

To The Readers

Without criticism there can be no progress. We welcome constructive criticism from the readers.

The Mita Campus

STUDENTS OWN PERIODICAL IN ENGLISH

KEIO UNIVERSITY

December, 1950

Saying of Fukuzawa

Hasty courage of a samurai shows he is not a true samurai; wantonness of a woman shows she has not yet learned the true love.

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MITA CAMPUS MEETS THE MID-CENTURY WITH NEW HOPES--NEW SPIRITS

THE ENTRANCE FORMALITIES IN 1951 RELEASED

The entrance examination will be held from the 25th of February till the 30th of March.

The number of students to be admitted in the 26th year of Showa has been released as follows.

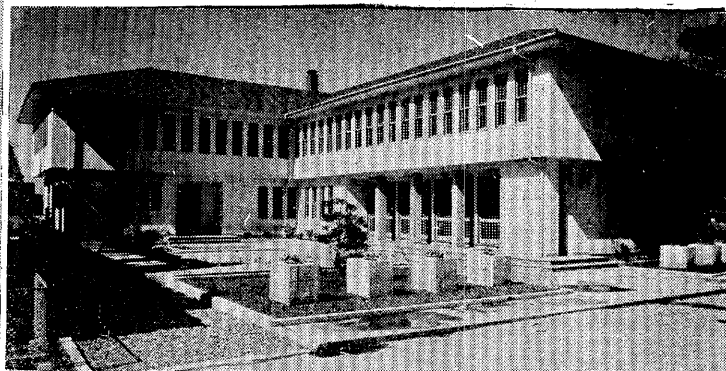
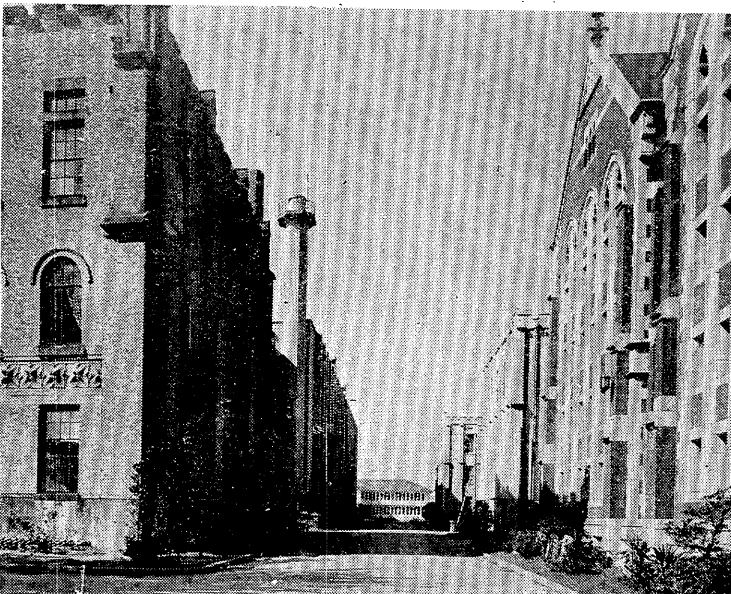
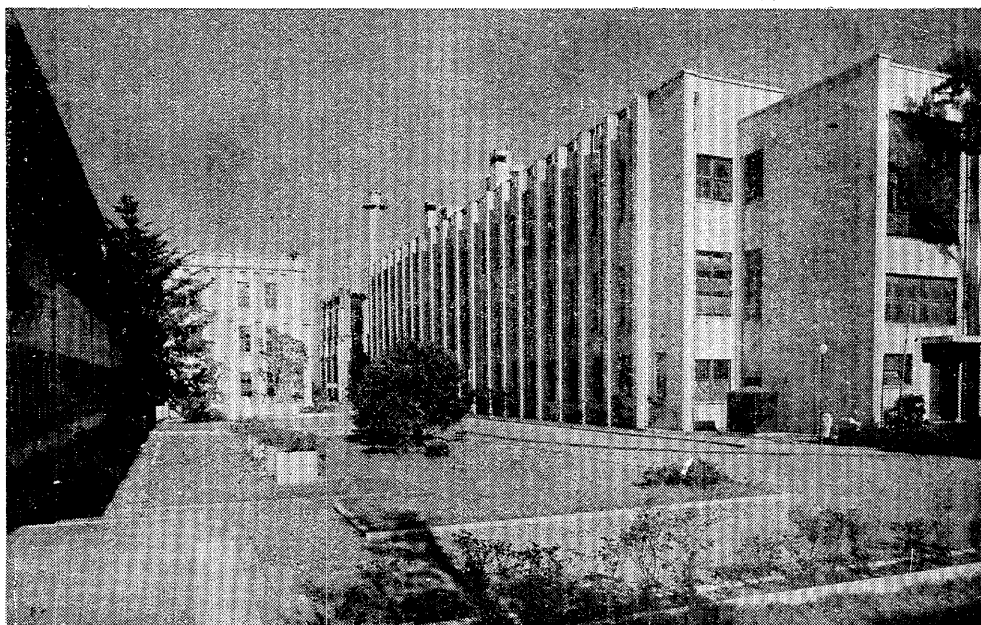
The first grade	
Literary department	.....about 200
Economic	.....about 400
Law	.....about 400
Medical course in Economic and Law departments	.....about 50
Engineering department	.....about 110
Medical	.....some
(old system)	.....some
The second grade	
Literary department	.....some
Economic	.....some
Law	.....some

In 1950, the number of the examinees was ten times as many as the successful candidates. By now, we can see good number of co-eds coming to get the entrance formalities. Next year, how many boys and girls will come to take the examination?

FIVE CANDIDATES RECEIVE EXAMINATION FOR STUDYING ABROAD IN ENGLAND

Five candidates were recommended to the British Council by the school authorities, as already reported, as students to be sent abroad to England. Two of them are assistants and the others are graduates including two who are born and grew up in England.

The summary of the selective examination was held on writing essays from 9:00 a.m. to 12:00 on the 11th of December (Monday) and on conversation from 9:00 a.m. to 5:30 p.m. on the 12th (Tuesday), at Keio University, in the Educational Department and in the British Embassy.



Upper Left: "Shin Kan" New Building
Upper Right: "Shin Kan" From The "Big Hall"
Lower Left: Main Street of Mita Campus
Lower Right: "Student Hall"

Presidential Campaign In Process

Who will be the next president?

This is the month to elect our new president. The details of the campaign are far beyond our reach, but the series of Professors' Council and Board of Directors Meetings indicate to us the delicate process of the election. Messrs. Ushioda, Koizumi, Nagata, Takahashi, and Hashimoto are expected to participate in the campaign.

Mr. Koizumi has a great influence among the graduates' circle and among the members of the Board of Trustees, whereas, Mr. Ushioda has an advantage as a descendant of our founder Fukuzawa and the work which he has done for the reconstruction of Keio is highly estimated.

Moreover, the attitude of the Board of Trustees must be considered.

Namely, former members of the Board who have supported Mr. Ushioda's school policy were dissolved and

many new members who are in favor of Koizumi resume their position, after getting rid of their purge. On the other hand, the Professors' Council seems to confront an alternative to choose whether they may elect Mr. Ushioda again or not and is spending their time in discussion.

