

The Mita Campus

STUDENTS OWN PERIODICAL IN ENGLISH

No. 42

KEIO UNIVERSITY

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Nov., 1953

RICHARD RICH MEMORIAL LIBRARY FOR CHILDREN OPENED AT KEIO UNIV.



The Late Richard Rich

Keio University has opened the Richard Rich-Memorial Library for children with money donated by Mr. and Mrs. Vincent Rich of Washington D.C. in memory of their own son Richard a marine corps officer who died in the battle in Korea on the 29th of October 1952.

His father Vincent Rich had served in Economic and Scientific Section under SCAP during the occupation and used to be an intimate friend of Prof. Kiyooka and his son Richard Rich had been here in Japan for some time before he went to the battle in Korea. On the opening day of the Library November 5, a number of the Japanese and Americans engaged in publication in children's literature and education were invited to the Keio University to be shown the newly established Richard Rich Memorial Library exhibited in the all in the University library.

In a little ceremony Miss Georgia Sealoff, a professor of the Keio Library School which sponsored the ceremony, introduced the speaker of the day, Prof. Kiyooka and Mrs. Hanako Muraoka. Prof. Kiyooka spoke on the Richard Rich whose letters home show his gentle character and his loving sympathy for the people of Korea suffering in the war. Then he spoke on how

Yamada Gets Prize in English Drama Contest

The 17th four universities theatricals in English was held at the Yomiuri-Hall on the 7th and the 8th of November by Rikkyo, Waseda, Hitotsubashi, and Keio.

Rikkyo university who played a translated version of Yuzuru by Junji Kinoshita won the first prize. Waseda played Macbeth by Shakespeare, Hitotsubashi Desire under the Elms by Eugene O'Neill and Keio Submerged by Stewart Cottman.

Hisatoshi Yamada of Keio got the individual prize for best acting and the prize for best stage setting was given to Rikkyo university.



Prof. Kiyooka is giving a short speech beside the picture of Richard's at the opening party of his memorial Juvenile Library at the guest room.

the present library was created Mr. and Mrs. Rich donated 250 to Keio University and requested Prof. Kiyooka to do something with it in memory of their deceased son. Prof. Kiyooka suggested creation of a library of children's books including all varieties of books which an American child would read between infancy and adulthood. Mr. and Mrs. Rich were pleased with the idea and undertook the selection of books consulting many people. Finally the books were collected by Miss Frances Dsaing of Bay Colony Bookshop of Boston and mailed to Keio University.

There are some 150 volumes in the collection including all the representative books for pleasure and study that children would use at every age level.

Mrs. Muraoka spoke on the children's library. The formal ceremony was over and served to more than one hundred guests who crowded the hall. Among the visitors were Hanako Muraoka well known children educator who used to be best known for speaking for NHK Radio children's hour. She replied to the questions asked by the Mita Campus reporter what she thought of the newly established children's library and her idea as to the work in the future that we must think seriously about the library work for children so that it may make the children happy and that the work depended on further study in the future and we must strive to extend and to enlighten the children by book. Glen Show who is the cultural attache at the American Embassy said that it was wonderful to have a children library like this at the Keio University and Keio should have a leading role in the work in the future.

The president of the Tsuda College Dr. Yoshi Kasuya, said that she was very happy to see the children's library at Keio and she was very interested in the work as much important work for educating children in Japan still remained and she thought that the pictures in American books would give interests to the children so as to be useful and effective to enlighten the children in Japan.

HIYOSHI TOPICS

Weather-flag on Hiyoshi Hill:

Some of the Hiyoshi observatory students may have noticed the weather-forecast flag flapping at the top of the first school building. This is the result of efforts by a group of the high school students here.

With well equipped apparatus, some of which even the public observatory cannot enjoy to handle, the group began to function formally last September, intending to survey the weather here permanently.

They send reports to Yokohama weather observatory and forecast the weather everyday except on Sunday. Today's weather and tomorrow's are respectively informed with different coloured flags in the morning and afternoon.

Scholarship:

The application for scholarships was closed at the end of last month. More than 200 applicants will be screened through the personal interview to be held on the 15th of this month.

The number of the applicants increase yearly, making it more and more difficult to get the coveted scholarship. The monthly allotment for sophomores has increased from ¥2000 to ¥2500 since October.

