

# The Mita Campus

STUDENTS' OWN PERIODICAL IN ENGLISH

No. 55

KEIO UNIVERSITY

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## SEVEN CAMPUS ENGLISH PAPERS FORM ASSOCIATION

The Inauguration Ceremony of the Student English Newspaper Association of Japan was held on the evening of July 2 at Meiji University.

About one hundred student reporters from the six member papers, Aoyama Trojan, the Meiji Bulletin, the Mita Campus, the Rikkyo Echo, Sophia Gazette and the Waseda Guardian were present. The delegates from the Crescent of Kansei Gakuin Senior High School, the only member paper in the Kansai district were absent because of term-end examinations. Faculty advisers for all the school English papers also attended.

With Kenji Shigeoka, editor-in-chief of the Aoyama Trojan as chairman, the inaugural meeting was opened by a message from Prof. Kitaji Fujiwara of Aoyama Gakuin University, the first Director-General of the Association. Representing the originator, Suguru Hasui, former editor-in-chief of the Mita Campus made a report on the course of events leading to the formation of this association.

Congratulatory speeches were given by Prof. Tameji Okonogi, honorary president of the English Speaking Society of Meiji University; Prof. Mikio Hiramatsu, adviser of the Mita Campus of Keio University; F. Y. Kawanaka, instructor of journalism at Sophia University; Mr. Tatsuo Shibata, Tokyo editor of the English Mainichi; Mr. Tamotsu Ogata, Assist. Managing editor of the Nippon Times and representatives of the International Student Association. After that, all the attendants toasted in honor of the newly born S.E.N.A.

The Opening Ceremony being concluded, the school reporters held a getting-together meeting each introducing the editorial staffs and talking over the problems they are facing.

Editors of the three leading English-language dailies, the Asahi Evening News, the English Mainichi and the Nippon Times will help the organization as advisers.

The head office is set in the Mita Campus office of Keio University, Mita; Shiba Minato-ku, Tokyo, and Aoyama Trojan will take charge of this Association for the coming six months.

### "GOJO-KAI" REPORT

The Mutual Help Society (Gojo-Kai) has distributed leaflets asking for the cooperation of students to help make a Gojo-library.

The leaflets ran as follows:

"The Gojo-Kai has a contribution of more than twenty books at the present, and is being used by the members of the Gojo-Kai. However we are not satisfied with the limited sphere of our present activity. The school library does not loan books, so if Gojo-Kai could lend you our books from our library to help you students, the purpose of our club, the 'mutual-help spirit' will not be so meaningless. The loaning of books to you is our aim.

"However, it is regrettable that in the present condition the number and kinds of books are few. We could buy new books but we would like to make the most of the 'Gojo-spirit,' so we have asked for your cooperation.

"What may be a mere scrap of paper to one may be a bible to another. Let's all contribute and make a worthy Gojo-Library.

"We are awaiting your whole-hearted contributions. Any kind, any amount of books will be sincerely appreciated. Contributions will be accepted at any time at room No. 6 at the Students' Hall Gojo-Kai Office."

"Keio Gijuku Gojo-Kai"



Tatsuo Shibata, Editor of the English Mainichi, is shown giving a congratulatory speech to the reporters of the member universities of S. E. N. A.

## May the S.E.N.A Be Prosperous

By Suguru Hasui

Staff writer of The Mita Campus

It is my great pleasure that the Student English Newspaper Association of Japan has been inaugurated. I, as the originator, heartily appreciate all the members of the preliminary committee for their effort in bringing this organization into existence.

Needless to say, English is the most widely used language in the world today. The publication of English-language newspapers, therefore, must be said very significant. Despite of the popularity of English in our country, the English papers have, so to speak, just stepped their ways towards development. Since the English language is not our mother tongue, it might be impossible to hope all the English-understanding people to read newspapers of English. For it seems that the English-language dailies now existing in Japan is a little difficult except for those who have a high knowledge of English. Those professional newspapers, moreover, often fail to represent the voice of younger generations. In these two points, the student newspapers of the English language have their raison-d'être. Besides, our role can be further extended to outside the country. The world is now experiencing the change in the method of solving all international implications from resorting to force to understanding, and there will be no denying that the English papers are the best means for mutual understanding. Nevertheless, very regrettable is the fact that there are only a few English journals in this country.

The primary object of the newly established organization is of course to promote English-language campus journalism, and consequently to ex-

change views among the students of Japan as well as the rest of the world. This, I believe, will naturally contribute not only to exchange of cultures between the east and the west but to world peace.

Lastly, I earnestly hope that this Association will keep independence to any political-colored organizations. At the same time, I really hope our organization to be prosperous.

### Keio-Waseda Debates with Cambridge-Oxford

The English Speaking Societies of Keio and Waseda Universities sponsored, under the support of the British Council and the International Department of Keio, a Debating Meeting with the Oxford and Cambridge University team on June 21 in the Speech Hall at Mita.

The theme of the debate was "Has the Progress of Science Brought Happiness to Human Beings?" The members of the Cambridge-Oxford debating team were Collin Jackson of Oxford and Burges Watson of Cambridge, who were on the side of the affirmative. The Keio-Waseda team took the negative side, its members being Yasuo Mochizuki of Waseda and Matsuzo Daigo of Keio.