Under such a situation, it is too early to predict who shall be the next president.

For example, if Mr. Ushioda and Mr. Koizumi stand parallel, there again may be room for a dark horse to get his seat.

However, there are three different ways to be expected, i.e. Mr. Ushioda may continue his term once more; Mr. Koizumi may regain his seat or some dark horse may unexpectedly get the position.

First General Meeting of New Councillors Held

The first general meeting of councillors who have newly elected was held at the 4th building of Keio University on the 5th of December. According to the official record, 61 new Councillors gathered and decided the items which are written as follows:

- 1) The item concerning the chairman of the meeting: Mr. T. Itakura the President of the Jiji Press was elected as chairman.
- 2) The item concerning the setting up of the committee for the election of candidates for the office of President: Mr. Nishino, Mr. M. Kubota, Mr. K. Makino, Mr. K. Koyama, Mr. R. Hiranuma and Mr. Morimura were elected as the member of the committee.
- 3) The item concerning the election of out-side Councillors and the inspectors: Mr. Nishino, Mr. Ooyachi, Mr. Kaito, Mr. Nakamura, Mr. Fujiyama, Mr. Akiyama and Mr. Ishikawa were elected as the out-side Coun-

cillors and Mr. Kana-zawa, Mr. Hama and Mr. Chigira were elected as the inspectors.

LAW SCHOOL STUDENTS HAVE A COVENANT

An united assembly of law students' committees of Mita and Hiyoshi Campus was held on the 16th November and established a new covenant under the direction of Mr. Nitta.

Under this new covenant, the following resolutions were made, that the law students' council shall take the initiative of both the law Research Institute and the Legal Information Bureau and that the council shall be the supreme resolving body among the law school students' representatives.

KESS SHOWS PLAY BEFORE INTERNATIONAL CIRCLES

Through the generous coaching of Mrs. Eugene Berry and Professor Kiyooka, the Keio English Speaking

Society was able to receive the first prize as well as the first prize for individual performance in the Intercollegiate Drama Contest at Yomiuri Hall. For its success, the English Speaking Society has been invited to give the same play before the America-Japan Society on Thursday December 4th and the Tokyo Women's Club on Tuesday evening, December 19th at the YWCA Hall.

DR. KOIKE INVITED TO SEE AMERICA

Dr. Koike and several professors of Japanese universities are about to visit America in order to study the present situation of the legal education in the United States. Harvard, Columbia, Chicago, California and Texas Universities are included on their schedule of visitation.

It is planned that they leave Haneda air-port on the 15th of December and stay there for about 2 months.

Warm News for Hiyoshi Students

It has become cold gradually, and now school authorities have announced the warm news. That is, they are planning to set up the heating apparatus in school buildings. At Mita, it will be instituted in the library only as last year, but at Hiyoshi, the steam-heating will be installed at No. 2 building and the High School building and also at No. 3 building, stoves will be set up from January of next year, but it takes about 3,500,000 yen to set up this institution, so school authorities are going to collect about 200 yen from each Hiyoshi student.

The Welcome Meeting for American Students at Hiyoshi Campus

On the 6th of December, the Welcome meeting between American high school students and our Keio students was held by the Keio English Speaking Society at Hiyoshi campus. There were ten American students including six girls, and about forty of our students. Our students spoke about the foundation of Japan, national holidays and other subjects, for three minutes of so each, and Americans mentioned the Civil War, customs and anniversaries in America, and the festival in China, etc.

SAWAI WINS THE CHAMPIONSHIP

A debating contest on legal subjects was held on the 20th of November by the Keio law students' association and Mr. Sawai got the first prize. He will take part in the coming 6th debating contest on legal subjects sponsored by the law school students association of Kanto.

The interschool contest is planned to be held monthly.

MITA CAMPUS INVITES TSUDA SEMINAR TO KEIO

Eidor Kobayashi held on the 9th of December a Christmas Reunion of the Tsuda College International Student Seminar at the Student Hall of Keio under the name of the Mita Campus. More than 50 students from 6 different countries gathered and enjoyed the Christmas Reunion under the chairmanship of the young diplomat and former prince Kaya.

INTERNATIONAL PROBLEMS TO BE DISCUSSED

A series of lectures on international problems are planned this month by the committees of the political science department. This month the following 3 lecturers are expected to speak, Mr. Hitoshi Ashida, Mr. Takuzo Itakura and Mr. Kazuo Okochi.

FILMS ARE PROJECTED FOR KEIO BOYS

Films of India, Australia, Canada, New Zealand and Scotland were projected on a screen for Keio students at the Empire House at Marunouchi, Tokyo on the 15th of November.

MR. OHNO GOES TO DOSHISHA

According to the school exchange program between Keio and Doshisha University, a message from the president Ohotsuka was issued on the 11th of November, in commemoration of Fukuzawa Festival, by the members of the Doshisha Auto-mobile club. In response to this message, the chairman of the KSSGC Ohono, went down to Kyoto and attended the Doshisha Festival with President Ushioda's message.

KOBAYASHI GETS THE PRIZE

The third Prize was won by the Editor of the Mita Campus, Noritake Kobayashi, at the Jiji Press Intercollegiate English Oratorical Contest. He gave a speech under the title of "Spare the rod and spoil the child." First and Second prizes went to Miss Ono of Waseda and Arai of Meiji University.

Reply of our President sends to Doshisha University

The representatives of the Keio Cultural Association started for Doshisha University on the 28th of November in order to carry the reply of our President Ushioda and promote intercourse between the two universities.

After their arrival, they were welcomed and feasted very much, and invited to grand concert. On the next day, "The Memorial Ceremony of the 75th year" was held, and in this ceremony Mr. Wada, the chief of the Keio Cultural Association read the message of President Ushioda.

It is said that the students of Doshisha university were delighted at this message. After their significant visit, they returned on the 2nd of December.

TWENTY STUDENTS PASS EXAMINATION

The second examination for student study abroad in America was held for three days on the 11th, 12th and 13th of November. From Keio University, twenty-five candidates passed the series of examinations—the number of successful candidates is only reported to Keio International Department and Chicao Kinoshita of the Engineering Department, and the rest of them are graduates.

In the whole country five hundred and fifty candidates passed the examination, and among them candidates of from four hundred to five hundred are expected to go to America.

THREE DELEGATES GO TO THE INTERNATIONAL CONFAB

(200 Delegates from nine Nations meet at Nihon University)

1950 International Student Conference was held at the Nihon University under the auspices of the International Student Association.

Divided into six tables on the themes of politics, religion, science, education, social problems, and economics, 200 students from nine nations (China, Indonesia, Japan, the Korean Republic, the Philippine Islands, Turkey, United Kingdom, the United States, and the Viet Nam) carried on discussions for two days, November 2 through 3.

In this conference, 3 members of the Mita Campus, Kobayashi, Kino, Tamura, took active part aiming at the promotion of the friendship and at finding the basis of mutual understanding between Japanese and foreign students.

The delegates took a day trip Sunday to Lake Kawaguchi at the last event of the conference.

CHOSEN COMMITTEE FOR NEW GRADUATION CEREMONY

1950 committee to prepare for the graduation ceremony of next March were chosen among from the members of the KSSGC. They had their first meeting on the 8th of December, Mr. Mochida presiding.

