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EDUCATION VITAL TO DEMOCRACY

By SEIJI SHITOTO
Student in Dept. of Law

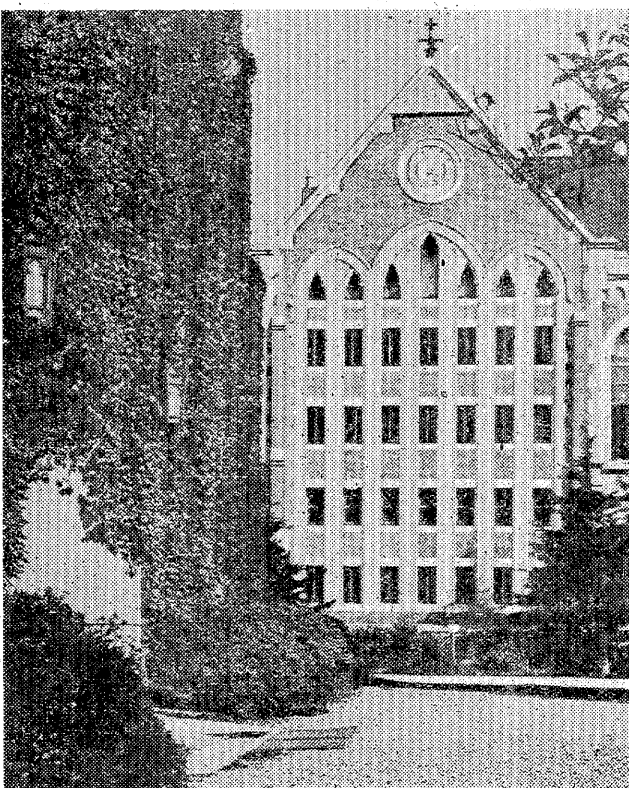
In the year 1863 a famous and immortal speech was made at the place called Gettysburg, Penn. It is the speech that we are all familiar with as the "Gettysburg Address." It is a fitting example for the student of literature as a master-piece of short composition, but to us student of Political Science it is significant in the sense of political science and its application. Abraham Lincoln clearly outlined and explained the principles of a democratic form of government. As he explained the democratic form of government is a government of the people, by the people, and for the people, free of oppression and despotism. In other words it is a government of popular opinion and expression.

What then is meant by popular opinion? Popular opinion is the opinion of the majority expressing themselves through popular vote. What then is the vote? The vote is an expression of the will of the people based upon the respect for the individual rights of people. I would like to clarify this point.

I believe I could put it this way if I may:—democracy to a large extent depends upon the freedom of expression. When we think of expression, we must consider it from two angles that I shall call the Inside and the Outside. Let us first look at expression from the standpoint of the Inside. I think of the Inside as the inner feelings of an individual, the emotion, the ability to reason with and think out solutions and answers in problems dealing with self-government. The outside element is that which enables the individual to carry out and enforce the ideas of self-government, which he has created from within.

In order to make an expression each individual has to have something to say. This is especially true in a world of democracy. The individual expression forms the basis of self-government, consequently the way of the thinking of an individual will reflect upon the government's policies. It is therefore very important for each and every person to express himself in the form of a vote. Without education, the people will not have anything to express and even if they do express themselves they donate nothing for the promotion of a democratic way of living. When I say education I mean an education uncoerced, free from restriction or prejudice. I shall call it a right education. Only through proper training the people are able to acquire true information and form proper type of government. If the people are ignorant, their votes are all valueless toward a democratic way of living.

I would like to compare the present state of Japan to that of a broken spring. The spring ordinarily comes back to normal when you release its but if you press it continually, it will break. We know that a spring is useless when it is broken. We have to change the whole assembly. The people of this country were continually oppressed under an autocracy. They have no power to spring back again. They must be changed internally through education—the right education. In order to give people a rightful education, we must above all change the structure of educational institutions. We must abolish the feudalistic centralization



SAYING OF FUKUZAWA

Those who have not the spirit to stand up on their own do not love their country vitally.—From Encouragement of Learning, No. 3—

In Search of Truth and Beauty

By MASAO KAWAMURA
Student in Dept. of Economics,
Preparatory Course

My passion was completely consumed in the storm of the great war. I was brought up with the war-songs and the tales of the golden deeds of a militant nation. I was forced to sacrifice my passion for the sublime beauty called the love of my fatherland. Strange as it may seem the word "fatherland" seemed to have strange sound which filled my heart with enthusiasm and made it beat faster.

