

The Mita Campus

STUDENTS OWN PERIODICAL IN ENGLISH

No. 47

KEIO UNIVERSITY

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“BUNBUKU CHAGAMA” ENCHANTS GUESTS

The 17th Keio America Society met on June 18 from 4 p.m. in the Library Memorial Room. Miss Georgia Sealoff, visiting faculty member of the Keio Library School gave a talk on “My Friend Bunbuku Chagama Introduces Me to Japan,” before an eager foreign and Japanese audience who were thrilled to hear their old folk-lore by a foreigner.

“Bunbuku Chagama,” crudely translated means “Luck Bringing Tea Kettle.” It is a folk-tale based on the existence of a tea kettle enshrined at Morinji Temple in Gunma Prefecture. Studies of it have given her a fascinating insight into the life of the Japanese. She came to Japan in 1952 to teach library science and management of children's library in Keio. Re-reading the folk-tales of Japan, she said she relived her child experiences again.

Miss Sealoff opened her lecture by saying that too many scholars have overlooked children, and that she would like to talk from a child's point of view rather than from a scholar's. “Bunbuku Chagama” she said, had a universal appeal, for the peaceful peoples of the tale are common to all societies.

During a short break in Miss Sealoff's talk, a “Kami-Shibai” (picture drama) was presented, telling the tale of “Bunbuku Chagama” by Mrs. Matsunaga, a staff of the Library School. She told the story dramatically as she exhibited a picture of each scene, which incidentally is a popular method of story telling in Japan.

In brief, it went as follows: A tea kettle, bewitched by a badger, was first in the possession of a priest of Morinji Temple, but the priest, finding out that it was a badger in disguise, to get rid of it, sells it to a tinker. The tinker is told by the tea kettle, “I bring good luck to them who treat me kindly.” Though dumbfounded, the tinker decides to exhibit it in a show and by the acrobatic tricks of the badger kettle, makes much money and good fortune befalls him. The tinker later enshrines it at the temple. The kettle still exists as a treasure in Morinji Temple which stands not far from Tokyo.

Miss Sealoff's collection of old picture scrolls concerning “Bunbuku Chagama” and folk-toys were displayed, but she explained that they were not a collection, but they were just gathered in order to relate things, so to give the feeling and significance.

She stressed that children are the same the world over, and that this was a tale for world understanding, a tale of the past and fancy.

She closed her lecture by saying that her “Bunbuku Chagama” would take a trip to her home town, Seattle, Washington, to spread magic and friendship when she returns to America.



Students of University of Malaya to visit Keio

During July and August, fifty students (including twelve women) and a few members of the academic staff of the University of Malaya are for the first time making a study cum goodwill tour of Hongkong, Philippines and Japan. The party is scheduled to arrive in Yokohama on the 31st of July by the “Cambodge.”

Mr. Bhupinder Singh, Secretary of the Far East Tour Committee of the University of Malaya, sent a letter to the Vice-Chancellor of Keio University asking, after consultation with the Japan Travel Bureau, to make arrangement for the party to visit Keio University. And also he stated in his letter that the party is looking forward to meet student bodies, members of the academic staff and learned societies, and hold forums and discussions to exchange knowledge besides visiting places of educational interests.

Keio University and the students are very willing to welcome them, and will do their best to be service to the party.

LIBRARY TOPICS

Prof. Robert L. Gitler of Keio Library School, left Japan for America for a short stay there by air to attend a conference of librarians held at Minneapolis, Minn. as the representative of Japan Library School on June 19. He has been teaching at Library Department of Keio for nearly four years as a director of the Library School. He is to be back here again in July.

According to the recent announcement which Japan Library School of Keio has received from the Washington State School Association, the Association has contributed two fifty-dollar-scholarship for the coming year in honour of Georgia Sealoff, whose brilliant work in Japan Library School has been recognized by that association in her interpre-

MR. ROLLER OFFERS SCHOLARSHIP

Mr. E. Roller of Seattle, Washington said in his formal letter of May 18th to Prof. Kiyooka, Director of the International Department that he desired to create a scholarship. Appreciating the kindness shown to him by Ume Hara, a friend of his, during his trip in Japan, he had wanted to establish a scholarship in some university in Japan. So Mrs. Hara informed Prof. Ushioda who in turn communicated with Prof. Kiyooka. On April 28th, Prof. Kiyooka wrote a letter to him inquiring details of his plan. He answered to it in the above-mentioned letter. Conditions for the scholarship was as follows:

“A. ¥36,000 (\$100) a year will be given to a student of Engineering Faculty who needs financial aid for finishing his or her university education.

