

BUREAUCRACY MUST BE
DESTROYED, STATES
PRESIDENT USHIODA

Editor's Note:

The Members of Consultants on Cultural Science Research who have recently arrived in this country from the United States came to Keio University on October 12 on an inspection tour.

President Ushioda made a daring address before them on the present situation of private universities in Japan, which caused spirited discussion and questioning between members of board and Keio's faculty. When visitors were ready to leave, it was the general impression that they had recognized the subtle difficulties peculiar to the Japanese education. The address follows:

I wish to extend my hearty welcome to the Board of Consultants on Cultural Science Research, and to express my joy at seeing them making special tours of inspection to the privately endowed institutions of learning in this country.

(1) On the third day of the General Conference, I spoke on the academic freedom and the social responsibilities of the research worker. I wish to take this opportunity to expand on that theme and to explain more fully the circumstance under which the private institutions of learning in this country are laboring.

You may recall that in the welcome address at the opening ceremony, President Nambu of Tokyo University, and again at the General Conference yesterday, Prof. Odaka referred to the fact that in the Japanese academic circles abstract theories have been valued higher than positive studies, and consequently the German School of cultural sciences have been largely followed by the Japanese scholars. This, however, is true only of the scholars in the government universities. Among the private universities, especially in this University, ever since the days of its founder, Fukuzawa scholars have always adhered to the positivistic or empirical as against the abstract method of research.

In fact the first three departments of Keio University were started under the guidance of three American professors recommended by President Eliot of Harvard University at the request of Fukuzawa. Since then we have invited many professors from various universities in America and England, and also received aid from the Rockefeller Foundation, to open a new department of studies with American specialists sent over by the Foundation.

(2) Now, the true reason why there has been such a wide divergence in the basic concept of learning between private universities, especially Keio, and government universities is the simple fact that the latter have been the fostering centers of the bureaucrats.

I wish to make a strong recommendation that a fundamental examination on the relationship between the government universities and the bureaucracy be made in connection with your inspection of the institutions of higher learning in Japan.

The bureaucracy of Japan is not a thing that sprang up accidentally or appeared suddenly under certain conditions inherent in the Meiji Government. This bureaucracy, in fact, is a remnant or a continuation of feudalism of the last century. The generally accepted notion is that the feudalism was ended in this country when Tokugawa Shogunate fell and the Meiji Government came into being. But the truth is that the feudalism remained after the fall of Tokugawa in the form of bureaucracy. Those Daimyos of various provinces retained their power by being appointed governors of prefectures. And by and by these governors turned into what may be called bureaucrat governors. The feudalistic nature of this governing body of men was inherited without much change from the Shogun and Daimyos of Tokugawa era.

Exactly as the universities in Europe were supported by the feudal lords for the purpose of training their officials, the bureaucrats of the Meiji

Government established many universities in all parts of the country at a great public expense and installed good equipment, in order to train students and to implant in them the sense of intellectual aristocracy as if they were destined to be a group apart from the common people. The result was naturally that the government universities never fulfilled what should be the original function of government institution, i.e. the training of common citizens, and they became the training centers of a sort of privileged class.

It was natural, therefore, that the academic studies in these government universities should veer away from the empirical and democratic trend, and lean toward abstract theorizing and self-complacency. Also it was natural, that the officials who were trained in these universities should fail to regard themselves as servants of the people, but rather that they should act as the governors of the people and form a class called the bureaucrats.

These bureaucrats sometimes allied themselves with the financial magnates, sometimes with the militarists, always looking upon themselves as the representatives of the nation, which gave them a powerful backing, and thus they came to form what we may call an oligarchic, or bureaucratic, rule in Japan. How disadvantageous this academic trend was to the nation and what sad consequence it brought about, has been too pointedly proved by the disastrous termination of the war. Even then, the strong sentiment of "Kanson Minpi" (the government is noble, the people is mean), which the bureaucrats have long implanted in the minds of the people, cannot be wiped off even to this day.

(3) The fact that practically all bureaucrats of Japan are graduates of government universities. Every organization, is invariably composed of professors of government universities or officials who are their graduates. And it is impossible to expect any reflection of the hopes and ideas of the general people in their schemes and activities.

