

# The Mita Campus

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THE KEIO UNIVERSITY ENGLISH SPEAKING SOCIETY

December 15, 1946.

## LOSSES AND FUTURE PLANS OF UNIVERSITIES

By Toshio Kondo

Since the termination of the war, in all phases strong and healthy sound of reconstruction can be heard in all the war-ravaged districts throughout the country. Through the kind offices of the Allied Forces, the populace have been able to tide-over the dangerous summer months with imported foodstuffs from abroad, chiefly from the U.S.A. Besides good bumper crops are predicted and that brightens the prospects of the future for the crest-fallen and unhappy people. Industry, though uncomparable with the prewar scale, is being reconverted into a peacetime status. Nevertheless one thing remains unsettled and frustrated among the debris; the one without which new Japan can not fulfill her pledge to the United Nations in becoming a peaceful and cultural nation,—the reformation of education. In this short report I wish to mainly analyze the war damages sustained by the universities or the people nowadays talk too much of the spiritual reformation of education. No new system of education, reorganization of the school faculty or school administration through the coalition of faculty and the students will be of any use unless a corresponding level of installations and equipment—lecture halls, classrooms, desks, etc.—are established.

With these few points in mind let us now investigate as to the situation of the war damages sustained by the different universities.

### Keio University

According to the statistics announce officially by the school authorities, the losses of the floor space, listed according to locations, are as follows:

- 1 Mita Campus . . . . 224,352 sq. ft.  
Buildings burnt down are Library, Foreign Language Research Institution, Technical and Commercial School, Students' Mess Hall, Faculty Club, Consumer's Cooperative Store, Offices of Athletic Clubs and Cultural Societies, Museum and Classroom of Archeology, Warehouse Futsubu (Middle School), Asia Research Institution of the Tsunamachi Athletic Ground.
- 2 Yotsuya . . Hospital, 324,000 sq. ft.  
Classrooms and Laboratory, 18,000 sq. ft.  
Nurses' Dormitory, 2,016 sq. ft.

total 344,016 sq. ft.

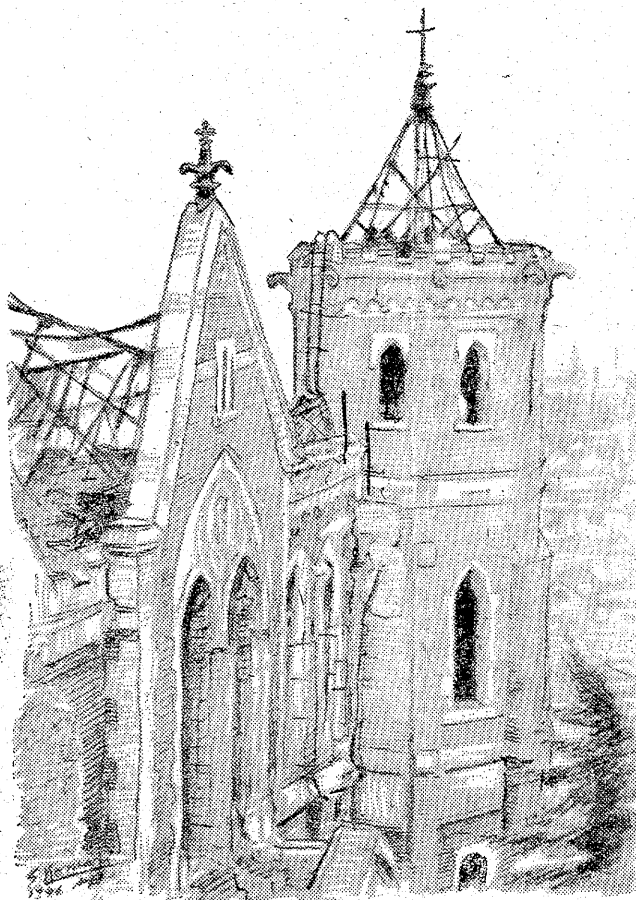
All buildings in Yotsuya belonged to the Medical Department.

- 3 Hiyoshi . . 152,568 sq. ft. (Classrooms and Research Institution)  
All the lost buildings in Hiyoshi belonged to the Engineering Department.

Comparing these figures shown above with that of the whole floor space of the Keio University, approximately 1,440,000 sq. ft., we can see that about half have been razed to the ground. Adding to this fact, out of the remaining 1,152,000 sq. ft. the actual school space used at present is only about one-third of the prewar area. Regarding the classroom, about 60% has been lost without including preparatory course.

In regard to the present school financial situation, even the new high tuition fee is not enough to cover the payroll, while to raise the tuition fee higher is not thought advisable as bringing too heavy a burden on the students. The extent of damage is reported to be about ¥15,980,000, but this is an estimate, made on the prewar prices. Therefore if it is converted into the present price, it would become a huge sum of money. Although the school is insured for ¥12,860,000 the present miserable financial condition of Japan makes it doubtful as to how much money will actually be paid.

Income of the university every year



Keio Library with its Gothic Tower, a Landmark of Mita, was burned on May 25, 1945.

## SAYING OF FUKUZAWA

Let us be the ancestors and begin a history.

consists of the following items:

- |  |           |
|--|-----------|
| Tuition . . . . .  | 40%       |
| Income of the Hospital . . . . .   | under 30% |
| Donations, Interest of the Funds, Dues from the Alumni Association . . . . . | 24%       |
| Subsidy of the Ministry of Education . . . . .                               | 6%        |
| (in the year of 1919-20)   |           |

Among these, most of the funds are in the shape of securities so that there is no distribution of interest on the mat present. It goes without saying that the income of the Hospital has also been reduced by the war-damage.

This is the outline of the war damages sustained by Keio University. With these tremendous handicaps, however, Professor Kojima, one of the Directors of the University, told me with determination that they will do their best to overcome these handicaps.

When asked what the main trouble was from the teacher's point of view, he answered, "Firstly, instruction, especially in such subjects as foreign languages can not be accomplished properly, because the classrooms are over-flowing with the students. Secondly, owing to the shortage of equipment for experiment and demonstration, we feel very much inconvenienced and hampered in the lectures on natural science such as medicine and engineering. Thirdly, for these reasons, we can not help wasting time in repeating the same thing. Consequently we can not attain the results we desire."

In the last place, I asked his opinion about the reconstruction of the university. Here his statement strongly stressed that up to now the private universities took a major position in the frame of the national economy in the same way as the Imperial University. The whole organization itself, however, has been drastically transformed since

the War ended.

Consequently, the point on which the nation is to concentrate its attention must be re-investigated. Though it is admitted that our university had been helped by the "Zaibatsu" up until the War ended, that does not justify that the school also must be doomed to go to ruin with them. The fact that the people do not want the "Zaibatsu" does not mean the downfall of the university, when culture is what the nation is aiming at in the future.

The government must think of the changing life of the people at large and give firm support to those bomb-hit schools without any discrimination whatever between the Government-owned and the Private-owned. Because this is the only remedy left untouched in the present choose on the educational field."

Tokyo Imperial University		
name of burned bldg.	number of bldgs.	floor space sq. ft.
Headquarters	4	27,144
Hospital	29	54,036
Second Technical Dept.	16	89,424
Botanical Garden	25	18,648
Astronomical Observatory	28	32,220
Seismological Observatory	3	1,080
Plantation	4	3,206
total		225,758

**Meiji University**  
This university received rather slight damage as compared with others.

In the upper division of the university, it lost two buildings where the floor space amounted to 12,600 sq. ft. while in the lower division of the university one building with 7,200 sq. ft. has been burnt.

