sight during the battle and was captured in Satsuma domain in Kyoto. While he was there, he had his apprentice dictate a petition letter (Kanken) to the new government. The letter was highly appreciated by the government and he was asked to remain in Kyoto after his release and to work for modernization of Kyoto. When Yamamoto heard of Neesima's plan to make a Christian school, he encouraged Neesima to make the school in Kyoto, and even provided the land he owned for the project.

In August, 1875, Neesima and Yamamoto co-authored a petition for the opening of a private school and submitted it to Kyoto prefecture. They also had J.D. Davis, a missionary from American Board, join them as their first teacher. However, Buddhist monks and Shinto priests loudly protested against the idea of making a Christian school in Kyoto and Neesima had to promise to Kyoto prefecture that they would never teach the Bible on their campus.

## **2. The Beginning of Doshisha English Academy and Friction with Neighbors**

“Doshisha English Academy” started with a prayer meeting in the house that Neesima was renting at 8 am on November 29th, 1875. The name Doshisha literally means an association of people with the same purpose, and began with just eight students and two teachers, J.D. Davis and Jo Neesima himself, who were together on the first day. Davis later wrote, “I will never forget the gentle, tearful, solemn prayer that Neesima said at his home, on the first day for our school.”

The following year, in 1876, two school buildings and one cafeteria were built where there had been a Satsuma domain, (the current Imadegawa Campus). Jo had obtained the land from Kakuma Yamamoto, who was in an advisory position for Kyoto prefecture and agreed with Jo’s ambition. It wasn’t long after the ban on Christianity had been lifted, but there were still fierce protests from Buddhist and Shinto priests. To the north of the school, there was a Buddhist temple called Shokokuji, and to the south there was the Emperor’s Palace. Doshisha Academy was geologically, as well as politically, placed between Buddhism and Shintoism, so their start was very challenging, with people heckling and throwing rocks at them.

## **3. “Classroom No.30” and Kumamoto Band**

As one of the conditions for opening a new school, Neesima had been forced to promise that he would not teach the Bible inside the campus, so he held the Bible lessons at his home. Later, he bought a tofu shop across the street from the campus, and it became a place to teach the Bible. Students called the abandoned building “England” or “Classroom No.30,” since it was located on street number 30.

Kumamoto prefecture invited Mr. L.L. Janes from America and opened a Western style school in Kumamoto. However, people in Kumamoto were shocked when 35 students who followed Christianity gathered on the summit of Hanaokayama in Kumamoto and signed a pledge to work for society with the spirit of Christianity. This incident eventually led to strong protests and the school was shut down in September, 1876. Through Mr. Janes, Doshisha Academy welcomed about 40 students from the Kumamoto school who had lost their place to study. Doshisha made a preparatory course on theology for them

and taught them the Bible in “Classroom No.30.” These young students were later called the “Kumamoto Band.”

#### **4. Caning for Self-Punishment**

In March of 1880, in Doshisha’s fifth year, an incident occurred. Teachers decided to combine the classes of students who entered the school in January of 1879 with those who came 4 months later, and to teach them together as one class. This decision caused discontent in the first class of students and they wrote an angry letter to the teachers to ask them about it. This even led to a strike by the students, where they were deliberately absent from classes. In the morning worship on April 13th, 1880, Neesima said “Students’ absence from class is a violation of school regulations, but the students are not to blame. Neither is our school board. As the principal of this school, I am the one to be blamed, and this is all my fault. Therefore, I must punish the principal.” After saying that, he struck his left hand with his cane so hard that the cane broke in half.

One of the students present at the morning worship was Ichihiro (Soho) Tokutomi. He quit the school after this “Caning for Self-Punishment,” then played an active role as a journalist. Even after he left Doshisha, he helped Neesima to establish Doshisha University with great dedication, and played a large role in writing “The Aims of Doshisha University”.

## **Chapter 5 From the Opening of Schools to Neesima’s Last Moments**

### **1. Education for Rural Areas in Japan**

One of Neesima’s dreams was to see Christian schools in various regions in Japan. In June, 1886, he opened Miyagi Academy in Miyagi prefecture and became the principal. In the following year, the school was renamed as Toka School, and its school motto was “Seek Truth and Do Good.” After Neesima’s death, Toka School was later closed in 1892, but the school motto is still preserved on the outer wall of Sendai Nika Junior and Senior High School. In 1889, Kyoaisha was established in Gunma prefecture, for which Neesima is listed as one of the original promoters.

Neesima was also interested in medicine because he hoped to help people not only spiritually but also physically. He talked to J.C. Berry, who was one of medical missionaries of American Board, and started Doshisha Hospital and

Kyoto Nurses' School in 1887. Berry became the head of the hospital and Neesima became the principal of the nurses' school. However, due to financial difficulty, the hospital and the nurses' school were closed in 1897 and 1906 respectively. However, Neesima's wish came true when a Department of Nursing was established in Doshisha Women's College of Liberal Arts in 2015.

## **2. Second Tour of Europe and his Last Will**

A born traveler, Neesima went on his second trip to the West on April 5th, in 1884. The trip was meant to be for relaxation, but it ended up being a trip for raising money to start Doshisha University and learn more about Christianity. During his stay in Italy, he hoped to see the Pope, but he decided not to because it was necessary to "kneel down in front of the Pope" to show respect for him. He didn't like to flatter someone in power or authority, so he said "My knees are too stiff to bend in front of the Pope," but he humbly pleaded with others to financially support the start of Doshisha University, which was the "purpose" of his life.