The English Oratorical Contest for the Hiyoshi Championship Cup:

The English oratorical contest for the Hiyoshi championship cup will be held here under the auspices of the Keio English Speaking Society at 1.00 p.m. on the 21st of this month at Room No. 50. The K.E.S.S. has long been contributing to the promotion of English speaking ability of our students, holding the contests many times at Mita, but this is the first contest to be held at Hiyoshi. The judges are to be professors in our university and some Americans. The prize winner will receive the championship cup with his name inscribed in it for permanent record.

MITA FESTIVAL SUCCESSFULLY ENDS

The annual Mita Festival, one of the biggest annual events of Keio, was held on the Mita hill from Nov. 14 for two days.

Though there had been many difficulties owing to the want of funds the committee summed up 784,000 Yen as the total estimated cost. As the Festival has no pecuniary assistance from the school, it had been feared, from one side, that the festival would have a hard time of it to be successful. But the executive committee is making an effort for its independent account, and 30 thousand admission tickets were offered for sale from Oct. 15.

The number of associations taking part in the Festival are about 70.

And the chief contents of the Festival are as follows:

Society for the Study of the Welfare Works (Survey of Elizabeth Saunders Home, and Actual states of Military Base in Japan); Wander Vogel (Exhibition of the Alpine plants); Kabuki Society open Meeting with the principal actors; Unesco (Exhibition, Movie); Society for the study of History (Introduction to Fukuzawa).

UNESCO Student's Seminar Held

As the people of this country expect much from the UNESCO movement under the confused social condition, the second inter-collegiate seminar of the UNESCO Student's Club of Doshisha, Gifu and Keio University met to discuss and exchange their opinions in various problems and to promote the UNESCO Student's movement between Oct. 31st. to Nov. 2nd at Keio University at Mita.

On the opening say, President Ushioda and Prof. Ueda and Kawada attended the meeting while about 30 members of the UNESCO Student's Club of several universities in Tokyo including the Keio were present at the meeting. The chief subjects of the discussion were "the feudalism and labour among peasants in Japan," "the economic and financial problems of Asian countries," "the relation between employers and labourers in Japan," "UNESCO and its political limits".

The discussions were held much seriously while the students spoke out frankly as to what they thought of these subject and ended with a great success.

DETAILS OF ENTRANCE EXAM. REVEALED

Beginning with the one for the Economics Dept. on Feb. 27th, 1954, the entrance examinations for Keio University will be opened. The school authorities announced the details as follows:

The number of the students to be admitted:

Literature Dept.	250
Economics Dept.	400
Law Dept.	400
Medical Dept.	40
Engineering Dept.	110

Subjects of examination:

Literature Dept.	English, Social Science, Essay.
Economics Dept.	English, Japanese Language, Social Sciences, Mathematics, Essay.
Law Dept.	English, Social Sciences, Mathematics, Essay.
Medical Dept.	English, Social Sciences, Mathematics, Physical Science, Essay.

STUDENT SUFFRAGE

On Oct. 27th the All-Keio Autonomous Committee was called at Mita by Mr. Kono, the chairman and the 14 members. The following are the main items reported, discussed and decided at the committee.

1. Reports from the Standing-Committee

The conference between the school-authority and students. In order to deepen the mutual understanding, the conference is to be held on Nov. 9th at the Jukukankyoku. The President, the deans of faculties, the directors and some delegates of students are expected to be present.

2. Discussions and Decisions about Suffrage Problem

In order to express the students' earnest resistance against the announcement of the Local Autonomy Board, they decided to strengthen the power of the executive committee. In addition to this, the Standing-Committee reported that they had collected signatures of those who opposed the announcement at Tamachi Station in co-operation with the Hosei University students. The committee decided to continue their activities aiming at the complete withdrawal of the announcement.

To issue a statement about the prevention of violent conducts of some students.

Fukuzawa and Gijyuku Prizes are Given

The honoured Fukuzawa Award and Gijyuku Prize for the encouragement of study are given every year to the scholars who have accomplished remarkable research. Their recognition ceremony this year was held on Nov. 5th, 10:30 a.m. at Mita with the presence of Pres. Ushioda. The honourable Prize-winners were as follows:

Fukuzawa Prize:

Prof. Itaku Mikata (School of Medicine)

"Study on Septicaemia"

Gijyuku Prize:

Prof. Jyunzaburo Nishiwaki (Faculty of Literature)

Translation of "The Waste Land" by T. S. Eliot

Prof. Shohei Takamura (Faculty of Economics)

"Study on the German House"

Prof. Shigeharu Ishimaru (Faculty of Law)

"Study on English Cathedral Churches"

Prof. Tadayoshi Kobayashi (School of Medicine)

"Reality of Oxidized Reaction"

Prof. Seichi Fujii (Faculty of Engineering)

"Study on Anticorrosives or which Main Chemical is Amide"

The Administrative Chief of the School of Medicine; Hidekichi Habu, and of Keio Correspondence Course; Motohiko Kato. "Dist-ingushed Services in Educational Practice."

