



Doshisha Kyotanabe Kaido HIKARI-KAN
Exhibition: "Words of Niijima Jo"

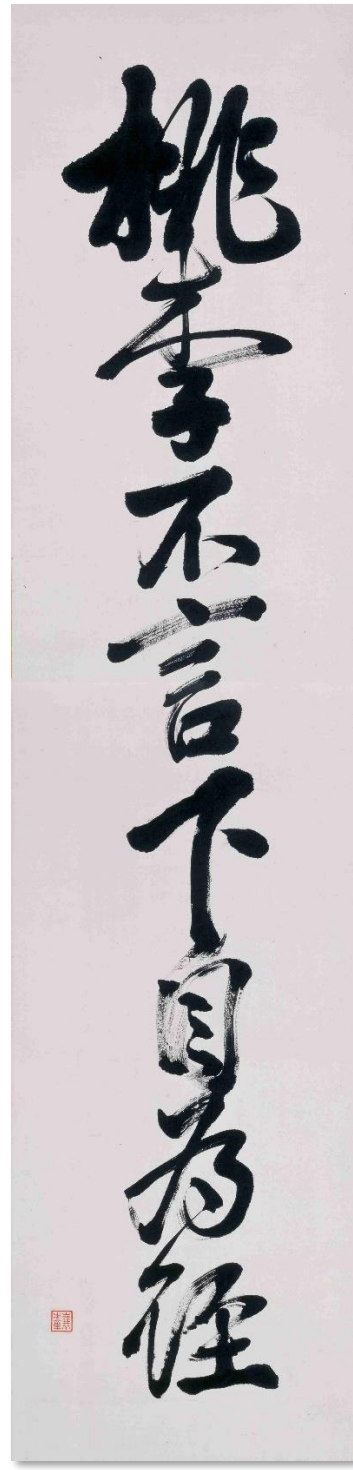


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Exhibition Details:

The exhibition is held at the Doshisha Kyotanabe Kaido HIKARI-KAN from October 28, 2022 until the end of March, 2023. Sponsored by the Doshisha University Center for Christian Culture and supported by the Doshisha Archives Center it presents documents related to Nijijima Jō's life and thought as they relate to the development of the Doshisha Kyotanabe Campus.

Cover photo

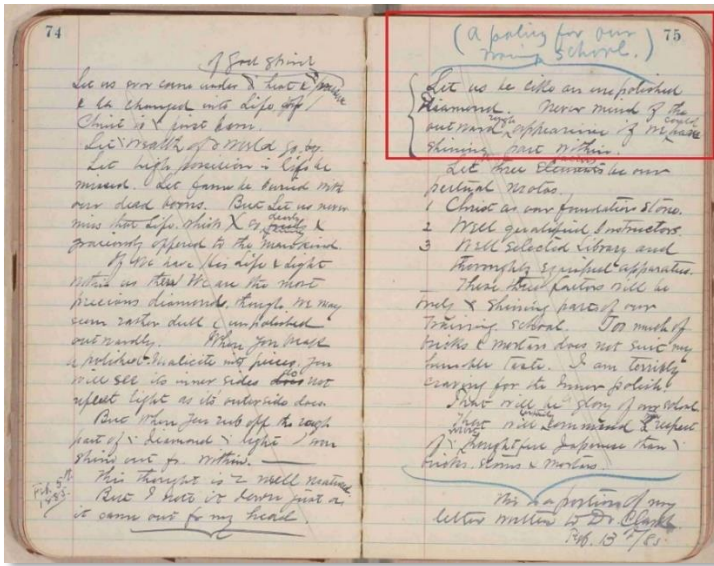
(Left) Calligraphy by Nijijima Jo "One should break like jade and should be ashamed of being like a tile"

(Right) Calligraphy by Nijijima Jo "The plum do not speak, yet a path is born beneath them"

Display Theme: **As an Educator**

Niijima Jo did not teach many classes at Doshisha Academy; he devoted himself more to the smooth management of the school as its president. Still, his has been known as an educator among many people over generations, and the reason can be found in his own words. This section exhibits a collection of his writings that express his vision as an educator.

Exhibition Documents



[Inside the red box]

Let us be like an unpolished Diamond. Never mind of the outward rough appearance if we could have shining part within.

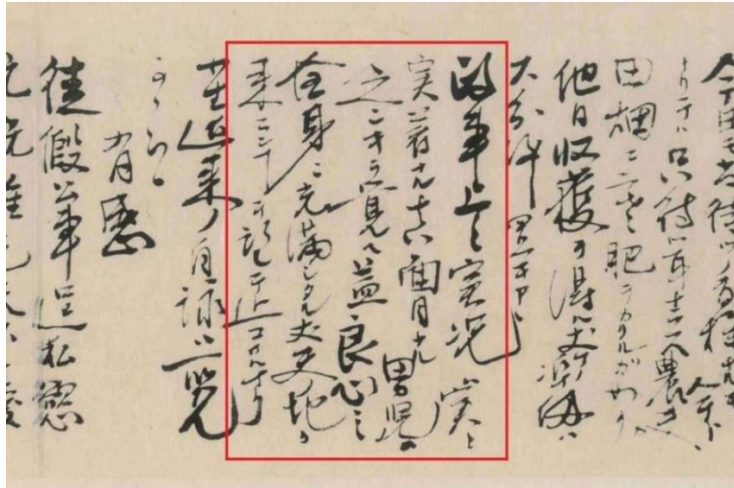
Notebook (copy) 1883, 1 volume, 19.5×12cm

This notebook was used by Nijijima from around 1883. On page 75 is an excerpt of the letter he wrote to N.G. Clark of the American Board. The sentences (in the red box above) written under the phrase “A policy for our training school” in blue imply the attitude Nijijima expected of students at the Academy. [The words inside the red box were posted in *PRESIDENT* Vol.53, Issue 4 (published on January 26, 2015).]