In November, 1888, "The Aims of Doshisha University" was published in newspapers and magazines nationwide. On the night of November 28th, in 1889, Neesima had a severe stomachache while he was in Gumma for the fund-raising campaign, so he decided to take a rest at Mukadeya Hotel, in Oiso, Kanagawa. On January 17th, in 1890, he was diagnosed with acute peritonitis and was already in a critical condition when his wife, Yae, arrived at the inn. On the early morning of January 21st, he verbally communicated his wills about the future of Doshisha and Soho Tokutomi wrote them down.

## **3. His Death, Funeral and Tombstone**

At 2:20 pm, on January 23rd in 1890, Neesima ended his journey of 46 years and 11 months. He was able to ride the Tokaido train for the first time, although he was no longer alive. When he arrived at Kyoto station near midnight, it was sleeting, but more than 600 people related to Doshisha and the churches were waiting for his return. They took turns in carrying his body on their shoulders along the dark and muddy road to his home. His funeral was held in Doshisha Chapel on January 27th. A line of about 3000 people who carried his coffin stretched to the cemetery on top of Mt. Nyakuoji.

The letters "新島襄の墓" (The Tombstone of Neesima Jo) were carved on his tombstone in the Doshisha cemetery on Mt. Nyakuoji. They were written by

Kaishu Katsu as a token of their friendship. You can see many tombstones beside his, including those of his wife Yae, their family members, and missionaries. At the entrance of the cemetery, just across Neesima's tombstone silently stands the tombstone of Gohei Matsumoto. He served Doshisha for a long time as a workman and Neesima called him "Gohei-san" with respectful title "san", while students called him just "Gohei." This episode reminds us of how Neesima called his wife "Yae-san," while Yae just called him Jo, because he said in his will that "Firstly teachers must treat their students respectfully." We can see how he found it important to treasure each individual through his sincere attitude by calling everyone with a respectful title. His words in the will represent his wish for us to value each other all the time.

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## Chronological Table of History of Doshisha/Neesima and Other Domestic / International issues

	The Life of Joseph Neesima /Doshsha	Events in Japan and around the world
1843(天保 14)	Joseph Hardy Neesima is born on February 12th (the old lunar calendar: January 14th) in the residence of Joshu, Annaka Domain located in Kanda Hitotsubashi, Edo. His childhood name is Shimeta.	Tempo reforms led by Tadakuni is dismissed.
1853(嘉永 6)	Neesima enters the school of the Annaka Domain and begins Chinese studies under Soekawa Rensai. At the same time he begins sword-fencing and horseback riding training.	Perry visits Uraga. A treaty between the United States of America and the Empire of Japan is signed, followed by the Anglo-Japanese Friendship Treaty
1856(安政 3)	With the order of Katsukira Itakura, Lord of Annaka Domain, Neesima starts Dutch studies from Junsuke Tajima.	Conclusion of the Treaty of Amity and Commerce between Japan and the United States
1857(安政 4)	Katsuaki Itakura dies, and his brother Katsumasa succeeds him.	
1860(萬延元)	Neesima first goes to Annaka, as the guard of the Lord, Katsumasa. He studies mathematics, navigation and surveying there.	Incident outside the Sakurada Gate
1861(文久元)	Neesima becomes the student representative at the Naval Training Center. He hurts his eyes from studying too hard.	Abraham Lincoln assumes the presidency. The American Civil War
1862(文久 2)	Neesima quits the Naval Training Center because his eye trouble. 甲賀源吾の塾で兵学、測量等を学ぶ。 For two months, continuing into the following year, Neesima makes a voyage from Edo to Tamashima (the present Kurashiki City in Okayama Prefecture) on the Kaifu Maru, a Western sailing ship owned by the Bicchu Matsuyama Domain (the present Takahashi City in Okayama Prefecture).	Sakashitamon Incident. Kazunomiya koka (the marriage of Kazunomiya Imperial princess to an ordinary person). Namamugi Incident.
1863(文久 3)	Neesima begins studying English in addition to Dutch.	Anglo-Satsuma War. Coup of August 18.
1864(元治元)	Neesima gets permission to enter Takeda School in Hakodate. Neesima sails from Shinagawa to Hakodate aboard the Kaifu Maru. In Hakodate, he teaches Japanese to Pere Nicolai, the chaplain of the Russian Consulate. Neesima sneaks onto the American merchant ship the Berlin. In Shanghai, Neesima is transferred to another American ship called the Wild Rover. Upon stopping at Hong Kong, Neesima purchases a Chinese translation of the New Testament	The Kimmon no Hen (Conspiracy of Kimmon). The first conquest of Choshu.