CLASS REPRESENTATIVES TO HAVE A CONFAB

The Bill of public meeting regulation in the university campus, offered by the Keio Student Self-government Council was rejected by the Board of Directors. The Board of Directors does not allow students to hold public meeting according to Article of the Bill which requires that notice be given to the school authorities before the students hold a meeting, and asked them to apply to the authorities for permission for a gathering before hand.

Regarding this suggestion, all class representatives are summoned on the 14th of December to have a special session to discuss this problem by the KSSGC.

Mr. Wada said "I recognize the common character in the spirit of Nijima (the founder of Doshisha university) and Fukuzawa, so I expect that these two universities will contribute to the development of the culture of Japan, side by side."

RECORDING BY FRASER IS USED FOR LECTURES

As already-reported, a record was made by Mr. Fraser. It has now been used practically for lecturing in the course of English Literature of the Literary Department from 3:00 p.m. to 5:00 on the 14th of December.

Confrontation Against Marxism

By Prof. Masao Matsumoto

IT is not the way of Catholicism to fight against some other political power or standing in favour of a political power. Throughout the Catholic history, it starts and ends with confrontations against heretics on religious points of view; they stood against the Arianism which attacked the core of the Catholic church, against Protestantism, which planned to make a great schism in itself, and many other heretics. And now, we confront Communism, or the religious Marxism not because of its political character but because of its heretic element. Yet the Catholic church that had been fighting against the heretics got much from its enemies, who gave it chances to be reminded of many truths of Salvation which the Church had taken charge of from Jesus Christ, our Lord and Master. The Church was no longer of the primitive Christianity existing when it fought against Arianism, and no longer of the Middle Ages when they defended themselves against Protestantism. The heretics, despite their intention, being destined by Providence, taught much to the Catholic church, and contributed in letting her keep eternal youth and vivacity. While heretics would deny all of the other truths emphasizing a partial truth to destroy the Truth of the integral Revelation committed to the Catholic church, the Catholic church would point out the fact that the partial truth the pagans emphasize has already been in existence in the integral revelation without contradicting other partial truths, to keep on innovating the integrality of revelation materialized. Thus, the victory of Catholics on paganism is not to deny the partial truth in the heretics; the victory is to be completed only when it re-acknowledges righteously all of the truths in existence, from the viewpoint of the integral Truth of Orthodoxy without neglecting any, but making all of them its own. In this sense, the fight against Communism or Marxism won't end only by denying them passively and criticizing, but by making clear that "what is" or "if there is any" truths we cannot but acknowledge, and "how" it can be approved in our system. We believe in neither the atheist viewpoint of men nor that of anti-religion, having become a religion by itself. We approve religions to make themselves a creed as a matter of course, but religionize neither science, philosophy nor the material conception of history. Here, let us consider how to find some resemblances with our own theories or criterion in Marxism as a scheme of social practice or a supposition in philosophical and scientific theory rejecting the very Communism in the sense of being religionized. As our immortal forerunner, we have St. Thomas Aquinas who did not lose Aristotle's truth in Avelism of the Islam—which was a threat against Christendom in the thirteenth century, but could make the Avelism something more than his own, and the Avelists themselves could not but approve the fact.

1. Materialistic dialectics as a philosophy is to refute the modern subjective, ideological epistemology in a most barbarous form, and declares that material existence is to decide human consciousness. While, scholasticism, also, advocates a kind of realism that the final decision of human knowledge stand upon its general existence including materials. Scholasticism is far more realistic than can be expected so that their approval of divine existence is not to start from the human transcendental idea but from the evident idea of God as a "changing material". Moreover, dialectic materialism, being different from the former mechanistic materialism, which is so dogmatically monoistic as to deny all other existence but that of materials as the first principle, tends to approximate the ontological stand point of the scholastic philosophy, on the point of giving each peculiar law and autonomy of certain degree in each phase of existence but those of materials.

2. Though we cannot agree with the way they regard and understand the class-system to exist according to the material conception of history, from the scientific viewpoint of sociology and economics, since they have missed the human personality, and as far as men have the character as "economic being" because of their quantity, we should think that our personal activities can be enough regulated quantitatively, if not formally, by the abstract condition of this view point. Therefore, our personal activities toward the realization of social justice should necessarily be confirmed by sufficient theoretical knowledge of existence and by the law of class activity, though we can never approve their class-strife.

Japan has switched over to the Anglo-American system after having functioned since 1890 according to the continental legal system. This switch over was inevitable, but it might take several years before the Japanese can fully adjust themselves to this change. The task of leading the way to this re-adaptation will fall upon the judges and lawyers. The New Criminal Procedure was converted in January, 1949 into a formal statute from a provisional rule which had been in force in line with the spirit of the new Constitution. It is characterized most strongly by the spirit of respecting fundamental human rights. Whereas the new Criminal Procedure embodies the most Progressive elements of the Anglo-American law and impresses us with the lofty spirit of human equality and fundamental human rights, we cannot help but doubt whether or not the new law will have the effects it is expected to bring about. For example, the new Code minimizes the value of confession to an extreme degree. While the provisional rule which proceeded the new law recognized confession for the strength of confession for the reason that the procedure does not restrict the freedom of the defendant, the new code reverses it and the confession made in the court cannot be

NEW LAW PRESUPPOSES HUMAN HONESTY

by Akira Ohtomo, Ex-Editor-in-chief

used as the basis of conviction if it consists of the only evidence working to the disadvantage of the defendant. It may be pointed out that the defendant is the person who best knows the facts of the case and some defendants may confess to their crimes out of the sense of penitence. Is it then proper to deny such confession? The law contains a provision permitting the defendant to refuse to testify in the court. This provision is likely to work to the advantage of audacious and crafty defendants rather than honest defendants. The chief judge is supposed to be as a sheet of blank paper and should read nothing but the indictment. This arrangement necessitates an elaborate examination of facts in the court and inasmuch as a large number of witnesses are likely to be produced by the defense, the trial proceedings are bound to become long and drawn-out. Thus the new procedures require greater court personnel and facilities.

While the spirit of the new code respecting human rights should win our hearty approval, it is a fact that the crime rate is so high in Japan today and so many people are becoming immune to the sense of sin. Under such circumstances, let us guard against the possibility that the new procedures may work only to the advantage of criminals.

There are many legal systems in the world, and almost all of them are greatly influenced by the special customs or religions of the particular races or societies. But we can find two great world wide legal systems which have no connection with special customs or religions. One is the Civil Law and the other is the Common Law. The Civil Law was founded on the great laws of the Roman Empire, which conquered the world in the earlier days and established the Roman rule. In order to govern some countries powerfully, it is very convenient to establish the systematic political organization and to make the legal rules which are the backbone of the societies. Therefore the Roman ruler made many laws, and they compelled peoples to follow them. It is easy to imagine that the law can not define everything that happens in daily life. The special characteristic of the Civil Law

TWO WORLDS IN LAW—PROBLEMS FOR ASIA

By Ryo Taira, Assistant, Faculty of Law

parallelled and they had their own courts and jurisdictions. We called it the dualism of the Common Law. This dualism was lost by the Judicature Act of 1873 in England, and earlier in America, now we cannot find any differences between the Civil Law and the Common Law on this point. In addition to this, the modern tendencies of the Common Law is increasing of the enacted laws and the codification of the judicial decisions, and that of the Civil Law is to take more notice of the decided cases in the courts. Thus the differences between these two legal systems are decreasing day by day.