The affirmative persisted, for example, that the progress of medicine had saved a great many people from death, or by the progress of communications they themselves were enabled to come here and debate as they were doing, all of which were the fruits of the progress of science. The negative team denied it, though they recognized that progress of science brought many things to human beings, that the very progress has brought death to many people, for instance by the A&H-bombs, by poison gases and many other weapons which brought human beings to deep sorrows.

Mr. William R. MacAlpine of the British Council listened to the heated debate which was carried on for about an hour and gave the final decision after consultations with other judges, that the affirmative side had the day on the ground that that team presented a more convincing argument.

This debate being conducted according to English rule, presented many lively and amusing arguments between the teams.

## ELDRIDGE'S FUND TO BE ESTABLISHED

Mr. Rodney W. Eldridge, a Private-First-Class in the U.S. Armed Force now stationed in Japan made a donation of three hundred dollars to Keio in pursuance of the will of his deceased benefactor.

In his letter to Prof. Eiichi Kiyooka, Mr. Eldridge, a high school teacher in civil life, explains that he had been helped financially by Reverend William Peck, a Unitarian minister, who made it possible for him to take college education, and that he could appreciate the struggle of a student in financial straits. Rev. Peck helped many boys. Last year when he died he left his estate to Mr. Eldridge. Mr. Eldridge says that it is "not a large one, but it provides a nice annual income," and that its use in helping Japanese students would be something to make Mr. Peck happy, because he was particularly interested in promoting international and inter-racial relations. (Mr. Peck was responsible for the establishment of an Inter-racial Council in the State of New York.)

The Board of Directors of Keio is considering how best this fund may be used. For the moment, it is deposited in the school treasury as Eldridge Scholarship Fund.

## STANFORD SCHOLARSHIP AVAILABLE TO KEIO STUDENT

Chairman William A. White of the Keio Affiliation Committee of Stanford University has informed its sister organization in Keio University, namely Stanford Affiliation Committee of Keio that a scholarship will be available to a Keio student at Stanford for the year 1956-'57.

This scholarship given by Stanford University for either man or woman provides for the defrayment of tuition and resident fees for the year, and the Keio Affiliation Society will sponsor transportation, and some incidental costs.

Also, Mr. White has asked what the possibilities were for a reciprocal scholarship. But this being too big a problem for students to decide, Keio University authority is being consulted. Prof. Eiichi Kiyooka of the International Department has been ordered by the authority to consider all the possibilities.

## BULLETIN

The All Keio Autonomy Committee is planning to hold a round-table talk with student delegates to the World University Service Seminar and International Student Association Conference, with the support of the International Department of Keio University, UNESCO Club and The Mita Campus, on August 21 at the Student Hall of Mita.

## KEIO AMERICA SOCIETY

Mr. Joseph I. Linton, Israeli Minister to Japan, spoke on "Israel Ancient and New" at a regular meeting of the Keio America Society held in the Mita Speech Hall on the 28th of June.

About fifty members, more than half being foreigners, attended. With a passionate eloquence, he stressed the unique role of the Jewish people in the world history. He said that throughout the history, they made great contributions and suffered bitter persecutions, and at last, after centuries of neglect, tens of thousands of Jews came back to their Holy Land again with earnest prayer for the recreation of their own Jewish country and revival of the faith of Judaism.

He concluded his speech by saying that he has a firm belief that though it is a tiny country, with very little material resources, the Republic of Israel will make real contribution to the peaceful development of the world civilization.

## FACULTY OF ENGINEERING CELEBRATES 17th ANNIVERSARY

The 17th Anniversary of the Faculty of Engineering of Keio University was held from 9:30 a.m. on June 26. This day was also the 86th birthday of the founder of the Faculty, Mr. Ginjiro Fujiwara. On this day, Room 33 on the Mita Campus was filled with students, graduates and teachers of the Faculty.

Dean of the Faculty of Engineering, Masaichi Majima, Mr. Shigemitsu Niwa, former Dean of the Faculty and a senior student each offered heartiest congratulations for the Anniversary.

Director Joji Kanzaki who attended on behalf of President Ushioda, after telling various occurrences since the time of planning the Faculty of Engineering, emphasized that the present conditions of the Faculty has much room for improvement, so every effort should be made to develop the Faculty in the future.

Dean of the Faculty, Masaichi Majima, looking back over the past, said

that the school buildings were completely destroyed by the air-raid during the Second World War and made it very difficult to give substantial instructions to students eager in study. Immediately after the war they had only a small black-board and very few instruments for experiments which were indispensable in studying engineering. For instance, they had not even a telescope so that they had to make it themselves with lenses they procured at a ruined optical factory. Seen in such a light, although the present school houses and experiment equipments are not so good, students studying their special subjects are now far happier, he said.

At the end of the Anniversary Meeting, Mr. Ginjiro Fujiwara spoke of various matters ranging from the problems the Faculty is confronted with to the issues of the peaceful use of atomic energy. He added that his doctor said that although he is 86 years old, he is as healthy as a man of only 60.