(4) At the time of the organization of the Science Council of Japan (Nippon Gakujutsu Kaigi), we had urged that the private universities and the government universities should be represented by the same number of representatives from each side, but that idea did not materialize. And according to the present plan, the election is to be held by the general scholars in what appears, on the surface, to be an impartial scheme of election. However, so long as there exist strong blocs held by the graduates of the government universities, who occupy so many key points in all the schools and laboratories and academic societies, the result of the election will be a foregone conclusion.

Gakushuin (former Imperial Academy) was first organized by Fukuzawa, the founder of Keio University, and he himself was nominated to be the first president. Thus this Academy was first conceived as a very democratic organization, in which all the scholars in the country, without the question of his background, were to participate. However, in the course of time the bureaucrats came to monopolize the management and the election of its members, and they successfully denied the membership to the scholars from private universities. Therefore, at present, ninety-nine percent of the membership is occupied by the men from the government universities, who monopolize the honors and privileges accruing to its membership. Even today when the Gakujutsu Kaigi (Science Council of Japan) has been organized, this old academy still preserves itself and its members show no indication of understanding the true spirit of the times. Some time ago Keio University presented a plan for the reformation of



THE UNIVERSITY BUILDING
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Are Given

U.S. CONSULTANTS ON
CULTURAL SCIENCE
VISIT KEIO

Frank, Fruitful Discussion
Exchanged

In order to help Japanese scholars evolve an adequate program of cultural and social science research, American Scholars on Cultural Science Mission have recently arrived in Tokyo.

As a program of this mission, Charles E. Martin, chief of the mission, Department of political science, Washington University; Glenn T. Trewartha, Professor of Geography, Wisconsin University; Edwin K. Reischauer, Associate Professor of History, Harvard University; and George K. Brady, Professor of Literature, Kentucky University along with Dr. A. M. Halpern of CIE&E came to Keio University on October 12 to debate on the plight of not only Keio University but of private institutions at large in this country.

The address given by President Ushioda of Keio University at that time which directed its gun on the notorious academic cliques, the bane of democratic Japan, on the part of Government-controlled universities, and the defects in the Ministry of Education which stem from Japan's bureaucracy gave rise to so hot a discussion that the consultants overstayed their scheduled time unawares. And when they were ready to leave, it was the general impression that they had acquired a new point of view on the real situation of the education and the academic studies in Japan.

We must here lay stress on the fact that we have had connection with the academic circles abroad chiefly through the relation with Harvard. At the very beginning, Professor Garret Drovers was engaged as a professor of Economics. Since then many foreign professors have been invited to give instruction to the Economics Department.

In this connection, it may be mentioned that our Economics Department produced many more gentlemen of the world-level than any other college in Japan.

Now let us here glance over how this department works. We feel a little lonesome that we lost by retirement a great scholar, the former president Shinzo Kozumi who was one of the great scholars in theoretical economics, but Seiichi Takahashi who was once a Minister of Education still remains as an honorary professor. The chief of the department is now Dr. Kennosuke Kimbara who is one of the specialists in financial circles and is expected to take an active part in the international problems.

As for the Economic History, we have Dr. Kanetaro Nomura and Prof. Takamura. It goes without saying that Dr. Nomura is known for his studies in "Tokugawa Feudal Society" and "Economic Idea of Tokugawa Era."

Economics, Department
Keio University

Its Formation and Future Prospects

Talking of Keio University, everybody first thinks of the Economics Department. This department is so well known in the field of economics that many students who want to go deep into the studies would enter Keio University even in the age when people make so much of the Government Universities.

How did it grow up? The Economics Department was established at Mita in the period of enlightenment, 1890, and was called at first "Rizai-ka."

Since then it has sent a large number of able gentlemen into 'business. The chief of the Department in those days was the late Dr. Kiichi Eriyori whom people might remember as one of the experts in social science. Lectures were arranged by him in such a way as to supply the demand of business. His fervent efforts in a search of social science, and the late Dr. Kiga's authoritative scholar attitude, these two professors might well be said to have been pearls of the Department.

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In the study of public

Collegians of American and
Japan to Meet in Tokyo

The Japanese-American Student Conference of 1948 will be held for five days beginning November 3 at St. Paul's University. The conference will be attended by approximately 70 American college men and women who are now residing in Japan.

The five-day session will start with a welcoming party to be held at the Industrial Club at Marunouchi, following which discussions will take place in groups.