1865(慶応元)	(with the money he made from selling his small sword to Captain H. S. Taylor.) The Wildrover arrives in Boston. Neesima hands "Why I Departed from Japan" to Mr. and Mrs. A. Hardy, the owners of the Wild Rover. After reading it they decide to become his "foster parents". Neesima enters Phillips Academy.	The Second conquest of Choshu.
1866(慶応 2)	Neesima is baptized at the church of Andover Theological Seminary.	
1867(慶応 3)	Neesima graduates from Phillips Academy. He then enters Amherst College.	Satsuma and Choshu Alliance
1868(明治元)		Restoration of the power to the Emperor and restoring the Imperial rule. Boshin War(-69) Five Edict Boards, Charter Oath of Five Articles The completion of the Transcontinental Railroad in the USA. The capital is transferred to Tokyo. Return of lands and people to the emperor.
1870(明治 3)	Neesima graduates Amherst College, then enters Andover Theological Seminary.	
1871(明治 4)	Neesima meets Mori Arinori, Japanese Minister in Washington. A passport and permission to study abroad is mailed to Neesima by Mori Arinori.	Haihan-chiken (abolition of feudal domains and establishment of prefectures). Modern postal service is established The German Empire is founded.
1872(明治 5)	Neesima is asked to help the Commissioner of Education in the Iwakura Embassy. Neesima is asked to serve as an interpreter for educational tours and visits various places in the United States. Over the next year, Neesima visits Europe with Fujimaro Tanaka.	The School system is issued. The railway between Shinbashi and Yokohama is opened.
1873(明治 6)	Neesima returns to New York to resume his studies at Andover Theological Seminary.	Decree of Conscription Ordinance. Abolition of the bulletin board banning Christianity
1874(明治 7)	Neesima graduates from Andover Theological Seminary. He gives an address at the last day of the 65th Annual Meeting of the American Board of Commissioners for Foreign Missions held in Rutland, seeking support for the establishment of a Christian college in Japan. The total amount of contributions including pledges (Rutland Fund) sums up to 5,000 dollars.	An opinion paper on establishing a democratically elected parliament is presented.

1875(明治 8)	Neesima decides to buy the former site of the residence of the Satsuma Domain for 550 dollars as the site of their school. On November 29, Neesima opens Doshisha Academy	The Imperial Rescript for the constitutional system of the government (Imperial Rescript for gradual shift to the constitutional system of government) is issued. The law banning the wearing of swords. Seinan War. The Alliance for Elected Legislature is formed.
1876(明治 9)	Neesima marries Yamamoto Yae. A. J. Starkweather opens a school for girls.	
1880(明治 13)	On April 13, at the school's morning assembly. the so-called "cane of self-punishment" incident happens.	
1882(明治 15)	Neesima draws up the "Rules of Doshisha Academy". Neesima undertakes the movement to raise the status of Doshisha Academy to a university, drawing up "The Reason for Establishing Doshisha Academy" and "Draft of the Aim in Establishing Doshisha University"	
1883(明治 16)	Neesima publishes "The Philosophy in Establishing Doshisha University" for the movement to establish Doshisha University. At the same time he writes "How Doshisha was Established".	
1884(明治 17)	Neesima departs from Kobe for the second trip around America and Europe. He visits Italy.	
1885(明治 18)	Neesima presents his autobiography "My Younger Days" to Mr.Hardy.	
1887(明治 20)	Neesima's father, Tamiji dies at the age of 81. A. Hardy dies of sepsis at the age of 71.	
1890(明治 23)	Neesima gives a speech at Rinkokaku in Maebashi. Neesima's stomachache worsens at the inn. Neesima dictates his will to Tokutomi Iichiro (Soho) in the presence of Neesima Yae, Kozaki Hiromichi and Tokutomi. Neesima dies of acute peritonitis at the age of 46 years and 11 months. The funeral for Neesima is held at the tent in front of the Doshisha Chapel. After the funeral, students carry the bier and a banner in sleet to the top of Mount Nyakuoji and bury him there.	
1891(明治 24)	The letters on the tombstone of Neesima were written by Kaishu Katsu.	

## Appendix 1 “Why I departed from Japan.”

Originally written in English. The essay that Neesima (22 years old) handed to A. Hardy, the owner of the Wild Rover, and his wife, after arriving in Boston. Neesima was in his second year of studying English when he put all his energy into writing why he traveled to America in English at the Sailor's Home in Boston. Mr. and Mrs. Hardy were impressed by this essay and decided to become Neesima's guardians (foster parents).

I was born in a house of a prince [Itakura Katsuakira] in Yedo. My father [Niihama Tamiharu] was writing-master of the prince's house and his writer, and my grandfather was an officer of whole, the prince's servant. I began to learn Japan, and China too, from six years age, but at eleven years age my mind had changed quite to learn sword-exercise and riding horse. At sixteen years age my desire was deepened to learn China and cast away sword-exercise and other things.

But my prince picked me up to write his daily book, although it would not have been my desire. I was obliged to go up his office one another day, and I must teach small boys and girls too, instead my father at home. Therefore I could not get in China school to learn China, but I read every night at home.

A day my comrade lent me an atlas of United States of North America, which was written with China letter by some American minister [E. C. Bridgman]. I read it many times, and I was wondered so much as my brain would melted out from my head, picking out President, Building, Free School, Poor House, House of Correction, and machine-working, etc. And I thought that a governor of our country must be as President of the United States. And I murmured myself that,

‘O Governor of Japan! why you keep down us as a dog or a pig? We are people of Japan. If you govern us you must love us as your children.’

From that time I wished to learn American knowledge, but alas, I could not get any teacher to learn it. Although I would not like to learn Holland, I was obliged to learn it because many of my countrymen understood to read it. Every one another day I went to my master's house to learn it.

Someday I had been in the prince's office and I got none to write at all. Therefore I ran out from the office and went to my master's house. By and by my prince stepped into the office, wanting to see me; but he saw nobody there, and he stayed me until I came back into. When he saw me he beated me. ‘Why you run out from the office? I would not allowed you to run out from there.’

After ten days I ran out from there again, but he would not know about it. But alas! in the next time he found out again I ran out from the office, and he beated me. 'Why you run out from here?' Then I answered to him that 'I wished to learn foreign knowledge,.....'