**Waseda University**  
According to the report made by our staff member, total of the floor space of bomb-hit buildings is approximately 326,000 sq. ft., including 51 buildings bigger than 720 sq. ft. (Continued on page 2)

## ONE BILLION YEN LOSS

Mr. Wigglesworth higher education officer of CIE, Education Division, once a professor of English and Economics at the Hikone Commercial College from 1935 to 1938 and instructor in economics and trade in the University of New York, made the following interesting statements when interviewed by the Mita Campus staff as to the damages and the reconstructions of the universities in Tokyo, thus expressing his earnest interest in the rehabilitation of the educational institutions in Japan.

Question 1. Have any investigations been conducted in regard to the war damages sustained by the universities?

Mr. Wigglesworth. Yes. Not only the Civil Information and Education Section but also the Ministry of Education, Association of Private Colleges and Universities, the Ministry of Finance and the Council on War Damaged Schools of the Diet made quite thorough investigations.

Question 2. If so, are the results available?

Mr. Wigglesworth. In general no reports have been published, but the total amount involved is at least ONE BILLION and FIFTY MILLION YEN, and this figure is most probably a very conservative one, for not all the universities have submitted reports as to the damages sustained.

Question 3. What universities have sustained the largest damages?

Mr. Wigglesworth. They are in order Keio, Nihon, Waseda, Meiji. However most probably the private schools are most badly hit, and although the government is obliged to look after their own schools the private universities have no recourse to the government.

Question 4. Is reconstruction progressing smoothly?

Mr. Wigglesworth. No. The reason simply being that there is lack of materials.

Question 5. Has SCAP directed the Ministry of Education to assist in the reconstruction of the schools as the stability of educational institutions is vital in the democratization of Japan?

Mr. Wigglesworth. No. CIE is greatly interested in the general rehabilitation of all educational institutions, and since obviously the democratization of Japan depends upon having buildings in which to conduct schools, we are of course interested in their reconstruction, but this is more a matter which involves the allocation of materials which is in turn a matter which involves the allocation of materials which in turn a matter for the Finance Division of Economic and Scientific Section to consider.

Question 6. Is SCAP intending to offer advice in regard to the reconstruction in order that our universities will be able to attain the standards of American universities as quickly as possible?

Mr. Wigglesworth. That is one purpose of the CIE section, to advise the schools in their interests. This will be done mainly with the assistance of the New Education Reform Council constituted in the Ministry of Education.

Question 7. At this point we would like to be advised as to the general condition of universities in Europe (including both Allied and former Axis countries) if possible, for it is our earnest desire to keep in contact with the outer world?

Mr. Wigglesworth. I am not personally acquainted with the situation but judging from newsreels, photos, and such, the educational institutions in England are largely destroyed while in Germany not completely destroyed. As regards to the exchange of educational information there is none where there is no diplomatic relations existing.

Question 8. What are SCAP's views as to the freeing of insurance (Continued on page 2)

## FASHION

Keiko Hirose

Student in Dept. of Literature

Don't follow the fashion! To follow the fashion means to be always out of fashion. In order to be with the fashion you must precede the fashion. To follow the fashion is to imitate others. Imitation of others means abandonment of oneself. Things in fashion are becoming for those who create the fashion but unbecoming for those who follow it. Besides, those who follow the fashion have no time of peace in heart, because the fashion might change tomorrow. If you want to be always yourself and to feel quite at home with yourself, you must observe yourself closely and decide your own principle and hold it consistently. Once you find blue is your suitable colour, don't choose another colour even if blue is not in fashion. Then you are not blamed for being out of fashion, because you neglect it.

Now Japan has lost her own principles and is now just following American policy and culture. They are quite suitable for American people but not necessarily but suitable to us. We must speculate deeply what kind of a nation Japan is. Can we honestly say that we know Japan thoroughly? Those who have lost faith and pride in Japan must realize that hitherto we have been misled by some leaders and had no chance to observe and to be conscious of true Japan. If we reconsider the true essence of Japan, we come to realize that Japan is the very nation of high culture. The Supreme Commander of the Allied Powers does not require Japan to imitate America or other countries blindly, but expects Japan to return to its natural self.

Now Japanese are in spiritual confusion, and to get ride of that confusion they unconsciously struggle to reach out for something. Nowadays jazz, foreign films, fashionable magazines are very popular on the one hand, but on the other hand Kabuki, Nô, classical arts and architecture are being acknowledged of their true value. Thus the Japanese have two contradictory tendencies—one following the foreign fashion, the other longing for something deep and immovable and that which will enlighten them. The former is the imitation of other countries, the latter is the revival of Japanese classical culture.

Here again I want to repeat, "Don't follow the fashion, but look at yourself." I think it is high time the Japanese Renaissance should arise and excellent leaders should appear and guide us in that line and we should study our unique culture and introduce it to the foreign countries. This is our mission, that of the people of Cultural Japan.

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## GOING MY WAY

"Going My Way," a Paramount picture, gains the Academy prize of 1944 for the picture itself, the story, the screen play, the music, the main and vice actors and the director, Leo McCarey. They say that it is the production of the friendship between Leo McCarey and Bing Crosby, the main actor. And it does bear a wonderful fruit.

The story is quite simple, without any striking accidents or intense feeling: Young Father O'Malley, fond of sports and music, came to help old Father Fitzgibbon at St. Dominic Church which was then in a bad condition. He settled every trouble about the church and the parish in his own way. And when everything was settled, he left St. Dominic's to manage another church in trouble. By this you can see that it has no dramatic element but it is a story of the common life of a common character. And yet, we cannot but recognize that it contains a lot of truth of human life. Apparently Leo McCarey does not try to instruct us, but simply follow Father O'Malley's way of life faithfully without any exaggerations. There has hardly been any picture to put us in more pleasing meditation or reflection about our way of life than this one. Father O'Malley suggests us that happiness in life is not a far-reaching object which takes us a long time and hard effort to catch, but that it lies quite near to us—that if we reflect upon our inner self, we can find that happiness in life lives in our very heart. What makes us happy does not depend upon the kinds of life we lead but does depend upon the ways of thinking. Father O'Malley knows that even religion is quite near to us and that how music purifies and softens people's minds. He always goes on his own way with hope and belief and love for others; he not only makes himself happy but also wants to make everybody happy whom he gets acquainted with, as he sings, "I hope you're Going My Way, too."

Some may blame his way as easy-going and some may say that it is impossible in the world that one can solve every trouble by music as Father O'Malley does. As he settles every accident without any effort, the last scene of his leaving St. Dominic's is not so impressive as that of "The Keys of the Kingdom." Yes, it is lacking in intensity. But we cannot compare this with "The Keys of the Kingdom" or "Casa-blanca", because they are quite different kinds of pictures. This is a kind of musical picture with light paths and humour.