I made an effort to enter the air corps for the sole purpose of winning the victory for my prosperity. And

of educational institutions; we must make educational facilities available to all the people. When it can be done, the people will be sure of what they are saying and they will be able to participate in promoting a democratic way of living—provided the mechanism allows them to express themselves.

In Democratic society the voice of the people, or shall I say public opinion, is the basis of national government. The government therefore inevitably will listen to the people's voice. After all the people themselves are the government.

It is therefore our duty to educate ourselves for the promotion of a democratic way of living. The right of education—education free from any prejudice, restriction and oppression will teach us how to think rather than what to think. We must stop and think before we express ourselves. How to think is most necessary for us.

May I remind you that democracy is not a system—it is a bloom and quality of public characters. It is not a product of political organization—the political organization is its product.

when I succeeded in entering the air corps. I looked disdainfully at the fellows who had failed. My heart was trembling with a passion when I was first ordered to patrol the southern seas under the sun which shone violently upon the huge towering mass of clouds. Whenever I was on a bombing mission grasping the pilot's handle, navigating by the Orion or the Southern Cross in the constellation. I thought I was doing a great service to my beloved fatherland.

Then the tragedy came, and it made me feel as if a violently burning flame was put out by pouring water on it. What a great tragedy this was, for it was then that I first realized the word "defeat." What I had thought to be good and just turned out to be wrong and criminal. According to a new knowledge I realized that I had been committing crimes unknowingly. Though under these circumstances, I have an excuse to say that I was innocent for I was not conscious of it, but is that sufficient? Can I just forget my past passion and pick up a new passion which is supposed to be for the good of mankind? Unfortunately all things that I had believed in have betrayed me. I want to know what is real and what I may believe in so that I may acquire a new and true passion for something beautiful. Also I must know what to do with my past passion. Up till now I have been at a loss and in distress which is exactly a year now. I once became desperate and sank to the lowest stratum of society resenting the heartlessness of the people of the world.

Fortunately I did not abandon all hopes, and in time the truth was set before me. I recalled the saying: "He who would seek truth must be passionate." Then I found that the

THE KEY-NOTE OF SUCCESS

By HIDEO UYEHARA
Student in Dept. of Law

Fortunately most of us have taken part in the last world-wide conflict in some way or other. We are very lucky to have withstood the battering-ram which is trying to bring about the downfall of mankind. We, the youth of the world, obtained from this chaos much knowledge, inspiration and the ideal to build a new world. Not only the youth but everyone says the world ought to be different, a world where we can live peaceably. Yes, but who is it that will put into practice what he preaches.

Several years ago, like all others in the world I was searching for something that is very hard to explain. Let us call it HAPPINESS. I was yearning for a master passion, some great ideal for which I could give my whole life, a motive and a force by which I could live and cooperate in the rebuilding of the world. "Success became an end in itself instead of a means of righting the wrongs of the world. I was part of that complacent, man pleasing age which spent so much time telling itself the things it wanted to hear instead of the things it ought to hear." I sought it in my school life, my home and ambitions. But I have not been able to discover any remedy that can fulfil my desires.

Then I returned to Japan the school I attended had as its motto HONESTY, PURITY, UNSELFISHNESS and LOVE. The most commonplace things possible but the most difficult to carry out. We repeated them every morning so that I was sure it became a habit and left hardly any impression in our minds at all. Until recently I followed my old ways of pursuing that something called HAPPINESS. Then, quite by chance I came into contact with a great world movement known as the MRA, which was founded by Dr. Frank Buchman who, when he was on his way to the Washington Disarmament Conference was inspired with the belief that "God has a plan for this world and if only man would listen then God would speak. When man obeys God would act. When men change nations change." And his standards were to my great surprise my old school motto. So with these and the Guidance of God and the possibility of the CHANGE IN HUMAN NATURE he gave legs to the ideas and they are indeed on the march today, in the form of the MORAL RE-ARMAMENT. For beginning with only a handful of men it has been spread through over 60 countries in the world. In America there is a great MRA training centre at Michinac Island, Michigan, at which

(Continued on Page 3)

so-called passion was very unstable. What is the stable thing that is linked with passion? Isn't it beauty? If everyone can hear a beautiful music, he might realize the beauty of passion. The true beauty will be when people are able to sacrifice their selfishness. Music, painting, engraving, poetry, prose, etc. may possess the true beauty, but still when you come to the bottom of the whole thing, the truth of beauty is like the unseen flower which is blooming on the wayside and the unconscious feminine beauty which walks on various streets. In the daily walks of my life, I am seeking these beauties as I would seek on my wanderings in the woods a sweet, clear and joyful water of a spring.