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

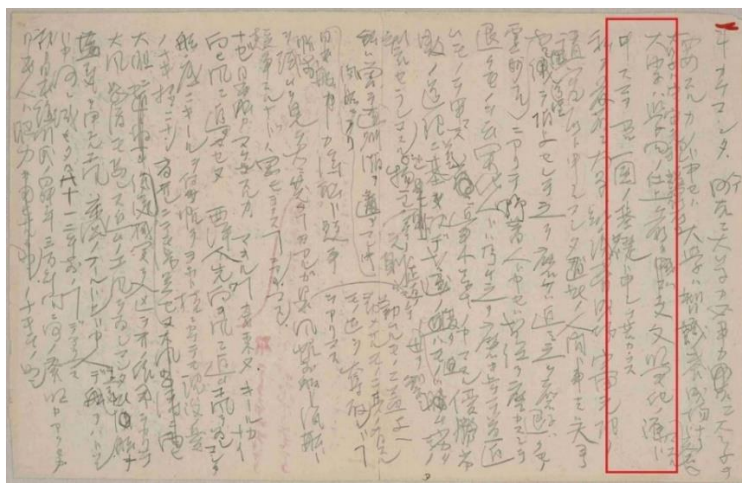
In April 1880, senior students led sophomores in a protest against the school, leading Doshisha into turmoil. On the 13th of April Nijijima addressed the students at the morning chapel hour, telling them that the troubles were the result of his poor leadership, rather than their disobedience. To punish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



〔赤枠内〕
 政事上之実況ハ実ニ実着ナル真面目
 ナル男児ノ乏シキヲ覺ヘ益良心之全
 身ニ充滿シタル丈夫ノ起リ来ランコ
 トヲ望テ止マサルナリ

Letter from Niijima Jo to Yokota Yasutada (copy, portion) November 23, 1889,
 litem, 18×169cm

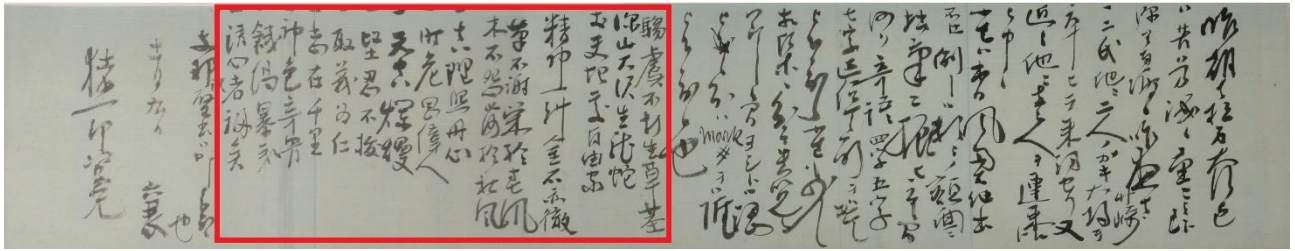
On November 23, 1889, Niijima wrote this letter to a fifth-year Doshisha student named Yokota Yasutada. Niijima writes about the new Meiji Constitution and the responsibilities awaiting the nation’s new legislature (the Diet). He also uses the expression “conscience,” saying “I earnestly desire that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



〔赤枠内〕
 大学ハ学問ノ仕上ケ所ト成リ又文
 明開化ノ源ト申スマタ否一國ノ基
 礎ト申シテ苦カラス

Draft of Niijima’s Speech (copy, portion) April 12, 1888, 4 sheets, 21×33cm

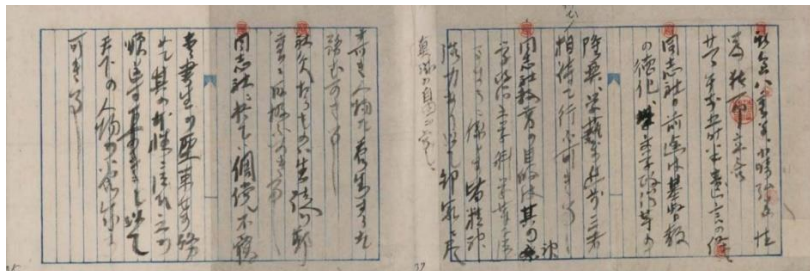
This is the draft of the speech to raise funds for the establishment of a university that Niijima gave at the gathering held at Chion-in Temple on April 12, 1888. In the speech, Niijima expressed with his own words what role the university he was planning to open would play in Japanese society. For Niijima, a university was a place to complete studies and, at the same time, an important social component that forms the basis of a nation that creates and develops civilization. [The words inside the red box were posted in *PRESIDENT* Vol.53, Issue 18 (published on June 22, 2015).]



〔赤枠内〕
 騶虞不折生草茎
 深山大沢生竜蛇
 丈夫起処自由家
 精神一到金石亦徹
 草不謝榮於春風
 木不怨落於秋風
 真理照丹心
 時危思偉人
 天真爛漫
 堅忍不拔
 取義為仁
 志在千里
 神色奇骨
 饑渴暴義
 清心者福矣

Letter from Niijima Jo to Tokutomi Iichiro (copy) November 9, 1889,
 1 item, 15.9×81.1cm

In this letter to Tokutomi Iichiro dated November 9, 1889, Niijima listed a few phrase suggestions for a piece of calligraphy in response to Iichiro's request. Although Niijima casually wrote these phrases as they came to mind, reading them from the viewpoint of if he were to write the calligraphy for someone will give us an idea of his personality and ideals.