Indeed, it is this pathos and humour which makes "Going My Way" outstanding and which makes us smile all the while. The atmosphere comes mostly from the scenes of the two Fathers, Father O'Malley and old Father Fitzgibbon. More strictly, it owes to the latter. Barry Fitzgerald acts wonderfully as a stubborn yet innocent, good natured old priest. The scene in which Father O'Malley sings "The Irish Lullaby" to the old Father and the last scene of his leaving St. Dominic's and walking on the snow hearing the melody of the same lullaby, and the scene in which Jenny, a singer of the Metropolitan,

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## TALES OF MANHATTAN

Julien Davivier, the born genius the French cinema circle produced, crossed the Atlantic Ocean to give full play to his ability at Hollywood after the activity of French movies had diminished. Through his numerous works it can be said that he is at once the most advanced and exquisite artist and clever storyteller and energetic worker. He heightened the position of moving pictures among the world of Arts and endowed them the unique technique that the other arts cannot follow.

These years he has been greatly interested in one method that he created—to combine a series of short stories under one plot. We can find the same method in his recent pictures: "Fresh and Fantasy" and "Tales of Manhattan". In the latter he draws several phases of human life that happen at Manhattan by tracing one tail coat. This cynical storyteller implies in it that fortune and misfortune, success and failure, joy and tear in human life are the mere products of Fate and Chance, and before them men are powerless. As he uses common accidents, common scenes and common characters, this picture becomes more familiar, convincing and impressive than "Fresh and Fantasy". But he fails in the last two stories, which are unrealistic and inconvincible.

The very clever camera works or methods I find in "Tales of Manhattan" are these: At the climax of the first story, he lets the three main characters express intense feelings by the nervous movements of their fingers. In the second story he makes two young couples fall in love by his favourite, refined conversation. (If the conversation were spoken in French it would certainly be more effective.) In the third story the poor musician and his wife's joyful excitement is well portrayed by repeating the long shorts of their running through the same corridor. And yet these techniques are not separated from the atmosphere but well harmonized with it.

In his works actors and actresses are only one of the elements which construct moving pictures, just as cameras, lights, backgrounds and music. He teaches us that in moving pictures characters' feelings are expressed not only by acting but also by the camera work and the angle of illumination and the music, and that the acting is not so important and element as in the drama. Besides, he has the power to move any famous stars as he wants. That is why the famous actors and actresses act freely and exquisitely in his pictures and yet they do not over-act to ruin the atmosphere.

Any way I was able to enjoy "Tales of Manhattan". In it he was very much Americanized and he seemed to feel quite at home at Hollywood. But still I yearned for his old works produced in France, acted by the French, and spoken in French. Now I am expecting his master piece to be produced in the near future at Hollywood.

finding her dear old friend Chuck to be a priest, whispers "Father Chuck?" These scenes contain pathos which makes our hearts warm.

As Leo McCarey constructs the character of Father O'Malley, imagining his dear friend Bing Crosby, it is natural that he acts perfectly and easily. He and Rise Stevens, famous contralto of Metropolitan Opera Association, beautifully sing the songs, "Going My Way," "Ave Maria," "Habanera", etc. This picture also reminds us what an important element music is for talkies.

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Losses and Future Plans  
of Universities

(Continued from page 1)

ft. each. The extent of damages is estimated at ¥36,212,000 and equipment installed in these buildings would be no less than ¥24,700,000.

Facing this enormous damage, school authorities made the following reconstruction plans as an emergency measure:

1. Repair of the partly-burned buildings and use of them as effectively as possible;
2. Utilization of the places up to now;
3. Putting roofs on the shell-like building, if possible;
4. Borrowing or purchasing of buildings available for the purpose of education.

Along these fundamental plans the school authorities have made strenuous efforts so far. The plans falling in the category 1,2,3 have been already put to practice so that students may use the buildings from the new term.

As to plan No. 4, there are two ways under consideration. One is to look for suitable places within the so-called Waseda Cultural and Educational District and the other is to search for places outside the city. The school is now negotiating for the purchase of the concrete buildings (216,000 sq. ft.) and surrounding area of 1,080,000 sq. ft. belonging to the Mitaka Research Institution of the former Nakajima Airplane Manufacturing Company located at Mitaka. At the same time, school is also negotiating with the Yodobashi Ward Office with same aim.

With all endeavours, however, discouragement through the recent economic emergency measure is great. Waseda needs at least ¥60,000,000 inevitably while only ¥1,000,000 will be presumably allowed to withdrawn from the bank. Judging by what school is being confronted with at present, the way to complete reconstruction is a dark and arduous way.

The above are the damage wrought by the War on the major universities in the Tokyo area. There is this to be said: that regardless of private-owned or government-owned school, the Ministry of Education should pay whole attention to the rebirth of healthy campuses.

In conclusion, I do not hesitate to say that those students, studying in empty shells with no roofs above and no windows to keep them from the cold winter wind are all willing to devote themselves to grasping the fundamentals which under lie the stram of democracy and that they will be one of the most hard-working group of young men in the world who are hungry for truth.

## One Million Yen Loss

(Continued from page 1)

money? The measure prevents the rehabilitation of the schools to a great extent.

Mr. Wigglesworth. That is the responsibility of the Economic and Scientific Section, Finance section. As they have expressed before, they want to see the war-damaged schools given as much help as possible, but SCAP has to consider the entire economic structure and permit the allocation of materials only for the most important projects. Food, shelter, and clothing must be provided first, even before education.

Question 9. In regards to Hiyoshi grounds, these used to be the preparatory course's grounds and as Keio university has sustained serious damages elsewhere, and the shortage of the class rooms is most acute, all the students are anxious that in the near future they will be able to return to their campus of many pleasant recollections. We would be very much pleased if you could give us some information as to our Hiyoshi grounds i.e. approximately when will it be returned, if at all?

Mr. Wigglesworth. That is entirely up to the education section of the Military Government.

A-Class Tea Room

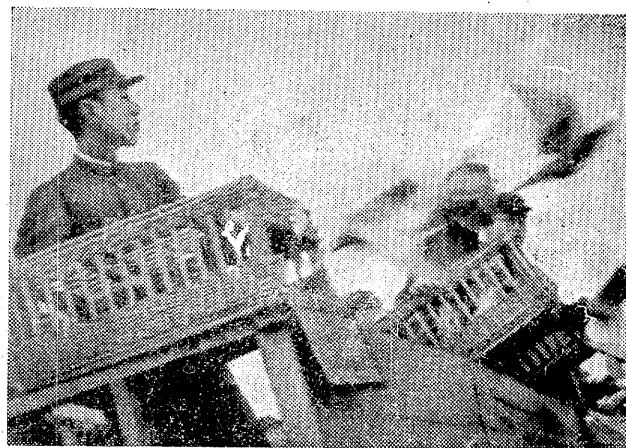
CHO (Butterfly)

Oshiruko &amp; Anmitsu

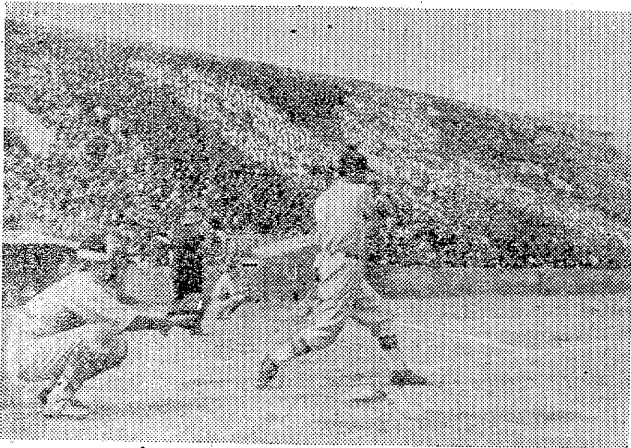
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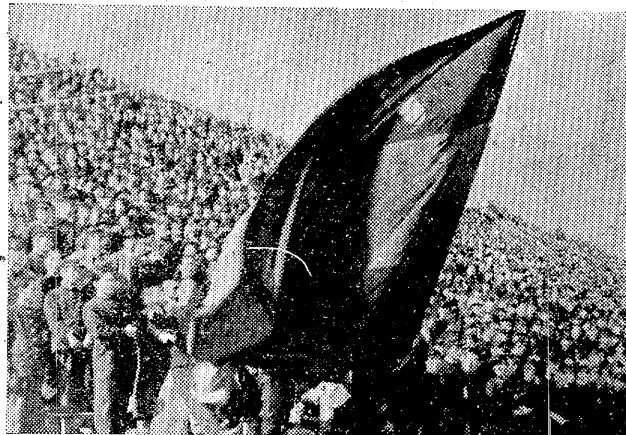
Final singing of the School Anthem.