I am making every effort to renew my passion in order to see the bright side and the beautiful.

Intermediate Stratum

By TOSHIO KONDO
Student in Dept. of Economics

With the worsening of inflation, the life of the student is at stake. Many of them are obliged to leave school simply because of the lack of food-stuff, shortage of lodging quarters and so forth. Some of them even leave their loving school, because of the high tuition fees and astronomical prices of books.

"Revival of new Japan begins with the re-construction of education."

These words are so popular that people forget to see whether this ideal is put into practice or not. People between the ages of thirty and sixty are now participating in the reconstruction of this country. At present, they are the so-called high-ranking people of the society. Of course, many leading persons who had responsibilities for the aggressive war, great or small, in all fields of the government services have been successfully purged under the SCAP directive. But it is very unfortunate that some of these high-ranking people attribute the bright future of Japan only to children under the age of fifteen while they are apt to under-estimate the training of those between sixteen and twenty-nine. It is a doubtful idea that our real prospects depend upon the boys and girls under fifteen who are supposed to be reeducated along the democratic line. In order to justify this idea some say that those between sixteen and twenty-nine are nothing but a blank and of no value to the rehabilitation of Japan. They say that these young men have been educated completely in a militaristic manner from which there is no hope of redemption.

As a matter of fact we must admit frankly that they have been trained by militarist all through their lives. They were born after liberalism and democracy had changed places with aggressive thoughts. They saw many soldiers go off to war without the slightest knowledge or understanding of the real aim of the war. When they entered school, they had a great deal of military trainings in stead of reading books. They themselves went to the war to fight on the land, sea and in the air, while others went to the factories to manufacture airplanes. They know too well the smell of gunpowder. They can still remember the buzzing of the fighters and bombers. Their heads had been stuffed up with militarism and ultra-nationalism. And finally they had come to the goal which had been destined to them—defeat.

Because of these facts, we may well believe that their whole heart and soul can be directed toward democracy more intensely than any other people in the country. So far as they are concerned, they must learn from the ABC's of democracy; they will begin to think, act and live like normal human beings which are something quite novel and even a dream-like luxury to them. Those people, older than thirty, will make the rough basis of democracy in Japan for children who will complete it in the future. However, except for the toil and trouble of the intermediate group—those between sixteen and twenty-nine—the work of the older group will not be carried to the hands of the younger group.

Subsequently the present attitude of the older people must be changed. Those who need mostly to be reeducated are by all means those between sixteen and twenty-nine. No education can be realized with prejudice and misinterpretation or age discrimination. We are the intermediate group whose work may not be so distinguished, but indispensable, for the firm

Visiting the Stamp Show

By MAKOTO WATANABE
Student in Dept. of Economics,
Preparatory Course

Newspaper said that Newest Postage Stamp Show was to open on July 1st till 10th in the Communication Museum at Iidabashi. So I went to see it taking my younger brother with me on Sunday, the 7th. We got off at Iidabashi and went to the right and saw the building of Communication Museum. We found a large poster, on which was written "STAMP SHOW, COMMUNICATION MUSEUM".

Inside the gate there was a large bronze statue of Baron Mitsu Maeshima, who was the Central Post Office master at the time when Japan joined the U.P.U., and who is known by the memorial stamp issued at its fiftieth anniversary.

Seeing this, I recollected the time when I first began this hobby of stamp collecting four years ago. At that time my collection was only a few; but now it is more than six thousands. During this time I collected many stamps by purchases and exchanges. Almost all my pocket money was used to obtain stamps.

Upon entering the building, we noticed many Japanese postage stamps from the Tatsu stamp, the first Japanese stamp of the 4th year of Meiji, to present day stamps. Furthermore there was a black stamp which was the first stamp in the world printed in 1840 and called the "black penny". This stamp had the bust of Queen Victoria, and was drafted by Sir Rowland Hill. It was the first time I saw a genuine article. But it was black and soiled.

In the adjoining room there were various countries' most recent stamps which were published after the beginning of the Pacific War. At first new stamps of Korea and Formosa which have separated from Japan after the war attracted my attention. But most of these stamps were simply old Japanese designs printed over with Korean characters and Chinese characters and were not so wonderful as I had expected.

ed. However, because they were both dominions of Japan till recently, I felt lonely seeing the familiar stamp designs done over with foreign national characters.

As usual China had no fine stamps but the characters designating Commemoration of Military Victory had a vivid impression on my mind.