Engineering Dept. English, Mathematics, Science, Essay.

Personal Interview and physical examination:

The school authorities give interviews and physical examinations to those who pass the first examinations.

HERE IS OUR GOOD OLD CULTURE

The autumn is the best season in the year for mental activities, contrasted with its former season, the summer, the best season for physical training.

In Japan, like the many civilized countries, many cultural events such as exhibitions, concerts, operas, dramas, and other things, are presented in this season.

And, at the height of this season, "The Culture Day" is coming on November 3, which was enacted for the purpose of encouraging the cultural movements of Japan and letting the eyes of her countrymen turn on her cultural development.

The eyes and concerns of the young generation are also concentrated on the cultural movements, especially in this season. But, in most cases, their eyes are concentrated on the Western Culture, in other words, the imported culture.

If so, will the old Japanese Culture have to perish because of lack of its successors? The answer is, "No". There are some groups of students who are quietly studying the traditional cultural bequests. Though the numbers of them are not so many, they are sincerely studying how to give new life to it.

At this very period of "Culture Day", we, the members of "The Mita Campus", planned to take a survey of their activities. The following articles are the report of our investigation which were made by our reporters, and it is a great regret for us to confess that we can not make a report on Kabuki only because we could not contact the boys who are studying it.

So much for the apology, here we present our report to you;

Editor's Note.....These reports were made by the great help and courtesy of the following groups. We are very grateful to them for their co-operation.

Teaism

If we etymologize the word "tea" we can find that its origin was in China, where it was called "tcha", other nations took it and changed it into "tay", "tee" or "tea".

As the word "tea" indicates, its origin is in the Orient, so naturally the creation of "teaism" came from there too. Through the study of teaism one can catch a more thorough glimpse of the idea of Oriental Philosophy. To have a clear conception of teaism, a few abridged lines from "The Book of Tea" by Okakura Kakuzo is appropriate.

It says, "In China, in the eighth century, tea entered the realm of poetry as one of the polite amusements. The fifteenth century saw Japan turn it into a religion of aestheticism—Teaism. Teaism is founded on the adoration of the beautiful and among the sordid facts of everyday existence.

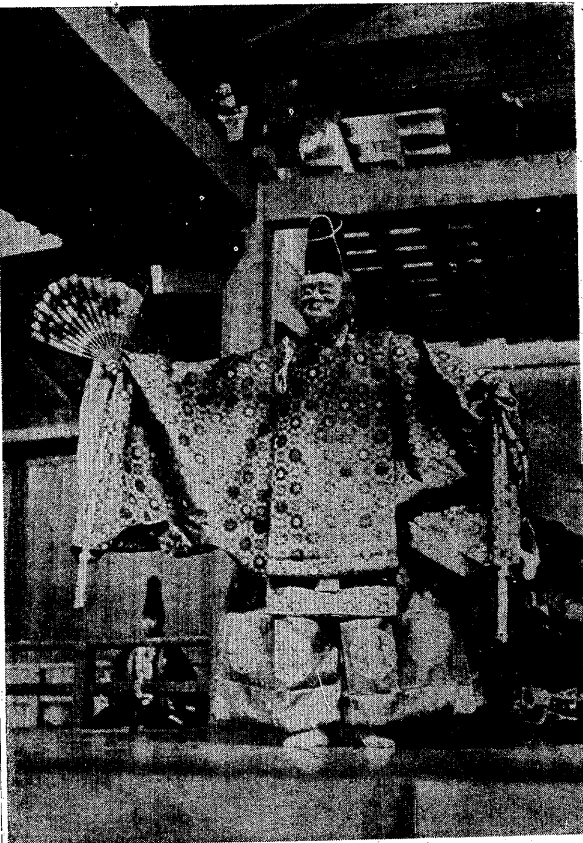
"It inculcates purity and harmony, the mystery of mutual charity, the romanticism of the social order. It is essentially a worship of the important, as it is a eager attempt to accomplish possible in this impossible thing we know as life.

"Tea is a work of art and needs a master hand to bring out its noblest qualities.

We have good and bad tea, as we have good and bad paintings. There is no single recipe for making the perfect tea."