Carrier Pigeons, usual scene at ball game, both to carry message and to give color to the occasion.



A batter in action against the white K of the Keio cheering section.



Cheering Section under the banner of Keio's red and blue.



Keio's number one pitcher, Oshima

### Keio Loses Championship Defeated by Waseda Twice

The big league series in autumn, which began on September 14th at the newly decorated Jingu Base-Ball Grounds, ended with the Keio and Waseda matches on November 2nd and 8th. It was very fine on that day, and the championship game was opened with the pitching between Pitcher Oshima of Keio and Okamoto of Waseda. But the skillful pitching of Okamoto of Waseda and many bad lucks on the part of Keio resulted in the victory for Waseda by the score of 2 to 0 on both days. In spite of pitcher Oshima's skillful trich, the emperor's Cup passed into Waseda's hand, and Keio came in second. But the Keio Team is firmly determined to regain the supremacy next spring.

The Playing Tom of Keio Base-Ball Team to Kyushu.

Keio Base-Ball Team will make playing tour of Kyushu from December 10th, and will play games in many places in Kyushu.

## BOOK REVIEW

### "The Portrait of Jennie"

This is an imaginary story of a painter and his ideal girl. There are people who don't care for fictions, but if a fiction is something that is made up, why can't it go to the extreme?

It's a funny thing; we liked to hear fairy tales when we were kids, we like to dream when we are young. Why? Because we have something within ourselves that does not approve of the present world, something that wants to create, yes, create something beautiful. Well, Jennie is a girl that this painter Eden created in his heart.

As is same to most of us, to Eden, ladies had no age. He never found anything old-fashioned, too old, in a portrait of a young lady, and we don't either. However old the picture, however old the costume, a young lady is never old fashioned in our eyes. Because they have no age. Jennie could grow very fast, because she wanted to. Jennie could present herself before him whenever she wanted to and could slip away at any time. But he was never able to find her, or find out where she was. Probabilities, as we understand, did not have much to do with her presence.

Jennie, as a little girl, teaches him many things. She sang, in a flat tone, when he first met her in the park.

Where I come from  
Nobody knows;  
And where I'm going  
Everything goes.  
The wind blows,  
The sea flows—  
And nobody knows.

She could be old and young, and that did not rouse any doubt to Eden. She was not anything tied by reasons; she was only something that made him happy.

What is it which makes a man and

a woman know that they, of all men and women in the world, belong to each other? Is it no more than chance and meeting? No more than being alive in the world together at the same time? Is it only a curve of the throat, a line of the chin, the ways the eyes are set, a way of speaking? Or is it something deeper or stranger, something beyond meeting, something beyond chance and fortune? Are there others, in other times of the world, whom we would have loved, who would have loved us? Is there, perhaps, one soul among all others—among all who have lived, the endless generations, from world's end to world's end—who must love us or die? And whom we must love, in turn—whom we must seek all our lives long—head-long and homesick—until the end?

There is always a Jennie in a man's life, only one. She is faithful and is Jennie to nobody else. Eden painted a portrait of his Jennie, which approved to the eyes of Mr. Mathews. If only we were all artists, we would paint same things by different models—something that gives you the same feeling. It would be a picture of something that is common in every man's heart, and something that people can not explain in words. This something was in Eden's picture.

There are so many things in this world that we believe, but can not understand—things that are not reasonable to us—but are true because we believe. They have to be true, yes, they have to be true—because we believe them. This is hope and this is happiness.

Your Jennie can be very near you, but still you may not be aware of her nearness. But again, she can be very far and yet very near. There is one thing about distance; that no matter how far away it is, it can be reached. It is over there, beyond the Jersey hills—one can drive to it—it is north, among the pines, or eastward to the sea. It is never yesterday, or tomorrow. That is another, and a crueler distance; there is no way to get there, for you are lost—Loneliness and fear.

Eden was often very sure of Jennie's nearness—he believed in it—but all of a sudden he would feel

very lonely. He would wonder where Jennie was, and what she was doing—in what far off place over which this velvet blue and soft spring evening of ours had long since passed like a wind. Was she still at sea? Night was on the sea, the dark sweep of earth's shadow; but tomorrow's sun was already rising above the eastern slopes of the Urals. And yesterday's sun? Did it still shine on the low stone well at the meadow's edge, near the little wood? It was still today, still noon on the Pacific, on the long blue swells which washed Hawaii. Yesterday—tomorrow—where were they?

It would be a long time until Jennie came back, he thought. Not until they could be together always, she had said. A long summer—Hurry, he said to her, in his heart.

Girls are always mystic, and so was Jennie. She was a mirror of a gypsy woman; you could see the past centuries in her—you could see the future.

Jennie made money for Eden. Her portrait was sold, and sold at a high price. Jennie made him happy. But it is not the money that counts; it is the happiness. Your Jennie will always give you something, but it is not necessarily money. You must not require too much of her, but she will give you enough if you have an eye to appreciate what she bestows.

Eden was happy; longing, agitation and fear was a spice to his happiness, because he believed that they would be together soon. Eden was happy all through his yellow springs, green summers, and blue falls.

Jennie was washed off the deck far out on the sea. She was coming back from France. She was coming back to him, after seven years. And to him, she did return. It was impossible, and it was only for a moment. But she returned to him—to be together again—to kiss him good-bye. They believed that they would be together, and together they were—nothing could divide them.

But it was only to Eden that she had returned; the people claimed that she was drowned in the sea, and was gone forever among the waves—and so she was.

Eden knew that she was dead—before he was told. Yes, he knew it, because she had come to kiss him good-bye.

## MODERN PROBLEMS IN EDUCATION

From the Lecture of Dr. Lulu Holmes,  
Advisor of Women's Education  
Division, CI & E Section, G.H.Q.

### Self Government

When a country attempts to push forward as rapidly as is Japan today, there is an opportunity for extremists to express themselves on both sides of the fence. It can be expected that during the next few years faddists will appear to advocate various measures, many of them impractical. The future course should be bound on sound principles, since there has been generous such regimentation of young Japanese.

Education is based on three principles—precept, concept and doing. The old Japan relied on education by precept whereas the new democratic education emphasises learning by doing. The transition from one to another will take much clear thinking.

Will Durant said: "If only youth could learn from the experience of the race". There is a time, however, when young people learn only by experience. It is a wise teacher who knows when to act for the student and when to let him act for himself. He should be allowed to act for himself when he will not hurt other by doing.