<http://joseph.doshisha.ac.jp/ihinko/html/n04/n04010/n040101G.html>

## Appendix 2. “The Aim in Establishing Doshisha University”

November 1888 (Meiji 21)

One of the few statements of Neesima that were published in print. It clearly shows his educational philosophy. To be precise, however, it is technically a collaborative work of Neesima (aged 45) who provided the materials and Tokutomi Iichiro (Soho, aged 25) who wrote the final version. Neesima’s argument begins with the importance of a private university and moral education and finishes with the importance of cultivating people who might be called “the conscience of the nation”.

My desire to establish a private university was no sudden whim, and for its fulfillment I have already spent countless days of labor and struggle. At last my plan is matured, and the time has come to appeal to the nation for their help. If I do not take this opportunity I feel that the chance to realize my hopes would be lost forever. So I am impelled to publish this statement of my aims for such a university, together with some account of what has already been accomplished to this end.

Over twenty years ago, the feudal government, distressed by pressure from abroad and unrest at home, was in its last days. At this time, with a burning desire to go abroad to pursue my studies, I left my clan (Annaka) and made my way to Hakodate. In defiance of the law forbidding our countrymen to leave Japan, I got myself taken secretly aboard an American sailing vessel. This was on the night of June 14 (solar calendar July 17), 1864.

On the ship I was assigned to the hard tasks of an ordinary seaman, but after about a year I reached Boston. There I was befriended by a generous citizen, with whose aid I entered Amherst College and later Andover Theological Seminary. These studies occupied some ten years.

[Education is the basis of civilization]

During this time I made careful observations of American institutions, also I sought out many leading citizens and listened to their arguments. Thus I learned that American civilization was not the result of chance nor a sudden growth; it was rather due to the education which had developed the country as a whole. Believing thus that education was the chief factor in building up a nation, I decided to devote my whole life to furthering this great enterprise.

In the fourth year of Meiji (1871) the late Tomomi Iwakura, as Envoy Extraordinary and Minister Plenipotentiary, arrived in America with his party. One of the members was \*Fujimaro Tanaka, Minister of Education, who was on his way to investigate the educational systems of Europe and America. At that time I was studying in Andover and was asked to accompany him on this mission. Together we visited the most important schools in America, from primary grade to university. Thence to Europe, visiting Germany, France, England, Switzerland, Holland, Denmark and Russia. I carefully inspected their institutions of learning and whatever was in any way connected with furthering education.

Thus I became convinced that the civilization of Europe and America is based on the education of the people. In addition came the belief that if my country desires to rival Western civilization, it must do more than imitate their external material culture; it must seek to attain to what is essential and fundamental in the West. As I pondered thus, I made a vow that on my return to Japan I would establish a private university and so do my best for the advancement of my country.

[Establishment of Doshisha Academy]

In seventh year of Meiji (1874) as I was about to leave America for my homeland, the \*American Board of Commissioners for Foreign Missions was holding its annual meeting (in \*Rutland). Some three thousand men and women were attending, including many of my friends. Since they had urged me to be present, I was there also, and yielded to their request that I should say a few words of farewell. Then for the first time I gave utterance to the purpose which had been taking shape in my mind. I said:

In my country today,.....

<http://joseph.doshisha.ac.jp/ihinko/html/n04/n04010/N0401001G.html>

### Appendix 3. Will (Excerpts)

January 21, 1890 (Meiji 23)

Following the will in English six years prior, Neesima dictated this will to Tokutomi Iichiro (Soho) in Oiso two days before his death. It is mainly about Doshisha (especially the first ten points), and the phrase “Tekito Fuki” is particularly well-known. In addition to this, he also left a will individually to Okuma Shigenobu, Inoue Kaoru, Ito Hirobumi, Katsu Kaishu and others. Points in Neesima’s will, written down by Tokutomi Iichiro (Soho) and witnessed by Neesima Yaeko, Kozaki Hiromichi and Tokutomi at 5:30 A. M. on the 21st (of January 1890 (Meiji 23)) :

The object of Doshisha is the advancement of Christianity, Literature, and Science, and the furtherance of all education. These are to be pursued together as mutually helpful. The object of the education given by Doshisha is not Theology, Literature, or Science, in themselves; but that through these, men of great and living power may be trained up for the service of true freedom and their country.

The trustees should deal wisely and kindly with the students.

The strong and impetuous (Tekiko Fuki) should not be harshly dealt with, but according to their nature, so as to develop them into strong and useful men.

As the school grows larger there is danger that it will become more and more mechanical. Let this be carefully guarded against.

I have no objection to the appointment of Mr. Kanamori Michitomo as my successor [President of Doshisha]. He is an expert on administrative work and has an incomparably brilliant mind. On the other hand, however, his weak point would be that he is somewhat lacking the quality required for instructing and assisting others as an educator, or tend to resort to petty tricks. I have a slight feeling of regret about this.

Considering the recent circumstances, I believe that it is inevitable to establish a school of law and politics and a school of economics in Tokyo.

Japanese teachers and.....