The form in which we can see teaism is in the "tea ceremony". The tea ceremony is the art of the host serving tea to his or her guests, and of the tea drinking by the guests. In the process of inviting a guest to a tea ceremony and of the way to drink tea, both the host and guests alike must have in mind the "musts" and "must not" regulations in order to be true artists.

These formal regulations tell the kind of garments that should be worn at particular times, the keeping in mind of every movement of body from head to toe, and what to say on certain occasions, and of



A solemn Noh, "A venerable old man" is now performed, at the Noh-gakudo.

THE FLOWER-ARRANGEMENT

When we, the reporters of the Mita Campus, visited the Flower Arrangement Club of the Ochanomizu Women's College, we saw a group of students earnestly arranging their flowers. To the questions below they stated their opinions clearly and firmly.

course the selection of tea sets and even the tea-cakes must be taken into consideration.

The location of the tea room also plays an important role, and the room is usually decorated by flower arrangements.

On our campus there is a "Tea Art Club" which endeavours to pursue the beauty and harmony that flows endlessly in this classical art. There are about fifty ardent students, the number of males exceeding that of females, as its members. They have two tea ceremonies a month and various other meeting between intervals.

It may seem surprising that these young college boys and girls who play baseball and go into all the modern diversions should take such interest in teaism. But this is true.

They do not belong to any particular school of the art because they do not want to be too formal. One of the members when interviewed stressed that although formality is necessary to teaism, we can grasp the inner feelings and the common aim of teaism without conforming to formality. But among students, there still is a tendency of paying too much attention to garments and other looks, and it is this vice which they were trying to overcome. He continued by saying that he could not approve the idea of girl students who wanted to learn teaism not as an art but just to have knowledge of it to make it an accessory of their accomplishments for their future matrimony.

The members concluded by saying they desired to take the benefits achieved from the teaism world into their own realistic world of every day life for promotion of happiness.

Listening to this, we got a conviction that the traditional art is fairly preserved in our generation. The following are the summaries of the interview.

About the Reason Why They are Attracted to the Pursuit of the Flower-Arrangement

Our every day life is envired with too much dynamic civilizations. In these circumstances we naturally wish to have some hours of stillness. Moreover, we like to face the beauty of stillness which has been the characteristic of Japan. In this sense, flower-arrangement is, we think, very wonderful. There are some restraints of rules but a great part of it is left to our originality.

About the Rules

There are many rules in the way of the flower-arrangement. It is true that they restrain our free creation of beauty sometimes. But they do not only restrain and interrupt our originality. They are inheritances from our predecessors which survived through hundreds of years and severe trials. So, we believe they are worth existing. It is of course desirable and necessary to originate our way of arranging flowers after mastering in general these rules. Any way, they have something unique and wonderful which we can never under-value by an arrogant thought.

About the New Inclination

The new inclination of forms of the flower-arrangement which is represented by the "Sogetsu Kai" is very much different from its old traditional ones. It includes not only flowers but also stones and wood etc. as materials.

About Room for Development

So far, the arranged flowers are appreciated only from the front. But if it can be arranged in such a way that it may be appreciated from the sides and from the back, they will be more cubic and will appeal more strongly to the sense of the modern people.

'Noh', related by the members of 'Keio Kanze Kai' Group

History of "Noh"

Many Japanese feel that the Noh is an archaic stage art that one has to learn to appreciate though there is no doubt that Noh is one of the great legacies that they have received.

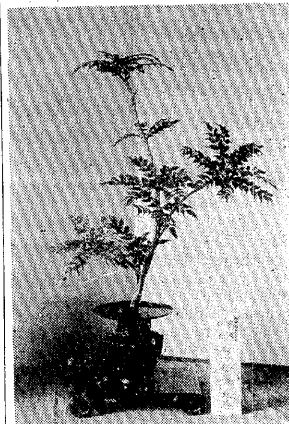
The origin of the Noh can be found in ancient times, but it is between the fourteenth and fifteenth century that it took the drama-form under which it is played nowadays.

In the Shotoku-era, the seventh century, from China "San-Gaku" was introduced into Japan and this became the seed of the Noh. Being full of tricks, conjuring and humor, it was welcomed by the Japanese nobles, and it came to be held for entertainment after ceremony, of the Court or after the festival of a shrine; its another name was "Saru-Gaku". And this was in the eleventh century.

In that century, there also was played "Den-Gaku", something like "Saru-Gaku" and it also consisted of tricks, conjuring and simple dances. "Saru-Gaku" and "Den-Gaku" came to be much in vogue, and in consequence of it, many special actresses and actors appeared. They were protected by the nobles or great shrines and formed various schools of their own.