One of the best ways for students to gain experience is through their own organizations. They cannot begin too young. Even youngsters of 8-10 should have clubs both in and out of school. It is desirable that Japanese education will introduce various kinds of extra-curricular activities into the schools and that individual schools will be able to choose their own plan and projects within reason. From such experiences leadership will arise.

Student organizations should have adult advisors standing quietly in the background, interrupting only when affairs call their advice. If a leader is intelligent enough to work with youth along constructive lines, then there is no need to fear that young people will get off at a tangent. There must be other public-minded men and women in the community willing to devote their time.

### Requirement as a Mother

They say that the average age of marriage in Japan for women is twenty-four. If this may be the case, there are 10-12 years lying idle from the graduation of elementary schools to the marriage. This is indeed sufficient time for anyone to study in some way or other before their marriage.

The ultimate aim of the education of women is nothing different from that of men; for primarily they must become the intelligent citizens of their country. This is common to all, to become the law-abiding, diligent member of her country.

Each individual has her special type of responsibility, of which the outstanding is to take the utmost care of the family and house. But this does not necessitate long hours of slogging in home. The primary care or responsibility of a mother would be focussed on her child, but this as seems to be greatly misapprehended in Japan does not lie in solely the physical education, or up-bringing of the child, since the time of its birth to a certain age, the mother is its only and its first teacher who forms its character to find its place in this greater society of which the house is a mere small unit. To be able to guide the spiritual aspect of the child's growth, the mother naturally becomes a psychologist, knowing the minute details of her child's actions and wherefore it should act that way. If a child is spoilt during his early youth he will only suffer it all the rest of his life. The emotional stability of a growing child and his social attitudes are all dependent upon his first teacher.

### Students & Works

Japanese newspapers regarded it as an unfortunate phenomenon that many of the students had to work

## PRODUCTION CONTROL, ITS POSSIBILITIES

By Akira Takagi

Student in Dept. of Economics

The labor movement in Japan which has long been placed under heavy pressure has found its own way and made a sudden and tremendous development right after the termination of the War. It is, indeed, a gratifying phenomenon in the dawn of New Japan and my sincere desire is directed to the right and further advancement of the movement.

What is most earnestly and urgently needed in Japan just at present is an increase of production. In contrast to the labor situation as seen in America where the laborers' welfare is fully protected by law and their demands are mostly met by simply going to strikes, the case in our country is quite different as it stands now in that the very act of striking as a means of pushing through their demands will automatically serve against the welfare of the general public and tend to retard the acceleration of production-increase, so badly needed in the renovation of the economic condition of our country. Here is a chance to see the birth of Production Control by the laborers themselves.

The cases under issue which are freely discussed by journalists nowadays, base the grounds of argument on the efficiency of work as to both quality and quantity of production, not speaking of services rendered to the public, betterment of the rates of daily attendance. For example, in the case of Keisei Electric Car line, the rate of attendance increased to nearly 100%, train-runs from 13 to 16 daily, repair-rate of cars which had been two or three cars per day to twenty cars per three days. In the Mitsui Mibai Mine, the attendance rate reached nearly 80% in contrast to 50% in pre-control days and the output from 250 tons to 600 tons average per day.

It is, therefore, an undeniable fact that Production Control has well served to raise the efficiency and increase the production. If, however, a further and deeper scrutiny is made into the cases, it might reveal that the results obtained would be good for limited time and that the same achievement would hardly be expected for any length of duration, in giving the stability of production. It must be, therefore, considered and carried out with full conviction that the measure is resorted to with the view to guard the welfare of the laborers as well as the enterprise itself.

so as to earn their fees in last summer. But to labor for his own study is not dishonorable. It is undemocratic to give privileges of attending schools only to the wealthy class. It is quite advisable to work while attending school. If the student is brilliant but his school expenses are not enough, lack of money should not stop his ability. People surrounding him have to encourage him so that he may realize his own ability and decide to graduate University at any cost. Taking the instances in U.S.A., in certain Universities, students study at school for 6 months, and they spend the remaining 6 months in laboratories, factories, hospitals, law offices, etc. And they can get bachelorship by through this process.

But the student who lacks in ability had better receive vocational education (rather than liberal education). The disturbance in the way is only the pride of his parents. In real democratic education, proper guidance runs parallel with practical training. When vocational education is conducted, theoretical education such as domestic science will be given to the students, while it must be remembered to teach theories only makes the students crippled.

The following three points will be important for students concerning

The production should be promoted as the root of national economy, not as a means of bettering the interests of capitalists or enterprisers. If it is entirely left to them to do what they wish, it would naturally end only in the furtherance of their profits. The capitalists will find the present situation of to-day's financial world as not proper for their own interest, and sabotage will better serve their purpose, thereby promoting the inflation of the market, giving more value to their stock; etc. Should they resort to such a means, without giving any due consideration to the happiness of the laborers as well as people in general, what will be the burden thrown upon the shoulders of the nation? The acceleration of inflation and inevitable increase of the unemployed will be the consequences, leading the people to the road of hell in their livelihood.

The members of the Labor Union (clerks, technicians inclusive) must also be well aware that national economy and the stabilisation of national welfare and happiness rest entirely with them, so that the boosting of wages and the betterment of their position should be directed not as a momentary means of solving their situation. Production Control seems to be the only means appropriate for the solution of the problem along the line above suggested, but there must be a limit in the so-called Control now in vogue.

Japan is, just at present, under the capitalistic trend which will be, by the way, the only and best way of steering the economic condition of Japan; laborers and capitalists must not stand in opposition as it denies healthy development of all industries.

Here comes the role of the Management Conference. Let the so-called Production Control stay as a temporary means of solution and the Management Conference as the standing means. In other words, as soon as the temporary demands have been fully realized, let the Control develop into a more lasting and substantial way to insure further promotion of production as well as the advancement of national welfare and prosperity.

In conclusion, I would emphasize that Production Control has been initiated in Japan to meet a particular situation existing at present which points to the democratization of the industrial world and as such

their occupation:

- 1) Every individual should get occupation-in which he is interested.
- 2) Information about available jobs for students should be issued.
- 3) Opportunity for practical experiment should be given as well as regular courses in school.

The problem of "students and works" must be considered more seriously than ever under the strained circumstances of Japan's society.

### Democracy in Home

Democracy is now spoken by everyone everywhere, though the right concept is apt to be ignored or misunderstood. Liberty is not the right to do whatever one pleases. In America, mothers have such an experience as their children insist their rights of going out in the night against the parents' will. But the freedom is not the power to do anything you please, as expressed by the youngsters, "I can do it if I want to, can't I? Who stops me?" These troubles, apt to be arisen between the old and young, particularly at the reaction after the spiritual oppression, as it is in Japan now, need a careful solution. Wise American mothers know the best way of it. They don't take a "let-alone policy" nor try to hard upon them, but they talk about the matter with their children.

(Continued on page 5)

## A STORY OF BILL-STICKER

By Toshihiko Moriya

Student of the Tokyo University  
of Commerce & Industry

There was a poor bill-sticker called So-and-so.

One day, his boss handed him hundreds of posters telling him to go around the town to post them.

In the evening, he came back to the boss tired out with the day's work. The boss, however, as soon as he appeared, roared out at him in great anger: "Fellows like you will be given the order of the boot! Go and see what you've done!" The poor fellow was greatly astonished, and rushed out to see if anything was wrong with his work.

