

# The Mita Campus

STUDENTS OWN PERIODICAL IN ENGLISH

No. 10

KEIO UNIVERSITY

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## EDITORIAL

### Capitalism or Communism?

Everybody remembers the day, August 6, 1945, when the atomic bomb flashed in the air over Hiroshima and in fact the cursed Second World War was over. Since then about three years have passed and another war is again giving us the shivers. Two worlds or one world? Two Powers are opposed without mutual understanding. Is another war inevitable? Is Capitalistic society coming to an end and is the world turning towards Socialism or Communism by the necessary course of events? Or is this tendency simply a possibility?

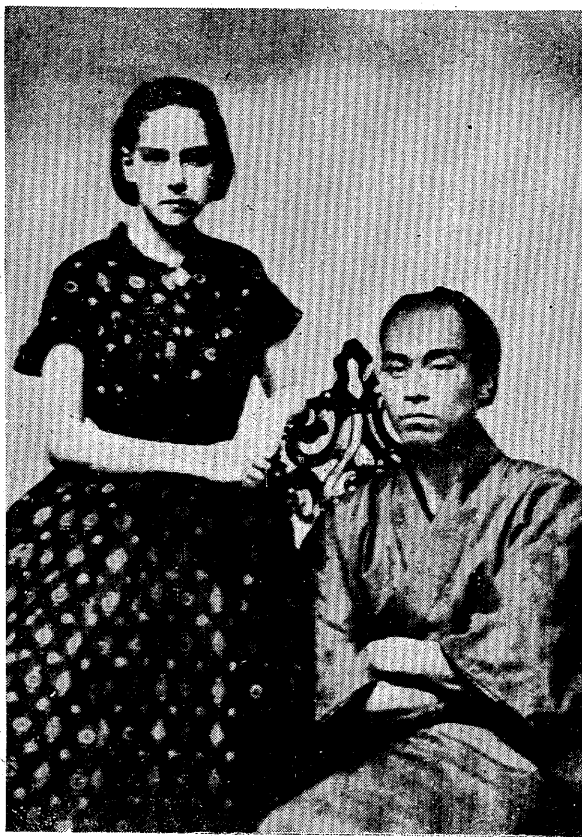
According to Marx's theory the enlargement of production must be accompanied by the increase in demand. However, the capital to feed the population of laborers reduces relatively. And accordingly the buying capacity of the people falls off relatively. Though the capitalist's income increases, he accumulates much of it; the laboring class which comprises large percentage of the society has not the purchasing power enough to absorb all of the goods which is produced. The result is over-production; the break down of proportion between production and demand, and a panic is brought about. The panic enlarges its scale every time it is repeated. This is Marx's theory of over-production.

Marx goes a step further and affirms the necessity of the coming of the Communistic economy. When the unemployment becomes wide spread and the panic becomes extreme in its scale, the labor class will rise up in revolution, the capitalistic society will collapse, and out of this confusion communistic society will come about as a necessary result. Basing his reasoning upon a dialectic historical materialism, he thought that the Capitalistic society will of necessity collapse for the contradictory structure it contains in itself, the society will develop into a higher form which, according to him, was Communism.

Marx theory is right as far as it goes. But we do not believe the necessity of the appearance of Communistic society. Because it will be quite possible to eliminate the occurrence of unemployment and panic by State Control. Such possibility was made clear by Keynes in his "General Theory of the Unemployment, Interest and Money."

The industrial reserve, or the unemployed, can be extinguished by the enlargement of public investment and the policy of investment promotion sponsored by the State; also the over-production can be overcome by the policy of redistribution of income, the scheme of increasing the in-

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Fukuzawa in San Francisco, 1860; this is probably the earliest photograph of a Japanese gentleman taken with an American girl. The circumstances of this photograph is told in full in Fukuzawa's own words elsewhere on this page.