When the fourteenth century arrived, "Den-Gaku" was at its height, because the Hojos and many other "Samurai" clans were fanatically interested in it. It was gradually improved and finally came to play a story, preserving its tricks, conjuring and humor. This new form of the art is what we call "The Noh".

Among above mentioned schools which were scattered over Japan, "Konparu", "Kongo", "Kanze" and "Hosho" groups were the most famous, and adding "Kita" school to them, they all have become the center of the Japanese Noh of today. In the fourteenth century, "Kanze" school produced Kan-Ami and his son Zeami who adopted all merits of folk-art, generalizing them, perfected "The Noh of Saru-Gaku."



This picture shows one of the typical forms of classical Japanese Flower-Arrangement.

About the Momental Art

As everybody knows the flower-arrangement has now eternity. The works are destined to perish in a few days. However, when we arrange flowers we feel some stillness whole in our minds. The state of minds and the atmosphere are precious.

In the moment the flower-arrangement can be art enough. It makes no difference whether or not the works disappear in a few hours.

As a Conclusion

The art of the flower arrangement was created by Japanese, and has deeply penetrated into the minds of the people. It is one of the beautiful cultures which is unique to Japan and of which internationally we can be proud. It will not perish forever.

The Reason Why We Are Attracted by Noh

First because Noh has been very familiar to us since we had been children. Of course, there are many different types of students regarding this question, but most of us belong to this type. We are too familiar with Noh or Utai, which plays the narrative portion in the performance of Noh, to think of the reason why we are charmed by them. In other words, our families have been very fond of them and we have been trained to appreciate them without thinking.

There is another type in our group of students who want to coincide the feeling of the actors and of the spectators through the sentiments and techniques which particular to Japanese people, and they have been trying to find in the performance of Noh something which appeals to their heart.

We repeat, we like Noh, for it is our favourite hobby.

About The Characteristics Of Noh

The first and foremost characteristic of Noh is its extremely simplified performance in which we can find many factors that is worth our thoughts.

The second is its symbolic ways of expression and its never-resting actions.

The third is the beauty of the sound of the words which are recited by the narrators on the stage, that is the singing called Utai. It does not matter whether you understand what they tell. The important thing is to realize the unique beauty of the Japanese language and of its unique rhythm.

About The Masks

In most cases, Noh is performed with masks. Even when the players appear on the stage without masks, which are called the Noh-Men in Japanese language, the features of the players are kept perfectly "non-expression" like the masks.

The masks have a variety of ways of emotional expression which can be produced by its angles and lightings.

About Its Development

There are many obstacles in its popularization, for instance, it can not be performed without its own stage. We call the stage "Nohgaku-do"; if it is performed on the ordinary stage of a theatre, it will be a different thing from the true Noh performance; it will be a brilliant costume-play like the Kabuki. From this point of view, many unsolved questions are still left to keep it from becoming popular. As another obstacle, we can point to the peculiarity of its studying process.

About Their Problems

We do not expect much from the newly produced Noh, for we have too much to learn from its old pieces. Our present problem, which sometimes seems to be beyond our power, is to seek after its traditional profoundness which appears very simple at first sight.

The most important question, which is left to our solution, is to solve the question how we can bring the modern sense into the old traditional sphere of Noh.

That Noh has not its own special background of thoughts as the modern plays do, because it has its own historical process of development as its own background, we can not deny; but if there is Beauty which can exist beyond any thoughts, Noh will be able to hold its life forever.

About Their Activities

We established the Students League of Kanze-School Nogaku last year for the purpose of enlightening the public on Noh. That League consists of Waseda, Meiji, Gakushuin, Chuo, Keio University and Tokyo Institute of Technology.

It serves a great purpose in the contact between the Head-family of the Kanze School and the public.

SECOND IMPRESSIONS

(George S. Bonn, Keio University Fulbright Research Scholar)

Since first impressions are likely to be colored by the kind of breakfast one has had that morning, I think it is much better to say something about my second impressions of Japan and Tokyo now that I have had a real taste of Nippon.

Certainly Tokyo is noisy, but so is Chicago. Tokyo is hot and humid in the summer, but so is Houston. Tokyo has an unusual variety of odors, but so does Mexico City. Tokyo has a housing problem and a transportation problem and a traffic problem, but so does almost any other metropolis. It seems to me that most of the more or less unpleasant aspects of any spot in the world are about the same wherever you go.