Yes, there was a big blunder in it. The words of the posters read: Under the Japanese flag, etc. .... He took one of them in dismay, and turned the other side. It read: Democracy, etc. ....

Alas! He had posted all the posters on the wrong side! He did not notice that they were printed on old posters because of the shortage of paper. Thus the poor fellow was fired.

This is a comedy which was broadcasted about a month ago in Tokyo. But I find something more than a simple comedy in it. It keenly satirizes the psychology of the present Japanese people. They are just like these posters which are printed "Under the Japanese flag, etc. ...." on one side, and "Democracy, etc. ...." on the other. The Japanese people, as a whole, have neither self-consciousness nor criticism; therefore they do not know how to think. When A is propagandized, they fanatically believe A is right, and when B takes the place of A, they change their mind to B without hesitation. They are as frivolous as a fickle woman.

To accept democracy as if they buy clothes in fashion is a debasement to themselves. Lots of persons are singing the praises of democracy notwithstanding the fact that they emphasized and glorified the War before. Is democracy such an easy thing to be built by those flatterers? 'Rome was not built in a day,' and so democracy, too, must take its time. We must think, reflect, and criticize it thoroughly before we start the reconstruction of our country. I believe that it is our duty towards the sincerity of the Allied Powers.

Although it may take a long time, we must build a permanent and substantial democracy, without making shifts with temporary and superficial one.

Remember that true democracy can only be built on a renewed self-consciousness after a thorough reflection and criticism.

'Road to Utopia' may still be far distant, but don't hurry, and let us carry our work step by step, steadily!

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## CAN WE LIVE WITHOUT RELIGION?

By Minoru Murai

Student in Dept. of Economics

One of the most difficult problems we Japanese meet when reading Western novels is that we have no or almost no religion or religious feeling, because all Western novels are based on the foundation or religion, especially on Christianity.

I will not say that all Japanese have no religion, but very few do. Some Japanese are respectable Christians, some are Buddhists, but what I want to emphasize most is that the greater part of so-called Christians and Buddhists are not Christians and Buddhists in the true sense of the word.

Before I can develop my thought, I must first give a clear definition of religion or a man with religion.

To make my thought as clear as possible I will pick up Christianity among the many religions.

The first requisite of Christianity is to believe in Jesus Christ, and in this very first requisite all the difficulty and mystery of religion lies. To put the matter more concretely, is it really possible for a man living in the 20th century of science to believe in a superhuman being? I have asked many persons if they think that there is in this world an Almighty God or a superhuman being. Some of them said that they vaguely thought there might be a God or a being like a God. Others said that they didn't think there might be God even in such a case as when they were in the hardest adversity. Man's thought concerning God is complicated and varied, but I can roughly classify them into two groups: that is, those who think that there may be a God because this human world is too irrational and too full of contradictions for the human mind to solve or to analyze, and others who think that there is not a God at all, because what is irrational doesn't seem to them queer, or if it seems to them queer, or if it seems to them queer, they take it for granted for this human world is always full of things above human mind.

When we read the history of philosophy we can see these two groups. I will now analyze and study the first group of people.

Almost all men are contained in this group, even if they have no religion. Then, in what case do they feel the existence of God or a superhuman being? It is when they are in an adversity or when they feel themselves to be so powerless and helpless. There is a Japanese proverb which says that a man resorts to God when he cannot do for himself. Such people can live without God or don't think of God in ordinary times. God lives, as it were, at the bottom of their heart and called forth when He is needed. When we read the history of philosophy we can learn that many philosophers resorted to God, because they studied what they could, what is capable for the human mind, and found what they couldn't, what was beyond human reason. Strictly speaking, we can not live peacefully when we have nothing to support ourselves, we are always looking for something absolute. The world is full of things beyond human conception, therefore, the more one learns the more one knows how ignorant one is. Unless we have religion we shall be always fluctuating to and fro. Perhaps there may be such a case as that a man possessed a strong conviction about his view of life, and he will no more fluctuate, he will be able to do what he thinks right with confidence. But this is not always true, because his view of life itself must fluctuate, must change with time. As long as his theory of life is a theory it has nothing absolute. If his view of life reaches stability and changes no more, his progress is also stopped. But when he comes to believe in God, he fluctuates no more, because there is no other absolute being than God for him. This is the greatest comfort that religion can give. But I am afraid, in this case there is also something unfavourable, for the stability of life means the stoppage of progress, but as I am not a Christian I can only suppose the consequences followed by belief in God. A Christian may say that his progress will stop when he becomes

God himself.

But it is a digression from our present problem, for I do not want to discuss Christianity and Christians, but the way to Christianity. I have no qualification to criticize Christianity.

Now I will study the greatest problem of all religions. I have made it clear that those who think there is a God have more or less longing for God and religion. They all admit the existence of some God, some superhuman being, but there is distance between this "some God" and Jesus Christ. The "some God" is a very vague conception, but Jesus Christ is a concrete God. The "some God" may be or can be Jesus Christ, but there is no logical necessity that "some God" must be Jesus Christ. If one intends to be a Christian, he must cover this distance between his "something like God" and Jesus Christ. Then, how can he cover this distance? This, I think, is the most essential problem of Christianity. He can cover this distance only by believing in Jesus Christ without doubt. He must not doubt all the miracles done by Christ, which are quite unthinkable within the scope of common sense. One must abandon his reason, his common sense in order to believe. "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven," said Christ. We are born with destiny to think, to doubt, and it is this very destiny that made possible all the development of the human being. How can we abandon thought's sake, but to be relieved, to acquire something absolute, and for this purpose we must not think, we must not doubt. Here is the tragic and at the same time comical character of the human being. "The object of reason is to know the limits of reason" says Pascal in his Pensées. Yes, I know there is a limit to reason. It was taught by reason, but I can not abandon this reason, which gave me so many things. "To believe in God means nothing but to abandon his reason in order to acquire God", says Soren Kierkegaard in his "Krankheit zum Tode".

When we have no possibility left for us, when we cannot live for ourselves, in that case only can we believe BLINDLY in God, for there is no other way to Christianity. This possibility left to us becomes less and less when we think more and more. The sharper reason a man may possess, the more he is in need of Christ. But in ordinary cases, one comes to believe in Christ blindly by physical misfortune such as death of one's parents or something which may cause one much anguish.

In the case of Tolstoi, he had recourse to Christianity in his mental wanderings to look for something to support him. His great mind was quite enough to make him acquire all the knowledge and truths understandable to the human mind. But he could not find the absolute truth. He could not solve the problem of "what is life". He was nearly committing a suicide, when he was rescued by Christianity. It is a very interesting matter why he didn't commit suicide. Before he could believe, what was most reliable for him was reason, it was in a certain meaning absolute. If reason is absolute, it is this reason which gave life to him in this world, and if this is true, how can it be that the reason by which he was born ordered him to die. A great thinker became as a little child in the presence of Christ. It may seem to an impatient unbeliever a compromising attitude, but it is the attitude of the unbeliever that is compromising.

Those people who don't think much, like the farmers and peasants in Russia, whom Tolstoi envies can believe in Christ without feeling contradiction between their belief and reason. I don't know whether they are really enviable or not, but I know only that their lives are peaceful and steady with the Almighty God in their heads.