United States stamps were as I had expected, very beautiful and becoming a victorious country. A stamp which had an eagle drawn in the form of V, and commemorative stamp of the UNO, and the Flag-issue stamps expressing American pledge to free the invaded countries such as Korea, Belgium, Denmark, etc., whose flags appeared in the middle of the stamp, and President Roosevelt's promise to the people for the four freedoms, namely of speech and religion and from want and fear. Commemorative stamps for the recovery of Corregidor, mourning for President Roosevelt, victory of U.S. Army, conference at San Francisco, occupation of Iwo Jima, victory of U.S. Navy, etc., etc. These attracted my attention because of their design and colour.

I did not expect much from Germany at it was a defeated country, moreover they had no good stamps before the war. But I was surprised to find very fine stamps of Hitler issued when the Nazis were in power and some showing the ordinance of Army and Navy. They were most impressive as I remembered the state of affairs now.

Great Britain did not show very interesting examples. Rather her dominions such as Canada and New Zealand had very good ones.

There were so many in the exhibit that I was tired out before I could finish studying them all. But I was happy that I could have a look into the conditions of various countries during the war and after through the studies of the stamps.

Reason and Emotion

By TAKASHI ISHII
Student in Dept. of Economics

Though time and space are disregarded a man has always two agents—reason and emotion. They possess a general and vague meaning. Reason has in itself understanding and comprehension, and emotion contains feelings, belief and thought. Persons usually possess these agents equally. From the standpoint of humanity one who is biased against either of them will be an imperfect, extreme and unhappy character. Generally speaking the majority of the human race is controlled by emotions. This is not only the case with barbarians but also with civilized peoples.

For instance Italians and Spaniards are superior in the world of emotion but they sometimes act thoughtlessly and often fall. This is because of their long traditions and surroundings, and of having no awakening in regard to humanity. And so are the Japanese, who have good emotions which can

foundation of eternal democracy. Building a castle in the air can be done by anyone, but putting the things into practice immediately is more difficult than anything else. We must not be asking older people to admit us as the intermediate group only; we must ourselves behave in such a way as to deserve the honorable name and position.

not be raised to the world of science. They cannot think for themselves. When one authority appears they follow it as fate. This is because of their having no scientific consolidation.

Then, how can these defects be remedied? Only through the awakening of humanity, that is to make them develop in both the world of emotion and reason. In other words they must be taught to think everything universally and not be have short-sighted views of things. It is necessary to consolidate the scientific knowledges in understanding.

To take a simple instance: in a marriage trouble often occurs because the two parties meet only briefly and formally and simply assume themselves to be well matched. The best way is a long intercourse as friends before marriage. In this way they will get to know each other's character, taste, and family ways. Of course he must like her very much and he must also think of his own position, especially from the economical point of view. After this he may decide. Anyway he must decide as to whether she is suitable for his wife or not. In other matters of daily routine we always think this way.

This balanced way is the first step toward a complete character. We students must know this. Reason and emotion are most important in making humanity. As it was mentioned before we should acquire two agents equally and never be biased toward emotion.

From My Summer Diary

By SHUNICHI NIKURA
Student in Dept. of Law, Preparatory Course

August, 6th, Fair.

When I overslept, and woke, the clock standing on the desk nine o'clock. As I expected, all the members of the family has already gone to the farm. What a hot day! So I made up my mind to have a swim in the sea. Hayama is famous for its seashore. My house is only a short distance from the sea, and I can hear its roar.

On my way I came across my childhood friend, so we swam together to our greatest delight for some time, and were just swimming back to the beach, when we were caught in a shower. Anyhow I had a very enjoyable time.

In the afternoon I remained at home, and read "Botchan," written by So-kei Natsume who is an author I greatly admire and who is one of the greatest writers Japan has ever produced. He was not what you would call today a popular writer. But what he wrote has a certain dignity about it that appeals to cultured taste.

Working

By MASAO MAEDA
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Preparatory Course

Now I live in an American officer's house and have chances to see American customs and ways. It is not a long time yet, but I have learned many of their good points and characters.

What I say here, I believe, does not apply only to my friend Major but also to many of the American people. When they work, they are careful, accurate, and don't make light of the job, even when it is a matter of only one nail. They do their best. One day some Japanese workers came and repaired our house. Then we saw distinctly the comparison between the Japanese and the American ways of work. The workmen's work was careless, insincere and slow.

Certainly, the circumstances of food and transportation and everything is very bad for the workmen. Besides, they have not enough material to work with, and every section is not coordinated well. So I can understand it is not easy to do a good job nowadays.