## Round-up of

## KEIO BUDO CLUBS

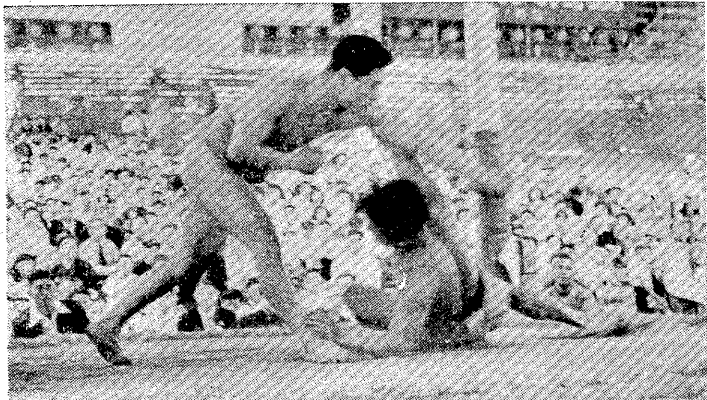
**EDITOR'S NOTE:** The Mita Campus hitherto has not reported much about the traditional Japanese sports called "Budo," but this does not mean we have no Budo at Keio. On the contrary, there exists considerable enthusiasm for it. Kendo (fencing), Kyudo (archery), Sumo (wrestling), Karate (art of defence without weapon) and Judo—all fall under the category of Budo, which are derived from Japanese chivalry. We here take up Budo for the better understanding of Japanese sports for those interested in Japanese culture.

Immediately after the Surrender, Budo was not so popular as is at the present, because it was thought

feudalistic and militaristic. In addition, there was strict SCAP ban on Budo as school curricula; for example, Kendo was so strictly prohibited that we could not play it outside the campus, although Judo and others outside the campus were not prohibited.

However, with the restoration of independence and with the consequent rise of the trend toward the re-appreciation of our old culture, Budo has regained its pre-war popularity, and this reappraisal trend is spreading to overseas countries where there is a Judo boom.

The following articles, description of Keio Budo Clubs, would convey something of Budo to the readers.



A member of the Keio Sumo Club is seen throwing an opponent to the ground at Kuramae Sumo Gymnasium

### ☆ Sumo Club ☆

Sumo, which is not as famous as Judo in foreign countries, though both are types of wrestling, has still an over-whelming popularity in Japan.

Sumo is of obscure origin like many other traditional sports, but supposedly originated the same way with the western wrestling. At first the object was to kill the opponent or force his surrender, but in the 8th century the dangerous holds were eliminated and Sumo became a formal sport.

Sumo matches are held in Dohyo, the sanded ring about fifteen feet in diameter.

A wrestler is defeated when forced out of the ring or when any part of his body touches the ground. What is commonly characteristic of the Japanese sports is that the matches are decided by skill or trick alone and the great stress is placed on the emotional or moral attribute to them. Such is the case with Sumo too. In Sumo matches, weight is extremely advantageous. The professionals are usually huge, and occasionally well over six feet height and 300 pounds in weight; yet weighing heavily, a wrestler, is wonderfully quick in various exercises of 48 Té (tricks).

Almost every university has its Sumo

club and every member has to have hard training all through the year, aiming for the victory in the annual All Japan Collegiate Sumo Tournament. Keio Sumo club has an old and glorious history and it has had many outstanding wrestlers during that time. In the past Kanto Region Student Sumo Tournaments, Keio won the championships from time to time. In the recent years, however, they have suffered the lack of good wrestlers and were forced to rank low in the Collegiate Tournaments. This year, however, they have obtained a distinguished fresh-man wrestler, Saburo Nakao, who weighs about 290 pounds, and who won the single final in the previous All Japan High-School Student Sumo Tournament.

They undergo rigid trainings every day, to prepare for the coming championship series, but teamwork is necessary in the wrestler's lodging for successful drilling and spiritual contact.

The severe training does not seem too difficult to take when one is compensated for it by the comfort of a hot bath and a good meal afterward.

It must be stressed that the true goodness of students' Sumo could not be fully appreciated by those who do not actually participate in the Sumo Sport.

### ☆ Judo Club ☆

The recent rise of Judo enthusiasm can be explained from many viewpoints: some attribute it to the so-called "recurrent trend" toward prewar feudalistic Japan; others explain that the reappraisal of Judo by the foreigners reminded the Japanese of the spirit of their old culture which they have neglected since the general collapse of their old traditions.

From whatever Judo enthusiasm may stem, we must catch the picture of the present state of Judo, before analyzing the causes of it. With this in mind, we reporters of The Mita Campus visited the gymnasium of the Keio Judo Club at Mita to catch its actual atmosphere. The Keio Judo Club is the oldest athletic club in our University.

When we visited, the Judo Gym called "Ju-Do-Jyo" was the harmonious scene of concentrated vigor and quietness; in other words, intensive man-to-man fight was fought in a calm atmosphere, displaying that skill of Judo which astonishes the Westerners. Courtesy is also a characteristic of this Do-Jyo. Everyone, on his entrance to Do-Jyo, was seen to bow down. This is because of two reasons:

Do-Jyo is the place for integration of personality, not for games and amusement; and Do-Jyo is the place where a number of alumni have trained their minds and bodies.

#### The routine of training

The reporters interviewed the captain of the Keio Judo Club, Tadayoshi Horikoshi, to hear from him the actual life of a Judo man.