B. He or she should correspond with Mr. Roller considering him as his or her ‘father’ (meaning very good friend for life) telling him about himself or herself and his or her family.

C. He or she should endeavour to put two students through college when he or she is established in life, and they should promise to do the same.”

This generous offer of Mr. Roller is deeply appreciated, but the Engineering Faculty after deliberation felt that the condition C will be too difficult for a recipient. Therefore though the money is already deposited in the University treasury, a letter is being sent to Mr. Roller to inquire if something could be done. In the meanwhile selection of recipient is being withheld.

tation of the school library program. Those who will be awarded the scholarship must be women to train for school library work at Japan Library Program.

Terror of H-Bomb Made Clear From All Standpoints

The Political Economy Society sponsored a lecture-meeting concerning the A&H-bomb problem, on June 22 from 1 p.m. at room 33. The meeting was opened by a member's address saying that since the “Bikini” experiment, it made us open our eyes wider to the destructive power of the H-bomb—the demolition of mankind itself, and asked if we knew the real facts of the H-bomb, radioactive tuna, fission product, etc. “The aim of this meeting”, he continued, “is to make you understand the real existing facts concerning this problem.”

From the political point of view, Mr. Kihachiro Kimura, a member of the Upper House, talked under the title of, “Will America Continue Producing A & H-bombs?” He said that, as already heavy tax is imposed upon the American people, to lower the cost of weapons, they will produce more H-bombs and strengthen their air-force. He said the A-bomb dropped on “Hiroshima” was 1/6th of the cost of regular bombs, so the H-bomb “damage cost” must be unmistakably cheaper.

Next, a business man, Mr. Mitsugu Yamaguchi, director of the Toto-Fishery Co., gave his viewpoint on “Fishery at Stake.” He said that the main reasons why fish are not being eat as before, is because newspapers have exaggerated the news beyond necessity, and that the difference of “counts” of the Geiger counter announced by scientists keep the public puzzled.

The speech, “Radioactivity and the Human Body,” by Ass't Prof. Yamashita of the Keio Medical Dept. Radioactivity Section, gave his medical explanation. The great fuss of radioactive tuna and rain are being made without any scientific ground, and as long as this radioactive condition does not continue, the danger is not so serious, he said. He concluded that in the case of an H-bomb explosion, not only radioactivity,

but the radioactive heat and the blast itself is very dangerous.

“Peace Problems and A&H-bombs”, by Mr. Tokusaburo Dan, a member of the “Protection of Peace Committee,” said that Japan's history has seen no parallel like such peace-preserving movements of the present. Though there may be a difference of ideologies, religion or creed, by uniting with peace lovers of the world, he said he has a firm conviction that peace could be established.

Ass't Prof. Hayakawa of the Tokyo University of Technology, spoke on “What is the A&H-bomb.” After explaining the disastrous power of the H-bomb technically, he assumed the effect of the H-bomb if used in war. He stated that Japan is in the most tragic position because of its geographical location, and of the U.S. military bases in Japan. The usage of the H-bomb and the rearmament problem, will decide the fate of the existence of the Japanese race, he stressed. He closed his speech by saying he has a strong belief that peace movements are becoming more active and that the Korean War was a good example, because Japan's “cry of peace” would not let the Japanese participate in it.

Keio Wins in Debate

The Keio Oratory Society was the winner in the 8th Keio-Waseda Debate which took place in Room 23, Mita, from 2:00 p.m., July 10, sponsored by the Asahi Shimbun.

The subjects were:— In political field, “Rearmament is indispensable for Japan's security.”

In cultural field, “The Educational Bills would invade the neutrality of education.”

In economic field, “Japan's independence in economy should be attained by the promotion of her foreign trade, rejecting internal-development theory.”

SUMMER SCHOOLING TO BE OPENED

The 7th annual Summer Schooling of the Keio Correspondence Course is to be held during the summer vacation of Keio University from July 21 to August 31. This year the Schooling will admit 2500 students, including girl students, about 8% of the whole.