Though I recognize these handicaps, yet I can find some faults in each case. A clasp job, a patch work and irresponsible jobs—I don't say all workers are like that, but many are. If foreign people who don't associate with many Japanese see that, what would they think of Japanese character? They will suppose Japanese are idle, sly and uncreditable as a nation.

At present we can live in the world only by one way: that is to recognize our past mistaken way, whether we like it or not, and recover the international reputation that we had lost.

Therefore, every Japanese people must do his best in working, in learning and in living his life.

Participation in School Administration Is Overwhelming Public Opinion Survey By the Students' Autonomous Committee

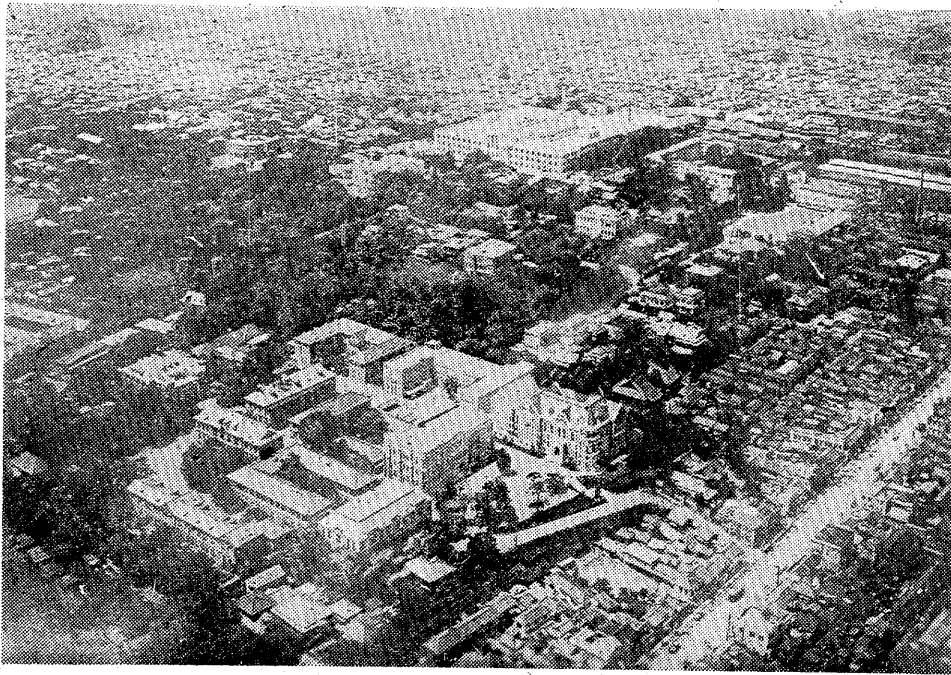
The Students' Autonomous Committee conducted a public opinion survey in regards to the participation in school administration among 1,757 Keio students. As a result 77% were in favour of participation in school administration and desired the participation of student representatives and the establishment of the veto vis-a-vis the one-sided decisions of the school.

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Aerial View of Mita Campus before the War

To the Readers

By SUSUMU OYA

After an exceptionally long summer vacation we now joyfully return to our Mita Hill. During this period the first issue of our monthly was published with great success in spite of the fact that we are all, every one of us, amateurs. Knowing full well that a primary attempt in the publication of a monthly paper written in a language entirely foreign to us would not be perfect, we anticipated much criticism. Accordingly, we did receive some very sharp opinions, for which we are grateful as we understand that is evidence that our paper is being discussed by the public. The reason being that unless one is criticized there can be no progress. It is this accumulation of various persons' inventions, ideas, opinions and criticisms that integrates into progress. In the near future we are intending to reorganize the contents in response to the desires of the students' world. Nevertheless, although occasionally special contributions will appear, these will be in accord with our new policy which we have decided to adopt, that is to say upon the advice of our editorial adviser, Mr. Kiyooka interesting topics will be chosen chiefly from among the students. Moreover, we wish to mention that any interesting essay from any student regardless of his school is heartily welcome, for we wish to permeate the English language as much as possible through our monthly, but as to whether it will be published will be determined by the editorial staff. Wishing you a pleasant Autumn. Good-bye till October 15th.

Life and Culture

By SHUICHI FUJIMORI
Student in Dept. of Economics,
Preparatory Course

Up to this time, the Japanese have considered that culture is something like an ornament of life or something that is above life. But in fact culture is life itself.

Thus high or low culture corresponds to high and low standard of living.