Although it will not be impossible to unify these two legal systems in the future, it is very difficult to realize this unification, because these differences come from their basic point.

Another remarkable character of the Western Law, meaning both the Common Law and the Civil Law, is the respect for the freedom of the individuals. Through the Renaissance, the personalities of individuals were greatly respected, and gradually basic rights and freedoms of men were secured under the laws. We can see this process in the petition of Right of 1628, the Bill of Rights of 1689, in England, the Declaration of Independence of 1776 in America and the Declaration of Human Right of 1789 in France and the like.

Now we must take notice of the appearance of the third legal system, that is, the Law of Socialism or the Soviet Law. The Soviet Law of today is very different from that of the time of the War Communism. In its form, at present there are not so many differences between the Soviet Law and the other two. Under the War Communism, a few main principles of the Western Laws were utterly abolished.

Thus, in the Soviet, the state could punish a criminal without being bound by the principle of "no punishment without law", and the supremacy of the public policies over the private rights were established to achieve the dictatorship of the proletariat. But this extreme "flexibility" of law was not a good way to reach the utopia of communism. Through the New Economic Policy and the First Five Year Plan, Soviet enacted a constitutional law, called the Stalin Constitution of 1936, and under this constitution established a special legal system, which is a mixture of the Western systems and the doctrines of the communism. This system is similar to that of the Civil Law in that the rules are made first and then applied through interpretation. The interpretation is left comparatively free, and many cases are judged by the Social Justice, that is a sort of equity, but these judgement are required to be based on the laws.

Moreover the citations of the decided cases and the demands for "the stability of law" are appearing. Now, the system of the Soviet Law has become very similar to that of the Civil Law in the form. But we must consider its basic spirit.

The Western countries established the legal systems to sustain social orders and to secure private rights, thus the law is considered a necessity to construct a good society. But in the Soviet, the law is only a way to realize the Communism, and the law is to be abolished in the future. To then the law is a necessary wrong for the present. The former developed the legal systems to increase the individual welfare in the society, but the latter want to abolish it if it is possible and do not take much notice for the individual freedom. In the Soviet, the interference of the state upon the private rights is unavoidable, because it is a way to secure the real equality. And as for the meaning of the equality it is said that the equality of the Western countries is the equality be-

fore the law, while in the Soviet it is the real equality, mainly meaning the economic equality. This is another reason why the Soviet does not take much notice for the individual freedom.

Can we combine these two systems?

This is quite a difficult problem. But as the differences between the Civil Law and the Common Law have decreased, it will not be impossible to realize the formal combination of them. The Soviet must fulfil the demands of the people to achieve the last object, but sometimes those demands are considered rather "capitalistic" according to the Soviet idea. And the characters of the Western Law are changing to maintain their settled systems, and the Western countries are compelled to apply many "socialistic" principles. However, these changes will not alter their substance, and will not attain the strict unification. Although the unification may be very weak and formal, it will be desirable to realize for the benefit of the world.

Now we must turn our eyes to Asia. Almost all the Asiatic countries are the neighbors of the Soviet Union, and a few of them are greatly influenced by the Soviet systems. They have held its own native legal traditions for more than two thousand years, but they are very different from the modern Western Law. In addition to these, some countries have received the systems of the Civil Law, because they were very convenient in establishing a modern state. And the other countries were compelled to receive the Common Law, because they have been the territories of Britain or America. Moreover the influences of the Common Law are increasing in Asia under the expansion of American influences. As for the countries which received the Common Law, the characters of the Common Law were greatly changed, because the system of the Common Law was not suitable for the peoples who has not legal traditions in the modern sense.

These four factors, namely, their own legal traditions, the reception of the Civil Law or the Common Law, the influences of the Common Law or the Civil Law and the invasion of the Soviet Law were introduced to Asia in the past one century. Now, we are compelled to unify these factors to establish our own law. How can we solve this problem? There are several answers, but they are liable to be influenced by the political powers in force.

The legal systems of the Asiatic countries are only limitations of the Western systems or the Soviet Systems, and they are not based on the daily lives of the people. In the Asiatic countries, the influences of the modern law are not enough to make the legal systems in the modern sense, because their histories as modern states are very young, and the political spheres of the great powers, which influenced Asia greatly, have much changed in the past half a century. Now there is a good illustration, the legal system of China. China reconstructed itself as a modern state through the Revolution of 1911 and established a legal system, that is very similar to the Civil Law in the form. After that, this legal system was greatly influenced by the Common Law through America, and now the Communist party has overwhelmed all this and is trying to establish a special legal system, which is similar to the Soviet system. But through all these years almost all of the Chinese people have not taken any not of these alterations; they are still bound by their own rules or customs. And these customs are founded on their "legal" traditions.

Vincent Sheean, in his brilliant analysis of Gandhian technique in his latest book "Lead Kindly Light," subtitled Gandhi and the way to Peace, suggests that Non-Violence having freed India might be about to free the world. Free the world from what? From violence—not only the violence of the armed conflict, but violence on a moral plane,

man's inhumanity to man, thus it was that Gandhi conceived his mission. His great central idea of the possibility of struggle without violence.

II—PRINCIPLE OF GANDHIAN PHILOSOPHY. I would like to outline briefly a few cardinal principles of Gandhian philosophy.

(1) Firstly, Non-Violence is a positive doctrine.

(2) Violence cannot remedy violence.

(3) Gandhian non-violence is the non-violence of the strong and not the non-violence of the weak—of the brave and not of the cowardly.

(4) It is not sufficient to be brave and high-souled. We should practise love unto all.

(5) Two other points which I may mention briefly are that, Gandhi considered it wrong to exploit the distress of the opponent, which ordinary a statesman would consider to be great strategy. Secondly, he always reminded his followers that the end does not justify the means. Evil means, even for a good end, will produce only evil results.

III—CONCLUSIONS. If Gandhian technique is to have universal application, we must abide by its cardinal principles and we must further remember that Gandhiji refused to make any distinction between the mundane and the "other-worldly" or ultra-mundane plane so far as the moral and physical laws which govern them are concerned. For him the outside universe was but a reflection of the inside universe.

As Gandhiji said, "We have to do it through living the creed in our own life which must be a living sermon. The expression in one's own life presupposes great study, tremendous perseverance and through cleansing of one's self of all impurities."

WORLD OF SPORTS

The autumn sport season opening with the Six Inter-collegiate Baseball matches, has just entered the final stage with such winter sports as football, ice hockey and skiing which are beginning to catch the flame of enthusiasm.

It is most regrettable that Keio could not carry home the baseball pennant this fall due to the weak batting ability of junior players.

However, Keio holds the championship in the fields of basketball and American football.

It may be a surprise for many sport fans that Keio knocked down Meiji with their indefatigable spirit.

However, though chances looked very favorable that Keio would easily get the championship by defeating Waseda contingently, the decisive match between Keio and Waseda favored Waseda with a score of 9-0.

American Football

Keio won the 1950 Kanto Inter-collegiate Football League championship by defeating Waseda at the Keio-Waseda game with the score of 13-12 in one of the closest games of this pigskin rivalry. The final league standing is Keio, Waseda, Meiji and Rikkyo tied for third, Hosei and Nihon.