### Fukuzawa in America 1860

As a Member of the First Mission to America, Had Some Eye-opening Experiences

It was as we sailed away from Hawaii that I caused a little stir among the young men of our crew. As I have heretofore admitted, I am naturally free from amorous ties, nor would I allow myself to join in gossips on such affairs. So some of the men of our ship regarded me as a rather strange kind of human. But on the day we sailed from Hawaii, I produced a photograph and showed it to my companions on board. Here it is!

Now, none of the men could tell just what the girl, American as she was, really might have been—whether a daughter of a respectable family or a girl of the streets or a professional entertainer. "You all talk a lot about your affairs," I said, chiding the surprised young seamen. "But how many of you have brought back a picture of yourselves with a young lady as a souvenir of San Francisco? Without any evidence, what good is it to boast of your affairs now?"

The girl was really the daughter of the photographer; she was fifteen, as I remember hearing. On the day I went to the photographer's, where on a previous day we had been for some pictures, it was raining, and I went all alone. As I was going to sit, I saw the girl in the studio. I said suddenly, "Let us have our pic-

ture taken together." She immediately said, "All right," being an American girl and thinking nothing of it. So she came and stood by me.

You may be sure the young officers of the Kanrin-maru were taken aback. Some of them showed their extreme envy of my relic, but all too late. I knew that if I had showed my photograph in San Francisco, many would have followed my trick, so I kept it unseen until our boat had left Hawaii and there was no chance of a foreign alliance for future alibi at home. It was the joke of the day on board.

Our welcome on shore was certainly worthy of a friendly people. They did everything for us, and they could not have done more. The feeling on their part must have been like that of a teacher receiving his old pupil several years after graduation, for it was their Commodore Perry who had effected the opening of our country eight years before, and now here we were on our first visit to America.

As soon as we came on shore, we found we were to be driven off in carriages to a hotel. While we were resting in the hotel, city officials and various dignitaries came to offer entertainment. We were given quarters in the official residence of the Navy station on

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### Efforts Should Be Made to Secure Fair Paper Distribution for the Development of School Newspaper

Great interest has been awakened since the termination of the war with respect to journalism, and the student newspapers have successively appeared, either reviving an old paper or starting a new one, in which were included some English newspapers like our Mita Campus. Despite the enormous difficulties they have confronted with in various points, unchangeable zeal and efforts of the students have kept them going so far. And it can not be denied and underestimated that they have much to do in enlightening the students, thereby taking considerable part in the democratization of Japan. Therefore it is desirable that their future activity should be extended in larger scale. For that purpose, it is first of all necessary that they become financially self-supporting by making them exempted from irrational and complicated obstacles they are now obliged to go through. Here is one example that has come into attention of late with regard to the paper distribution, the vital problem for their management.

In an attempt to eliminate the unequal newsprint distribution which has been overlooked for the past two years, meetings have been held many times, always failing to reach any conclusion. This problem rose from the fact that Tokyo University used to get 108 reams a month out of 181 allotted to the whole university newspapers, and 24 reams have been respectively given to Kyoto and Nagoya, 17 to Tohoku, all of governmental establishments. On the contrary, private universities like Keio and Chuo shared the rest of the newsprint, receiving such a small amount of paper as 3 or 2 reams. And the other private universities such as Waseda, Meiji, Hosei and Rikkyo were even worse off, for no allocations were given them at all. Apparently this shows that the war-time system still remained unchanged. During the Pacific War, the whole university newspapers were compelled to be united into "Daigaku Shinbun" by the one-sided order of the Japanese authorities with the intention of stamping out the free-speech of the students. Though Daigaku Shinbun was dissolved with the end of the war, the system of paper distribution has been very one-sided until today as it was in the war time.

Inevitably, such a state of affairs forced each private school to get the newsprints at the blackmarket price, and sometimes rendered it impossible to publish the newspaper regularly. This is the most deplorable thing for the healthy development of the newspaper which should have the

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## LITERATURE ON FUKUZAWA SINCE THE WAR'S END

By WASHICHI KONNO

When the long and cruel war ended in 1945 and a new start was being made to create a national structure on the democratic principles, the name of Yukichi Fukuzawa came to the attention of the people with a renewed meaning. The very frequent mention of his name everywhere and the enthusiastic praises heaped upon it make a remarkable contrast with the noisy and undue attacks which were aimed at him or his principles during the war.