<http://joseph.doshisha.ac.jp/ihinko/html/n04/n04010/N0401001G.html>

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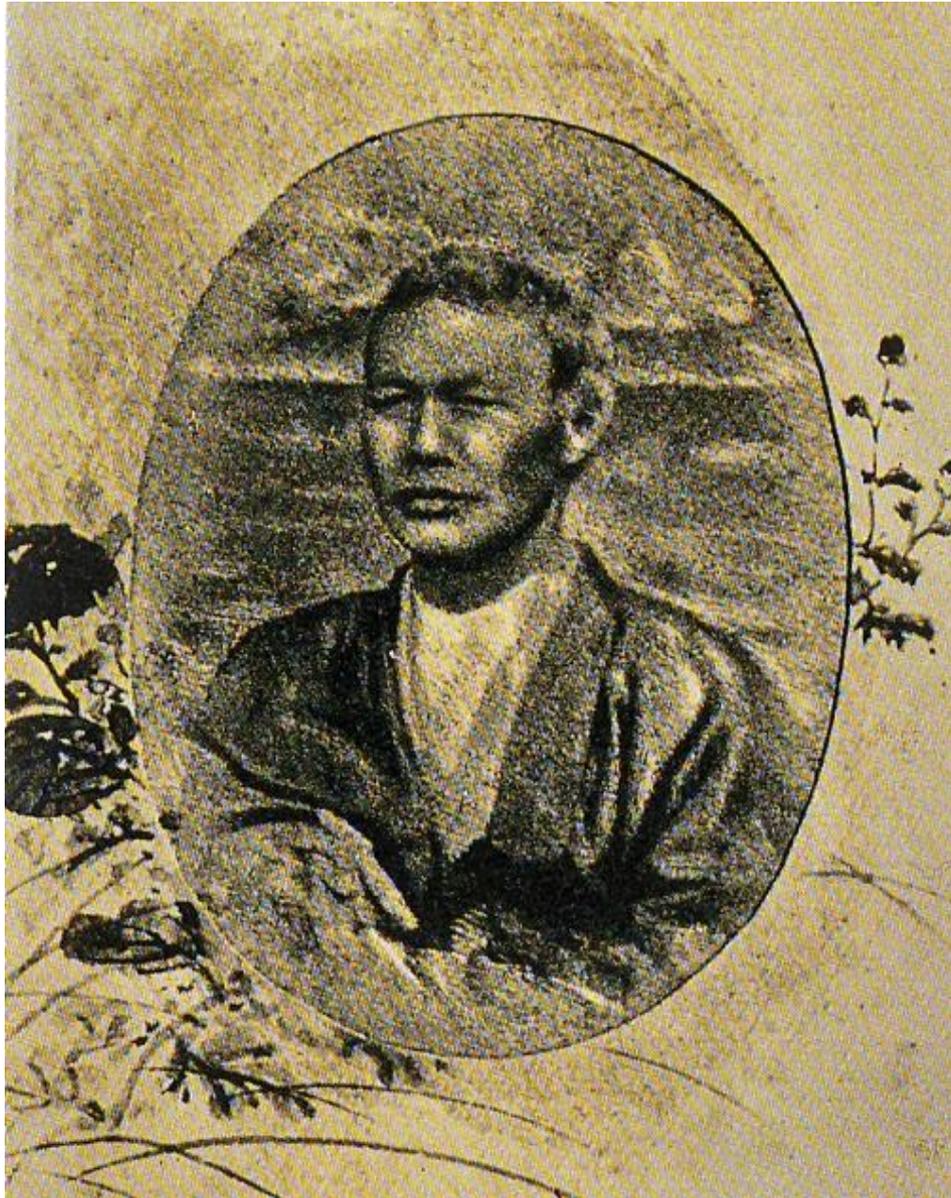


### 1. Birth Place of Neesima

He was born in an Annaka-Han Residence in Tokyo.