On the other hand, it is the beauty and the culture of any country that impress visitors most deeply, and Japan has so very much that is truly beautiful and so much that is historically cultural to offer the world. The shrines and temples of Nikko, Kamakura, Nara, and Kyoto are like nothing else, anywhere. Kabuki and Bunraku are completely Japanese. I've never seen such gayly lighted and decorated shopping streets and alleys, or such amazing department stores with zoos and playgrounds and parks on their roofs,

or so many interesting book stores in one section of any town. I am fascinated by sliding window-walls and gorgeous screens and tatami-covered floors, and by hashi and sembei and sashimi, and by hot wash cloths before dinner and toothpicks afterward, and by woodblock prints and moss gardens and street-car advertising. I have never seen so many tourists and sight-seers and traveling school children, I have never drunk so much tea or eaten so much rice, I have never before heard *semi* or temple bells or nightingale floors or so many "foreigners" who speak such excellent English.

Yet to me the most striking impression so far is the realization that getting to know and to understand people from all parts of the world is the fundamental requirement of living today. Language, nationality, religion, race, color, name, are only minor considerations when we think of ourselves as human beings all living in one small world. The sooner all of us recognize the fact that these external differences are merely identifying features of each one of us as human beings, the sooner we're going to be able to settle down to really enjoy life all over the world, and in peace and harmony. I've felt this to be true for a long time; I know it is true, now.

Keio America Society Hears Master Of Flower Art

by Prof. Eiichi Kiyooka, Director of the International Dept. of Keio

On October 17, the Keio America Society was privileged, by the kind intercedence of one of its Committee Members, Mr. Reikichi Yokohama, to hear Mr. Sofu Teshigahara who is widely known for having founded a modern school of flower arrangement of his own. In order to illustrate his talk, the master came early that afternoon with his disciples to arrange several examples of arrangements which traced the history of the art from the very earliest to the very latest. The meeting was very well attended and everybody agreed that it was the most enjoyable of all the meetings so far because of the interesting things that the speaker had to tell.

Mr. Teshigahara began by saying that while he was visiting in the United States last year, he was reminded by a Columbia University professor that flower arrangement was unique art of Japan in which no other nation could offer anything to compare. Then he turned to the history of the art by showing the earliest type of a period about four hundred years ago which decorated the palatial halls of Shoguns and lords. It was large, composed of many flowers and branches and evergreens, suggesting a whole landscape. The next type that came into being was of those used in tea ceremony which emphasized simplicity. It was composed of only one or two branches which would suggest to the imagination of the observer to

see the beauty of nature evoked in his own mind. The next was the type which became prevalent among the common people in the Tokugawa era. The flower art had spread from the privileged class to be the possession of all the people.

Then came the modern times with the introduction of Western houses and new modes of life. The flower art had to change with the times. "If there were", declared Mr. Teshigahara, "a girl who is satisfied with learning the stylized art of flower arrangement and doesn't ask for more in this age of advancing sciences, I must say, there is something wrong in her make up, physically or mentally."

At this declaration, there arose good humored titters among the audience, because there were many among them who were taking lessons in flower arrangement of the old school.

Mr. Teshigahara's school of flower arrangement is named Sogetsu-ryu which brought new life into the old art. It does not confine the material to flower only; it makes use of withered branches and even of decaying wood, or in extreme cases even of metal pieces and steel gears. Tokonoma, or the decorative niche of a Japanese parlor is not the only place for arrangement. The new school creates styles which would be appropriate for Western rooms and for center piece in a large hall. While the old schools endeavored to teach pupils the rigid rules of

Pen Pals Wanted

Mr. Seita Jshiguro (21)
2-4, Shikoku-cho, Mita, Minatoku, Tokyo

Sir: I am a student of Economic Dept of Keio University. I wish to correspond with those American students who are interested in American labor problems.

What kinds of books, pamphlets and magazines about the present conditions and the history of American trade unions are published in America? Would you be kind enough to let me know them? I will tell you about economic and labor conditions of Japan. I am looking forward to receiving your letters.
Sincerely Yours,
Seita Ichiguro

Mr. Hiroshi Taniguchi (24)
Tetoudo-Tosha 15-2, Showa-machi, Takamatsu-City, Kagawa Pret.
Hobbies: Movie & music.
Want to correspond with any foreign students who are interested in rail-way engineering.

Mr. Mikio Yamanaka (24)
Kokawa-cho, Nagagun, Wakayama-ken.
Hobbies: Tennis, Photo.
I am taking part in a high school here.

Would like corresponding with those engaging in educational circles, abroad.