According to the data of the last year's Schooling, the percentage of the students of three Departments is expected this year as follows:

Total Number	2500
Economics Dept.	50%
Literature Dept.	40%
Law Dept.	10%

The students can freely choose the lectures they want to attend out of many lectures, such as English, German, Physics, Mathematics, Economics etc., by the professors or the assistant pro-

fessors of Keio University.

As the evening course of the Correspondence Course has not such a recreation as the Cultural Association or Athletic Association of the Keio University, the authorities of the School have arranged a plan of the recreation for the students, which includes a lecture meeting, a concert, a play and a movie party. During the session, the students are also to have a camp for a couple of days at Hayama Seashore in Kanagawa Prefecture or at Yamanaka Lake at the foot of Mt. Fuji in Yamanashi Prefecture.

For those who have no relatives in Tokyo to stay with, Keio University offers the building of its high school course at Hiyoshi Campus for their lodgings which will accommodate about 700 students.

A NOTE UPON LEAVING

A light rain was falling and the anticipated view of Fuji-san did not materialize. This did not dampen the enthusiasm—the ride from Yokohama to Tokyo was filled with excitement: the crowded streets, the energetic people, the sight of extensive and active building, the fear of an accident since all the cars were driving on the “wrong” side. My first few hours in Japan promised to bring a crowded and exciting year.

Those hours have extended into ten months and now I must accept the literal meaning of “sayonara.” “It must be” that I bid farewell to Japan and to my many friends and associates at Keio University. However, I take with me the most fascinating experience of my entire life: the thrill and invaluable experience of “inter-cultural understanding.” And I feel it is in this phrase that we must look for hope in a world filled with mounting tensions, inter-nation conflicts and misunderstandings.

Prior to my arrival, a greater part of my academic life and my few years of professional work had been concerned with the study of Japan, her people, customs and problems. Of necessity, I judged Japan by purely Western standards, lacking the necessary experience for observing from another point of view. Now, Japan is within my experience and my previous knowledge has become much more meaningful. I can leave with a greater understanding of what life means to the Japanese people, of how and why they think and act in certain patterns. My experience seems to indicate that to achieve a proper understanding of a foreign country almost demands that one actually experience the civilization of that land. In that respect, I have been most fortunate. But the greater problem is how to reach this kind of inter-cultural understanding outside of actual experience.

This, I believe, requires a greater degree of wisdom and intelligence on the part of all people, especially of those privileged to receive a higher education and endowed with a greater mental capacity. Education places a greater responsibility on the individual than on those less privileged. The value of education does not lay primarily in the greater opportunities which are opened to the graduate, but rather in the development of new knowledge through a deeper insight of the past. Perpetuation of knowledge is of no value unless the mistakes of the past are thereby rectified in the future. Today, more than ever before, the educated person holds the moral responsibility of trying to be as rational and as objective as possible in viewing the problems of both his and other nations.

In many cases, I have found that while our two countries may use the same terminology, the meanings differ, based upon the particular sociological and historical foundations. Though we strive toward the same objectives, we may employ dissimilar methods. Greater understanding may be forthcoming as people more thoroughly realize that what is suitable for one nation may not necessarily be applicable to another.

By MR. ARAN. D. SMITH
Fullbright
Student of Keio University



One area in which I feel great misunderstandings may arise between Japan and other peoples is the field of Japanese politics. In Japan there is much talk about “democracy”; in newspapers, discussion groups, and English-speaking contests, the “democratic” theme seems to be on everyone’s mind. Abroad, one hears much about the “new” Japan, although now punctuated with a question mark about the recent Diet riot. At home, the newspapers raised a unanimous cry against such violent tactics, but the people acted as though the Diet were something apart from their sphere of responsibility.

The democratic tradition, in an historical time sense, is still very young in Japan. The struggle for the development of a democratic way of life covers centuries of Western history. These pages are filled with struggle and noble deeds of men of deep faith as the people forced their will upon reluctant rulers. In Japan, the tradition dates only from around the end of the last century and is significantly different. Certain democratic forms were imposed upon the people by government. By this very act, the prerogative of democratic development was taken by government, the source of authority for centuries, rather than falling upon the individual for a “grass root” or basic growth. Thus, democratic practices are not firmly rooted in the consciousness of the people. While there is no room for complacency, the situation should not be grounds for discouragement, but instead a source of challenge.