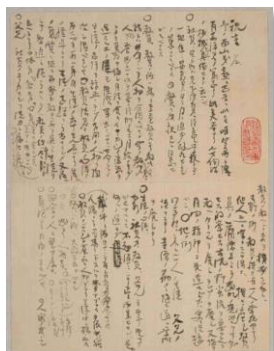


新島八重子、小崎弘道、徳富猪一郎立合廿一日午前五時半遺言の条々
 同志社の前途は基督教の徳化、文学政治等の隆興、学芸の進歩二者相伴ひ相待て行ふ可き事
 同志社教育の目的は其の神学政治文学科学等に從事するニ係らず皆精神活力あり真誠の自由ヲ愛し以て邦家ニ尽す可き人物を養成するを務む可き事
 社員たるものハ生徒ヲ鄭重ニ取扱ふ可き事
 同志社ニ於てハ個儻不羈なる書生ヲ壓束せず務めて其の本性ニ従ひ之ヲ順導し以て天下の人物ヲ養成す可き事
 ※押印は省略

Niijima Jo's Will (copy, portion) January 21, 1890, 1 scroll, 24.5×200cm

Niijima's will was written on January 21, 1890, two days before his passing, in the presence of his wife Yae and his disciples Kozaki Hiromichi and Tokutomi Iichiro. In the will, he instructed his successors at Doshisha to engage in educational activities and school management with sincerity and restraint, and to respect students' individualities while guiding them.

<Nanzan Gijuku and Niiijima Jo>



1

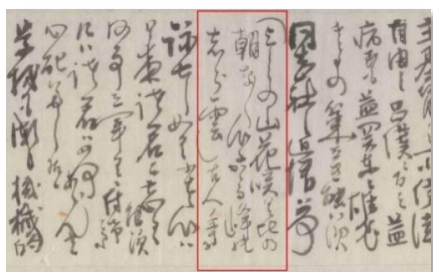


2

1. Manuscript of Niiijima Jo's Address at Nanzan Gijuku.
2. Monument Commemorating Nanzan Gijuku

Nanzan Gijuku (Academy) opened as a private school on April 30, 1882, in the area of current Kyotanabe. It is believed that it was located south of where Doshisha International Junior School and Senior High School are now located, along the banks of the Fugenji River. Niiijima attended Nanzan's opening ceremony and gave a congratulatory speech. In the notes here on display, we see his message to teachers, students and parents about their responsibilities, and we see his emphasis on a curriculum that nurtured the body, the mind and the heart. In these notes Niiijima warned against training the intellect alone, a point he made consistently in all his educational efforts. This speech marks this the first point of contact between Doshisha and Kyotanabe.

< When the cherry blossoms open on Mt. Yoshino, morning and evening I am anxious about the fleecy clouds on its summit >



1



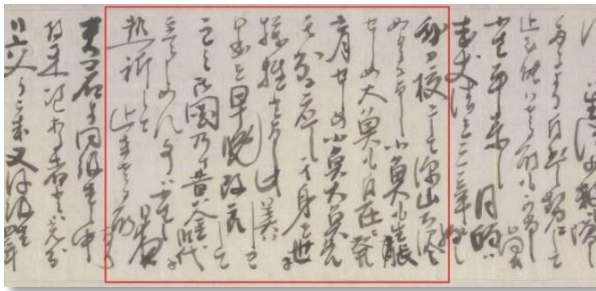
2

1. Letter from Niiijima Jo to Yokota Yasutada, December 30, 1889
2. Group Photo: Branch of Chastisement, poem "Yoshinoyama" and second year advanced class students

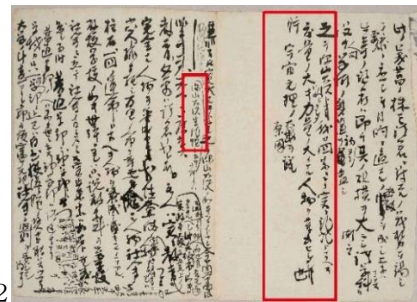
This poem expresses the feeling of being anxious about when the cherry blossoms of Mount Yoshino will fall, and it also represents Niiijima's concerns for his students. The poem often appears in Niiijima's letters to students, and the most symbolical example is the photograph of the ink-written poem, the branch of chastisement and the students who caused the problem. In 1880, when Doshisha Academy decided to merge the two second-year classes that were separated by the time of their enrollment, the students of the upper class who heard the news boycotted classes in protest. Boycotting is penalized with one-week curfew, though it was withdrawn afterwards in this case. At the morning chapel hour on the day after the withdrawal of punishment, Niiijima said that the responsibility for the problem was on himself, and punished himself by striking the palm of his own hand with a branch. The broken pieces of the branch are preserved as the branch of chastisement, and the "Yoshinoyama" poem has been passed down as the poem that expresses Niiijima's feelings at that time.

<Deep Mountains and Great Marshes>

Posted as “Words of Nijijima Jo” at the Doshisha University Center for Christian Culture in January 2013



1

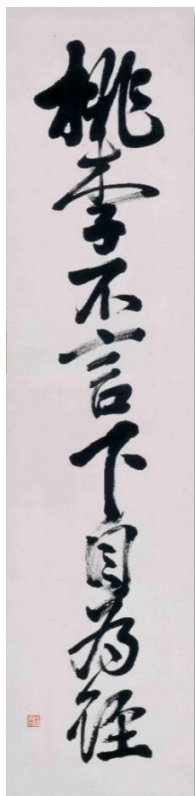


2

1. Letter from Nijijima Jo to Yokota Yasutada, December 30, 1889
2. Draft of a speech to raise funds for the university

This phrase is from the section “21st Year of Duke Xiang’s Rule” of the ancient Chinese book *The Commentary of Zuo on the Spring and Autumn Annals*. It means a large and secluded special place that cultivates outstanding individuals, and refers to the type of school that Nijijima idealized. Nijijima also uses the phrase “Dragons and snakes thrive in deep mountains and great marshes” in the same sense. Nijijima expected and believed that a school capable of embracing and nurturing students of different personalities can produce people of excellent character.