- 1) International Relations:**
Table 1: (Politics) The Way to One World.
Table 2: (Economics) World Interdependence.
- 2) Social Welfare:**
Table 1: Population & Food.
Table 2: Social Problems in America and Japan.
- 3) Education:**
Table 1: Student Exchange.
Table 2: Vocational & Academic Education.
- 4) Culture:**
Table 1: Effects of 'Culture' Exchange.
Table 2: Trends of Post-war Literature.
- 5) Religion:**
Table 1: Religion & Science.
Table 2: Post-war Tendencies in Religious Ideas.

Constant Fear of the Rising Tuition
Faculty Suffer Low Salary

National Subsidy Desired

During the summer vacation the students of Keio University were given notice from the school authorities announcing the increase in tuition fees from 2800 yen to 6000 yen which was decided at the meeting of the management members of the private universities held at Nippon University on September 8.

In this notice, the school authorities called upon the sympathy of parents of the students to cooperate in the reconstruction of Keio University by making public its present financial status which they said have reached such an awful point as could not be maintained by last year's budget.

Keio University is now suffering from a large deficit of three hundred thousand yen which was an unavoidable effect of the inflation and keeping the average salary of the faculty members and the officials employed in Keio ever below that of the government employees regarded officially as the lowest salary under the present economic situation in Japan.

To meet these difficult financial conditions and to raise the salaries of the faculty and officials at least to the level upon which they can make their living satisfactorily, the school authorities found it necessary to take this new step of increasing tuition fees.

First, the students accused the school authorities for informing directly the parents with the new step, thus violating the promise they made last November when they raised tuition to 2800 yen that they would first inform the student autonomous committee with their new step and call for its agreement before they announce it officially.

Thus, from the beginning, it was foreseen that the new step of the school might be met with a strong opposition from the students.

In fact, it was a sudden blow to general students, especially those who were obliged to continue, though unwillingly their dual life, studying while working, and made them get into constant fear that the same step would be taken in the future as long as the present inflation keeps its never-ending upward trend.

Taking, for example, the survey conducted by the Economic Department, over half of the students have some jobs and they are in conditions incapable of paying the new tuition fees.

In the light of the result of this survey, the students of the Economic Department started to stand against the new step by determining their attitude to call off their pay until some final decision is made and calling the students of other departments to join them.

As this announcement was made almost simultaneously by all the private universities, it helped the students in formulating one united group and the National Student Self-Government Association came into being as the direct result of it.

With the establishment of this association and thus the power of the united students strengthened, the students began pushing their movement in large scale under the following slogans:

- (1) To call off their paying the tuition and instead to demand the subsidy of the national treasury for the private universities through the conference composed of students, faculties and school authorities.
- (2) To exempt schools from paying tax and also to establish for the students a system of paying tuition in smaller lumps.

As the present attitude of the students are generally directed against the above-mentioned aims and their influence is growing rapidly so great, the school authorities are becoming also inclined to recognize the movement of the students aimed at demanding the national subsidy for the private universities.

However, it should be emphasized that it is only with the positive cooperation of the school authorities that we can attain these aims which seem to be the only way to solve the present crisis of the private universities and save both the students and the faculties.

(Continued on Page 2)

AJSEF PROTESTED
EDUCATION
MINISTRY

The All-Japan Student Federation on October 11 protested the recent Education Ministry circular to universities and colleges throughout Japan banning students from active participation in strikes and the maintenance of branch headquarters of political parties in educational institutions.

A delegate of 50 students headed by Hidenori Ohashi (Tokyo University), representing the All-Japan Student Federation and Yasunori Fujiyoshi (Waseda University), representing the Kanto Student Autonomous Federation called on Daishiro Hidaka, Chief of the School Education Bureau of the Ministry of Education, and asked that the notification be rescinded.

The salient points of the protest follow:

First, the reason for political activity by students lies in the fact that they have been forced into the position of having to carry on political activities and thus the responsibility for this lies with the Government.

Secondly, it is not student movements that are disturbing order but rather the repressive measures of the school authorities that are disturbing peace.

Thirdly, the establishment of political chapters in educational institutions and political activity on the part of students are guaranteed by the Constitution.

Fourthly, the school authorities accuse the Student Autonomous Federation of restricting school activities, but in fact the school authorities are restricting the activities of the organization.