Then, why it that the Japanese had thought that everyday life and cultural matters were of different category? The reason must be that these things were given them from the outside, and they were not born of a demand of our life and is not incorporated in our everyday lives. Furthermore life

Laugh

By MICHIO KITSUDA
Student in Dept. of Law, Preparatory
Course

Laugh is a gift granted only to us human beings and it is indeed a necessity in our lives. Our lives are cheerful and happy because of the existence of our laugh. But when we say laugh there are many types, such as ridiculing laugh, a grin in embarrassment, a smile, pleasant and otherwise, and many more. But the one which I said was necessary in our lives is a bright healthy smile. This will, indeed, give us an agreeable feeling and drive away ill feelings.

Even though this sad state of affairs in the society is the result of a reactionary post-war period, public morals are corrupting and inflation is mounting with no end in sight. On this account ours is becoming a very miserable world. For instance, stepping into a tram-car, one would hear abominable ringing of voices like that of the fighting ghosts in Ashura Hell. And in the streets merchants are selling their black market merchandise with an air of indifference. These circumstances certainly do make one melancholy. Even the laugh necessary to all people is on the verge of being lost in the tumult of the present age. At this juncture suppose we all tried to overcome our worries and show our common smiles, what would it be like?

To have a healthy smile is the best way to regulate our daily lives. Through this "smile" of ours we will be able to understand our neighbors and to acquire mutual love easily.

Is not the ordinary Japanese lacking in this healthy smile? There is no one who has not had the pleasant experience of a smile. We should all endeavor to recapture that good, healthy smile so as to enable ourselves to experience again the joys of life and well being.

was thought to be unchanging and it was indeed fixed. This is the reason why we found it difficult to adopt foreign culture into our everyday life.

This lack of harmony between culture and life was an obstacle to the development of Japanese culture.

Today we are attempting to build a cultural nation. What are the things we must do in order to achieve this purpose?

First, we must make a thorough study of our life in introspection.

The Key-Note of Success

(Continued from Page 1)

20 nations were represented and demonstrated the simple answer to all human problems. Through this training centre many successes have resulted in the fields of industry, city government, farms, homes and international relations. The spirit of this movement is also expressed in two plays recently staged in the U.S.—The Forgotten Factor and The Drugstore Revolution. The former presents in dramatic form the struggle between certain forces in labour and management and how these forces can be brought together. In this play the Forgotten Factor is that which has been lost to this world for sometimes namely "mutual trust." This will turn the tide of history. It is by far more potent than the fission of the atom. It also necessitates that one becomes honest with one another in endeavouring to build a new world.

As I mentioned before the war of arms is over; we were defeated but we have another opportunity that is we are incessantly fighting a WAR OF IDEAS. However unfortunately, most of us think that if we overcome the present crisis, we can get a new world on the cheap. We never saw that a new world will be born by change nor by chance. "This war of ideas, began before the war of arms and it will continue long after the war of arms is ended." Our only opportunity to succeed is complete, total victory in the war of ideas. For this we must have faith, standards of conduct and a philosophy of life. Total victory involves each one of us. It is through our earnestness and youthful vigour which are the key-notes. We must decide to start all over again and start with ourselves too—in your family and club tonight. So, we will restart our KESS on a basis of honesty, trust, and TEAM-WORK. This will bring about a policy of unity and trust into the Society when it begins with you and me.

Second, we must consider what is needed in elevating and enriching our lives. Third and lastly we must create a culture in response to the above two considerations. These three tasks are before us, young men, in our way toward higher life and culture.

Co-Education System

By AKIRA TAKAGI

Student in Dept. of Economics

The cry of Democracy can be heard almost everywhere in Japan nowadays as if it is a cant of the day. Is it justly understood by all of us, people of Japan what is meant by Democracy? I am afraid it is not. But I have no intention to give a definition or criticism of it. I mean, on this occasion, to touch merely on the co-education system.

Japan is now under the process of democratization. "Equal rights" have been given to men and women. Women will find their place in social activities side by side with men. This is quite appreciable, rather has to be called a blessing for a bright future of Japan.

The fundamental differences between men and women as to their nature and mission must not be put aside, however. Why did the Almighty create two different Beings? The answer is obvious. They have got their own and individual missions. It naturally follows that women should not lose sight of their own mission in this world. It would be no exaggeration to say that women who have no recognition of their bestowment can find no place for existence in the community of the world.