< The plum do not speak, yet a path is born beneath them>



とうり
桃李言わざれども下自ら
こみち
徑を為す。

This phrase is from Sima Qian’s *The Records of the Grand Historian*, in the chapter “Biography of General Li.” Literally translated as “a tree of plum spontaneously attracts people and that creates a path under it,” the sentence is used by extension to mean that people gather around an attractive person. The sentence expresses Nijijima’s hope for both himself and his students to be the kind of person who naturally attracts people.

Calligraphy by Nijijima Jo “The plum do not speak, yet a path is born beneath them”

<One should break like jade and should be ashamed of being like a tile>

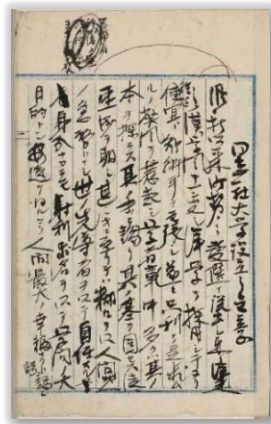


寧^{むし}ろ玉砕を為し、
瓦^{がぜん}全を恥^はず。

This phrase appears in the “Yuan Jing’an Biography” in Volume 41 of *The Book of Northern Qi*, compiled by Li Baiyao of the Tang Dynasty. Nijijima slightly arranged the original text, which says “it is better to be broken jade than tiles.” A direct interpretation would be that a fine person should break like jade and should not live like a tile that remains unchanged for a long time. Nijijima’s philosophy of life is shown in his use of stronger expressions than the original text, saying that one should live gracefully and be ashamed of living aimlessly.

Calligraphy by Nijijima Jo “One should break like jade and should be ashamed of being like a tile”

<Nijijima’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, Nijijima 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 Nijijima 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 Nijijima 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.

Poster panel

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



Doshisha University 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.	Lunchtime (12 : 35~13 : 00)	10 : 45~11 : 30
Fri.	Lunchtime (12 : 35~13 : 00)	Lunchtime (12 : 35~13 : 00)