2. Neesima's Father-Tamiji & Mother-Tomi Both were baptised after Neesima returned to Japan.

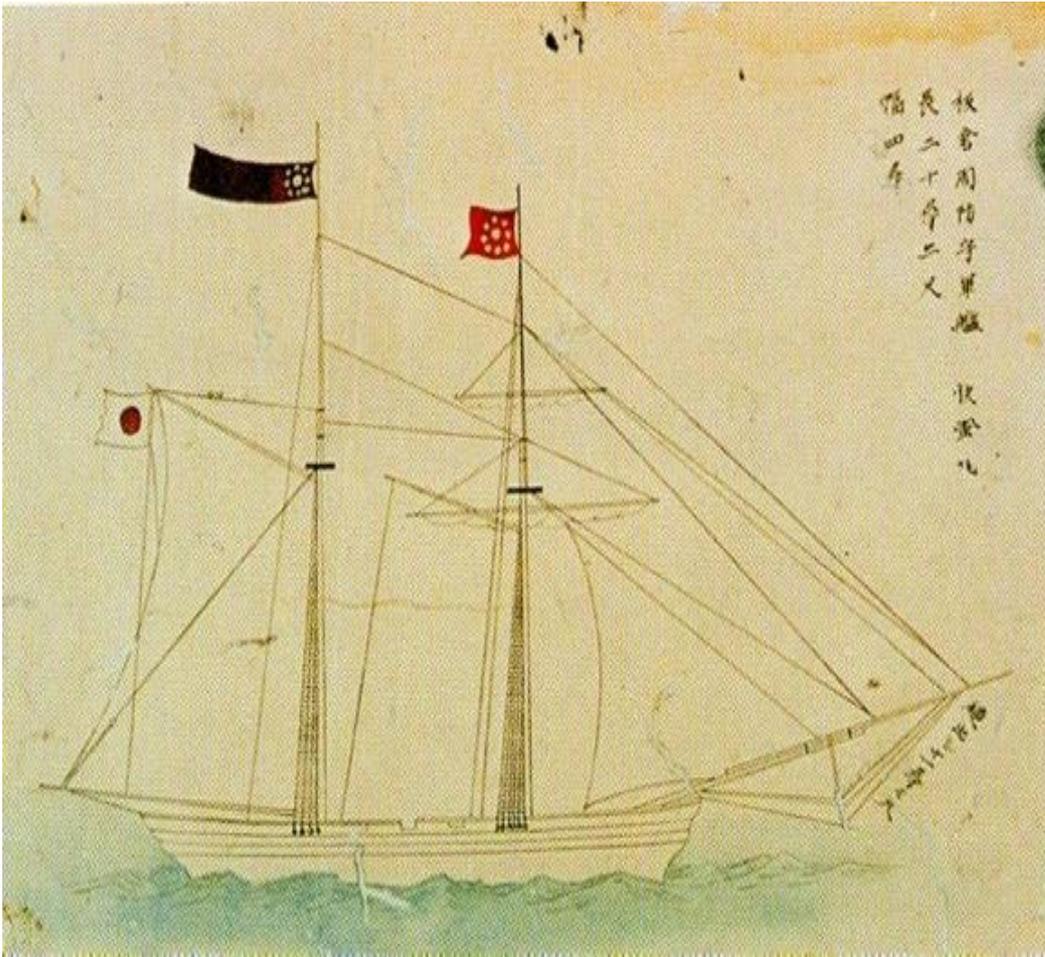


### 3. Manjirou Nakahama

A fisherman from Kochi who drifted away from Japan, but was saved by an American ship. He then studied in the United States of American and taught at Naval Training Center when he came back.

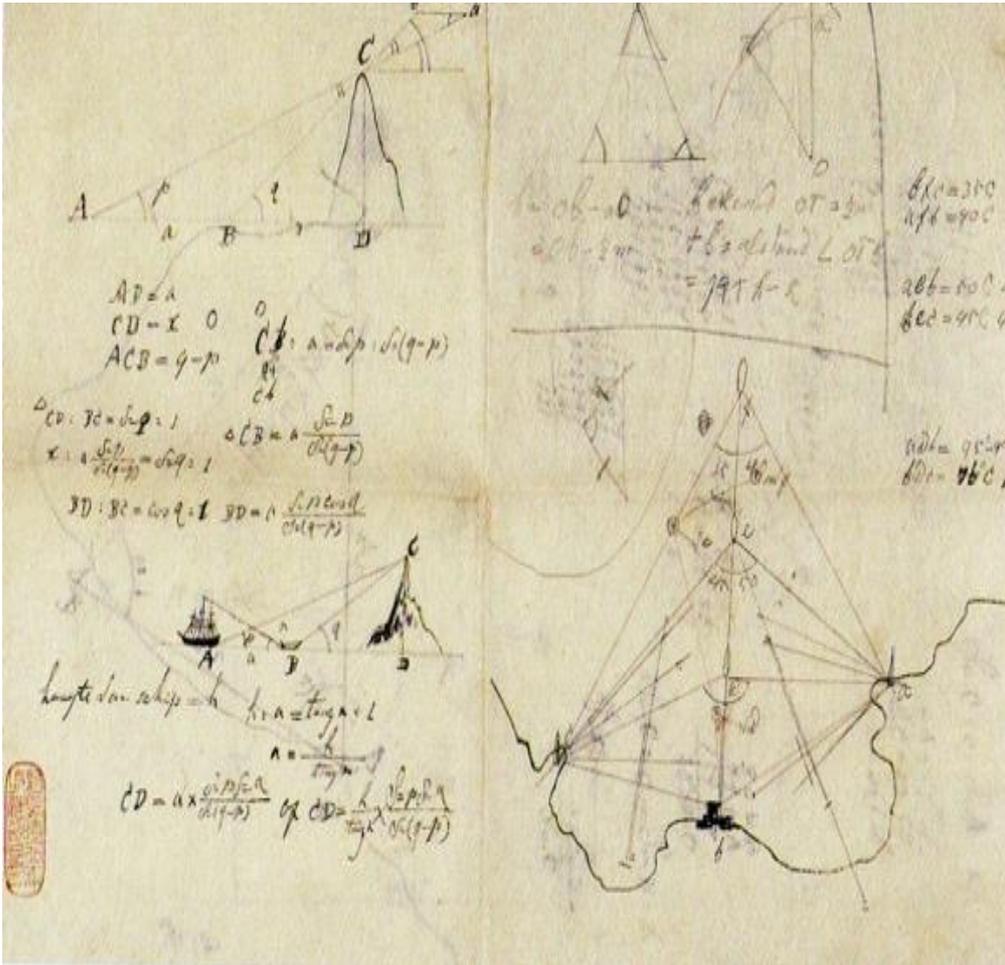


4. Navigation route of ships (Kaifu-maru) in Japan      Kaifumaru was purchased from Holland and was used for training.



## 5. Kaifumaru

Neesima boarded on this ship twice before actually leaving for Hakodate.



6. Neesima's notebook      He was working on Dutch studies.



7. An Atlas of the United States of North America A book by which Neesima was enormously influenced, and he was impressed with their presidential system.



8. Rev. Nicholai      He was against Neesima's plan to go to the United States.



## 9. Hakodate Christ Orthodox Church

Photo of the current church building. Neesima met Nicholai in Hakodate.



10. Fukushi Unokichi He worked for a trading company, and helped Neesima to leave for the United States.



11. Captain Savory of the Berlin He was asked to help Neesima to leave for the United States of America. Later he was fired for this action.