Fifthly, "horizontal organizations" have been branded as undesirable, but in reality, the

A Future Filled With Hope

By Margaret Wilkinson

(NOTE: Miss Margaret Wilkinson, a British lady who gave a lecture on English Literature at Keio University some time ago has much interest in students of our school. She is also a reader of our Mita Campus and this time very kindly contributed the following article—EDITOR)

It was both inspiring and encouraging to read in the September issue of "Mita Campus" about the brave determination of Japanese students to strive wholeheartedly towards world peace.

Moreover, the steps which Japan has taken in recent years towards true democracy and economic recovery must win for her the respect and admiration of her Western brothers and sisters.

Democracy at its highest and best means a fair chance in life for every man and woman, irrespective of money, social standing or influence. But, like other institutions good in themselves, democracy is unfortunately capable of corruption and misinterpretation.

At the present time, therefore, when the eyes of Japan are turned towards the many foreigners now in this country, it is of the first importance that Japanese students who are conscientiously studying Western ideals, culture, and behaviour, should discriminate very carefully between the good and the bad, the false and the true, in all that they see and hear.

Unhappily, not all that is Western is necessarily good, and all too often slackness in morals, discourteous manners, self-importance and carelessness of behaviour stalk through the world under the guise of democracy.

Freedom there must be in true democracy, but not lack of discipline. For discipline, especially self-discipline, is the source of all true freedom, and without it freedom cannot flourish.

We of this generation are living in desperately difficult times. It matters not whether we are the conquerors or the conquered,—we all have the same problems to face.

and our only hope of finding a solution is to work together and help each other in every possible way.

The Western nations must try to show to Japan the democratic way of life in its best and noblest aspects, and the Japanese, for their part, have many lessons of infinite and intrinsic value which we from England, America and elsewhere would do well to learn.

What I would try to say, therefore, to all Japanese students is this:—In your eager searchings for a new and better way of life, take whatever is good in Western civilization and culture, and adapt it to your own needs. But do not, do not run the risk of losing those very characteristics of your own which have made Japan so great a nation, and have won for her the esteem of all thinking foreigners.

The refining and elevating influence of Japanese culture is sorely needed in this busy world of to-day: so do not, in the rush of modern civilization, lose your infinite capacity for appreciating the beauty of nature, and seeing loveliness and grace in the simple things of life. Do not exchange your inherent politeness and dignity of manner for the off-hand and nonchalant behaviour of the ultra-modern "bright young thing" from the West. For these things do matter, and are of permanent value in the world.

We English people have a very old saying, "Manners Maketh Man," and it is as true to-day as it was five hundred years ago, despite all that one sees to the contrary.

Military defeat, though it may be a psychological shock, is not in itself an overwhelming disaster. England has more than once in her long history been conquered and occupied by a foreign power, and has turned her experiences to

The Mita Campus

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Office Tel.: 45-0185, 3405
Issued 15th of Each Month

Price
Single copy ¥10.00
Annual Subscription ¥150.00
Printed by The Nippon Times, Tokyo

EDITORIAL

Democracy in Crisis

"Those who sleep upon their rights will not be protected." Declaration of the fundamental rights of men was made by the constitution of Japan. But unless people fully realize it, it will come to naught; there will be no democracy, no freedom.

In the modern social history, there are several instances in which the personal right was suppressed under the mask of lawfulness taking advantage of perplexing situations.

Democracy will not only be insecure but it will threaten people if the public are not well-informed, especially in politics.

At present, Japanese people seems to be disappointed with democracy. In Germany the Weimar Constitution which appeared after the first world war was very democratic.

The people, however, who were disappointed with the Democratic Parliamentarism within only four years after the war-end came to thirst for some "transcendental" power to depend upon.

At that time, the young Corporal Hitler who gnashed his teeth with anger at the German surrender organized the Nazi Party. He gained a million members to his party and at last became the absolute leader of Germany. He, as the fuhrer, betrayed the people and became the traitor of the world peace.

A similar crisis to Democracy might appear in this country under the food shortage and bad economic situation.

Weariness and despair bring the appearance of Fascism. Nobody can say "Weimar Tragedy" will not appear again in this country.

Since the termination of the war statements expressing "moral corruption" have been made repeatedly by the leaders of the cabinet every time the cabinet changed, and they said, "It is shameful and a serious matter."

To our surprise, however, the scandal has been growing more and more prevalent throughout the officialdom of this country.

"Moral corruption" has been found around leaders themselves. Can morality of a nation be secured while such scandals throughout political and official circles are being repeated?

It is needless to say that in the case of leaders, they should take not merely a "moral responsibility" but "political responsibility."