GANDHISM

By K. B. TANDAN

(Note: A talk given by K. B. Tandan on the 22nd Aug. 1950 at Tsuda College to the International Students Seminar is summarized by Editor Kobayashi who has participated in the Seminar.)

I—GANDHISM IS NOT A "ISM" Once Gandhiji said, "There is no such thing as Gandhism and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems. The opinions I have formed and the conclusions I have arrived at are not final. I may change them tomorrow. I have nothing new to teach the world. Truth and non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could do. In doing so I have sometimes erred and learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of truth and non-violence. In fact it was in the course of my pursuit of truth that I discovered non-violence. Well, all my philosophy, if it may be called by that pretentious name, is contained in what I have said above. You will not call it Gandhism; there is no "ism" about it."

Vincent Sheean, in his brilliant analysis of Gandhian technique in his latest book "Lead Kindly Light," subtitled Gandhi and the way to Peace, suggests that Non-Violence having freed India might be about to free the world.

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A General Review of Legal Education in Japan

By Private Secretary to Dean Koike NORITAKE KOBAYASHI

NOTE: A report has recently been submitted to SCAP by the members of the Japanese legal professor mission before they left Haneda Air Port for their two month trip to the United States of America.

1. Introductory: The history of Japanese Universities may be said to be fairly long, many of them dating from the latter half of the 19th century. For example, Keio, Tokyo and Chuo Universities were established respectively in 1858, 1877, 1882.

Ever since the end of the Second World War, great reforms have been brought about. In the realm of education, a new system of education, the so-called 6, 3, 3, 4 system was adopted in 1948 by the Ministry of Education with the assistance of CI&E SCAP.

2. Scale of Law Faculties in Japanese Universities:

(1) The number of Law Faculties:

(A) in Government Univ.	12
(B) in Public Univ.	1
(C) in Private Univ.	15
Total	28

(2) The total number of Law students:

(A) Government Univ.	8,172
(B) Public Univ.	103
(C) Private Univ.	24,465
Total	32,745

(3) The number of Instructors:

(A) Tokyo Univ.	59
(B) Keio Univ.	80
(C) Chuo Univ.	155

3. Subjects: Each university has its own selection of subjects. For example, in Tokyo University the Law Faculty offers 3 courses, be 1st Course (dealing mostly with "Judicial Law", intended those who want to become lawyers.)

2nd course (public Law)

3rd course (Political Science)

4. Methods of Instruction: Three methods are adopted.

(A) The text book method.

(B) The dictation method.

(C) The case-method.

(A) and (B) are the most common. Professors are sometimes required to conduct seminars.

5. School life and Extra-Curricular Activities:

(1) Student Organization: Students of each university used to have their own student organizations on the university campuses. Some students organization include professors and other university officers.

(2) Students Political Movement: The official opinion of Keio University is as follows: The majority of the students in Keio University are maintaining

their moderate and critical stand against the movements of the radical minorities who are deeply indoctrinated in the theory of Marx. The co-operative efforts of the professors and the students of the Keio Student self government Council give guidance to the students and have succeeded in keeping from the Keio Campus any violence or any student revolt.

(3) Legal Aids: Most of the Japanese universities of law have their "Legal Consultation Officers." The members of the office are mostly students of the Law Faculty and a few professors of the Faculty, besides which some practicing lawyers are invited to act as advisors. They give free legal opinions to the people.

6. University Library: In the Keio University Library there are 16,450 (6894 foreign, 9,556 Japanese) selected volumes for the study of Law out of 348,140 volumes. However, books for the study of English and American Law consist chiefly of texts and treatises. Reports are limited to the complete English Report.

(Continued on 3 page)

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What Think Ye of Christ?

By Hildegard M. Meyer

The world will soon again celebrate the Christmas season which commemorates God's gift to this world—His son, the Lord Jesus Christ. Leaving His beautiful home in heaven, Christ humbled Himself to come to earth to proclaim God's love for man. Angels heralded His coming: wise men crossed deserts to worship Him. For thirty years He lived in obscurity. Then for three short years He taught and went about doing good. He never wrote a book. After three years of ministry, He was crucified, dying, in the eyes of thousands, an ignominious death. But the tomb could not hold Him and He arose again, proving Himself the conqueror of death.

For two thousand years He has given joy and peace to those who have put their trust in Him and nations which have honored Him have been exalted and enjoyed His blessing. The world's libraries are full of books which have been written concerning Him yet to-day men still prefer to solve their problems apart from Him. In Christ's own words: "THIS PEOPLE DRAWETH NIGH UNTO ME WITH THEIR MOUTH; AND CONFOURETH ME WITH THEIR LIPS BUT THEIR HEART IS FAR FROM ME. BUT IN VALDNO THEY WORSHIP ME, TEACHING FOR

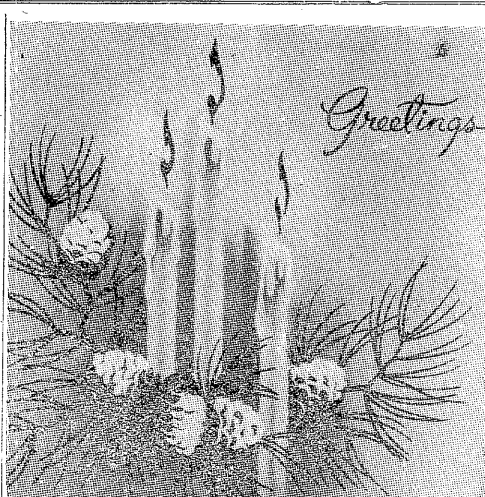
DOCTRINES THE COMMANDMENTS OF MEN." (Mt. 15, 7, 8)

The choice remains today as it has throughout the last 2000 years—which shall it be: CHRIST or CHAOS?

The Origin of the Christmas Card

The happiest time in the year—the Christmas Season—is now with us. Various kinds of beautiful Christmas cards are very attractive in the shop-windows.

According to the article, "The Story and Origin of Christmas Cards", in the latest Christmas Number of the illustrated London News, Christmas cards had its origin in England during the years following 1840. The designer was Sir Henry Cole, and the designer was J. C. Horsley, R.A. But in a true meaning, the first Christmas cards were designed by C. H. Bennett who was an illustrator of Punch and were offered to the public at the 2nd International Exhibition held in 1862; it is said that they sold quite well. Since that time the beautiful Christmas cards have been found in the stories. Well, friends, let us welcome the coming Merry Christmas exchanging beautiful cards with each other.



CHRISTMAS - 1950

By Miss Alma M. Wyatt

Editor's note:

Miss Alma Wyatt who is an adviser to the Mita Campus has come from Montgomery City, Missouri, U. S. A. to Japan as a J-3 after she graduated from the Political Science Faculty at the University of Missouri in 1944.

The approach of Christmas gives each of us cause for reflection upon our religious lives. For those of us who profess our faith in Christ and thus hold membership in the Christian Church the date of December 25 is the day which we celebrate as the birth of our Lord. "Word of our Father, now in flesh appearing." But as I was walking down the gaily decorated Ginza yesterday, watching the shoppers selecting gifts for their families and friends, and listening to the excited talk of Christmas parties and dances, I could not help but think how Christ, whose birth we are celebrating, seems almost to be forgotten.