Therefore Christ said that bless-

## WHAT MAKES US HAPPY?

By Hideo Mitsuhashi

Student in Dept. of Economics

Here is a recent survey of the opinions of American high-school students which was given by an American school magazine; it is about what they want of life—their ultimate aims of life and the obstacles to the goals.

"What makes us happy" must be the greatest question that not only we students but all men and women are so serious about, and yet which most people will possibly take to their graves unanswered. I hope the survey may have some suggestions bearing on that question. The most interesting thing is that it was suggested by American youngsters.

It is remarked that years of business depression and of war have left some Americans disillusioned and cynical, but there is reassuring evidence that American young people are facing the uncertainties of the future with courage and realism—and hope.

Our people are all suffering from the greatest disaster of the last damnable war—and is unlikely to know how they should make their way of life in the social and economic uneasiness, but I believe Japanese youngsters have enough courage and hope to make our future glorious and hopeful. We are very happy to say that we are young because we have aspirations for the future and because we wish to make it better and improved; and this is why everybody wants to know what we youth are planning for tomorrow's life.

They asked the American students which of the following comes closest to being their ultimate aim in life:

- (a) to make a lot of money
- (b) to be a prominent and respected member of their community
- (c) to reach the top in some field of work, and become famous
- (d) to live a simple but secure and happy life without making a lot of money or becoming famous
- (e) to serve society and help improve the welfare of their fellowmen
- (f) don't know

It should be remembered, they remark, that nearly all of the students reached in the poll were born under the shadow of the depression and grew to adolescence during the most terrible war in all history. Many had experienced, in some forms, the worst impacts of war—some had known the loss of loved ones; some had their home life disrupted by moving to strange and overcrowded communities; all had felt the tension and despair of a world at war. We might expect such group to be bitter and materialistic—but the survey says us.

The surprising fact is that almost half of the boys and girls chose "simple but happy life" as their ultimate aims—forty-four per cent, while the least favored one is "to make a lot of money" (four per cent).

How comes the fact that nearly one-half of the students who participated in the poll prefer the "simple" life? The reason may be that they feel disappointment and frustration too often result from efforts to achieve fame and recognition and they observe that frequently the famous are unhappy. They recognize that the backbone of their nation is simple, obscure but relatively secure middle-class life.

I feel that Japanese youngsters would prefer the "simple" one less than Americans, because, we are not all-out free from the influence of the feudalistic idea, in which the ultimate aim of life is fame and recognition which will necessarily go with wealth and dignity. The opinions of American students actually show their firm faith in American democracy and their down-to-earth philosophy combined with it.

Second on the students' list of aims—representing one-fifth—is "to reach the top in some field of work". Here again in their reasons, they disregard fame and fortune. They want to reach the top in order to gain the personal satisfaction of a job well done. They would like to contribute something to the world with

ed are those who are pure in heart.

As the conclusion, I think that one cannot live in this world without religion, and that one cannot live without compromising with himself if he is without religion.

arts and skills—particularly in the fields of science, engineering and design. They believe that if everyone sets his or her goals high they can have a better and more intelligent world.

To be respected as "prominent citizens of the communities" ranks third in the list which say to the effect that all of them cannot be rich or famous but we can all be better citizens, and they would like to be rather a prominent and respected anything else. In this choice the students may reason that their first duty, as a citizen, is to their community and they may believe the greatest satisfaction in life comes from making a contribution toward the betterment of the community. It is a remarkable fact that they have firm conscience in their responsibilities for the community as citizens—the result of the profound and prevailing liberalism among the American people.

In our past, totalitarianism and nationalism taught us to be responsible to our country but did not tell why we should be so, nor let us have the *bon sens* which will make people know it and have self-conscience to take responsibilities of the community in which they live; in a word, we were driven to serve our country blindly and not to know why, which naturally brought no self-respect as a citizen or a nation. So, I am afraid, very few Japanese people would choose to be "respected citizens" than to be anything else.

Fourth on the list of ultimate aims is a "life of service to others". Ten per cent of the students chose "to serve society and help improve the health or welfare" of their fellowmen. In this choice many of the students mentioned careers in medicine, nursing, science and they also included in it engineering, architecture and newspaper work.

(Continued on Next Issue)

## Modern Problems in Education

(Continued from page 4)

dren till both can get full satisfaction. Then, the decision is by no means unreasonable for both sides. By this conversation the child can't help respecting his mother's plentiful experiences of life.

Generally mothers are required a great deal of knowledge, experience, and skill which are supposed to solve these problems at once as well as at ease. (How much, then, Japanese women must learn!) Thus to keep the parents' dignity especially of mothers' toward their children, indeed, keeps the country secure. If the latest Japanese society has suffered radical tendencies, this advice is worthy of being noted in the young people's minds.

## The combined Strength of Women

When one tries to break handle of sticks at once, maybe he will find it impossible to do; but if he tries them one by one, the result will be obvious. What make him unable to break them in the former case?

Or far away on the desert of Africa, the animals belonging to a weak kind, such as zebras or giraffes, know their special defence against the wild animals, by each not separating but the whole gathering in a tight mass.

In these cases, as you know, what protects the powerless is the combined strength. Women must gather for the combined power or the protection and the improvement of their own lives. Japanese women are now desirous of the betterment of living. For instance the electrification is quite hopeful. Or about the present ration system they have already found many awkwardness. Yet, they submit tamely to it or are waiting for somebody to reform it for them. What they can do is only to grumble in private or swallow it silently because they are unaware of such a great power originated from their cooperation. But these negative character must be denied.

Gather for the combined strength, don't hesitate to speak out in public, and by the proper means such as petition or through political parties try to form public opinion, and influence the government. Then many difficulties will have perfect solutions. Indeed happiness is our own making!

## COLLEGE NEWS; STUDENT ACTIVITIES, SPORTS, SOCIETY NEWS

## TIDINGS FROM HIYOSHIDAI

Our Hiyoshi campus was lent to the former shipless Imperial Navy to be made its headquarters. With the termination of the war the buildings were occupied by the American Army, later the buildings of the technical and medical departments were also lent to the American Forces by the Japanese Government. At present, it is a training school of the Information and Education Section of the 8th Army. Through the kind offices of the authorities this reporter was able to visit our former college campus.

There is no one who does not recollect those good enjoyable days he spent while at Hiyoshi—which is intact—when the glances at our war-torn Mita hill.

We got off the train at Hiyoshi; it was not the white building in the distance that caught our eyes but a gloomy, blackened structure—a legacy of our "glorious imperial navy."

A white-helmeted MP now stands in the sentinel box where once it was an open entrance. Our former technical school is now the 8th Army looking school, with rows of neatly arranged billets; while an endless stream of jeeps go to and from, with the steady buzz of an electric generator in the air. Everything is so spick and span that one will look twice to ascertain that this was our once comfortably untidy school.

The Central Plaza—Where we danced to the rhythm and listened to those "delightfully long" speeches of the militarists, is now a basket ball ground with many goals painted snow white giving a contrast to the dreary autumn sky.

When we inquired at the information desk we were politely received, being introduced by Mr. Komatsu the chief librarian of our former Hiyoshi library and guided by Capt. Green.

Second School Building—It is now the students classrooms. It is astonishing to see how much our school has changed as a result of American science and efficiency.

The library is still being used as a library, many books from the "State" being added to the English writer books which were there.

The dining-room of the medical department is now a laundry, while the Cultural Society rooms are now stock-rooms.