<Doshisha's Spirit on the Basis of Christianity>

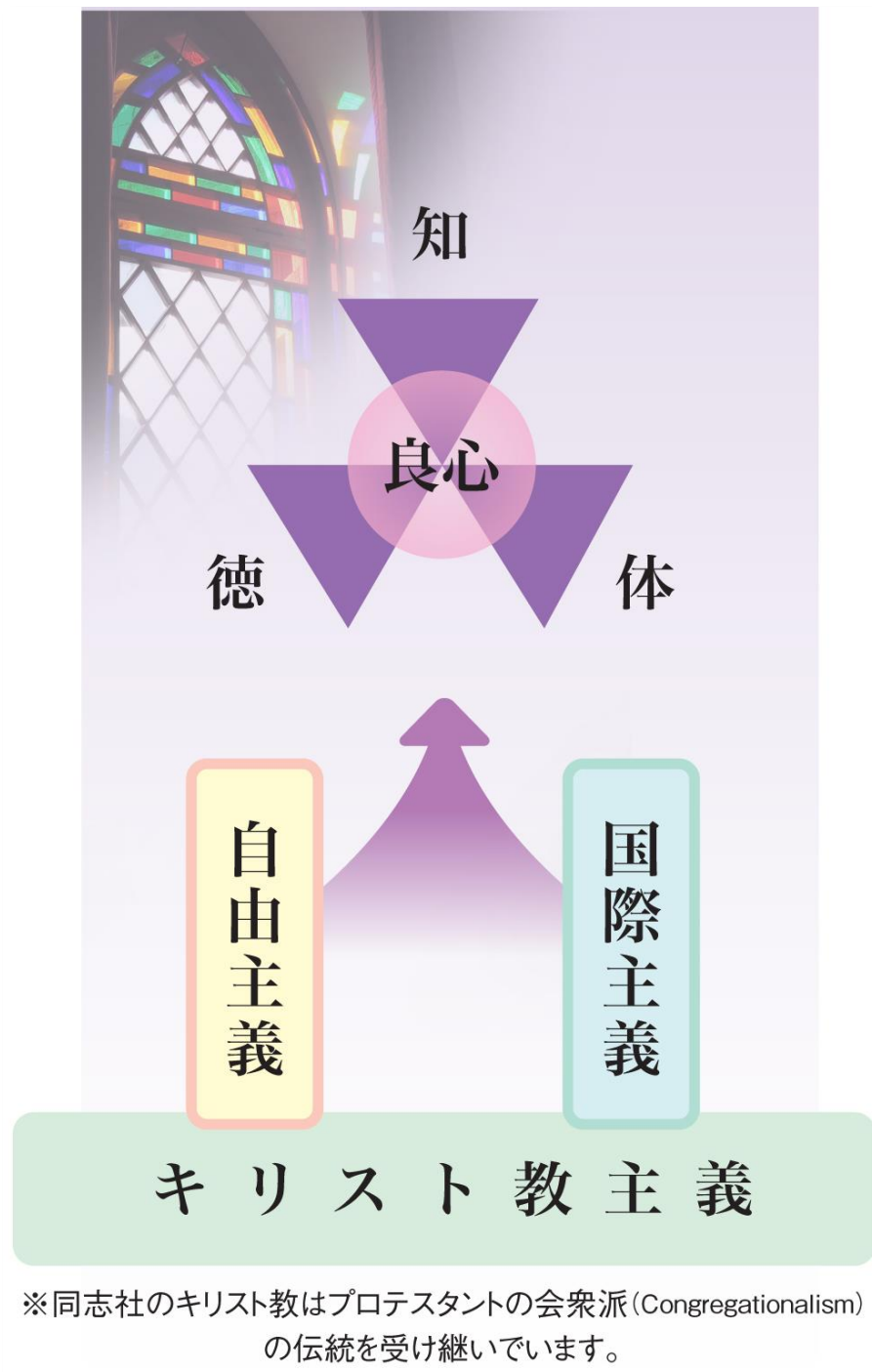


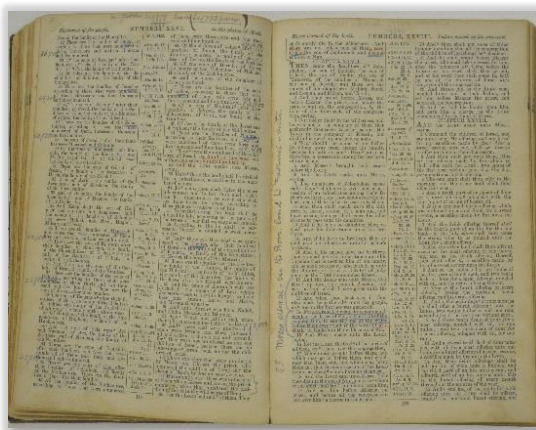
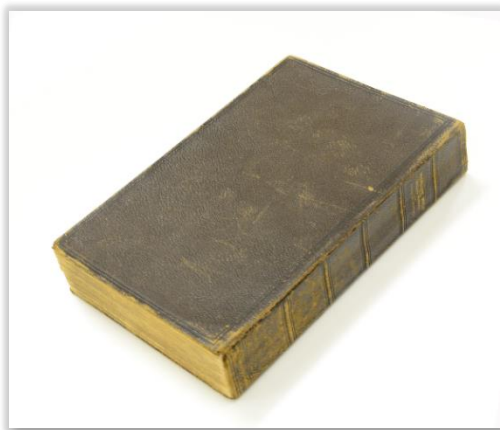
Diagram Showing the Relationship between Christianity and Doshisha's Educational Philosophy

Christianity is the central support of Doshisha's other pillars: liberalism, and internationalism. Together, these principles shaped the central character of Doshisha. Nijima 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" (Mathew 5:14).

Display Theme:

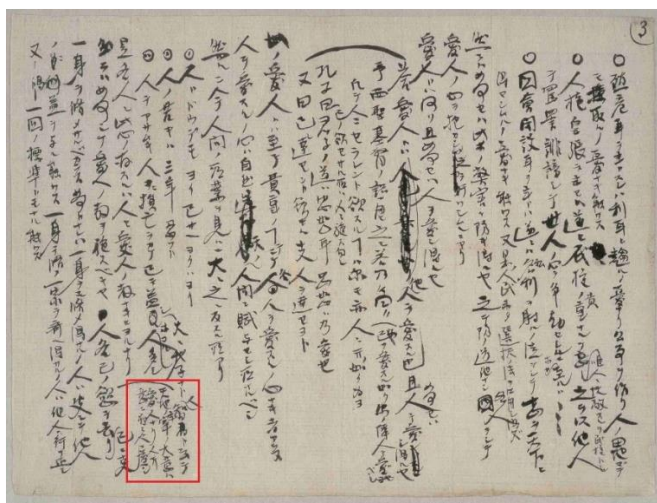
As a Christian

Until his illegal departure from Japan at the age of 21, Nijima studied the Chinese classics, mainly in Edo, as part of education as a samurai. Based on this knowledge, he spent the rest of his life as a dedicated Christian and a minister who led people to Christianity. This section presents materials related to his activities as a Christian.



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

In the year after Nijijima arrived in America, Alpheus Hardy became the guardian of a young man named Joshua Montgomery Sears (1854-1905) who gave Nijijima this Bible. Nijijima 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 Nijijima's many handwritten notes, indicating his deepening curiosity and faith.

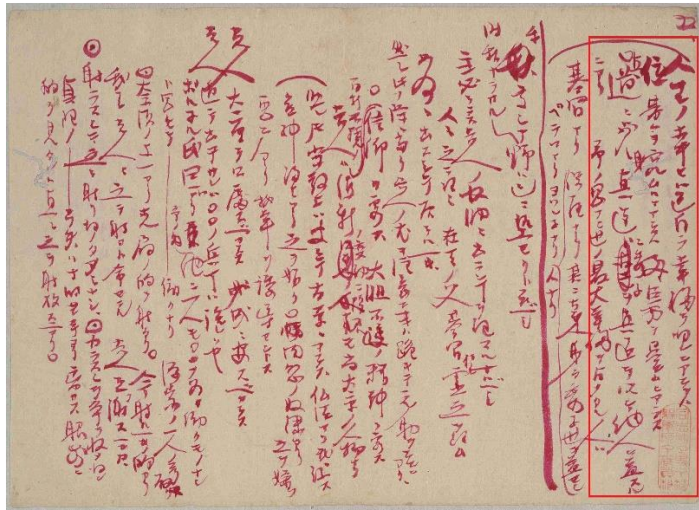


[Inside the red box] The great intention of the sovereign of heaven and earth is to love people. We should respect that intention and love others.