Fukuzawa died in 1901. In these forty-seven years since his death there has been no period when he was praised with such unreserved admiration as he is now among the Japanese people. No one has ever questioned the fact that he left great footprints on the sands of time, but his ideas have been much criticized and misunderstood as the course which the Japanese Empire tried to take did not conform with the ideals of Fukuzawa.

Fifteen years ago a very full biography of Fukuzawa and a

complete collection of his works were published by one of his disciples, the late Mr. Kanmei Ishikawa and his assistant Mr. Masafumi Tomita who at present is regarded as the authority on Fukuzawa and his times now that Mr. Ishikawa has passed away. After the publication the above works, true facts of Fukuzawa's life and work were made clear to the learned circles, but that did not stop the antagonistic criticisms as might be expected in the age of Imperialism and totalitarianism since his ideas were based upon the freedom and the dignity of individuals.

When the war ended, and with it the illusions of Totalitarianism, Fukuzawa began to be regarded in the new light, for the entire course that the nation was to take was entirely along the line which Fukuzawa indicated many years ago. It is very natural that there should appear many articles and books on the studies of Fukuzawa since the end of the war. I shall endeavor to introduce some of the more important and representative of them according to the subject-matters. The selection is entirely on my own responsibility as it is quite impossible to enumerate the whole array of the articles which have appeared in the past three years.

### Reprints of Old Books on and by Fukuzawa

Fukuzawa Yukichi, a short biography by Kanmei Ishikawa (Iwanami, 1946)

Fukuzawa Yukichi, a biography by Seichiro Takahashi (Jisugyo no Nippon-sha, 1947)

Fukuo Jiden, Autobiography by Fukuzawa edited and annotated by Masafumi Tomita (Iwanami, 1946)

Gakumon no Susume, a Series by Fukuzawa edited and annotated by Masafumi Tomita (Shinchosha, 1947)

Gakumon no Susume, annotated by Washichi Konno (Iwanami, 1948)

### New Books on Fukuzawa

Fukuzawa Yukichi, Nippon Bunmei no Yurai, a reprint of Fukuzawa's chief work Bunmeiron no Gairyaku (Outline of Civilization) with notes by Hiroto Saegusa (Juichikumi Shuppanbu, 1946)

Fukuzawa Yukichi, Joshi Kyōiku Ron, Essay on the Education of Women by Fukuzawa edited by Washichi Konno. Keio Shuppan-sha, 1946

Fukuzawa Yukichi, a story of Fukuzawa in fiction form by Kōji Uno (Shinseisha, 1946)

Fukuo Jiden, the Autography of Fukuzawa, newly edited and annotated by Washichi Kanno (Morishita Shobo, 1947)

Minjo Isshin, a collection of Fukuzawa's works, Minjo Isshin, Kyuhanjo, and the Preface to Fukuzawa's Collected Works, together with a long dissertation on Fukuzawa's views of history by the editor, Shinzo Koizumi (Tsunematsu Shoten, 1947)

Fukuzawa Yukichi to Shin-kyōiku, a study on Fukuzawa's ideas on Education, By Sumie Kobayashi (Kyoyu

### Fukuzawa in America

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Mare Island. . . . Our ship had been damaged by the passing storms, so it was put in dry dock to be repaired—all expressions of American hospitality. . . .

On our part there were many confusing and embarrassing moments, for we were quite ignorant of the customs and habits of American life. For instance, we were surprised even by the carriages as part of our very first experiences. On seeing a vehicle with horses attached to it, we should easily have guessed what it was. But really we did not identify our mode of conveyance until the door had been opened, we were seated inside, and the horses had started off. Then we realized we were riding in a carriage behind horses.