This challenge exists on all fronts. Politically, the people should come to realize their responsibility for the political actions of their elected representatives, while officials, on their part, should recognize that it is political and not party responsibility which is of primary importance. Economically, there must develop a greater freedom of initiative for creative and imaginative research and economic development and the elimination of the belief that the ways of the past are sufficient for the present. Socially, individual expression and greater freedom of inter-personal relations must be recognized and given greater emphasis over the family and personal-relationship system rooted in the past. A more open exchange of opinions and ideas must be striven for; the ideal should be to find the best solution to a problem rather than to be concerned with the personalities and interpersonal relationships involved.

Bringing the democratic process down to a fundamental operational basis requires a kind of “house-cleaning.” In the homes, as a greater degree of respect is

given to individual differences and dignity there will flow a greater democratic attitude in public life. For, indeed, democracy never can become a realization in government until it becomes the pattern in inter-personal relationships, both privately and publically. A growing sense of public responsibility will eventually find expression in government. At that point will government become more truly representative and cease to exist as an institution above and separate from the people.

Herein lies the future testing ground of the wisdom and moral fibre of the people and their leaders: to find lasting solutions based upon the character and development of the people. While many of the problems have arisen from the fact that Western concepts have been grafted onto a Japanese and therefore relatively alien base, the answers must be sought from within. Indeed, the results may be the same as found in other nations. However, by bringing forth solutions based on national character, the standard will become not one of comparison, but one of value to the society, both domestically and internationally. In a word, native initiative is needed.

On the youth of Japan, especially the present generation of Keio University students and their compatriots in the many educational institutions throughout Japan, falls the responsibility of being courageous and wise in searching for new and progressive ideas in answer to these problems. Mr. George Kennan, famous American diplomat, in speaking of his own country, made the following appropriate remark: “A nation which excuses its own failures by the sacred untouchableness of its own habits can excuse itself into complete disaster.”

Japan is not alone in facing the problems of constantly searching for new answers to the ever-changing pattern of dynamic civilizations. As with personal living, so it is with a nation’s existence that a time comes when the future must be faced realistically with as little emotion as possible and the greatest degree of objectivity obtainable. Support and encouragement will be forthcoming to the extent that attempts to solve problems are undertaken by one’s own initiative.

On a personal level, one of the greatest problems I shall face upon my return to my country will be the question of what I consider my most significant experience in Japan. I fear that problem is almost impossible to answer simply. However, throughout all my attempts I know will run the theme of the friendliness and generosity I met with everywhere. Indeed, there seemed to be no insurmountable barriers to personal friendships created by national differences. That friendliness will be one of my most cherished memories of Japan and her people. This again proves that human nature is similar regardless of the varying national environments. It is my fondest hope that someday this friendliness based upon personal worth and respect may find its translation into the policies of governments and international relations.

My greatest regret upon leaving is that I can in no respect sufficiently express my heartfelt ap-

THE MITA CAMPUS

By MISS ANNE M. SMITH
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Japan Library School
Keio University

Keio students are to be congratulated on publishing regularly a journal in a foreign language without censorship or supervision by faculty members,—the “students’ own periodical in English.” In this respect perhaps it resembles Canadian or American College papers more than the other English language student papers which I have seen here.

But since the purpose for which any paper is published determines its policy, it would be quite unfair to compare the *Mita Campus* with student papers published in America, where English is the native language. The object of American college papers is to keep their student body informed of all aspects of current campus activities, a task which is presum-



ably performed locally by the *Mita Shimbun* and the *Keio Shimbun*. Indeed I cannot imagine Canadian university students producing a campus paper of equally high calibre in a foreign language.

The primary object of the *Mita Campus* as indicated in its first issue, is to give foreigners a clear understanding of the various aspects of current Japanese thought from the Keio student point of view. The May issue on the H-bomb and the one on the current political situation illustrate how faithfully the editors

attempt to carry out this policy. Although I have not seen enough of the other English language papers to make any valid comparisons, I suspect from the little I have seen that each one has a slightly different purpose. The *Aoyama Trojan*, for example seems to give generous space to news items, the *Rikkyo Echo* is primarily the organ of the English Speaking Society of St. Paul’s University and the *Waseda Guardian* emphasizes international student friendship.