It would be well for all of us to open our Bibles to the second chapter of the Book of Luke and read once more the first twenty verses which tell the story of the birth of the Baby Jesus. For it is here that we learn of His birth in a stable. While reading one can easily imagine the loving care with which the mother tucked this, her first child, into His bed of hay in a box used to store food for the horses and cows. And we also learn of the shepherds, the wise

men, the rich and the poor all coming to visit this Infant in the stable—each bringing a gift of love and each giving thanks to God for the precious gift of His Son. From this humble beginning has evolved the Christian Church known in every country of the world—and hence the celebration of Christmas.

I believe the custom of exchanging gifts at Christmas developed through the desire of the people to express their love for one another, much as God has shown us His love for us by giving us the gift of His Son. God's gift was a great sacrifice—but do we sacrifice in order to show our love for others? The shepherds had no gift to give the Baby Jesus other than their worshipful love—what greater gift than love? Have we shared our love freely with others?

As God sent His Gift amongst those of lowly circumstances, let us likewise remember those about us for whom Christmas is but a time for venturing forth from misery to a better life. Let us be a blessing to those who are in need of love and help. Let us be a blessing to those who are in need of love and help. Let us be a blessing to those who are in need of love and help.

Round up The Keio Cultural Association "GO" SOCIETY

by Hideo Iwaki

Now, we should like to take this chance to visit the Keio "Go" Society which is a member of the Keio Cultural Association.

Speaking of Go, which is quite popular in the Orient, but not in the Occident, it was invented in China centuries ago and brought to Japan about over a thousand years ago, where it is the most highly developed and finds countless players.

Then, how is it to be played? It resembles chess but is practically different. Go is played by two persons. The players are supposed to use either black or white stones on the wooden board checkered in 361 small boxes and compete to capture as many stones of the opponent as possible to increase his territory.

Go might be compared with the strategy and tactics driving many soldiers on a vast battlefield and illustrates the secret intricacies and combinations and permutations of causes and effects of every human affair as a factor of nature.

The Inter-collegiate Go League matches are held every year under the auspices of the Mainichi Press and Japan Go Association to encourage

mutual understanding and increase skill.

This fall, Keio finished standing third among the seven universities, while Keio won the championship the year before last.

The Go instruments are installed in the room of this society so that the members can enjoy it whenever they wish.

On the opening ceremony, Mr. Murashima, six grades holder, spoke to us that it was not the real aim of Go to defeat the enemy skillfully but to improve the player's character while playing.

To evidence this, it is recalled, Mr. Okuzawa, the director of the Japan Go Association, stated that the statistics he compiled showed that the convicted prisoners in jails playing Go were far less than the prisoners playing the Japanese chess and Mah-jong.

Therefore, I am sure it might be very useful even for juvenile delinquency from the educational view point, at the same time being entertaining. It is earnestly desired that Go will be spread all over the world so that contemporary youth may not lose its sense of right in these turns.

WHY SO HOPELESS?

So many mah-jong houses (i.e. a kind of in-door game fashionable in China) are built near the campuses of Mita and Hiyoshi. And they are said to be still increasing in number. They are the favorite places of the Keio students to go after or before they go to school. You will be surprised to find such a lot of students go there instead of attending the lectures, and then you will naturally wonder whether it is good or not.

Don't you want to ask many questions on these mah-jong goings? Is playing mah-jong such fun, rather than to attend the lectures? Are they having every wonderful time there? It's quite likely, but I happened to hear them talking one day, "we wouldn't go there if we could have something to devote our times to."

Doesn't it sound funny that the students have nothing to devote their times to? Aren't they coming to school to study, for to devote themselves in studying? If not, what is a school for them? Are they not interested in lectures, or the so-called "academic pursuit"? There can be two questions before answering these two. The answer lies in either the qualities of the students or those of the lectures. Because, I believe it rather a serious matter if the lectures do not appeal to or attract the youthful souls which must have been aspiring for further knowledge of many kinds. Or is it the fault of the students who may not be mature enough by giving us the gift of His Son. God's gift was a great sacrifice—but do we sacrifice in order to show our love for others? The shepherds had no gift to give the Baby Jesus other than their worshipful love—what greater gift than love? Have we shared our love freely with others?

As God sent His Gift amongst those of lowly circumstances, let us likewise remember those about us for whom Christmas is but a time for venturing forth from misery to a better life. Let us be a blessing to those who are in need of love and help. Let us be a blessing to those who are in need of love and help.

VOICE OF YOUTH My Missing Memory

by Miss Kazuko Yonetsu

It gives me some hesitation to write some sentences on a subject like this as a new graduate from this university.

I remember—it was a certain day in February 1948—when the entrance examination was held. The anxiety and uneasiness of my state of mind only increased with the terrible coldness of the season for I took it so seriously as if it were a stair-case of fortune. The fear of the time when I was in the examination-hall with the large number of boy students is still tied in my memory. When I entered the examination-hall all I could find were boys in black uniforms. And I felt my cheeks burned so hotly as all their eyes looked upon me.

It was—I remember, for examining our family conditions, tastes and hope for the future... etc, the screening documents, so called.

For a few moments I was embarrassed, and then with my best I asked an examinee who was beside me how to write it.

The day of announcements came a month after that. We walked under the overshadowing "The Maboroshi no Mon" or the main gate of Keio University step by step. When the boy student who had helped me and whom I hardly recognized out of thousands of similar uniforms—came straight towards us. He said "Congratulations" and handed a small glittering "Pen-Cross" to me. We learned that he has been in the Preparatory course of another Department before.

This story might be for most people a mere event that happens countless times in daily life, but not for us. It is a precious memory that I can never forget. Never so deeply, indeed, was I so moved by the nice

Japanese Present Economic Situation

Note: President of the Bank of Japan, Mr. Ichimada was invited by "Keizai Shinjin Kai"—the Economic New Students' Association—and made a speech on the present Japanese economic situation. Editor Kobayashi summarized his speech and translated the outline of it into English.

Preface

It is a great pleasure for me to come to this school which was founded in 1858 by Mr. Fukuzawa, who was born in my native place.

Between the Years of the Two Great Wars

The present scale of capitalism management is large enough to include the whole world economy.

The League of Nations was the first organization which could have managed the world-scale economy, but it failed. Why did the League of Nations fail to put its new plan into practice? After the First World War, American Capitalism has developed so amazingly that the other capitalistic nations stand against it, adopting the system of "bloc economy." Bloc economy stimulated the nationalistic feeling of the nations and unconsciously developed world-wide Imperialism.

This Imperialism resulted in the Second World War and its disaster.

After World War II

After the Second Great War, the economic leaders of the world are well aware of the danger which had led the new economic plan of the League of Nations into failure.

The principle of world-wide economic cooperation was declared at the end of the war. The economic reconstruction of the post war world is carried on according to this plan. However, there are many difficulties which are preventing the effective use of the principle.

After all, present overpopulation means that the area where capitalistic states can act is reduced.

On the other hand, it is noticeable that the surprising development of American economy results in the unbalance of today's capitalistic states.

For example, in 1950 America in economic aid to Japan 200,000 dollars earmarked.