All of our worse the usual pair of swords at our sides

Kagakusha, 1947)

Fukuzawa Yukichi no Konpon Rinen, a reprint of a lecture on the fundamental ideas of Fukuzawa given by Kanetaro Nomura (Toyo Keizai, Shinposha, 1948)

Fukuzawa Yukichi no Hito to Shokan, a selection of Fukuzawa's one hundred letters edited and annotated by Shinzo Koizumi (Keiyusha, 1948)

Fukuzawa Yukichi, Gakumon Dokuritsu Ron, a collection of Fukuzawa's essays on the independence of learning edited and annotated by Washichi Konno. (Keio Shuppansha, 1948)

As it may be noted in the above lists most of the books are new editions of old books and the critical studies of Fukuzawa are very few. Studies on Fukuzawa are found more among the magazine articles, a selection of which will be listed below:

Jisei no Henkaku to Rekishi no Hansei, comparing Fukuzawa's Outline of Civilization and Gukansho, by Tenji Muraoka (Choryu, Feb., 1946)

Fukuzawa ni okeru Jitsugaku no Tenko, studies in Fukuzawa's basic ideas on learning by Masao Maruyama (Toyo Bunka Kenkyu, Vol. 3, 1946)

Fukuzawa Sensei no Gakumon Ron, studies on Fukuzawa's ideas on the methods and attitudes of learning which is often the center of disputes, by Kentaro Nomura (Mita Gakkai Zasshi, Sept., 1946)

Fukuzawa Yukichi no Tetsugaku, Fukuzawa's philosophy in relation with his times and its criticism by Masao Maruyama (Kokka Gakkai Zasshi Sept., 1946)

Fukuzawa Yukichi no Rekishikan, Fukuzawa's ideas on history especially in relation with the materialistic conception of Carl Marx by Shinzo Koizumi (Ningen, Dec., 1946)

The above are the more significant ones among a great many articles which appeared in various magazines. It will be impossible to enumerate them all, but to introduce a few, they are as follows: (Titles will be given in English translations for brevity)

In 1946:

Fukuzawa Yukichi, the man and his ideas, by Goro Hani (Continued on Page 4)

and the hemp sandals. So tired, we were taken to the modern hotel. There we noticed, covering the interior, the valuable carpets and rugs, which in Japan only the more wealthy could buy from importers' shops at so much a square inch to make purses and tobacco pouches with. Here the carpet was laid over an entire room—something quite astounding—and upon this costly fabric walked our hosts, wearing the shoes with which they had come in from the streets! We followed them in our hemp sandals.

Immediately bottles were brought in. Suddenly an explosion—the popping of champagne! . . . It was an adventure . . . I wanted to have a smoke, but seeing no "tobacco tray" such as in Japan is placed before the smoker to hold the burning charcoal brazier and the bamboo ash-receiver, I took a light from the open fireplace. Perhaps there was an ash tray and a box of matches on the table, but I did not recognize them as such. I finished my smoke, but finding no ash-receiver, I took out some of the tissue paper which we carry in place of handkerchiefs, and wrapping the ashes in it, crushed them very carefully, and placed the ball in my sleeve. After a while I took out the paper to have another smoke; some wisps of smoke were trickling from my sleeve. The light that I thought I had crushed out was quietly setting me afire!

After all these embarrassing incidents, I thought I could well sympathize with \*\*\* the Japanese bride. Her new family, whom the bride has never met before, welcome her, tell her to make herself at home, and do everything to make her comfortable. One laughs with her; another engages her in conversation—all happy with the new addition to the family. In the midst of all this the bride has to sit, trying to look pleasant, but in her efforts she goes on making mistakes and blushes every time.

Before leaving Japan, I, the independent soul—a care-free student who could look the world in the face—had feared nothing. But on arriving in America, I was turned suddenly into a shy, self-conscious, blushing "bride." The contrast was indeed funny, even to myself.

One evening our host said that some ladies and gentlemen were having a dancing party and that they would be glad to have us attend it. We went. To our dismay we could not quite make out what they were doing. The ladies and gentlemen seemed to be hopping about the room together. As funny as it was, we knew it would be rude to laugh, and we controlled our expressions with difficulty as the dancing went on. These were but few of the instances of our bewilderment at the strange customs of American society. . . .