The content of any paper is influenced by its purpose, which in turn dictates the emphasis to be placed on the various types of news and consequently the space allotted. Because of its editorial policy the *Mita Campus* tends to stress material with some international interest—either for Japanese or for foreigners, rather than items of purely local interest. Thus full reports were given of addresses by such internationally known authorities as Dr. H. J. Carman, Columbia University, and the meetings of the Keio America Society, some of which were devoted to demonstrations and explanations of such characteristic Japanese activities as tea ceremony, and flower arrangement, or such diverse topics as memories about a famous Kabuki actor, Danjuro VII and a talk on Bunbuku Chagama, a Japanese folktale. News items concentrate on notices of professors or students who are either going or returning from study abroad, or of foreigners coming to Keio.

One aspect of Keio life which
(Continued on Page 4)

GLANCES ABROAD

SALT LAKE CITY—Japanese residents in most of the Pacific states are “sick and tired” of the so-called scholarship students from Japan. They have no use for these youngsters whom they characterize as just spoiled “kids” and good for nothing.

The managing editor of the leading Japanese language newspaper in San Francisco said “We are naturally interested to do everything for the scholarship students from Japan, but they are simply too spoiled to learn the American way of hard working and struggling.”

“When Japanese pioneers came to America, they struggled to learn English, to earn a piece of bread, to raise their children,” he continued. “Today the Japanese students are getting too soft. We like to help them as much as we can, but we just don’t like them.”

Appreciation for the innumerable kindnesses and guidance shown to me Keio and throughout Japan. Through such generosity I have found a second home in this land. A certain dissatisfaction shall always follow me until that day in the future when I can renew my residence in Japan. Meanwhile, my duty and my pleasure shall be to continue my efforts to obtain an even clearer knowledge of things Japanese in the interest of inter-cultural understanding.

Here in Salt Lake City, an influential Nisei leader summed up the attitude of longtime residents in the United States toward younger Japanese.

“We had to work hard to get our education,” he said. “Today many Japanese students are given scholarships. Life is easy for them, but nothing sinks into their heads.”

“They know English all right,” he continued, “and they know how to dance,” but “unfortunately, many of them are sad cases.” “We like to see in them something that appeals to us—some indication of being the fine leaders of tomorrow,” he said.

The above is reprinted from Nippon Times June 29, by its staff writer, Mr. Tamotsu Murayama, now touring in America.

Are they really scholarship students? Are they not those rich men’s sons who were sent over by some obscure means because they were not able to pass the competitive entrance examination for a Japanese college?

In any case, this report is a challenge to us. Will the readers of The Mita Campus in America help us relieve our puzzlements? Any letter concerning your knowledge or experience with a Japanese student in America will be appreciated. Please address your letters to The Mita Campus, Keio University, Mita, Minatoku, Tokyo, Japan.

— INTRODUCTION TO THE MOVIE — JAPAN'S "WESTERN" MAKES BIG HIT

"SEVEN SAMURAI"

The picture that had been awaited with much interest for its release in this first half-year was "Seven Samurai." This picture was written and directed by Akira Kurosawa who is not only the leading director in Japan but also of world wide fame through such work as "Rashomon" which won the Grand Prix at Venice Film Festival in 1951.

In producing this picture, which features the first "western" spectacle made in Japan many records were established; it took 315 days to make (40 days for the normal film); 2300 horses were used; 210 million yen spent compare with 40 million yen for the normal picture, etc.

The historical background is the Warring Era (about 1500 A.D.) A band of bandit warriors had pillaged a village the year before. At the opening of the picture, they are talking about reattacking this village again when the wheat crop is in. A farmer who overhears this in the bushes secretly informs villagers of this fact. There is left no way for the villagers but defending themselves to save their lives.

But how can they do so? They are not armed and naturally untrained for fighting. The only way of escaping from the possible annihilation was to hire some samurai to resist the bandits. At least seven samurai were needed to cope with a band of forty. Thus the story develops with the mustering of the seven samurai and their combat with the bandits.

Being poor, the villagers cannot pay the samurai much. All they can do is to let the samurai eat rice as much as they want. Samurai who are both strong and hungry are eagerly searched. Kanbei, who became the head of seven samurai was persuaded at first and the other six unemployed samurai were recruited one after the other. The picture depicts so interestingly and vividly how the samurai came to join, with separate episodes in excellent delineation of the characters.