Mr. Masahiko Shimazu (21)
28, 1-chome, Chiyoda-cho, Toshima-ku, Tokyo
Hobbies: Sports

Mr. Masao Arai (21)
182, Yamato-cho, Nakano-ku, Tokyo
Hobbies: Music
Want to correspond with anyone who want to be a licensed accountant.

formal styles, the new school emphasizes developing the creative faculties of the pupils.

A very busy man, Mr. Teshigahara was obliged to leave as soon as he finished his talk without allowing the audience to ask questions, but he left a firm impression with them that he had succeeded in turning the traditional art into a modern, creative and personalized art.

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Universities in Canada

By Sumie Kobayashi, Professor Emeritus of Keio University

I left Haneda Airport on the 11th of July to attend two International Education Conferences held in Denmark and returned home on the 17th of October. During that time, I inspected educational conditions in eight European countries, the United States and Canada.

In Canada, I paid visits at eight universities in nine days in the end of September and the beginning of October. I chiefly received kindness from Mr. Paren, Vice-rector of Laval University which is constructing a large scale "Cite Universitaire" in the suburb of Quebec. Mr. Paren told me that his brother, clergyman, lives now at Setagaya in Tokyo. When I was invited to lunch by Professor Poult, in charge of scientific class, he said that his brother was a professor of Philosophy in Kyoto University. These made me feel keenly the close connection between Canada and Japan.

Dr. Norris, Principal of Sir George Williams College of Montreal, was kind enough to make the entire arrangements of my trip through Canada. I have no words to express my gratefulness for his kindness.

This college is being maintained by the YMCA of Montreal. Catholic University of Montreal takes pride in the new splendid school building standing on top of the hill where the ground was cleared. Rector of the University, Mr. Maurault talked earnestly that Japan had already reached its saturation point in population and so she has to seek an outlet for her over-population not through birth-control but through some amicable means.

I met many Presidents and Rectors of various institutions such as McGill University which has second to none in scientific researches in Canada, its sister school Macdonald College, well-known adult educational organ "Laquemac", Ottawa University, Carleton College and Toronto University. They all told me their great ideals.

Comparing universities and colleges in Canada with those in Japan, I cannot help regretting the fact that there are a great many universities and colleges in Japan but not many that have full equipments.

(This contribution is translated into English from Japanese by Masao Arai)

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MARUZEN BOOK NEWS

The American College Dictionary. Ed. by C.L. Barnhart. '53. ¥2,000.

The American Everyday Dictionary. Ed. by J. Stein. '51. ¥400.

A Dictionary of Modern English Usage. By H.W. Fowler. '52. ¥685.

A Dictionary of Modern American Usage. By H.W. Horwell. '52. ¥685.

Little Oxford Dictionary. 3rd ed. '51. ¥275.

Pocket Oxford Dictionary. 4th ed. '52. ¥500.

Cambridge History of American Literature. Ed. by W.P. Trent & Others. ¥2,380.

English Literature in Schools. A List of authors and works for successive stages of study. ¥210.

Introduction to English Literature. By J. Mulgan & D.M. Davin. ¥360.

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EDITORIAL STUDENTS AND EMPLOYMENTS

Every year when the pleasant summer holidays have passed and when we feel the cool wind, the seniors begin to worry about their future employment. For the graduating students, this is the last period of their school career. Last year Keio University enjoyed the rate of employment of ninety per cent of its total graduating class, which could be highly appreciated compared with other private universities from coast to coast. However the problems of employment has become considerably graver as the business depression had become profoundly deep. While in Japan where the problem of population is a great concern, there are thousands of students who will be saying Good-Bye to their universities but there are not many companies to admit such a surprising stream of the graduates. It is not too much to say that the solution of present Japanese population problem will be the first step to relieve the problem of employment in this grave situation. Examination for employment in all the large companies have ended in October or the beginning of November and they have already announced the successful candidates.

Now it is getting into the 2nd stage for those going to graduates to get the jobs. If any applicant want to apply himself to a leading company, he must get a recommendation letter from some prominent professor in the university to get himself testified as a man of good health with a moderate thought and a fine record through the university career. Moreover, it would be more advantageous if he knew some influential men working in the company. But the most important thing is whether he has a real knowledge of what he has learned from the professors at the university and will be able to answer the questions he is asked. In comparison with other universities it is very advantageous for the students of Keio to have superior graduates who are active in banks trading companies and other manufacturing companies. The authorities of the university are taking optimistic view concerning this problem but then they notice that the students of Keio are inclined to get jobs in the financial circles where their alumni work in good positions. Therefore, they lack the fighting powers and endurance to struggle with graduates of other universities in fields like journalism and public service. By the way, if student studies hard only to get better job, how would the school change? The colleges and the universities would be used only for that purpose where there would be no learnings to search for the Truth which should be the only

VOICE OF YOUTH

Culture and Youth

by Masahiko Shimazu,
Junior of Law Dept.