Our hosts in San Francisco were very considerate in showing us examples of modern industry. There was as yet no railway laid to the city, nor was there any electric light in use. But the telegraph system and also Galvani's electroplating were actually in use. Then we were taken to a sugar refinery and had the principle of the operation explained to us quite minutely. I am sure

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### Editorial

(Continued from Page 1)

vestment demand and enlargement of employment by the increase of investment, resulting in the increase of purchasing power of the public. At least, as far as the economics is concerned, the contradictions contained within the Capitalism can be rectified by State Control based upon Capitalistic idea. The arrival of Communistic society is not a necessity in the natural course of history; it is only a possibility. Of course, however, this cannot be decided from the economic point of view only. There will be some people who will insist that the arrival of Communistic society is necessitated by the political and social reasons. But, for the present, we will limit our analysis within the scope of economical view only. In this sense the coming of Communistic society is not a necessity, but it is nothing more than a possibility.

But we shall be able to deduce from these theories of Marx and Keynes the necessity of transition toward planned economy. The defects of Capitalism will necessitate either the enforcement of State control based upon capitalistic principles or the arrival of Communistic society.

Communism is a kind of planned economy. State control, also, will have to progress into a planned economy if it is to work perfectly without internal contradictions. Higher planning will be necessary to obtain effective results from the redistribution of income and from the increase in public investments and such remedies for the general defects of capitalism.

To conclude, we do not see any absolute reason for the conflict between the fundamental theories of the two ideologies. Both have tendencies to approach each other in the developments. The two Powers should find common grounds by compromises. The world ought to be one.

# NEW THEORY ON THE PERIODICITY OF THE AURORA



By HIDEO NISHIOKA

(This theory was reported at the Nippon Meteorological Society in the Central Meteorological Observatory on March 19, 1948.)

The seven hundred year periodic theory on the Japanese climatic changes was first announced by myself at the meeting of the Nippon Meteorological Society at the Central Meteorological Observatory, Tokyo, on January 17, 1947.

This phenomenon has been receiving recognition gradually not only in Japan but in the world academic circles and discussed repeatedly in many learned societies. But why does the seven hundred year periodicity of climatic change happen? This is a very interesting problem and I have found recently one of the keys to give a solution to it.

From the 7th century to present, we find 52 records of the appearance of aurora in Japan in our old documents such as "Nihon-shoki" "Azuma-kagami," etc. The following table will show the evidence.

## List of Aurora in Japan

No.	DATE	LOCATION
1.	2, Jan. 621	Yamato
2.	21, Sep. 683	—
3.	14, Aug. 839	Kyoto
4.	25, Apr. 843	Kyoto
5.	June 939	Kyoto
6.	29, Mar. 1098	Kyoto
7.	29, July 1119	Kyoto
8.	19, Aug. 1150	Kyoto
9.	15, Oct. 1150	Kyoto
10.	17, July 1152	Kyoto
11.	13, Dec. 1170	Kyoto
12.	12, Dec. 1176	Kyoto
13.	21, Dec. 1177	Kyoto
14.	26, Dec. 1202	Kyoto
15.	28, Feb. 1204	Kyoto
16.	27, Jan. 1205	Kyoto
17.	8, Sep. 1227	Kamakura