To solve these problems it is entirely necessary to cultivate the moral back ground which produces the spirit of cooperation.

Meaning of "Self-supporting country"

Nowadays, everybody desires to make Japan a self-supporting country. But, what is the meaning of the "self-supporting country?"

It does not mean the rebuilding of nationalism or militarism but it means to regain a new qualification to take part in the cooperative post-war world economy.

The present world economic crisis seems to indicate the collapse of the world capitalistic economy, but we can not forget that we are now in a transition period.

We must keep our spirit young our future is not so hopeless as men in the street say. Namely, if we do our best, our future will be prosperous.

War and Japan

But the question is how can we manage Japanese economy when we are confronted by war.

I have nothing to say about it, when I have no materials or facts. But, it seems to be clear that Japanese people will starve, in time of war, without having enough food and natural resources. Therefore, I have been emphasizing the importance of the agricultural policy and the need to make Japan a self-supporting nation. After the second World War, we have renounced war completely. It is Japan who shall be the pioneer to realize a peaceful world.

Then, I believe, it is the duty of Japanese people to endure the present difficulties and attain the final aim of world peace.

Japanese Economy and the Dodge Line

(I) Korean War

The fundamental way of thinking between Mr. Dodge and me is the same, but a few differences are found in the case of "timing."

It comes from the difference between the business man and the scholar.

However, I can highly esteem the effect of the Dodge line which put an end to the post-war inflation of Japan.

What do I think of the Korean war?

First of all, I am interested in the attitude of the American government in participating in the war, to defend its democratic neighbor from the threats of communism, because, I can deduce from this event the sincerity of American policy towards Japan in time of crisis.

Although the Dodge line had succeeded in stopping inflation, the threat of deflation was at hand.

The Korean War increased Japanese exports suddenly and solved this problem to some extent.

What we shall do in this situation is to regain the position of Japan among the international markets, to improve the quality of goods and to keep the international standard of prices.

Moreover, we must strengthen the custom office and supervise the imports.

(II) Tight money situation and Future Prospect

The present tight money situation comes from the absolute lack of capital.

It is normal that the annual expenditure and revenue of the government are balanced.

But, the present budget of Japan is founded on the basis of 2000 Billion yen, American counter-part funds.

Moreover, a large part of tax revenue is devoted to the price regulation funds.

Under these abnormal situations, it is very difficult to accumulate capital.

However, the Japanese economy is getting rid of this abnormal status day by day.

In the 1951 Budget, the price regulation funds are reduced very much.

Mr. Dodge predicted on his way home, that the American counter-part funds shall be abolished in the near future.

Therefore, the last problem which you and I must solve is the adequate "timing" to make the Japanese economy healthy and self-supporting.

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EDITORIAL

REFLECTION OF 1950

1950, which had many serious problems politically and economically is coming to an end and we shall be in a new year in a few weeks. At this time, it seems significant for us to retrospect into the past and to look ahead into the future for promoting our lives as students.

This year, first of all, may be remembered as the one which brought a great change in the international situation. Politically, in spite of many pessimistic facts in affairs between the two worlds—western democracy and eastern communism in Germany, the movement of the United Nations gave us the impression that some way remained for the two worlds to exist in peace. But to our great regret, they met by force this June in Korea which had been thought of as the Balkan of the Orient. Greater was and is the influence of this Korean conflict than any other preceding incident which had occurred between the two worlds.

It is quite natural that Japan, being next to Korea geographically, politically and economically, could not help paying intensive attention to it.

Thus the Korean conflict influenced Japan in so many domestic problems, above all else, social and political problems. Communism stands, apparently, against democracy under special circumstances in Japan, namely the laborers' riot.

With this uneasiness, the communist leaders who had crept underground lead their revolt and violent revolution. The radical students' movement, one of the biggest social problems in this year, resulted under these circumstances.

However, this problem already has been criticized by us in another issue as well as by many educators and famous journalists through the press and periodicals.

So we will not take up this problem here in detail, but as students who should seek the Truth and vindicate freedom of learning, we must continue paying serious attention to the students' movement in order to promote it soundly and constructively.

We, of course, know that the students' movement cannot be apart from our general social lives but it never means we should act as if we were laborers. At the time when the international and internal situation has become such as it is, it is quite important and significant for students to study what is right and what is wrong, to know what they are and where they are going in this world.

The student should not go so far into the political world as the leaders among laborers but should lead people by constructive criticism which can be understood by the masses.

Why can not the Japanese people as one family gather all their might to reconstruct their own nation? Why must one stand against another in violence and why so at the very time they should be doing their best hand in hand? In brief, students have a great responsibility to lead tomorrow's Japan and so they must seek a constructive way for Japan, not with violence but with sincerity and wisdom. We must reflect that in a true sense reason is always superior to force.

Red China challenged the

Art Criticism

CRYSTAL SOUNDS OF LAZARE LEVY

Note: This autumn, the Japanese lovers of classic music had the very happy chance to welcome Prof. Lazare Levy, the second culture mission from France, and to enjoy his wonderful performances at his piano concerts held in Tokyo, Osaka, Kyoto and other big cities, or through radio broadcast, all over the country. Here in Tokyo, his concerts were held several times: 28, 29, 30 of October, 4, 5, and 18 of November, one of the reporter of the Mita Campus attended and had a splendid time.

Sounds of thin, crystal vessels slightly touching and clicking, or grains of pearls falling and rolling on the keys of ivory: I don't know any other word but "perfect" to explain how beautiful his music was.

On the evening I was at the concert at the Hibiya Public Hall, Prof. Levy played Schumann's "Fantasies op. 12" and several small numbers of Debussy, Blanchet and Chabrier in solo, and in two pianos, Mozart's "Sonata for Two Pianos in D Major K. 448" with Mr. Urimaru Nobechi, Saint-saens' "Variation on a Theme of Beethoven" with Mrs. Kazuko Yasukawa, and Chabrier's "Three Romantic Waltzes" with Mrs. Chieko Hara. The three players had been in France to study under his instruction.

I have no space to criticize each number in detail. I would just say that I particularly loved him when he played "Reflection in Water" of Debussy, and Chabrier's "Fantastic Boree" with such rich colors of sounds.

I was deeply impressed with his exact touches and the way he played without too

BOOK REVIEW

by Noritake Kobayashi
"THE CRISIS IN THE LAW OF NATIGNS" (The Library of World Affairs); By H. A. Smith p.c.l. (Oxford) Former Professor of International Law in the University of London.

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2. The Danger to the Foundation:
3. The Process of Change:
4. Some Problems of Maritime Law:
5. War in Three Dimensions:
6. Law in the United Nations:
7. The Problem of Re-building:

In a society of independent states there is no law making authority, nor is there any general and regularly functioning system of courts. But the need for development—the need for change is no less urgent in the international society than it is in any civilized state. How is this need to be met? The author examined the underlying causes, which make changes necessary, the various process by which they are accomplished and, finally, recent developments in the law of nations.

In the last chapter of his book, after explaining both the pessimism of Today and the optimism of the past the author concludes his book with these words: "It is clear that the process of rebuilding must begin with the foundation which have so grievously undermined. . . In a word, the world cannot be saved except by a common faith. At this point it will be obvious that the mere lawyer has reached the limit of what he can usefully say."