Culture, which humans have created to satisfy their various desires, has racial or local peculiarities, based upon the particular historical and geographical environment. In Japan, therefore, our ancestors created the unique Sado (teaism), Kado (flower arrangement), Noh, Kabuki, etc., founded upon their oriental sense and in harmony with the blessed beauty of nature.

Recently, in a whirl of nostalgia for genuine Japanese traditions, many student societies have been formed to study these classic cultural arts.

Toward such a trend, there have been some criticisms that it is one of those movements, developing out of the enthusiasm over the return of national independence, which blindly goes against the tide of social conditions in Japan. However, this trend is significant to us since, through learning about what we may call "the pure Japanese culture", we can better understand our own society. In our culture, the traditions, customs and substantial ways of thinking, which rule our social lives, have grown up through many generations.

We should be proud of the cultural traditions, peculiar to Japan. But there is a matter to be carefully avoided, that is, clinging to old forms of traditions. This is caused, consciously or unconsciously, by imitating traditions or by crying "Purge the colonial culture!" arising out of a fear that the genuine Japanese culture will

decay.

This is a fault into which we are apt to fall and if we do, even the greatest of cultures will be locked up and become a corpse because the dynamic nature of a living culture may be broken and thus become stagnant.

For us to maintain our culture does not mean to follow old cultural patterns, but rather to re-create them for ourselves. Culture, therefore, has close connections with personal education.

It goes without saying that we should not under-estimate our cultural values, yet neither should be over-estimate them, which is equally bad.

Unfortunately, the study and development of our cultural arts is undertaken by small groups in private surroundings where the people at large do not come in cultural contact with each other. Therefore, there is the urgent necessity of developing the social or public elements which improve our own social circumstances, especially in a world where two major ideologies—two big separated worlds—stand face to face.

Taking advantage of the geographical and historical circumstances of Japan, where eastern and western cultures meet, we must endeavor to draw in knowledge to the greatest extent possible. It is the great expectation and mission for us, the younger generation, to build new and more vital cultural patterns based upon the classic and peculiar ones.

Only by making efforts to discharge this responsibility, can we attain the dream of a glorious future for Japan which has made up her mind to stand as the most cultured nation, a nation without any military forces.

"Japan Must Break Through The Rhee Line"

by Yujiro Yamamoto, Sophomore of Econ. Dept.

One of the most important and urgent questions that the Japanese Government is facing diplomatically is how to bring the strife in the so-called Rhee Line between Japan and Korea to an amicable settlement. This problem seems to be very difficult, because any effective clue to give a solution has not been found in the tangled diplomatic negotiations between the two countries up to now.

For the justification and necessity of the Rhee Line the ROK Government assigns many reasonsfor example, to secure national defence and to protect the natural resources. But this line

object for students. It is true that every student has his own view toward study. In extremely cases, some persons study only for the purpose of employment while others spend their university life only in playing sports or in various kinds of amusement and hobbies as if they were not students at all, giving even half as much time for studies as the job hunters do. For these ideas, nobody will admit them to be right objectively. Now that we are the students of a university, must first study than at the same time, we must not forget to play as well.

Remember that a university is the exercise hall to cultivate a student not to be a job hunter or a good player but to be a man of character who will be the leader of our future society.

is not drawn within the Korean territorial waters but on the high seas. According to the opinions of many international jurists, every country has the right to make a voyage and fish freely on the high seas. Then, whatever reasons there are on the port of the Korean Government's side and whatever precedents there may be in some other countries, it is unreasonable and unjust to selfishly prevent Japanese fishing vessels from invading the Rhee Line.

At present it is a fact that this line is not so much "a peaceful line" advocated by Korea as the very source of the present discord between the two countries. In addition to that, it has a possibility in it to weaken the combined strength among the free nations.

If such insistence as the Rhee Line were admitted, it should become impossible to maintain the international order.

Japan need not be compelled to bear silently this unreasonable and selfish restriction which is evidently against the international morality and law. In view of the present affairs, the Korean Government must first change its stubborn attitude as a Japanese old proverb says "Where might is master, justice is servant." Korea as well as Japan has to make desperate efforts to maintain the friendly relation between the two countries.

The first pre-condition to accomplish this purpose is to take off the Rhee Line.

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