Thus, Ashida Cabinet which has been ill-reputed since its organization at last was obliged to quit.

Accordingly, the movement of the Japan Democratic-Liberal Party will be the deciding factor for the future destiny of our country. We are looking for a parliamentarism saturated with true theory and high humanity which will make up for the shortcomings of the government of the ignorant masses.

However, Japan is too miserable a defeated country to leave the settlement of this situation to the policies of a single party. Duty accruing to the claim of democratic human rights can not be left unregarded.

To arouse those who are resting on their own security and those who have fallen in despair should be a duty of us students who are marching on with ever alert critical eyes in our fearless search of truth.

A Future Filled With Hope

(Continued from Page 1)

glood account.
The same will be true of Japan to-day. By combining the best of the old with the best of the new, Japan can go forward fearlessly into the future with her hopes high and her courage undaunted.

To Hiroshige

By Dr. T. H. McGRATH

It was a winter morning, just as the darkness of the star-clustered sky was fading before the dawn. Under pine trees ridged deep in snow, a few kimono-clad people (and a dog) trudged along the bank of a narrow stream that tumbled laughingly in the opposite direction, while three small birds made melody as they swooped and fluttered beneath the branches overhead.

Grandfather's brother had brought it back from one of his early voyages to Japan—this Hiroshige wood-block print, and for years it hung above the organ in Grandmother's front parlor. The room was otherwise dimly austere, with its portraits of Yankee sea captains and gray New England poets, and rows of books on theology in their withered bindings of rusty black. As you opened the door of that seldom-used parlor, the print glowed, smiled, shouted a greeting. The sheer white of the snow and the green of the pines and the blue of the stream and the red of a solitary little house radiated freshness, exuberance, vitality, and simple beauty.

To one small boy not entirely insensitive to atmosphere, two views of life were suggested by the furnishings of that parlor. The books and the portraits symbolized a philosophy that was, indeed, explicit in a motto framed upon the wall:

A flash of the lightning, a break of the wave;
Man passes from life to his rest in the grave.

But the sparkling winter morning portrayed by Hiroshige answered all this grimness with a sunbeam—with a comforting whisper that the small boy could not then wholly understand, but that has become louder and clearer with the years.

How good is man's life, the mere living; how fit to employ
All the heart and the soul and the senses forever in joy.

In his "Fra Lippo Lippi," Browning has that famous parable express a profound truth:

We're made so that we love
First when we've seen them painted, things we have passed
Perhaps a hundred times,
Nor cared to see.

But it takes a great artist to catch the beauty or the humor in those common things of life and to depict them for us—dramatic, vivid, imperishable!

Rain swishing through the swaying bamboo groves of Shono; or the peculiarly shimmering Japanese mist that suspends over the countryside a translucent veil behind which illimitable distance beckons, and land and sky softly merge—willow trees fringing the Sumida River, their leaves delicately interlaced against the light of the rising moon—snow, frigidly yet warmly tranquil over torii and shrine, overfield and valley, and up the steep, sharp slope of Kameyama Castle—long strips of cloth, new dyed in intricate patterns of blue, hung up to dry in the morning sunshine.

And those humble folk, whom Hiroshige must have understood and loved! Chaucer knew and loved them, too; they rode with him on a pilgrimage to Canterbury many centuries ago, just as they traveled with Hiroshige along the Kisokaido or the old Tokaido road.

Kago-bearers, hunched in a plodding doggedly along in a drenching downpour, hunched under sodden mats of straw, or, pelted by a sudden shower, scuttling to the shelter of a convenient shrine—droll-faced wood-cutters reclining with comic contentment against a new-felled tree, celebrating with a smoke and a chat their latest victory over nature—a farmer and his family shuffling toward Numazu as the world turns to dusk—coolies tugging shambling and burden-crushed nags up steep hills or pausing to light pipes over smoke-wreathed fires.

Hiroshige took for his province the whole of everyday life in the late Tokugawa era, but the greatness of his work bears no relation to questions of time or place. Rain and mist and moonlight, the changing of the seasons and the gradation of sunshine and shadow, are the stuff of all great nature poetry—whatever the medium or expression—whatever the era or the race or the nationality of the artist. Chaucer's Miller or Franklin or Squire or Wife of Bath were

the ancestors of Shakespeare's Dogberry and Falstaff, of Hamlet's grave diggers and Juliet's nurse. They appeared again in 18th century London in the engravings of Hogarth, and later in the work of Cruikshank and Charles Dickens—and Hiroshige met them as he walked the streets of Yedo or traveled down that ancient highway beside the Eastern Sea. Or better to say, perhaps, that such people never die! They are the salt of the earth everywhere and always. Whether medieval Englishmen or Tokugawa Japanese, they are fundamentally the same in temperament, in outlook on life, and in the way they react to the problems with which a precarious economic status continually besets them.