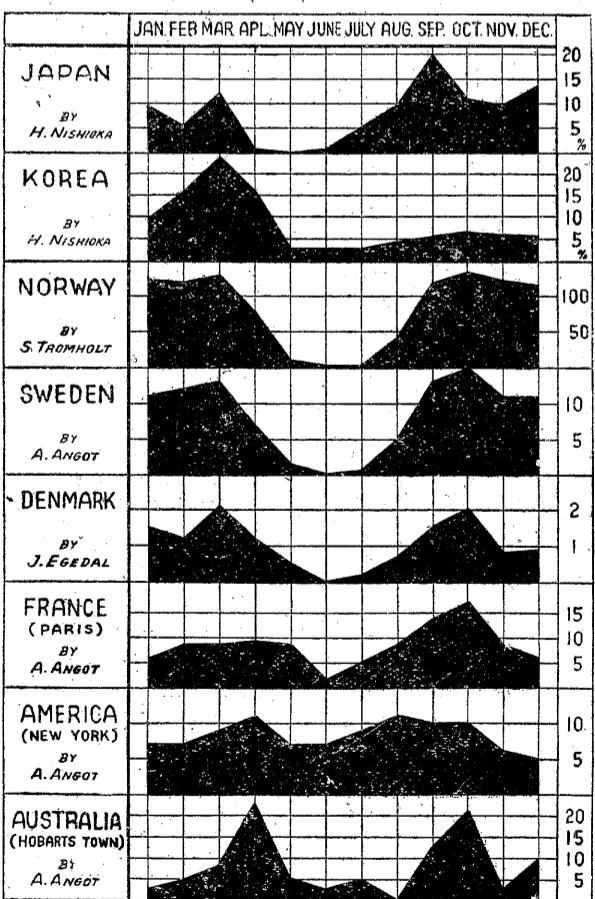


FIG. 1 COMPARISON OF MONTHLY FREQUENCY OF AURORA

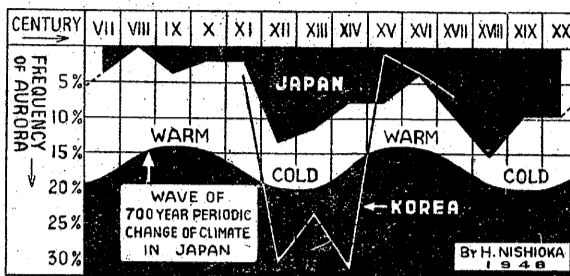


FIG. 2 FREQUENCY OF AURORA IN JAPAN AND KOREA

18.	24, Mar. 1241	Kamakura
19.	17, Aug. 1247	Kyoto
20.	7, Aug. 1363	Kyoto
21.	4, Nov. 1370	Kyoto
22.	3, Dec. 1370	Kyoto
23.	Oct. 1371	Kyoto
24.	21, Sep. 1440	Kinai, Aizu
25.	23, Aug. 1455	Kyoto
26.	15, Oct. 1486	Kyoto
27.	Jan. 1500	Kyoto
28.	18, Mar. 1582	Kyoto
29.	14, Mar. 1587	Kyoto
30.	7, Sep. 1635	Tokyo, Osaka, Inaba, Tokyo, Autumn, 1637, Winter
31.	Summer, Autumn, 1637, Winter	Kyoto, Fukuoka, Aizu
32.	July 1656	Tokyo
33.	27, Oct. 1673	Kyoto
34.	23, Dec. 1693	Kaga
35.	11, Nov. 1726	Kyoto
36.	15, Feb. 1730	Ohmi
37.	18, Dec. 1737	Kaga, Tokyo, Kyoto
37.	17, Sep. 1770	—
39.	25, Sep. 1770	Kyoto
40.	12, Oct. 1771	Kyoto
41.	6, Jan. 1781	Shimousa
42.	1, Mar. 1786	Nagoya
43.	22, Sep. 1810	Ohu
44.	24, Sep. 1822	Osaka
45.	26, Nov. 1855	Osaka
46.	2, Sep. 1859	Shingu
47.	4, 6, Feb. 1872	Shimane, Totomi
48.	25, Sep. 1908	Matsuyama
49.	18, Oct. 1928	Sapporo
50.	22, 26, Jan. 1938	Miyako
51.	31, Mar. 1940	Rishiri
52.	1, Mar. 1941	Anbetsu

The monthly frequency of the aurora in Japan bear a resemblance to that of the aurora which have been observed in other countries, Norway, Sweden, Denmark and so on. (Fig. 1).