U.N. forces in Korea with a new war recently and the fighting has become unfavorable to the latter. In the coming 1951, owing to this bitter world situation our country may receive more serious influence. Even more, shall we have need to dwell on this reflection. Japan will be lost in a moral sense before it is lost politically and economically if it continues quarreling within the family and it will be nothing more than a tragedy of human beings.

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Open Letter To Millie Johansen

BY PROF. EIICHI KIYOOKA

Editor's note: In the November issue of the Mita Campus Miss Ohnishi wrote in the back page, "Tendencies of American Philosophy Today," which was summarized by her from the speech of Prof. Masao Matsumoto who was invited to U. S. A. last year. Against this article the constructive criticism by Millie Johansen drew attention to it and had been depended upon for comment by The Mita Campus, appeared in the November 28 issue of the Nippon Times.

She said in her writing: "According to the note before the story the interviewer simply compiled his own notes and proposed, as he said, to present them in an easy form? The reporter did exactly the opposite. It is an example of writing so completely confusing as to almost completely frustrate its own purpose of giving information. . . etc."

Against this kindly comment, Prof. Kiyooka wrote the rebuttal article as follows. And the copy of this writing has already been sent to the Nippon Times.

Miss Millie Johansen
Nippon Times
Tokyo.

Dear Miss Johansen:

I am a sort of ghost behind the Mita Campus. I accept your apt criticism of "Tendencies of American Philosophy Today" with Miss Ohnishi who wrote it and who I believe has written you a letter. I am con-

strained to confess I did not understand the article completely—some paragraphs puzzled me grievously when I was correcting its English. But we were pressed for time as all journalists are always. I decided we must value time above literary worth. I sent the article back to the editors with a prayer that it would be acceptable to learned philosophers as it must contain profound thoughts.

The best way and the real way to correct an article is to have the original writer beside you and ask his opinion on every change you make. But if he is not there and the printer is waiting—?

And, now I have learned that Miss Ohnishi did not herself understand exactly what she was writing! But, then, she says isn't a reporter supposed to be a mouthpiece? Isn't it the work of an interviewer to convey the words of the interviewed? What, if the reporter cannot comprehend the very specialized academic subject?

The root of the whole trouble was that a philosopher was chosen for interview. But, then, he was the best and the only "news" at that time, being the one professor back from abroad. What should the student editor have done in such a situation? Study the subject and make a worthwhile and readable article, of course. But, if the time did not allow—?

I am sure we are facing exactly the same difficulty that all the professional journalists experience. I cannot see a sure solution for all this. But, what adventure and what fun for these young souls!

Is it not truly remarkable after all that a student periodical is being published in a foreign language? The work is entirely carried by the boys and girls from planning to writing and negotiating with the printers.

The university gives no aid to it except that it buys certain number of copies each time an issue comes out. My part is simply reading the manuscripts and making some corrections to make them readable. Is there in all the universities in the United States one student periodical of this kind published regularly in a foreign language? I shall never cease to respect my boys and girls of Keio in true sincerity.

In the coming issue, there will be an article on Law which I wish you will read. On this article I have spent quite some time with a certain faculty member. I shall be very much disappointed if you do not find it satisfactory, though not brilliant exactly. I shall appreciate very much if you would favor us with a criticism on this one.

Very sincerely,
Prof. Eiichi Kiyooka
Could I not invite you to come out to Keio University some time? If you would be interested, kindly answer me by letter or by phone: 45-5181 through 8.

Movie Review

King Vidor's "The Fountainhead"



One of the most remarkable and widely-read novels in recent years, which was written by Mrs. A. Land and has created a great sensation in the world is "The Fountainhead". It is produced by Henry Branke and directed by King Vidor who is considered that one of the greatest cinema directors ranking with John Ford, Frank Capra and William Wyler and has been noted for the distinctiveness of his works, for instance, as he showed us the sexual problem and the severe forces in "Duel in the Sun". The casting of "The Fountainhead" brings Gary Cooper, Patricia Neal, Laymond Massey and Kent Smith to Japan. Though, Miss Neal was quite fresh in Hollywood in 1949, she has been selected as the partner of Gary Cooper.

A prodigy who has a progressive opinion is generally treated coldly because the world is always so conservative that it cannot understand his value, but only a woman who loves him can understand his talent.

So this was the very situation that Howard Roark (Gary Cooper) had to face. He was a genius, having a quite up-to-date idea about construction form. Contrary to popular thinking, the novelty of streaming solid beauty appearing in his specifications was too treasonable and revolutionary. The very kind of thing such as he did meant a challenge to the old, basic principle predominating the world till that time. Every man who believed in the old idea refused his talent, even the president of his university. He, at last, was forced to go away from school. "The university authorities are very sorry to tell you, you will never be a respectable architect, unless you discard your dangerous idea." This was the word of the president as his farewell gift.

His friend, Peter (Kent Smith) was a perfect opportunist. He was good at the art of social intercourse which made him a favorite of the architectural circles, though, his talent was poor. Peter advised him to discard his modern thought. Roark rejected him again. As the result of his pride, he was always familiar with poverty. One, by chance he became acquainted with Miss Dominic (Patricia Neal), who was the daughter of Millionaire and the fiancée of Peter. She soon fell in love with him. But it was a pity for her Roark did not respect her, the charming lady and the daughter of the Millionaire. So Dominic suddenly married a president of a

nges were to be added. But when the new building was built, he found some parts of his specification had been changed. Roark blew up the building and he was indicted of the court. He persisted for the right of freedom of expression of his own idea and conception at court. He was found not guilty. The President of the Press killed himself. And on the same day the new building was going to built, Roark married Dominic.

It is said that "The Fountainhead" is the novel which has thrown a stone to the world and though the movie has abridged the part concerning sex, is quite honest to the original story, and will be the center of the discussion in our country, too. There is a lot of dialogue in the movie but a little action, so that it may be said that is doubtful the movie will find favor. It will be released from 31st of December at the Tokyo Theatre. (R)

Criticism of Japanese Movie "Kikyo" (Home Coming)

In the circles of Japanese Moving Picture, they say that if the original story is from an excellent literary novel or fiction, the movie based on novel or fiction will never succeed. But H. Ohba, the director of Shochiku's "Kikyo" which was written by Jiro Osaragi, the winner of the prize of the Japan Art Association, has completely broken this kind of rancorous saying. He reproduced the feelings or the moods which appeared in the original story. Or it can be said that Ohba's creation is far better than what the author wanted to express. The reason why the movie has succeeded completely is because the director has created a new created of feelings, and the actors and the actresses played their characters with their best actions which have ever been seen before and shall not be seen again for sometime well.

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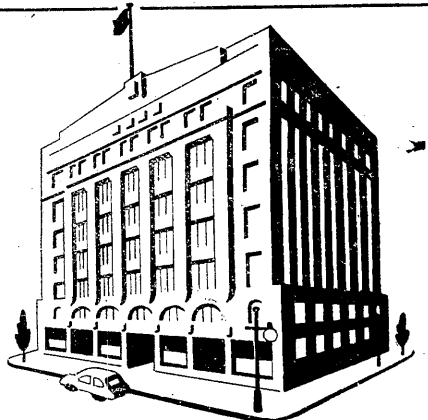
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