It is this quality of essential truth—of universality—that makes the work of Hiroshige great. He was, to be sure, a citizen of 19th century Tokyo, working within the confines of a particular art form and achieving a product that is thoroughly Japanese. By such localizations of time, place, and medium the work of most artists is inevitably limited. They must forever be judged in terms of their national origin, their mode of expression, and their generation. After these considerations have been applied, there is nothing more to say. The artist is tagged and classified, and always judged in relation to something else. Such standards, of course, apply to Hiroshige too, but only to analyze the particular quality and flavor of an art that rises above all finite boundaries and escapes into universality. He cannot be considered in merely relative terms. He is more than a famous 19th century Japanese artist in wood block; he can be regarded in terms no more than absolute: one of the great artists of the world!

It may have been Voltaire who remarked in his paradoxical way that art improves on nature. Whatever truth in art may be, it surely bears little relation to truth of reproduction. To him who complains that he never saw mountains or rivers like those in Hiroshige's prints, let the answer of Whistler be given: "Ah! but don't you wish you could!"

To paralyze the conclusion of the Ancient Mariner after his weird ordeals upon the sea:

He liveth best who loveth best,
All things both great and small

By this definition Hiroshige lived gloriously. Life was a draught of golden vintage that he drank to the lees—a crackling fire before which he zestfully warmed both his hands. For love of things both great and small shines forth in all his work: the Tamagawa in the repose of twilight—and pigs munching melon rind under a two-wheeled cart; the majesty of shrine and temple—and wild geese flying; the sublimity of rain and mist and snow—and little rabbits gazing at the moon.

This intense appreciation of things around him never left Hiroshige, and as he himself wrote shortly before he died, even death was merely a transition:

I leave my brush at Azuma,
I go to the Land of the West on a journey
To view the famous sights there.

That he now lives in that Western Country may be affirmed by faith; that he is immortal here below is beyond any doubt. Collectors in Europe and America, as well as in Japan, count specimens of his art among their most valuable acquisitions. The Museum of Fine Arts in Boston, Massachusetts, which houses the world's largest collection of Hiroshige, recently held a special exhibit viewed by thousands. Several of his famous critics bear Occidental names like Happel, Fenollosa, and Strange and their views have been published in fine examples of the bookmaker's craft. In that "Land of the West" to which he journeyed almost exactly ninety years ago, Hiroshige is certainly proud of this recognition. Perhaps he is even aware that for three decades one of his prints hung above the organ in a farmhouse by the coast of Maine, amid portraits of Yankee sea captains and the old gray poets of New England. And Hiroshige, who loved everything honest and real and true, may possibly consider that to have been a part of the heritage symbolized by that farm parlor is perhaps not the least among the tributes to his memory.

The Late George Appley



MOVIE: "The Late George Appley" was written by J. P. Marquand, a Pulitzer prize winner.
The Appley clan is examined during a few months of 1912-13, when George (Ronald Colman) is badly upset because his son (Richard Ney) is in love with a Worcester girl. Worse still, his daughter (Peggy Cummins) wants to marry a Yale graduate who is telling his students at Harvard that Emerson, in his day, had been a radical. Mr. Appley is never late in the biographical sense; the movie adds explanation that he is slow to learn that he must not ruin his children's future for the sake of the past, but learns "better late than never."

Women's World

Women, Women.

By RIEKO OHNISHI

Tokyo changes her face and dresses as the time passes in one day. This is not a metaphor on Tokyo as a beautiful actress or something of the kind. I mean the women swarming in the business and amusing centers of the city. They are different in type and kind according to the time of clock.

You like to stroll along the Ginza Street in the afternoon, from about two to four, best hours to promenade, don't you? The shops are decorated displaying abundant merchandise. Ladies, amazingly gay and bright, in their dresses of "New Look," with polished red nails and swelling jewels and metals all over, are striding like peacocks. Have you ever been pushed and crushed in the crowded people in the rush hours, about five to six, when office workers over, the homes? You can hear the chorus of this old song ringing in their heart, can't you? But I don't want you to notice men; but women, young and old, some in suits and others in Japanese Kimono. They look rather tired after work, yet there is something bright in their eyes. They wear nothing glittering, but are clean and fresh.