He told Keio Judo life as follows: "We train ourselves every week day. At 4 p.m. all the members present sit on their knees in front of the main wall where there once had been the altar of the god of bravery until the Surrender. The portrait and maxims of the founder of Keio University and this Judo Club are still hanging there. After a moment of meditation, we bow down to the front wall as traditional course. The same ceremony of courtesy is held at 6 p.m., when our training is concluded. It is true that Judo begins with courtesy and ends with courtesy."

After obtaining these results, we cut short our interview so as not to jeopardize the captain's training.

#### The view of an old timer

Then, we interviewed sixth Dan Judo man, Shoichi Shimizu, an alumnus and general manager of the Keio Judo Club, to ask him of his view

### ☆ Kendo Club ☆

In ancient Japan when Samurai—Japanese knights—took leadership over all people of other classes, Kendo was one of the essential arts. A Samurai was always girded with two swords, long and short, inserted at his left waist. The sword is respected as the spirit of Samurai. Originally Kendo was the art of managing the sword. Then a gradual development in thought that Kendo trains soul and mind as well as a body, was revealed reaching the point where they thought the aim of Kendo is not to kill but to let a person live a true life.

Immediately after the war Kendo was prohibited by the Allied Forces but in 1953 it was restored as Shinai play (Shinai is a combined rod of narrow split bamboos replacing the sword). However, due to the fear that this will lead to the restoration of militarism, Shinai play has never become popular.

In Keio, the Kendo club was restored last year and there are 90 members now, of whom are of the second Dan and most of others are of the first. This Dan is different from that Dan which is bestowed by the Japan Kendo Federation, and is bestowed privately at Keio. The second Dan of Keio equals the fourth Dan of the Japan Kendo Federation. Dan in Kendo is not like that of Judo and is not uniform, said Shibata, the manager of Keio Kendo Club and All Japan Students Kendo Federation.

Keio placed second last year in the all Japan Kendo Championship match. Periodical matches with Doshisha University, Waseda University and Kanto Students are also held.

At the Keio club the training begins with courtesy to their masters and elders, even when one of them is not there. Sitting on their knees, they face toward the front walls where an altar is placed in meditation for one minute. They train for two hours in mask and protectors, and it is important training to be able to receive the opponents blows skillfully. The very aim of Kendo is not only to become stronger in body and more skillful in tact but more to cultivate their mind

and soul.

The difference of Kendo from European fencing is the fact that the sword is not used for thrusting but hitting, though piercing the neck is often seen. In Kendo the sword is held with both hands, and the part they aim to hit is head, trunk and wrist, and neck, when piercing. Contests are held in 7x8 meter lined ground and three persons judge it, according to the ten rules of Kendo. Modern Kendo differs from ancient Kendo in that the present form places strong emphasis on good health whereas it was felt that the body had to be tortured in order to have a strong mind. In old Kendo, the game often caused the death of a person, for they were not willing to stop before the other was fallen to the ground, and this spirit was wrongly praised as the Spirit of Samurai.

During the spring and summer vacations the Keio club hold camps and tours for a week or so, with the elders, to bring about close team-work, which is very important for Kendo playing. As it has been often said, Kendo is a very intellectual and spiritual sport, though they play as individuals. In spring and autumn they take a one day hiking trip for strengthening their legs; good leg work and correct posture are necessary for Kendo which needs whole vision of the other person to hit the other and to avoid being hit and quickness.

Kendo is still in its infancy, therefore not too popular at present.

### ☆ Karate Club ☆

Karate is one of the arts of self-defence in Japan which is unknown to the rest of the world. It is the art of defeating the enemy without any weapon but with fists. This martial art is generally admitted to have had its origin in China. About 350 years ago in Japan, Ryukyu Islanders, were completely disarmed by their Governor, and were driven to create the new art of self-protection. As a result of these conditions, empty-handed martial art, Karate, was born. The general principle is that it is the most accurate

activity in the shortest distance and in the shortest time, that is, the momentary actions of fists, feet, arms, etc. There are three ways to knock down the rival; thrust, receive and kick. Those who have been considerably drilled in Karate can easily break a dozen plain tiles in layers with the edge of a palm.

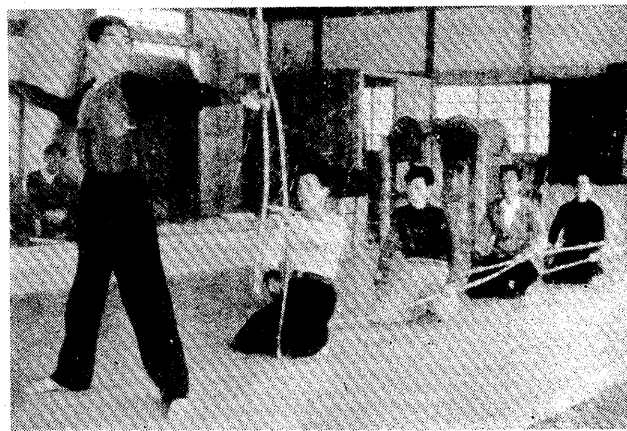
There are three practical uses of Karate:

- 1) To let the rivals' fists lose their free use;
- 2) To attack positively so as to give no time for the rival to defend himself;
- 3) To let him lose his intent to fight with the daring offense.