Co-education in colleges and universities is an appropriate system which must be carried out by all means right now in order to foster the democratic idea urgently needed in Japan. There is no reason why men only can acquire higher education or culture. Men and women should stand upon equal rights and opportunities. It is an unquestionable right for women that they can receive education at colleges and universities alongside with men. Even in this sense, however, it must not be forgotten that they are women, not men.

Granting that women do not realize their part which gives them privileges and duties as women, co-education which is supposed to be effective would, on the contrary, cause an unprecedented calamity.

To be a true woman and grasping the whole depth of what was bestowed upon her must not end in a futile effort to adorn herself with the mere idea of higher education. Courtesy, sensitivity and thoughtfulness must be given first place and cultivated to the highest possible extent to attain the ultimate end of education. In other words, the acquisition of culture and knowledge as a woman must not be limited to the same line as a man or the second to a man. The development of beauty inherent only in women should be stressed to make education fruitful in the end for them.

The fair sex must realize that their mission in life is different from that of men and act accordingly. Only along this line can co-education contribute to the advancement of culture in Japan.

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The Bitter Battle For Employment

We are now able to perceive in the distance the misty figure of reconstruction in the industrial world after a year of confusion and chaos.

One of the anxieties of Keio students—rather all students—is that it is evident that people are not in demand. When the object of employment is discussed it is surprising to realize the pessimistic conditions. But when compared with the times when if only you were a Japanese, you were able to obtain a position as a "leader" over the natives in the various places in the East, or given a position over your own countrymen—a time when there was an inflation of employment—it is senseless to reflect on the dirge of Japan. It is reported that there was a request for "one factory worker" to the technical department. The feudal guarantee to protect the scholars diploma and notes is gradually fading away with the elevation of the "people." If this indeed is the inevitable stage of development and request of the world, we must strive for our ideal within that. Who can be worthy of an intellectual position if he cannot fulfil that of a mere "factory worker?"

New-men are in demand. Although generally speaking a satiated state has been reached, it is not desirable to have a vacuum in our personal construction. The demand has now become that of "quality" not of quantity. In viewing the different vocations as of Aug. 10 it is as follows:

Finance—All banks are demanding many persons, such reflecting the present age, but little hope for Keio students.

Trading Companies—There is great hopes but the least requests.

Industrial Companies—Not so many requests, but many applicants and Keio students are chosen carefully.

Press and Publication—Not so many applicants as expected, many to the large, established newspapers and magazines but the innumerable minor ones are avoided.

Spinning Industry—Together with many obtaining employment each year, there are many applicants, but because of extra-personnel returning from abroad, the requests are extremely few.

Maritime Industry—Less than expected, having a future, the requests are expected to increase by September.

The Jukuin Ka is up to their elbows in work accepting requests and assisting applicants. Liaison with the employer is not first come first served, but nevertheless to argue leaves a bad impression, so business has been continued throughout the summer months. Furthermore there are travelling and communication inconveniences and the difficulty of contacting the students. But there is a sincerity different to that of government offices, which is pleasing.

All Signatures for the Return of Hi-yoshi Is Completed

The movement to petition the Allied Occupation Forces to return to us Hi-yoshi grounds which are at present under the control of the Allies is, with the co-operation of the Tokyo Mita

The Different Aspects of the Activities of Keio Students in the Various Walks of Life

This fearful reality is on the verge of driving us students into the valley of despair. How are the Mita boys warding off these oncoming forces during the two months summer holidays—a summer vacation which is unique in the history of our university. Most probably there is no student, in spite of his pocket money, educational allowances or living expenses, who does not occupy himself in some outside job. A private tutor is a thing of the past, some are interpreters, temporary officials, treasury lottery sellers, brokers etc., there is no place where Keio students do not go. Let us pick up one or two instances of the Keio students' activities in this outer world—by this I mean the aspect of the student's life while not attending school.

'Open-Air Clinics'

"We expect you are all weary, but health is first, we will safeguard your health, so let us examine you while you are waiting for the train." This is what will greet you when you get off at Yurakucho station. It is the open-air anti-tuberculosis outpost looking after your health.

Surely there is no citizen who will not appreciate the self-sacrificing efforts of the students to prevent the oncoming forces of tuberculosis which is endeavouring to encroach upon us at the time when we are all suffering from the effect of the inflation. Even today a seemingly endless line confronts the "outpost." Upon inquiring the opinion of Mr. Osamu Miyashita, a senior medical student, he said:

"Under the leadership of Mr. Kumaba, a tuberculosis expert, there are three students from the university, and six from the college. After the First European War many persons died from T-p because of the uncontrollable inflation and food problem. In order that the same thing may not be repeated in our country, we are attempting to discover and prevent the infection of tuberculosis while it is still under control, and we would feel very satisfied to think that our endeavours will contribute to the reconstruction of NEW JAPAN. Further-

more this is a great experience for us, and all the results obtained will become valuable material for future study. This service is of course voluntary work."