At last the bandits come. Three of them come to the village for reconnaissance. They are instantly killed by the samurai and the enraged villagers. Learning the whereabouts of the bandits' hide-out, three samurai guided by farmer Rikichi make a surprise attack by night. Rikichi here finds his beloved wife who was kidnapped by the bandits the year before. She, beholding her husband, cries like mad and throws herself into the flames. In this attack ten bandits are killed, but also one samurai dies.

Hereafter the bandits attack the village day and night, the samurai and the villagers fighting life or death struggle with the bandits.



In this tense, breath-taking stage, a love story is interwoven. Young samurai Katsushiro finds out that a beautiful maiden of the village, Shino by name, is disguised as a man. Passionate love grows in their hearts in spite of the strict difference of classes in the feudal society that prohibit such a love affair.

When the final dawn attack is over, all the attackers have been annihilated. Peace reigns over the village again. The picture ends with an impressive scene of poetry and solemn beauty; on the new grave mounds stand three surviving samurai quietly. The villagers are peacefully planting rice, singing rice planting song.

Although it takes three and half hours for the showing, this Japanese version of "western" spectacle never tires the spectators. Some critics pointedly say that this film can be taken as the expression of the rearmament movement, but it is apparent that this film is not made under such intention. The humane attitude of samurai and villagers will show that.

In the first half, the character portrayal of seven samurai is excellent. In the last half, the dynamic scenes of fights are of the kind that the Japanese films rarely attained in the past.

The fact that, according to Toho Company, this picture drew more people in the up-town than in the down-town area means that the intellectuals estimated "Seven Samurai" as not a mere "western" but as a higher and more artistic work.

The success brought by this film is a milestone in the field of spectacle in Japan; moreover we are taught again that mass pro-

duction of poor quality films should be opposed.

With much time and money, a good picture can be produced and that it pays well.

(I. Sawazaki)

Round Up of Keio Cultural Association

—Raittius Society—

Looking for a better world

The origin of the Keio Raittius Society was in Finland, and this society in early years of Showa began its activities under the guidance of the peace apostle, Dr. T. D. Walser with the aim of making the decadent society in Japan pure, hopeful and comfortable for our living.

One day, in June, a reporter had the chance to interview a representative of the Keio Raittius Society, and he stated willingly: "Raittius means Purity, Healthiness and Freshness in Finnish language. In the beginning, the society aimed at building up a better world, promoting the movement of temperance and prohibition of smoking in cooperation with other societies. But after changes of times, moral ideas in the world have changed, and so we could not persist in our activities of early times, and the character of our society has naturally altered."

"After the war, work camp is the most characteristic activity of our society. It intends to build up good surroundings so that the orphans and other unhappy children, who are apt to be forgotten in the world, will become strong minded and pure men with bright hopes. But we are making every effort so as not to result in only a welfare work."

As one of their activities, they have been holding meetings for children on the children's day, May 5th, every year since four years ago under the assistance of the Yomiuri Shimbun and Tokyo Prefecture Government.

: Sports Highlight :

Keio a Victor over Waseda by 3—2

It was cloudy but dry, when the fifth Keio-Waseda soccer game took place at Korakuen stadium at night, June 18, as about 12,000 watched.

At 6 minutes in the first half, W. scored the first goal, as K's were, somehow, inanimate in the beginning. Till the last 10 minutes, though both two had many chances, they repeated vain efforts. K. wing's passings were not keen, while W. was often prevented by K's good defence. At 43 minutes, Sakai, K's wing, took a pass from Matsuzawa on the left and shot into the lower right corner of the goal. At 44 minutes, however, W's sudden attack by the right wing added

another point, and moreover, taking advantage of W. back's error, K. came up to W. again.

At the 14 minutes in the last half, K. had a free kick by W. Oka's pushing foul, which scored the final goal. K. played careful football the rest of the game and ran up a 1-0 lead.

They played a seesaw game with brick movement which excited the spectators all through the time, cool breeze added much enjoyment on the sultry summer night.

Keio Records Successive Victories in K-W Periodical Basketball Match

The 12th periodical basketball match between Keio and Waseda was held at the Kanda National Gymnasium on June 6 from 1:30 p.m.

Our team was expected to be much superior to Waseda team both in offence and defense. This time also, our team gained victory, it was the 9th Keio victory in the 12th annual duel match. As might have been expected, indeed, it ended in our team's one-side-game, so, it may safely be said that it was unworthy of the game between K-W.