Karate club of Keio University is the oldest one in Japan and coached under the strict direction of Mr. Gichin Funakoshi, 85 year-old Okinawa-born stout man. He is one of the greatest authorities on Karate and a master of Shotokan School of Karate art. The club members number about a hundred and they all practise every day except Sundays from 3 p.m.

To discipline the minds, they also go every summer to the Enkaku-ji Temple in Kamakura, where they arise shortly after mid-night and sit in meditation from 3 a.m. to 10 p.m. This mental training continues for three days. In winter they have 100-kilo-meter procession, from the Mita Campus to Odawara, through the Tokaido Highway. This takes about 23 hours. During the procession they take short rests and keep on proceeding without eating or drinking.

Karate matches are rarely held, as it is actually a match of self-defense with intent to kill. However, in the form of joint practices the Keio Karate members meet with the Waseda members. In these practice matches, the defendant does not hit the rival, but stop short with their fists or feet at the very moment they would have touched the body or face of their rivals. Then three umpires decide if the hit is really effective or not. Even at that there is likely to be an argument in judging, especially when the players are from different schools of Karate art.



The photo shows archers of the Keio Kyudo Club waiting for their turn to shoot

### ☆ Kyudo Club ☆

On visiting the Kyudo hall of the club at Mita, you will be deeply impressed with the solemnity. Observers must sit on the mats behind the player, so that they may not disturb his calm mind. Once he fixes his foot-position, facing right to the mark about 20 meters before him, he concentrates, holds his breath and shoots. . . There must be no unrest in his mind at the point of shooting.

You may recall two episodes on archery from your boyhood-day.

William Tell of Switzerland was ordered by his Governor to point his bow at an apple on the head of his dearest son. If he missed, he would have been killed. He pointed at the apple carefully and, quite free from all thoughts, discharged the arrow. The apple fell down and his son was safe.

While in Japan, famous General Minamoto-no-Yoshitsune in the 12th century ordered one of his followers named Nasu-no-Yoichi to shoot a fan held in the hand of a woman aboard a tiny boat drifting on the waves. Standing still on the shore, he prayed to God and held his breath. The arrow brought the fan down into the sea.

In either case, the player faced the mark with a calm mind. That is, why they succeeded. Tranquility of mind is above all indispensable for the archery.

In other words, Kyudo is a kind of Japanese Budo whose aim is to build up, through training mentally and physically, ever-tranquil and immovable character even in such an unexpected and imminent case as mentioned above.

Aiming at this purpose, the members of the Kyudo Club of Keio University train themselves in the old, traditional hall almost everyday. During the "Kangeiko" (Special Training Week in Winter Vacation), some of the members come to the hall on foot, for they leave their home so early in the morning that they can not get a tram in the city. Besides the Winter-training, they have boarding twice a year to cultivate co-operative spirit among the members. To love the hall and the bow and arrows is a part of the training of the members.

Remember, that the fundamental spirit of Kyudo is to build up a perfect character as well as a healthy body. Someday, after the graduation from Keio University, the members will recollect with longing eyes the quiet atmosphere in the old training-hall.



## SPORTS

### — Volley-ball —

The 8th Triangular Volley-ball Tournament between Keio, Waseda and Meiji took place at Tokyo Metropolitan Gymnasium on June 26, before some 8,000 volley-ball fans.

Keio won every game with consecutive victories and won the tri-meet.

### — Sumo —

The 34th Eastern Japan Student Sumo Wrestling tournament took place at Kuramae Gymnasium on June 19. The Keio team was defeated in the tournament. However, Nakao, a freshman, drew attention for his skill and ranked fourth among the individual participants.

### — Socker —

The sixth regular K-W socker match took place on June 17 at Korakuen. The first nighter in this season had 13,000 spectators. Waseda skilfully made 2 goals out of 5 CK in the first half, while Keio in the latter managed to score 2 goals but was defeated by three points. The score was 5-2.

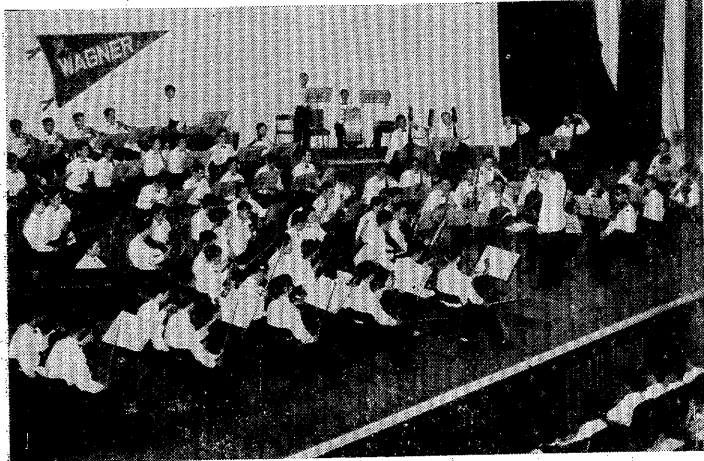
### — Table Tennis —

The 12th Keio-Waseda Table Tennis Match was held from 9:30 a.m. on June 26 at Mita, gathering many spectators. The Keio team has won only three matches from Waseda in the past.