The First School Building. Former class rooms are now GI bedrooms—12 in a room. A loud-speaker which announces the beginning of classes, echoes throughout the building the arrival of mail from the states.

## Auditorium

It became a projection room with the title of "Theatre."

Room formerly used by the army officers for military training.

Ironically enough, they use it now as a game room. Gone are the days, when those militarist intervened in the school affairs and boasted: "Students, your teachers are not progressive." Now, the zay jazz flew out of the room.

## Wooden schoolhouse

On the opposite side of the former teachers' dining-room. There were many cheerful-looking GIs with goods sold at the Keio PX.

"Red roof" (the former students' dining-room).

Thanks to the favor of the school authorities, we could go as far as our dear, so-called "Red roof" building. Having lost two-thirds of it by fire, the rest was being used as an open beer-hall. Its fence painted white and its roof red, it brought out dexterity of the American way of coloring.

## Balkan Peninsula

Cream colored billets lined up closely. They were for the use of families.

## Old Tomb

In spite of the lecture given by Prof. Asako, we forget the type of

## The Celebration of Preparatory Course of Medical and Engineering Departments

Preparatory Course of Medical Dept., having settled down at Inadanoborito last autumn, held Yokasai "The Festival of Preparatory Course" on Nov. 30 Dec. 1, for the first time since the termination of the war. On that day the guests were favoured by free transportation by bus from Noborito Station to school, reminding us of a portion of the gorgeousness of the past festivals. But there was still something left to be desired, owing to the non-attendance of the students belonging to other departments. That is, an inconvenient location of the school and other circumstances kept most of the students of Literary, Economic, and Political Department always. Also, those of Engineering Dept. couldn't attend it because they were having another Celebration of their own at the same time.

## The Lecture by an A.P. Reporter

The Second of the Special Lecture on "American Journalism" under the auspices of the Journalism Department was given by R. Brines, reporter of the AP in class-room No. 31. In his lecture, he pointed out in concrete terms the differences between the Japanese and American newspapers, and said that he was glad to see the freedom which the Japan Publishing houses are gaining. He also emphasized the increased responsibility which goes with freedom.

The next lecture which will be on the present condition of the election in the United States, will be given on November 14, by Walter Simons, reporter of the Chicago Tribune.

stone coffin used by our ancestors. It is reported that these precious old tombs were thoughtlessly buried underground by the sailors of the Imperial Navy during the war. As Dr. Warner, who visited Japan recently, regretted very much, it will be some time before the archeological treasures unearthed on the Hiyoshi campus will be brought to light again.

## Dormitory

Dark blue buildings had become the dormitory for the bachelor officers. They seemed to love these buildings as Captain Green confided "Mado no soto totemo beppin!" This means "We have a fine view from the window!" That gorgeous bathroom was transformed into lounge with Hiitte style. Bath tube had been covered over and fireplace stood on it.

Outside the dormitory, we saw the mushroom-like monsters either in garden or on roadside. These were the remnants of vents and entrances of the bombshelters built up by the "Land Fleet." It was fully admitted that even if all the nation died, admirals would have been able to survive. These days, these remnants are only a good playground for the adventurous GIs.

Visiting these dear buildings and old memories returning one after another, twilight came over the hill of Hiyoshi "when will this old hill be returned to our hands, to our hearts again?" Repeating such questions in our minds we went down the way to the station. (by Hiyoshi)

In conclusion, we want to express our thanks to Prof. Komatsu of lower division of the university for his kind support on our visit to Hiyoshi.

(Newspaper Learning Society)

## GENERAL MEETING OF YOKA STUDENTS

A general meeting of Yoka students concerning the revival of our University and the election of our president, was held at the class-room No. 43 and 44 of Sannohashi on 18th of November from 10:16 a.m. to 12:50.

Mr. Ito of the third year class, acting as the chairman, the meeting was opened with the greetings of Mr. Kajii, a committee of Department of Economics, as the representative of Keio students Autonomous Committee and Mr. Takahashi, a student of Engineering Department, as the acting representative of Department of Science of Yoka. The next was the reading of the message of Mr. Aoki's, Head of Yoka, which was followed by Mr. Miyazaki's explanation in regard to the process of the movement concerning the return of Hiyoshi and the future plan of Yoka Autonomous Committee.

Then the general discussion was commenced. Many problems were proposed and discussed with youthful enthusiasm; for instance, about Mr. Miyazaki's "claim for the supplement of the National Treasury", or Mr. Miyamoto's "substantial improvement of Students of Keio University", etc. The discussion became more and more active, but as it had already passed the prearranged time, the subject was changed to the problem of the President; Mr. Kurihara, after reporting the process of the problem, questioned whether the present system of election were satisfactory or not, to which all declared 'no'. And at last the majority carried the bill—"Several candidates are to be nominated from each unit of the student groups including the authorities of the University and then all Keio students elect the President from those candidates."

Finally the meeting resolved that all Yoka students would do their best to regain the old Campus, Hiyoshi. Committees of the meeting promised to report the resolution to the Authorities of Keio University, G.H.Q. the Eighth Army, and the Liaison Office.

## New Courses in Journalism

The Lecturer Will Mr. Shuji Aritake. New courses in the journalistic science, as was reported already, will be opened soon, the lecturers and the members of the institute being already appointed. Fifty students under the guidance of the lecturer Mr. Shuji Aritake, the assistant editor-in-chief of the Jijishimpo, will part their researches in the 5th at the Tsunamachi Institute. Mr. Aritake will give lectures on the principal subjects of journalism. Special lectures will be also delivered by him.

On the Theory of Journalism. two hours on every Saturday till the coming March. Other lectures will be opened on the 9th at Mita, the lecturers being:—

Mr. Hideo Ono...  
On the History of Journalism  
Mr. Uichiro Nitta...  
On the Press Administration  
and Mr. Joji Harada...

## All Students Will Rise in the Movement For Restoration of the Hiyoshi School-Buildings

All students in the Preparatory Course, irritated by the slow and formalistic movements on the part of school authorities and the liaison-office, took upon themselves to carry the movement to restore the school buildings at Hiyoshi, and it was recently decided that they would call for the all-out movement in the whole University with the assistance of the committees in every department because it was found that the efforts of the students in the Prep. Course alone was not enough. A negotiation had been made with the Education Ministry, but it was in vain because of the incompleteness of the materials to be talked over with G.H.Q. it is reported. Since the Committee of the Hiyoshi Restoration Movement was established last October by the students themselves, united organization of the movement was given birth, but more active cooperation of the students in general is urgently needed, it is said.

(Translated by Hideo Mitsuhashi)

## TO THE READERS

By SUSUMU OYA

The Mita Campus aims to be an English periodical of the students, written by the students, and for the students themselves.

Democratized New Japan will be established by the younger generation, and none else. What are the Japanese students thinking about now and seeking after? These will be announced to the whole world through this Mita Campus. For this reason we sincerely invite and welcome contributions from any student regardless of his school, but as to whether it will be published will be determined by the editorial staff.

Contributions in English are preferred, but those in Japanese will be accepted also provided their contents are particularly representative of the student sentiments. They will be translated by the members of K.E.S.S..

Wishing you a merry christmas, Good-bye till next January 15th.

## THE MITA CAMPUS

## Publisher &amp; Editor

Susumu Oya, Mikio Horiye

## Staff

Susumu Oya, Mikio Horiye  
Masao Toba, Masazumi Kume  
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## Editorial Advisor

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## Office

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