Saying this, he was about to inject into the arm of a patient who I am sure is grateful for their benevolence, some B-C-G mixture.

'The Ice-Bar Stall'

A stall sheltered with reed screens can be seen on one of the Ginza side streets selling refreshing ice-bars which are popular among the populace strolling the Ginza. It is run by none other than several Mita boys centering around Mr. Koga. According to Mr. Imura this type of stall brings one into direct contact with the wandering masses of this great city, consequently we are able to grasp sociology in its real form, and moreover, witness the ever changing economics of NEW BORN JAPAN.

'Jazz and Science'

Let us now hear what Mr. Setsuo Ohashi, the organizer of the "Star Dusters", which entertains the endless flow of visitors, at the A-1 Dance Hall;

"I and three other fellow students who have unfortunately had our homes burnt at Hiroshima are attempting our luck at a dance hall, we are not doing this to collect our educational allowances, but so that we can gather our living expenses. From without, this occupation may seem extremely enjoyable, but as I have to send home living expenses and the repair charges of our instruments being so expensive, I really do not have any pocket-money. Nevertheless I do not intend to surrender my studies, but unless living becomes more stable this shall not be possible. I think that students who are able to attend school regularly are very fortunate and should be grateful to their parents. I may have to leave school part of the way but even then I wish to continue my studies not just for the sake of it but for a science that will stand the tempering of Life."

In spite of the bright chandeliers a peculiar sadness was visible from their eyes.

A Petition To Diet

The Union of Private Universities presented the following petition in regards to the damages sustained by the war and inflation.

Although ninety-nine percent of the ordinary revenue of the private universities is composed of the tuition fees off the students, all universities are at present show a deficit of from 100,000 to 1,000,000 yen. In consideration of the position held by the private

Club Liaison Section and the participation of the students, nearing realization. Furthermore, in response to the desires of the students, The Yoka Autonomous Committee (The Yoka Jichi Inkai) has completed a petition for the return of Hi-yoshi signed by all the students.

universities in cultural development in the past, we desire that the following points be considered.

1. Special consideration in regards to the payment of wartime insurances.
2. Special consideration as to the withdrawal of frozen donations to the private universities.
3. The exemption of property tax on donations to the private universities.
4. The exemption from freezing of the source of donations.
5. Large increase in national subsidy to the private universities.
6. The priority disposal of national property to private universities.
7. The abolition of the approval system of the raising of tuition fees.
8. Moderation as to the number of literary, economic and law students.

The Acute Shortage of School Buildings and Class-Rooms

Our Lost Campus—HIYOSHI

13,540 Keio students are utilizing space which is only supposed to accommodate 7,360 students. Our school being scattered all over Tokyo—Mita, Azabu, Noborito, Mizonoguchi, Mitaka, consequently there is a surplus of some 6,180. Our Hi-yoshi campus is intended to hold only 4,676, still leaving 1,504 surplus. Even if our Hi-yoshi campus is returned, only 4,676 can be accommodated still leaving 1,504 out in the open-air. At present only about 30—40% of the students attend regularly, but one may never know what may happen in the future, and even then with the Azabu, Mitaka, Noborito, or Yotsuya buildings being scattered all over Tokyo it is extremely inconvenient. SO I WONDER WHEN WE WILL BE ABLE TO RETURN TO OUR LOST CAMPUS—HIYOSHI.

Keio Student's Activities in The District Cultural Movements

An "Enlightenment" movement is under way in the provinces to overcome the high-handedness of the intelligentsia, which has been aloof from the living of the general public. A junior law department student Mr. Yusaku Tadokoro, since returning from the armed forces, formed the Kochi Cultural League for the people, for he was not able to go to Tokyo as result of the housing and good shortage and for another his conscience would not let him pass these times idly.

He opened a library holding about 10,000 books in an old department store situated in the middle of the city, and is actively carrying on cultural lectures, English classes, European history classes, and publishing an organ for the youth of the city. Although one of the solutions of the present deadlock may be in the expansion of party—political party—influence, but a firmer and lasting cultural movement is what we desire. These activities of this Keio student suggests the way of living for those students not able to come to Tokyo to complete their studies.

THE MITA CAMPUS

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