The Keio High School team was defeated 1-4 and Keio Women's team also lost the games 1-6 to Waseda. To our regret, the O.B. team was no exception. But once our regular team appeared, the Keio side became very animated. The climax came when our Nakahata won the third set with much toil over Nagahama of Waseda University. The rest of the games went on very well for us. Our regular team defeated the Waseda team 4-3.

### — Water Polo —

The Keio-Waseda Water Polo games were held at Meiji Shrine Pool on June 29 and 30, as a contest in the Kanto Student Water-Polo League. Keio won over Waseda with the overwhelming score of 9-2 and 10-0. Consequently, Keio team was ranked third in the League.



Wagner Society Orchestra

### WAGNER GIVES PERFORMANCE

The special concert of Keio Wagner Society was held at Hibiya Public Hall applauded by some two thousand Keio fans. The orchestra, which enjoys the reputation of the oldest and the best student orchestra in Japan, has done well as a whole. On the evaluation of their performance, we should take into consideration that the members are amateur players and that they get together to enjoy the pleasant ensemble of instruments. In fact, on the stage, they looked so delightful, earnest and so student-like in their manner that they made a favorable impression upon the audience.

In this respect, their poor techniques may be tolerated but I would presume to advise them to brush up their tone

of strings. Through the lack of the sweetness of the tone it was always squeaky and harsh to the ears. In the Beethoven's piano concerto No. 5 with Mr. Jun Date, one of the Japanese rising pianists, as a soloist, we could not feel the overwhelming grandeur which is worthy of its name "Emperor." This was due both to the orchestra and the pianist who was not at his best being unable to lead the orchestra sufficiently. Some pieces from the "Swan-Lake" were played too fast and for want of delicacy of the ensemble, they sounded prosaic and prevented us from imagining the beautiful sceneries of the classic ballet. We, however, appreciate their progressiveness in introducing Sibelius's "Karelia Suite" which has never been played in Tokyo.



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### FRESHMEN PLAY LILLIOM

— Geki-Ken —

Keio Geki-Ken (a society for dramatic research) presented "Lilliom" written by a famous Hungarian dramatist Ferenc Molnari, on the 21st of June, in Akasaka Public Hall with about 400 audience. This drama was directed by Hashiba and chiefly played by the new Geki-Ken members who entered this college only three months ago. They played merrily and jovially. It was pleasant to see them enjoying the play. The story is the life and death of an outlaw named Lilliom (played by Kusakari) who is enforced to idle away his life much against his will to make his wife (by Miss Tsugaya) and his daughter (by Miss Kondo) happy. The miserable life of Lilliom's wife is effectively relieved against the dreamy happiness of her only friend, Marrie (by Miss Yamada) who is happily married to Hugo (By Yamada). Though the costumes of the housemaids seemed far away from what we thought the housemaids could really afford, their first debut was accepted warmly. Miss Wakai's acting (as Mushcart, a woman manager) was to be highly appreciated. But it is sorry to say there were a few peoples who burst into laugh or chuckled sharply so often where they were considered to find no reason to do so.

### BOOK REVIEW

#### TEXTBOOK OF ECONOMICS

Edited by Institute of Political Economy of  
U.S.S.R. Science Academy

This four-volume work reported the result of the joint efforts of nine official scholars standing in the forefront of the Russian economic field. Besides, hundreds of economists are said to have made their voluntary criticisms of the draft of this important work submitted for the discussion sponsored by the Communist Central Committee in the U.S.S.R. in November 1951. This may be why it is called a synthesis of what has been reached by Marxism, which, with the shifting of its leaders, has been undergoing subtle changes for a century.

The dexterous application of historical materialism to every social system antecedent to state socialism in Russia appears quite successful and effective in birning to light the fundamental law underlying every stage of social development and also in clarifying the inevitable collapse of each stage.

The logical arrangement of this extensive work emphasizing its central theme, dialectical materialism, will help readers in their study. It is also evident that an effort has been made to use a vocabulary that may be understood by the ordinary reader. Readers living in a "mixed-economy" where free activities of private enterprises and the interfering policies of the government co-exist may consider dogmatic the authors' analysis of present capitalism. In this respect, some readers may feel indoctrination to be the purpose of these volumes.

This work merits reading because it contains an exposition of the Soviet agricultural policies often reported by the press and comment on construction now taking place in Communist China and the countries of eastern Europe. At any rate, it may fairly be said that those who have some interest in economics will be sure to enjoy reading this work. (Moriichi Miyajima)

## ON THE SCREEN



### "MADAME BUTTERFLY"

After every Japanese has seen this film, he must heave a sigh, touched with the unhappy fate of Chocho-san (Madame Butterfly) and yearning for the beauty of old Japan. But why did Pinkerton marry another woman, when he is already married to Chocho-san? This technicolor film, beautiful as a picture scroll, is a joint production of Italy and Japan, and pictures faithfully the famous opera, Puccini's "Madame Butterfly." Kaoru Yachigusa plays well her lovely part of Chocho-san. Of course, her lines are sung by an Italian opera singer, Orietta Mocucci, and although the movement of her lips is natural, the grand voice, compared with her poor physique as an opera singer, seems somewhat strange. This movie has no special defects worth mentioning except the lack of climax, but this may be due to the famous plot everyone knows too much.