It is already known that the aurora increases and decreases its number of appearance every eleven years in accordance with the famous periodicity of the sun-spots. But now I have found that the frequency of the aurora in Japan has some relation to her seven hundred year periodic change of the climate. That is to say, most of the aurora have been sighted in the century of colder period, and that in warmer period there are few or none. I have also confirmed that this tendency is even more conspicuous in Korea. (Fig. 2) I am very sorry we can not get the records of the aurora in Korean documents except during the period from the 11th to the 17th century.

At any rate, it is very interesting to that there exists a definite connection between the frequency of the aurora and the seven hundred year periodic change of climate in Japan. Because, according to the best scientific theory, the aurora appears by the result of the influences of the electron from the sun upon the magnetic fields of North and South of the earth in the upper region of the atmosphere, and the appearance of aurora has a close

connection with that of the sun-spots.

And so the seven hundred year periodic change of climate may also be due to some influences caused by the changes in the Solar activity. The fact that the frequency of the aurora in Japan has similar periodicity with the climate will provide a serious material for study on this problem.

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## HISTORIANS SHOULD BE SCIENTISTS, SAYS DR. WADACHI

Dr. Wadachi, the chief of the Central Meteorological Observatory, said, "I think, Mr. Nishioka's new theory is a very interesting one. The archaeologists and historians should not be makers of myths, but they should make a history of mankind in the big sense by co-operating with the natural scientists. It is true that, those who are to take a Doctor of Science's degree must appear from the scholars who are concerned with humanities in the future." "In this sense, Nishioka's new theory is a very valuable one," he added. (M.H.)

## Efforts Should Be Made To Secure Fair Paper Distribution for the Development of School Newspaper

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## "LOVE LETTERS"

To Be on The Screen Shortly

The story of this movie, originally written by Chris Massie, was here chosen because of its excellence as a thriller from among many coming pictures, with which we had an opportunity to get acquainted through the kind intercedence of the Keio Movie Association. You can appreciate in this movie, directed by William Dieterle, the acting of Jennifer Jones who makes her debut before the Japanese public. Though her name has not been of much fame among us, she is said to have gained much popularity in America since she received the Academy Prize in 1943. In "Love Letters" the acting she displays as Victoria Singleton will be set off in cooperation with Joseph Cotton as Alan Quinton, and other players like Ann Richards, Cecil Kellawa, and Anita Louise, etc. This picture is scheduled

to be Road-showed at Subaru Theatre early in May.

### Outline of the Story

There were two English officers named Alan Quinton and Roger Morland, serving in the Italian front at the height of the Second World War. By nature, Alan loved to give himself up to the illusions of poetry; and made his monotonous life in the battlefield an imaginative one by sending love letters in the name of Roger to a certain young girl who lived in his native country. He had never seen that girl before, and it seemed almost inconceivable for him that someday in the future he could come face to face with her, because she was no better than a girl created by his imagination, who served to console him in nostalgia. Such being the attitude of his mind in sending love letters to that unknown girl, it was quite unexpected they should prove fatal to her. But it came about like this: Alan had soon to repent on what he had been doing when Roger revealed to him his thoughtless intention that he would marry her. Roger was, at that time, just departing for England.

After that several months had passed; Alan also returned home and happened to hear one day that Roger was killed after marrying Victoria—that was her name—by someone under a strange circumstance. It was also said that Victoria was sentenced to one year imprisonment on suspicion of murdering her husband. Feeling responsible, he determined to set out to investigate how she had been getting along since. Meanwhile, the surprising fact was delivered to him from her foster-mother Beatrice that though Victoria was still living, she had been losing her memory—the memory of her marriage and servitude since the death of her husband. It might have been the terrific scene of the day that deprived her of memory.

At length he could find where she lived; and shortly fell in love with her. His desire, on deciding the marriage with her, was to assure her of a happy life instead of unhappy, tragic one which she had been suffering because of the love letters which originated from his caprice.