12. Costume at the time of departure from Japan

He wore this costume at the request of some Amerhst students.



13. Momument of Neesima's Departure from Hakodate  
With the help of Fukushi Unokichi, he boarded the Berlin.

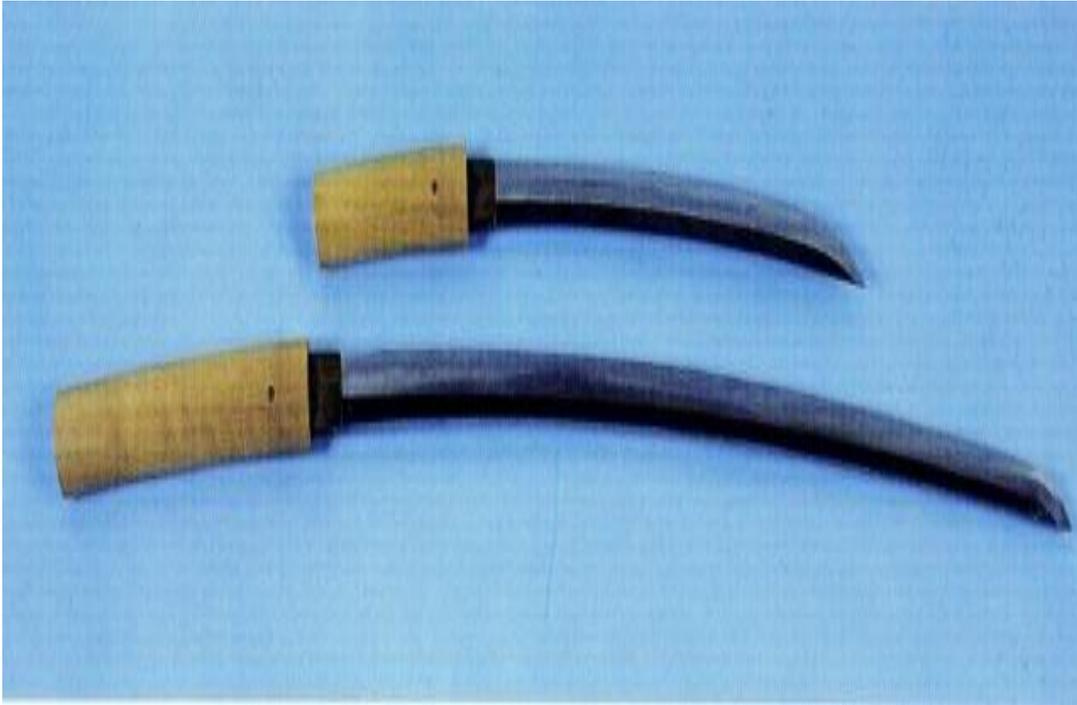


14. The Wild Rover Departed from Shanghai and it took her for a whole year to get to Boston.



15. Captain Taylor

Captain of the Wild Rover. He gave Neesima a new name "Joe".



16. Swords he took from Japan (Not replicas)



### 17. Alpheus & Suzan Hardy

Neesima's mother and father in America. The owner of the Wild Rover  
The residence of the Hardy family on Beacon Street.



### 18. Johnson Chapel at Amherst College

The buildings on both sides are dormitories. In the chapel, Neesima's portrait is still displayed. In the middle are his notebooks for his classes.



19. Professor Julius Hawley Seelye at Amherst College.



## 20. North Hall

This is the dormitory where Neesima lived.



21. W.J. Holland Neesima's roommate at Amherst College.



22. Andover Theological Seminary  
Next to the Phillips Academy in Andover.



### 23. Iwakura Delegates

Neesima worked as a translator, but he was not as obedient as the other Japanese students.



#### 24. Grace Church in Rutland

Here, Neesima made a farewell speech and asked for donations.



25. Kakuma Yamamoto

Consulate of Kyoto. Yae's brother. He named the school Doshisha.



## 26. Doshisha English Academy

The first school building on the left. The building on the right is a dormitory. School started with prayer.



27. Jerome D. Davis Came to Japan as a missionary. One of the first two teachers at Doshisha.



28. The classroom for Bible Study–No30 Classroom They were prohibited from studying Bible at school. So Neesima bought this house for Bible studies.