Later in the evening in the trains on local lines, beside the night-walking girls in gorgeous dresses, you see old women in rags carrying rucksacks heavily packed with potatoes and vegetables. They are the women to transport money and food between the city and country.

They are the kind of women you never saw before the war. The war forced women and girls to work in the factories and other places, and go food-hunting in the country. The defeat brought worse condition and heavier burden upon their shoulders. Victory or defeat, war always sacrifices weaker beings. I'm not to tell that these women are the sacrifice, and I believe that we, the women should bear the hardship as a people of the defeated country and try best to reconstruct Japan.

Woman's rights were elevated to the same level as the man's and the idea of liberalism liberated women from the restraint of the old system only superficially. In fact, they are suffering from the hard economic condition of the war-defeated country.

The sceneries of the above are the visible phases of the changed situations of women and I am not to describe them as the war-sacrifices. We are to investigate their conditions, know how they are suffering or enjoying, and find out some hope in them in the future.

We are going to report the results of the investigation under the same title from next issue. Kindly expect and give support to this little endeavor of mine.

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Voice of Youth

Thoughts on Life

By Yoshiko Iizuka

The other day, I overheard a conversation in the next room made among the student members of "The Emergency Committee Against Tuition Fee Raise." One said, "What is the difference between the attitudes of the students and of the workers? It is that students have some idea towards life while workers can think of nothing beyond their existence."

Now, over the question of 6000 yen raise of the tuition fee, the condition of Japanese Universities came to a crisis. But, here, we students stop to think of our mission in the society. Students have ideas towards life such as "Is it worth while to live as man or not?" or "Is this the best way to live as man?" And they are studying to set up the best idea they can think for their life. Students have enough passions to carry out in practice their ideas on life. But people in the world might say that what students think out is like a castle in the air. They might say that tradition is as right as the natural law and the common sense is best. And they have contempt for the young students who dream up a prodigious work and leave it undone. But the ideas students think out in their school days have a great significance, because they contain hopes in them that they should be realized by all their efforts. Even if the ideas fail to bear fruit, the fact that the young students have struggled for them and failed, that itself is valuable and that is to be respected. It's rather easy to simply follow what the predecessors had built up. But isn't it what the young students aspire for—to try and make our human future, by making use of the past as the fertilizer? Schubert and Beethoven are, needless to say, wonderful and valuable. That is proved by the fact that our predecessors have handed them down with such care and respect to our generation. But the problem is in the future, that is, how we may progress by the help of those classics. We must catch the passion those great masters injected into their works and develop upon them. Because their works should be regarded as something like over the food or fertilizer upon which to nourish ourselves rather than a treasure to be set aside and worshipped.

Columbia, one of the largest universities in the world, is also one of the most varied. Its 17 incorporated and affiliated schools and colleges list more than a thousand courses. Among the subjects from Accounting to Zoology in which instruction is offered by the college (the undergraduate school) and the School of General Studies (the undergraduate school) and the School of Federal Studies (the adult education school) are: Book Promotion and Distribution, the History of the House and Its Allied Arts, the Literature of Chamber Music, Navigation and Nautical Astronomy, Persuasive Speaking, Precious Stones and Gems, the Role of Media of Communication in Modern Society, Script Writing for Radio and Television. Under Presidents Low and Butler and Acting President Fackenthal, it has labored to meet both the resurgent given moment a professor in the School of Law may be drafting a proposed amendment to the City Charter; professors in the School of Architecture contributing to the Regional Plan; a professor of the Economics Department furnishing advice (on demand) to the tax officers; various professors of Teach-

ers College assisting the educational authorities. Almost the only part of the University not influenced by its metropolitan possibilities and opportunities of its mighty environment. It accepts a task of mass education; it cooperates with other city institutions devoted to science, art, and letters in advanced research; it contributes what it can to city administration and welfare. It has to keep up with the incessant growth of the community.