Draft of Nijijima's Speech "To Love People"

(copy, portion) Meiji period, 5 sheets, 24×32cm

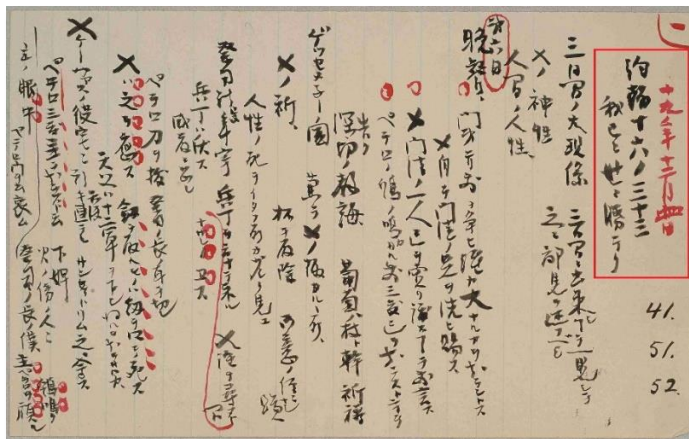
The words inside the red box appear in Nijijima's speech draft "To Love People" as the words indicating the significance of neighborly love, which is a common truth across religions. In this speech draft, Nijijima picked up the word "*aikoku* (patriotism)," which was frequently spoken of among people at the time, and explained what it was to love one's country according to Christianity. He writes that to love one's country means to love people, and explains the universality of neighborly love by quoting the Bible "love your neighbor as yourself" (Leviticus 19:18) and introducing Confucius' concept of Zhong-shu (to be loyal to one's conscience and be considerate of others). These words symbolize the common ground between Christianity and other precepts. [The words inside the red box were posted in *PRESIDENT* Vol.53, Issue 32 (published on October 26, 2015) and as "Words of Nijijima Jo" at the Doshisha University Center for Christian Culture in January 2012.]



[Inside the red box]
 The joy of life is not found in the achievement of your own happiness, nor in the pursuit of social status or wealth. It is achieved by walking the true path, devoting yourself to the true path and benefiting others through the true path.

Sermon Draft “Mission” (copy, portion) 1888, 4 sheets, 24.5×34.5cm

The “true path” inside the red box presumably refers to Christianity. Nijima says that one’s happiness can be achieved not through fortune or fame but by making other people happy through Christianity. In this sermon draft “Mission,” in which these words appear, Nijima points out the self-centered atmosphere in Japanese society caused by the loss of influence of indigenous religions after the Meiji Restoration, and argues that the time has come to cultivate in people an equivalent religious mindset as in civilized countries, i.e. to preach Christianity in Japan. This is an example of Nijima's words that demonstrates how he lived as a Christian. [The words inside the red box were posted in *PRESIDENT* Vol.54, Issue 3 (published on December 28, 2015).]



[Inside the red box]
 December 4, 19th Year
 John 16:33 I have overcome the world

Sermon Draft “I have overcome the world” (copy, portion) 1886, 4 sheets, 12.5×20cm

The sentence inside the red box is taken from John 16:33 and is the title of the sermon. This sermon covers chapters 16 to 20 of the Gospel of John, from Jesus’ last sermon to his crucifixion. With the sentence “I have overcome the world,” Jesus tried to tell in his last sermon that justice is with himself who is persecuted and not with the world. The words can be associated with the situation in which Christians were placed during the Meiji period. [The words inside the red box were posted as “Words from the Bible” at the Doshisha University Center for Christian Culture in June 2011.]

Poster panel

<Rutland Speech>



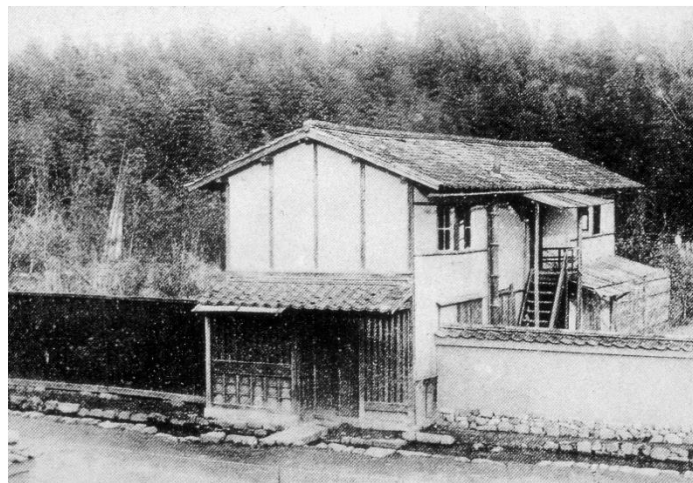
Oil Painting of Nijima's Rutland Speech



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.

<Number 30 Classroom>



Number 30 Classroom

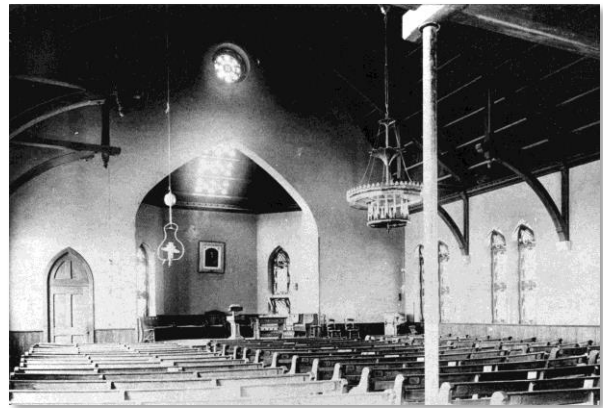
At the time of Doshisha's founding, there were many who opposed the opening of a Christian school, particularly in Kyoto. However, the Kyoto Prefectural Governor, Makimura Masanao (1834-1896), agreed to the plan so long as the school did not teach the Bible. Nijima agreed so long as he was not restricted 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.