The detail score is as follows:

High School			
Keio	45	vs	37 Waseda
OB.			
Keio	75	vs	55 Waseda
University			
Keio	63	vs	52 Waseda

Keio Volleyers Carry off the Palm

Assembling some 6,000 people, the seventh volleyball league-match was played between the three universities of Keio, Waseda, and Meiji, at the Den'en Colosseum, Tokyo, on June 20. This was sponsored by the Athletics Organizations of the three universities.

The match between Meiji and Waseda ended in Meiji's success, and the one between Keio and Waseda resulted in favor of Keio.

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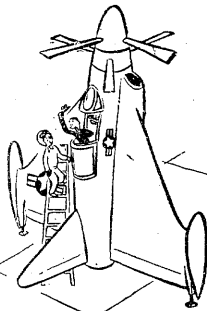
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EDITORIAL

"HOW A PARLIAMENT SHOULD BE"

The desperate struggle between the Liberals and the Socialists in the midst of the discussion of the fourth extension of the current Diet session on the night of June 3 represents the true nature of Japan's political crisis throughout the 19th session of the Diet.

The riot hit when the Socialist members resorted to force attempting to block the Government's bid to extend the Diet session so that action on the Police Bill could be taken.

This is the grave problem for us, as Japanese Parliamentary Government is endangered by the clash the like of which has never broken out in Japanese political history in its Diet. Until up to now, the Liberals have attempted in many cases to win over the Progressives in order to pass the bills through, but that served for nothing but to encourage and excite the Socialists in the result. And finally the Socialists blew up against the Liberals with violent force on that night.

The Liberals whose confidence of the people had been fading away through exposure of a series of big scandals, have forced through a number of bills favourable to the party taking advantage of its majority in the Diet.

As to the Socialists, they must be blamed for using physical force and violence in order to counter a majority party's abuse of power. And they must be charged with having resorted to filibuster and dilatory tactics in order to shelve certain bills.

Such tactics would only backfire as a confusion in the Diet and a degradation of National legislature.

The Diet is a sacred place where any violence or physical force is forbidden. The Parliamentary Government is carried with the Majority's principle, that is a fundamental principle of a democratic country.

The majority members of party have been elected from a number of candidates by the people in general. So, the responsibility of having good leaders or bad leaders is in the people's hands.

In our Japanese Constitution, it is said, "Supreme Power is in the hands of men," but to see from the different point of view, it could be said that people have committed the power to the representatives in the Diet to deal with whatever concerning the country's administration along the line prescribed by the Constitution. For that purpose whenever we select them, we must know the true character and personality of the representatives.

This is a very important matter. If we have elected a number of politicians who would act in their wayward way, it is a responsibility of the people. But besides these essential problems, we must have a broad knowledge about the recent system of politics.

Japan has changed into a democratic nation since nearly nine years ago when the war ended. Nine years is a short time compared with other democratic countries where they have had true meaning of democratic politics for hundreds of years. It might be said that Japan is in the process of becoming a democratic nation in a true sense.

On the surface, Japan is known widely as a democratic country in the world, but in the inside, we taste a number of shortcomings as a democratic nation. We must improve ourselves step by step selecting good leaders, and keeping our democratic government and parliamentary government by all means, and at the same time, we must be watchful as to the tendency of the rise of the rightist wing in Japan as well.

As to the present Japanese political situation, the Yoshida administration, we have tasted and experienced a number of scandals and bad reputation, and the fact is that people in general have lost trust in the present regime. Of course the blame for the sad state of affairs which the Diet finds itself in during the current session lies not wholly with the Liberals.

The other parties are at fault too. They should feel responsible for the case and must not lay the blame on each other. They must try to recover the confused situation by reconciliation. At this present time, the will of the people is in favor of a dissolution of the Lower House for reconstruction of the Nation's legislature, as that will be the basic course of the Diet representing the people to act in union with the voice of general masses.

So our hope is that the parliament itself will be dissolved, to say nothing of Yoshida's cabinet itself. Next time, we will know much more about the representatives and we shall be able to elect the person whom we can trust deeply in administering our country after an exact selection.

VOICE OF YOUTH

The Birth of National Defence Forces and Diet

By Suguru Hasui, Junior of Law Dept.