When she is fifteen, pretty Chocho-san is found and loved very much by Pinkerton, an American naval officer, at the gay quarter of the port of Nagasaki. They get married through the good offices of Goro, a professional jester. In a little house on a hill with a fine view of the port she feels herself the happiest person in the world with the love of Pinkerton, now her husband, although her relatives break off with her. After several months his ship is ordered home. Then she gives birth to a lively child. Expecting him to keep his pledge that he will return when robins make their nests in her heart, she is waiting for her husband with her child and Suzuki, her faithful maid-servant. Three years have passed away and now he comes back as she has expected. But, with a strange foreign woman, his new wife! When she hears everything from Suzuki she decides to leave her child with Pinkerton's wife. Covering her baby's eyes with a handkerchief and giving him a Japanese and an American flags to play with, she stabs herself with a dagger in the breast. Thus her tragic life closes. (Makoto Ochi)

**Editor's note:** As Miss Kaoru Yachigusa is starring in "Madame Butterfly" which we took up "On the Screen" column of this issue the reporters of The Mita Campus visited her at Toho Motion Picture Studio.

It was a great pleasure that we could directly meet this famous actress who played a leading role in the Japanese-Italian joint production of the film "Madame Butterfly." She showed another type of Japanese actress quite different from that of Machiko Kyo who was already won the world-wide fame. She represents the beauty of the old Japanese womanhood in the good sense of the word. Her beautifulness, lovely and comely, made foreigners cherish things Japanese. She was a little shy in answering our questions, but was kind enough to reply us as follows:

"I found it difficult to adapt myself in making movie version of an opera the first trial in the filmdom. For example, singing 'On a fine Day' at the very climax, I could not play the emotional performance as I wanted. It was partly because of the lack of my skill, but chiefly because of the difficulties of adapting an opera to picture. When I first saw my picture at an Italian Film Festival, far from appreciating my own performance, I could not see my own figure distinctly. What occurred in my mind was the faces of directors and my colleagues who made their great efforts to produce the first Japanese-Italian film. I confess I am disgusted with my lack of expression and ability as this picture comes to completion. In singing, I really sang in tune with the Italian soprano whose voice is heard in the pictures, so that the audience would not notice that really my voice is not recorded."

Miss Yachigusa is now busy in the leading role of "Sanshiro" with resolution to create a new and refreshing type of Japanese womanhood.

As to things Italian, she said, "There are still many sweet and happy recollections of kind and warm-hearted Italians and its beautiful land. I think film production went a long way for the mutual understanding between two countries."



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## HOW TO RESPECT OUR FOUNDER

In our view, it is Keio students' superficial apprehension of their Founder that was the most important fact that rose to the surface from the publicized case of the library student's dismissal, which resulted, according to the authorities, from his disqualification represented in his immoderate words on the Founder of Keio University.

No doubt, those whose attitude toward the preceding scholars is nothing more than disrespectful or of unconditional obedience are unworthy of the name of scholar, because the progress of learning is attained both by the modest attitude of mind toward the things unknown and by reasonable doubts. True respect should be based on these factors.

In this sense, it is very meaningful for us to reconsider the way to learn Fukuzawa, on the occasion of this incident which has caused undue misunderstanding of Keio among many people who are ignorant of the actual face of the matter.

Such questions as "How many of us have read through Fukuzawa's works?" or "How deeply do we understand the meaning involved in the oft-repeated Fukuzawa spirit?" are the expression of the desire to learn more about our Founder. The recent resolution of the All Keio Autonomy Committee that it will give series of lectures on Fukuzawa is motivated by this trend. We should positively support this trend, but be careful lest it should cease without actual results.

Fukuzawa study hitherto gives us the impression of the chronological study which can be termed as "far from the spirit of practical learning" which was advocated by Fukuzawa himself, and needless to add, we can not expect much from such study.

What we must learn is the spirit of the great man who struggled for deep-rooted independence of Japan based on enlightened reason and individual self-consciousness. Without this in mind, no study of Fukuzawa can achieve its practical aim. The nominal and superficial study will lead to Fukuzawa idolization which is the most unreasonable way to respect our Founder. The main cause of the recent regrettable incident lies in that point.

True and natural respect for our Founder stems from basic understanding of him, which is, at the same time, motivated by modest attitude of mind and will form our view of life.

## VACATIONS AND STUDENTS

In general, vacations give us an opportunity to come into contact with the actual condition of our society. We can meet and talk with many people whose actual life and ways of thinking cannot be obtained at school. Thus, many of us become ignorant of the circumstance our society is in. It is often at these times that we find out the gap of thinking between our contemporaries outside the campus and ourselves.

Since we have many common problems such as rearmament and poverty prevailing in our country, it is very desirable to bridge the existing gap, by talking with many people. At the same time the observation of actual society will give us the new impetus for study. We believe there is no need of studies if we have no intention of giving impetus to our studies, especially in tackling the problems we are confronted today.

The forthcoming vacation should be the period in which we should think together with those who are leading different life, especially with our contemporary generation outside the campus.