They married; for a while happy and delightful life seemed never to go away from them. However, persistent fate was again to fall upon her. One day she was gather-

## Fukuzawa in America

(Continued from Page 2)

that our attentive hosts thought they were showing us something entirely new, naturally looking for our surprise at each new device of modern engineering. But on the contrary, there was really nothing new, at least to me. I know the principle of the telegraph even if I had not seen the actual machine before; I knew that sugar was bleached by straining the solution with bone-black, and that in boiling down the solution, the vacuum was used to better effect than heat. I had been studying nothing else but such scientific principles ever since I had gone into Ogata's school.

Rather, I was surprised by entirely different things in American life. First of all, there seemed to be an enormous waste of iron everywhere. In garbage piles, on the seashore—everywhere—I found lying old oil tins, empty cans, and broken tools. This was remarkable to us, for in Yedo, after a fire, there would be hundreds of poor people swarming in the ruined district, looking for nails in the charred wood, so valuable was metal in Japan. . . .

Things social, political, and economic proved most inexplicable. One day, on a sudden thought, I asked a gentleman where the descendants of George Washington might be. He replied, "I think there is a woman who is directly descended from Washington. I don't know where she is now, but I think I have heard she is married." His answer was so very casual that it shocked me.

Of course, I know that America was a republic with a new president every four years, but I could not help feeling that the family of Washington should be regarded as apart from all other families. My reasoning was based on the reverence in Japan for the founders of the great lines of rulers—like that for Ieyasu of the Tokugawa family of Shoguns, really deified in the popular mind. So I remember the intense aston-

ishment I felt at receiving this indifferent answer about the Washington family. As for scientific inventions and industrial machinery, there was no great novelty in them for me. It was more in matters of life and conventions of social customs and ways of thinking that I found myself at a loss in America. . . .

Before sailing home, the interpreter, Nakahama, and myself each bought a copy of Webster's dictionary. This, I know, was the very first importation of Webster's into Japan. Once I had secured this valuable work, I felt no disappointment on leaving the new world and returning home again.

This strange crime, the fact of which had been kept in secret, was brought to light by the confession of Beatrice, the only witness of the case. As Victoria recognized in Roger something different from what she had pictured out of the letters, and began to feel disillusioned about him, their conjugal affection became cold day by day. One night, Roger came home intoxicated and found his wife reading Alan's letters. In a fit of jealousy, he threw them into the fire and became so gone mad as to resort to violence upon her who was frantically gathering the burning letters. Beatrice concluded her story, saying that she could not bear to watch this scene and killed him with a knife at hand.

And, it was not long before Victoria found that the sender of the letters was no one but her beloved husband. (H.K.)

## New Educational System And Keio University

Keio, the most progressive private university in the country reformed its educational system according to the 6, 3 new educational system, which is the most important subject in democratization of Japan.

The following reforms have already been put into effect:

(1) Co-education in Yochisha, the Elementary School Department.

(2) Junior High Schools, the two High Schools, Futsubu and Shoko, with five year courses were reduced to three year courses.

(3) Foundation of Senior High School. Two new Senior High Schools with three year courses have been founded to prepare students for the university.

(4) Agricultural High School.

This school was established on the grounds of the former Toho Industrial Research Institute which was donated to Keio by an alumni Mr. Yasuzaemon Matsunaga. This school will make a foundation for the projected department of agriculture of Keio University.

(5) Revision of University Courses.

Scientific courses will be added to the curriculum of the Department of liberal arts and more cultural courses will be given in the Departments of Sciences. The Preparatory Department for the Liberal Arts Departments will be abolished next year, but that for the Science Departments will probably be preserved according to the present plans.

(6) Graduate Courses. The present organization will be continued with much improvements and expansions.

ishment I felt at receiving this indifferent answer about the Washington family. As for scientific inventions and industrial machinery, there was no great novelty in them for me. It was more in matters of life and conventions of social customs and ways of thinking that I found myself at a loss in America. . . .

Before sailing home, the interpreter, Nakahama, and myself each bought a copy of Webster's dictionary. This, I know, was the very first importation of Webster's into Japan. Once I had secured this valuable work, I felt no disappointment on leaving the new world and returning home again.

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