At last Japan marked her first step towards rearmament by changing National Safety Forces into National Defense Forces. According to the National Defense Board establishment law passed in the last Diet, National Defense Forces consist of army, navy, and air forces, all of which are legally qualified to defend Japan in case she is attacked by foreign forces. Though the government has been insisting that they should not be military forces, all the people cannot but regard them as de facto forces.

The Article Nine of Constitution provides that the Japanese people forever renounce war as a sovereign right of the nation, and that land, sea, and air forces, as well as other war potential should never be maintained. However freely this provision is interpreted, we cannot possibly think the newly-born National Defense Forces to be constitutional.

Meanwhile all the Japanese youth is thoroughly against the rearmament. Their voice tends to the abolition of incomplete and unconstitutional forces, which give our economy not a small burden. Another reason for the abolition of the present Defense Forces is the fact that they are "employed" by foreign funds. Their uniforms are quite the same as United States forces and the weapons are given them through the Mutual Security Act aid. Almost all the soldiers are gathered from the unemployed; for them military services are only means of livelihood as there was no other occupations for them. Such Armies must be abolished by all means.

Needless to say, full safeguard of Japan in this atomic age under the present economic poverty is almost impossible. However, we cannot depend forever on the United States to defend our country as an independent nation, and further more we cannot say definitely that all nations of the world will respect the neutrality of a nation which has renounced war. Then what are we to do?

As for the security of Japan after the United States Armies leave there will be no way but to depend on the United Nations Organization.

The most dangerous is to admit the National Defense Forces as an established fact as if there were no help for it. The only way open to us in order to realize the abolition of National Defense Forces is to repeal it in the Diet. However, the present Diet is such a one as to pass laws in defiance of public opi-

nion by the force of majority. We can no longer recognize the Diet as the representative of the people. In a democratic country such a Diet has no raison d'être.

The Diet should be dissolved at once. And we cannot be too careful in electing our true representatives next time. Or our hope in Representative government be forever lost.

(Continued from Page 2)

is very similar to that of American universities, and which is reflected in the paper, is the emphasis placed on extra curricular activities. The attention paid to sports is characteristic of most student publications. Football,

baseball and rowing are all featured. What I miss are reports on intramural athletic events—but perhaps these are not as common on a Japanese campus as at home. Although the paper is called *The Mita Campus*, I presume it represents the university. A very small corner is devoted to news from the Hiyoshi Campus, but I missed seeing anything from either the engineers or the medical students. Is this not an example of a too limited outlook?

The format of the *Mita Campus* compares favorably with other college papers. On the whole its layout is remarkably good. The listing, above the editorial, of the responsible staff is quite professional. In fact it is the only Japanese student paper I have seen which also lists the reporters, another way of showing "independence and self-respect."

DON'T FORGET, BUT BE CALM

Mr. Tadahiro Konda, Senior of Law Dept.

We are greatly disappointed and have lost our confidence in the members of the Diet by their almost incredibly savage melee which happened in the Assembly Hall on June 3. The day shall remain in our hearts and in the history of the Diet as the most shameful day. The present members of the Diet will realize how great our disappointment, non-confidence in them, indignation against them were, on the day of the next election. It is natural that they should be greatly blamed for breaking rules of parliamentism, for betraying our confidence. But we must not forget that they were chosen by ourselves. We should be blamed in this respect.

As long as we remember this, the shameful melee will be turned into bitter but precious medicine for us.

The more dangerous side of this accident, however, still lies with only a little notice. A person, whose confidence in parliamentism is pure and great, more often falls into such a danger as I am going to say than an indifferent person do. The danger

is in the trend that the non-confidence and disappointment in the members of the Diet are turned into the non-confidence in parliamentism itself. When a man is forced to see the defects of one thing owing to the mistakes which are done by its controllers, he is apt to forget its merits and to be attracted to the merits of other things which have more essential defects. I, of course, know that our present system of government, parliamentism, is not efficient, and there are a lot of dangers of making mistakes, but there is always the next time.

We may mistake at the first step, but we can improve the defects by the next time. There is a kind of system of government which is efficient, and, under the control of an excellent leader, there are fewer dangers of making mistakes than those of ours. We cannot, however, expect the next chance under that system for only one mistake would be a fatal mistake as we have learned before.

I, therefore, would like to say, "Don't forget, but be calm! for the choice is yours."



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