Poster panel

<Doshisha Chapel>



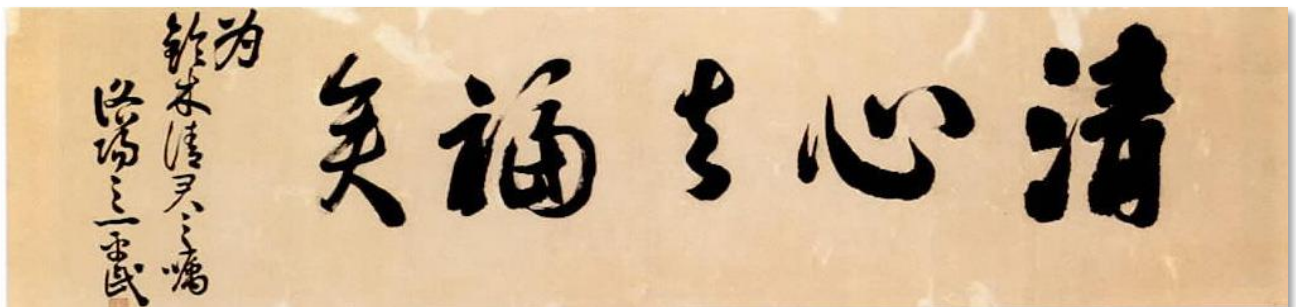
Doshisha Chapel, shortly after completion



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 Nijima 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 of Doshisha.

<Blessed are the pure in heart>



Calligraphy by Nijima Jo "Blessed are the pure in heart"

This phrase was taken from Matthew 5:8, the so-called Sermon on the Mount in which Jesus preached to people at the top of a mountain. In the original text, this phrase was followed by "for they shall see God," saying that those who have faith will understand God in the heart. Suzuki Kiyoshi, who received this calligraphy as a gift, was the founder of Sekishinsha, an organization involved in the development of Hokkaido. Suzuki himself also worked for the development project in Motourakawa in Hokkaido

Poster panel

<Communion with Meiji-period Christian Leaders in Japan>



Group Photo at the 3rd Nationwide Gathering of Followers of Christianity, 1883

The social gathering for Christians across Japan was held four times between 1878 and 1885. Nijima participated in at least the second and third gatherings, and sent a letter from abroad for the fourth gathering. While Doshisha is based on the Congregational church, people from different denominations gathered at this event to deepen friendship and exchange information. Nijima also seem to have actively communicated with leaders of other churches.

<Christianity and the Natural Sciences in Doshisha's Early Years>



1



2

1. Harada Naojiro, Portrait of Yamazaki Tamenori
2. Yamazaki Tamenori, *Causal Theory of the Universe*

In the mid-19th century the ties between religion and the natural sciences were very strong. What was called “natural theology” taught that God could be understood by the natural world as well as the Bible. God’s design would eventually explain even those things that were currently not understood. In 1859, however, Charles Darwin published *On the Origins of Species*, which argued that natural selection was the primary means of biological evolution. Nijima studied the natural sciences in the late 1860s and early 1870s when natural theology still had a strong influence. Even so, Nijima encouraged discussion of evolution and natural theology in even the earliest days after founding Doshisha Academy. In 1878 (Meiji 11), for instance, the American missionary John Thomas Gulick gave lectures at both Tokyo University and Doshisha on the theory of evolution, and in 1880 (Meiji 13) a Doshisha freshman named Yamazaki Tamenori published his *Causal Theory of the Universe* that sought to demonstrate the harmony between science and religion.

<Christianity: The Backbone of Doshisha's Curriculum>

キリスト教に基づいた「良心」に従って生き、その「良心」の中で「自由」を行使する



創立者 新島襄

同志社教育のバックボーンとなる キリスト教主義

1864年6月14日、愛国心に燃えて脱国した新島襄は、欧米の知識を得たいという思いに加えて、神の存在を知り、もっと聖書を学びたいという志ももっていました。新島は日本を脱国する前、20歳のころには漢文で書かれた聖書を既に読んでいたのです。

およそ10年に及ぶアメリカでの生活を終え、アメリカン・ボードの宣教師となつて日本に戻つた新島は、京都に同志社英学校を設立します。新島の理想の教育は、「知徳併行による人物の養成」でした。「信仰」と「學術」を車の両輪のように考えていました。知識に偏らない、徳育も併せもつ教育であり、その徳育の基本がキリスト教でした。

そして、新島は、他者に奉仕し、他者に「与える」精神性（「受けるよりは与えるほうが幸いである」―使徒言行録20章35節）を有する人物を同志社から輩出することを望みました。つまり、利己心ではなく、利他心（良心）をもつ青年です。それを端的に表現したのが、「良心碑」に彫られている「良心之全身ニ充滿シタル丈夫ノ起リ来ラシム事ヲ」です。

皆さんが、学生生活を通して同志社大学のキリスト教主義について考え、良心を育み、卒業後、社会のそれぞれの場所での力を発揮することができるよう願っています。

キリスト教文化センター所長

<Christmas Tree, Imadegawa Campus>



Christmas Tree



Christmas Illumination Ceremony



Christmas Tree and Doshisha Chapel,
Clarke Chapel

In the four weeks leading up to Christmas, a period called Advent, Christians anticipate celebrating Christ's birth. At the Imadegawa Campus' Sanctus Court a large Himalayan cedar tree is decorated for Christmas, and has become a well-known Kyoto winter tradition. At 23 meters, it is the largest Christmas tree in Japan, and is lit by over 13,000 LED lights. In addition, Christmas decorations adorn the Doshisha Chapel, Shōeikan as well as Clarke Memorial Hall (all National Important Cultural Properties). The festive atmosphere reminds us of the heritage, dating back to the Meiji era, of this Christian school.