29. Kumamoto Western School. Jane's residence



30. Sticks for self-punishment    The original stick kept at Doshisha

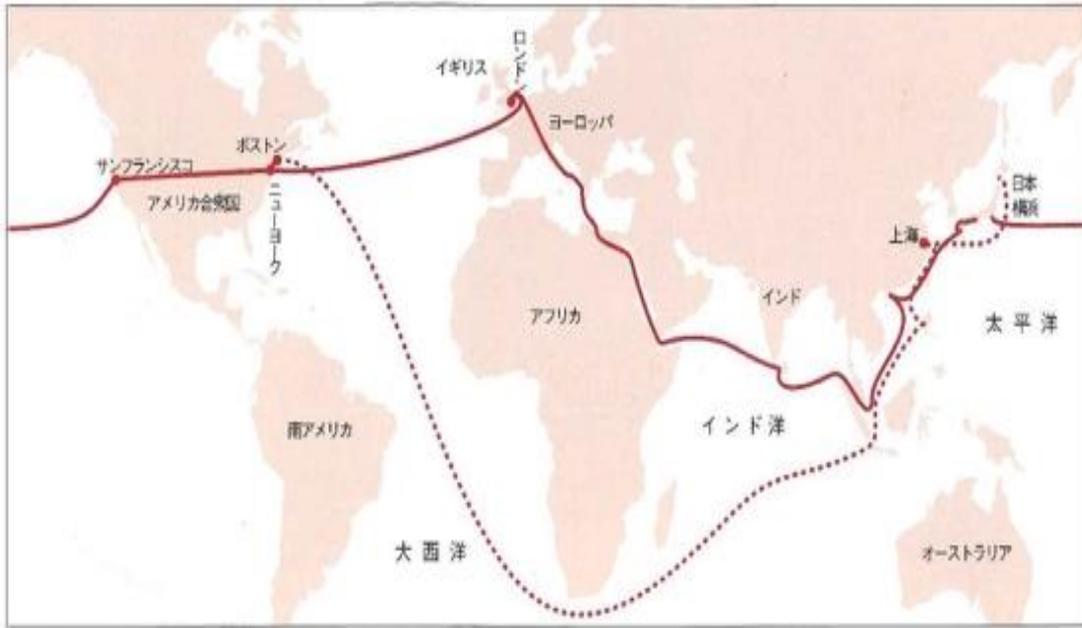


### 31. Soho (Iichiro) Tokutomi

He came from Kumamoto Western school. He quit Doshisha soon, but communicated with Neesima for a long time. He wrote Neesima's will. (Picture from Soho Tokutomi museum Collection)

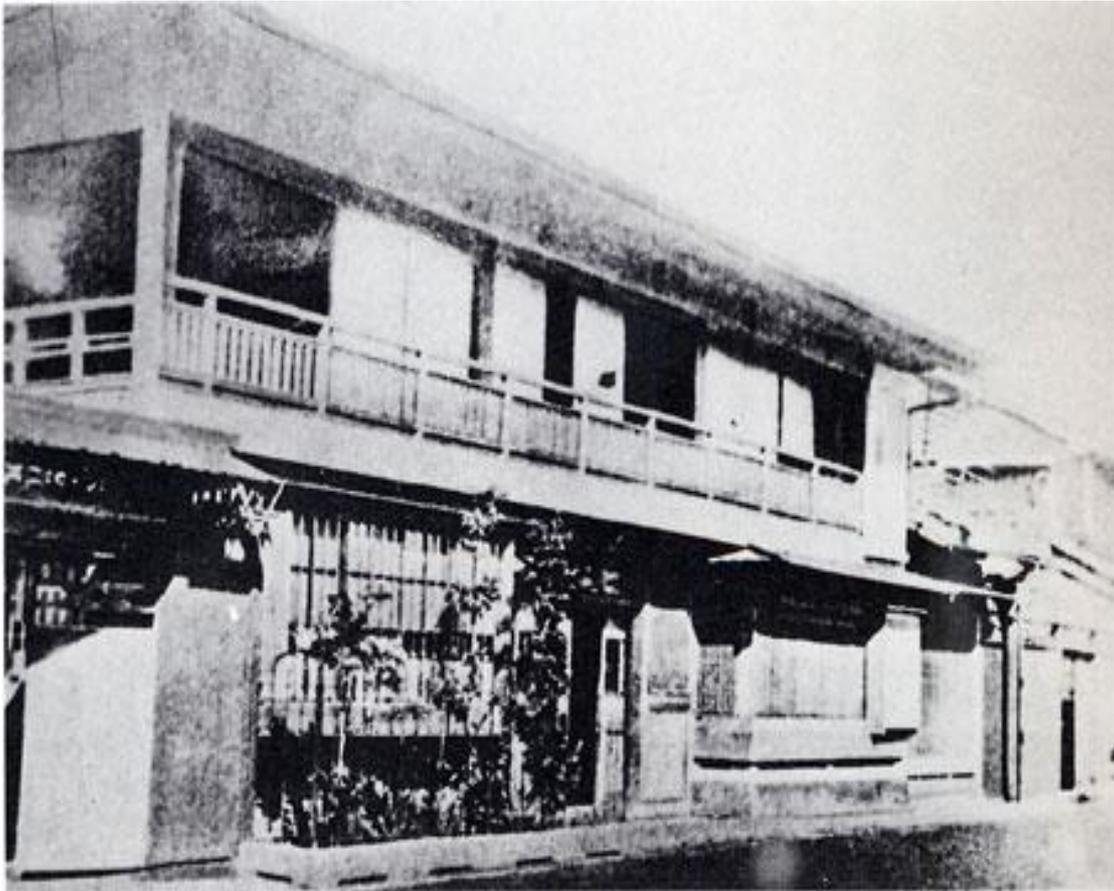


32. The purpose of the foundation of Doshisha University  
 Neesima didn't live until the college was approved.



224. .... 脱国したときの航路(1864~1865) — 2度目の航路(1884~1885)

33. The route of his second trip by ship (the bold line)



34. Mukadeya hotel in Oiso, Kanagawa. Neesima was busy asking for donations all over Japan. He became ill and spent his last days here.



### 35. Joe & Yae Neesima

Jerome D. Davis conducted their wedding. This was the first Protestant marriage ceremony in kyoto.



36. The picture of Neesima's critical period Soho Tokutomi wrote in Neesima's will what is important for Doshisha. (Picture from Doshisha Neesima archive)



37. Katsu Kaishu

A very important Japanese figure in the Meiji Period. He called Neesima a person without “self-interest.”



38. Neesima's grave

This stone is the second one, imported from Rutland,VA,USA.



39. Grave of Matsumoto Gohei

He was a janitor and wanted to be with Neesima even after his death.