## VOICE OF YOUTH

### EXAMINATION AND STUDENT

By Takeo Miki, sophomore of Faculty of Economics

One of the recent serious problems that occupies the minds of high school students in Japan is the entrance examination to universities. This examination is such a severe one that it is commonly called "Examination Hell," sometimes it drives a student to kill himself because of nervous prostration, or because of his failure and there are many who have injured their health from overworking.

Almost a half of their three years' school life is used absolutely for this preparation, so they cannot possibly enjoy school life. And though they work hard and are eager to pass, only a small percentage of them are admitted out of the large number of applicants, often 20 times as many. The other unsuccessful students generally go to preparatory schools. But surprising to say, there too they must face the entrance examination. Thus they must wait for the next chance preparing diligently for a year, which seems so long and so grey to them.

It should be noticed that the above mentioned, rather cruel examination is carried out in several famous universities. Then how is it at the other universities? There the applicants are only two or three times as many. Why does there exist such a great difference between them? One common reason of this is surely that students naturally like the famous universities. But we should not overlook another reason; graduation from a famous university is considered advantageous in employment. This has become an effective standard in choosing universities. In other words, they have been rather realistic in their philosophy of life rather than enthusiastic about their studies. As a result, universities are in danger of changing into factories where mass production of prospective salaried men is carried on.

This is shown by the fact that today's university students lack a variety of abilities and are becoming, as it were, one similar mass to be offered to employers. They are also apt to think too much about their examination records and to become grinds in a disagreeable sense.

It is a pity that those young people who are looked to with much hope to carry tomorrow's Japan are wasting their precious youth, thus never seeing further than the end of their noses. The one reason for this might be that the current education system which was adopted after the war end has yet some difficulties to be overcome. But anyway, students themselves should be "ambitious," as Professor Clark warned the Japanese

students of the Meiji Era on his leaving Japan.

Today Japan is standing in a most difficult situation in the world, and shows some similarity to the Japan of the Meiji Era when she entered the world as a new member.

Meanwhile there are almost innumerable serious social problems at home. Students should realize this, and train themselves to be the reliable generation needed to meet these difficulties, always looking into the future and toward an ideal. At the same time, they should be protected from the various social evils which harm youth today and be given better conditions in which to study without being annoyed by such troubles as employment and etc.

### Let's Establish Our Own Lives

By Takeshi Fujimoto, sophomore of Faculty of Economics

In postwar Japan, bicycle races, horse races, Japanese pinball games and jazz have been in vogue, and now "mambo" and smart-ball games are in fashion, which shows, I think, that we Japanese have not led our own kind of lives and our attitudes toward our own lives have had no good foundations.

For instance, nowadays there is a tendency in some students to try to minor in easy subjects and to try to do well at school only in order to find good employment with a first-rate company. It seems to me that they have no will to study academic subjects—but only to study for the sake of finding employment—that they cannot continue to learn when they are graduated. As for parents, they consider it an investment to give their children an education, which serves to elevate the national level of education in a sense, but serves to spread the thought of personal advance-

ment in the world too. The problem of finding employment and the pressure of outside interests confuse our school life. It is true that the problem of finding employment is important, but I think it is more important for us students to study, to improve our characters and to become the backbone of Japan.

The above mentioned tendency in some students and some parents decreases the number of men who are quiet and thoughtful. Now Japan requires a greater number of these men than of men who seek world fame—I do not know what the standard is that decides whether they are valuable to the world or not.

It is difficult for youth not to be influenced by our surroundings. So the society that surrounds the students must be healthy. But the reality is that too many are eager to get much money without thinking of the future of Japan. To me, this attitude toward life has no base.

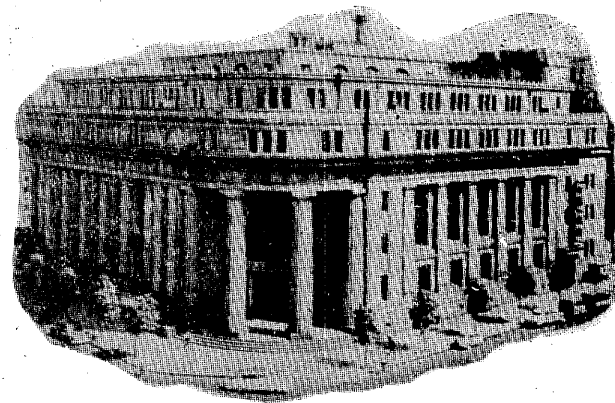
Of late, the influence of bad books on children has been much discussed in the papers and so on. However earnestly it may be discussed, this evil influence cannot be lost until men and women are sure of the value of their own lives and society becomes healthy.

We Japanese must realize that we are Japanese. And we may be proud of being Japanese, I think. We are Japanese, so we ought to do our best to construct the new Japan without selfish interests and desires or depending too much on foreign influence—whether it be good or bad.

We have ever looked at the surface of things. We must go to nature, and radically, thoroughly and essentially we must study ourselves and reconsider what we have been. And we must develop our lives in the way we think best. Finally, I want to say let's establish our own standards and let's construct a new Japan whatever problems may confront us.

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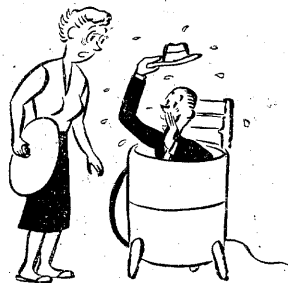
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