Document list (all the copies)

title	author	date	size (cm)	number	owner
Display Theme: As an Educator					
Notebook	Nijima Jo	1883	19.5 × 12	1 volume	Doshisha Archives Center
Branch of Chastisement	–	Meiji period	the largest 60	3 pieces	Doshisha Archives Center
Letter from Nijima Jo to Yokota Yasutada	Nijima Jo	November 23, 1889	18 × 169	1 item	Doshisha Archives Center
Draft of Nijima's Speech	Nijima Jo	April 12, 1888	21 × 33	4 sheets	Doshisha Archives Center
Letter from Nijima Jo to Tokutomi Iichiro	Nijima Jo	November 9, 1889	15.9 × 81.1	1 item	Doshisha Archives Center
Nijima Jo's Will	Tokutomi Iichiro	January 21, 1890	24.5 × 200	1 scroll	Doshisha Archives Center
Display Theme: As a Christian					
Nijima Jo's Bible	–	–	21 × 14	1 volume	Doshisha Archives Center
Draft of Nijima's Speech "To Love People"	Nijima Jo	Meiji period	24 × 32	5 sheets	Doshisha Archives Center
Sermon Draft "Mission"	Nijima Jo	1888	24.5 × 34.5	4 sheets	Doshisha Archives Center
Sermon Draft "I have overcome the world"	Nijima Jo	1886	12.5 × 20	4 sheets	Doshisha Archives Center
Sermon Draft "Prisoner of Truth"	Nijima Jo	Meiji period	13 × 19.8	1 sheet	Doshisha Archives Center
Calligraphy, "The source of self-government and freedom"	Nijima Jo	1888	23.5 × 17	1 piece	Doshisha Archives Center

Photography list

Title	Photograph	Date	Owner
Display Theme: As an Educator			
Nanzan Gijuku and Nijima Jo	Manuscript of Nijima Jo's Address at Nanzan Gijuku.	1882	Doshisha Archives Center
	Monument Commemorating Nanzan Gijuku	Showa period	Doshisha Archives Center
When the cherry blossoms open on Mt. Yoshino, morning and evening I am anxious about the fleecy clouds on its summit	Letter from Nijima Jo to Yokota Yasutada	December 30, 1889	Doshisha Archives Center
	Group Photo: Branch of Chastisement, poem "Yoshinoyama" and second year advanced class students	1880	Doshisha Archives Center
Deep Mountains and Great Marshes	Letter from Nijima Jo to Yokota Yasutada	December 30, 1889	Doshisha Archives Center
	Draft of a speech to raise funds for the university	Meiji period	Doshisha Archives Center
The plum do not speak, yet a path is born beneath them	Calligraphy by Nijima Jo "The plum do not speak, yet a path is born beneath them"	Meiji period	Doshisha Archives Center
One should break like jade and should be ashamed of being like a tile	Calligraphy by Nijima Jo "One should break like jade and should be ashamed of being like a tile"	Meiji period	Doshisha Archives Center
Nijima'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
Chapel Hour	Doshisha University Kyotanabe Kaido KOTOBA-KAN Chapel	modern time	Center for Christian Culture
Conscience Education	Ryoshinhi (stele of Conscience Education)	modern time	Center for Christian Culture
Doshisha's Spirit on the Basis of Christianity	Diagram Showing the Relationship between Christianity and Doshisha's Educational Philosophy	modern time	Center for Christian Culture
Display Theme: As a Christian			
Rutland Speech	Oil Painting of Nijima's Rutland Speech	Showa period	Doshisha Archives Center
	Grace Church	modern time	Doshisha Archives Center
Number 30 Classroom	Number 30 Classroom	Meiji period	Doshisha Archives Center
Doshisha Chapel	Doshisha Chapel, shortly after completion	1880s	Doshisha Archives Center
	Doshisha Chapel Interior, shortly after completion	1880s	Doshisha Archives Center
Blessed are the pure in heart	Calligraphy by Nijima Jo "Blessed are the pure in heart"	Meiji period	Doshisha Archives Center
Communion with Meiji-period Christian Leaders in Japan	Group Photo at the 3rd Nationwide Gathering of Followers of Christianity	1883	Doshisha Archives Center
Christianity and the Natural Sciences in Doshisha's Early Years	Harada Naajiro, Portrait of Yamazaki Tamenori	Meiji period	Doshisha Archives Center
	Yamazaki Tamenori, <i>Causal Theory of the Universe</i>	1881	Institute for Study of Humanities and Social Sciences
Christianity: The Backbone of Doshisha's Curriculum	Including in the pamphlet "Christian Principles as the Foundation of Education"	2018	Center for Christian Culture
Chapels in Imadegawa Campas (Doshisha Chapel, Clarke Chapel in Divinity Hall)	Doshisha Chapel	modern time	Center for Christian Culture
	Clarke Chapel	modern time	Center for Christian Culture
	Chapel in Divinity Hall	modern time	Center for Christian Culture
	Christmas Tree	modern time	Center for Christian Culture
Christmas Tree, Imadegawa Campus	Christmas Illumination Ceremony	modern time	Center for Christian Culture
	Christmas Tree and Doshisha Chapel, Clarke Chapel	modern time	Center for Christian Culture



Doshisha Kyotanabe Kaido HIKARI-KAN Exhibition:

Words of Nijima Jo

Editor: Doshisha Archives Center

Publisher: Center for Christian Culture

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