The metropolitan characteristics find expression in many ways. New York City is a busy engineering center; therefore the Engineering School finds a heavy demand for part-time graduate professional courses in late afternoon and night. Similar demands are made upon the School of Business. The New York Chapter of the American Institute of Banking wishes to carry on an educational program; Columbia is its natural center. The New York School of Social Work (part of the University) has national scope; but it is nevertheless metropolitan in its materials and relationships. At litan setting is the School of Tropical Medicine, which is at San Juan, Puerto Rico. Yet even it plays its role. New York, as a port of entry, has one frequent tropical disease—amebic dysentery; and the University has established a research project to find an effective cure.

The metropolis demands popular education on a large scale—and Columbia has answered the challenge. Its extension teaching began in 1910, with a registration that year of nearly 2,000 students. Modeled originally on the work at Oxford, Cambridge, and the University of Chicago, the extension courses soon took on a variety that suited the cosmopolitan city and its variety of pursuits. Students found nothing cut and dried. The catalogue listed studies ranging from English literature to the technique of dress designing, and from investment analysis to various therapies. Today the work has been lifted to a higher plane in a full-fledged School of General Studies, which grants regular University degrees. Another agency of popular education is the Institute of Arts and Sciences, founded in 1913. It furnishes lectures, concerts, plays, debates and discussions, and maintains a Children's Theatre; and in a typical year it will bring from 75,000 to 100,000 people to the University.

For all the metropolitan stir and bustle around it, the area around the University preserves an atmosphere quite its own. Here is a large group of institutions related to study and the arts, including Columbia, the Union and the Jewish Theological Seminaries, the Juilliard School of Music, Riverside Church, the Cathedral of St. John the Divine and International House. It has been called "the American

Acropolis." It is an environment where many teachers are in touch with the fullest stir of business and affairs. But it is also an environment where some teachers dwell spiritually in the eleventh or the eighteenth century, and where a good many students know more about Aristotle's Nicomachean ethics than about the football team.

And if Columbia is metropolitan, it also carefully guards its national—and international—character. The professional schools have a national character. The College of Physicians and Surgeons, with a freshman class of only 110, has thousands of applicants (in fact, at the moment, more than 4,000) from all parts of the land. The School of Law is similarly besieged. The Graduate School of Journalism, with a national advisory board, maintains close relations with newspapers throughout America, and its newly established American Press Institute brought to Columbia, in the first year of operation, more than 150 newspaper editors and reporters to attend six seminars. The institute is a promising experiment in the education of working journalists on a national scale. The Library School, housed in the same building that contains the main University collection of about 2,000,000 volumes, is the most truly national institution of its kind in the United States.

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The new president of Columbia University is General Dwight D. Eisenhower, former United States Chief of Staff.

AROUND THE UNIVERSITIES
ABROAD (I)

Columbia University: A Metropolis of Learning

By ALLAN NEVINS

(Reprinted from The New York Times Magazine, June 6, 1948)

(NOTE: Now at last we can realize and present to you all readers what we have been long planning to serialize under the title of "Around Universities Abroad" which we hope will serve you in learning not only the history and organization of the universities in foreign countries, but also how the students abroad are spending their college life.—EDITOR)

In half a dozen years Columbia will celebrate its 200th anniversary. It is a far cry from the tiny church school founded under George II in 1754, with eight students and a single teacher, to the great university of today, with some 31,000 students in winter and 18,000 in summer, and a faculty of nearly 4,200 members. No one can visit it without feeling great energies vibrating there and without seeing tokens of additional growth on every side.

Columbia is in the happy position of possessing enough history to lend it dignity, but not enough to oppress it with burdensome traditions. Yet Columbia of today has no reason to mourn the fact that as an important center of higher education—a seat which answers to Disraeli's definition of a university as "a place of light, of liberty and of learning"—it is only 60 or 70 years old. The lives of countless people yet active parallel its whole growth as a true university, for not until 1880 or 1885 did it stir with the forces now so powerful. Columbia is youthful. Its transformation began in the 1880's under F.A.P. Barnard, who arrived in 1864 to assume the presidency of a college of 150 students, and was pushed a long step forward by the succeeding president, Seth Low. By far the greater part of its growth, however was effected during the long administration of the late President Nicholas Murray Butler.

One distinctive characteristic of the great university of today is youth. It is a young university with an old name, and an inheritance of a few old glories. Some parts of it, such as the Russian Institute, are but two years old—founded since the war. Some parts, indeed, such as the School of Dramatic Arts and the School of Painting and Sculpture (which are two elements in the University Arts Center now being created) are but a few months old; for these two schools were announced this spring.

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