

The Mita Campus

KEIO UNIVERSITY
1858
'calamus gladio fortior'

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Special Edition for The 100th Issue

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To the readers

With this issue, "The Mita Campus" marks 100th publication.

On this occasion, we reassure our duty to be fulfilled on the campus and in international relations between Keio and foreign friends, as well as in domestic relations.

Since the issuance of the first paper on August 15, 1946, we have been publishing a paper monthly. In making up this copy we extend our sincere gratitude to you readers who have kindly cooperated and supported our activity. —Ed.

Prexy Offers Message

Congratulation on this 100th issue of "The Mita Campus".

It is a great pleasure for us to have on our campus a student's English paper whose history goes back to the end of World War I. In its publication of 100 issues, "The Mita Campus" has done many things especially in the field of international relationship.

Since "The Mita Campus" is the only campus paper published in a foreign language, English speakers who cannot understand Japanese can learn about Keio Gijuku through this paper. In this way our school will gain new friends.

In human relations, imitation or misunderstanding, in the end, cannot create any thing except hatred. It is the duty of the newspaper to write the truth and to enlighten the people so they can solve misunderstandings. It is true understanding which brings amicable, brotherly and friendly relations among people and which transcends racial and national feelings.

I hope this issue of the 100th edition may be a meaningful milestone and basis for further development.



Dr. Shoshei Takamura
President of Keio University

Japanese Course Starts

The office of Directors' Board has recently approved the setup of Japanese language class in the curriculum of Keio Foreign Language School. The class is to be open from next April with the opening of new academic year.

So far Mr. Shuichi Saito of the Student Affairs Section was making a personal instruction

to them. Now four students are on his roll and lectures are given week-day evening.

Concerning on this point, President Takamura said, "We want exchange students to have enough knowledge of Japan and Japanese language. If possible we want foreign student to stay on our campus two years, one year in studying Japanese and another in studying his subject."

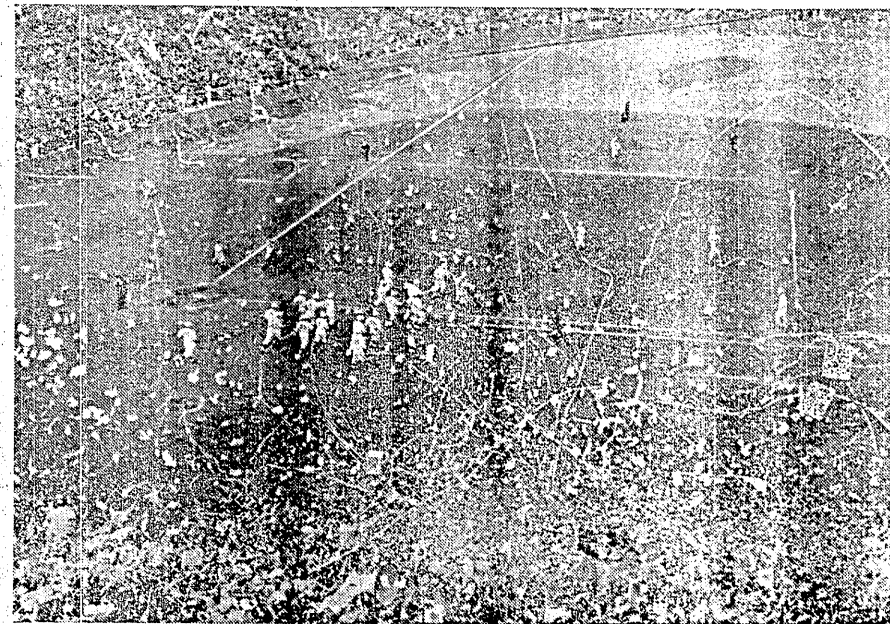
Keio suffered a defeat and her vigorous attempt to capture the Tokyo Big Six University Baseball League Championship ended in failure.

The final playoff with Waseda on which the pennant of the fall season depended was fought on November 12, from 1 p.m. at Meiji Shrine Baseball Stadium. It was the third playoff between Keio and Waseda, and Keio lost the game by a score of 3-1 and put a period to one-week-long crucial K-W series.

The traditional K-W series had been fought since November 6 with the championship at stake. In the first game Keio marked 2-1 defeat, but got the 4-1 victory in the second game. Again Keio lost the third game by a score of 3-0. Then the league records of both universities became tied and unprecedented playoffs started.

The two rivals battled to a 11-inning 1-1 tie in the first playoff on November 9, and called on account of darkness. Keio and Waseda collided again on November 11 and drew after fierce 11 scoreless innings.

Each day a capacity crowd of over 65,000 packed to the stadium and more than one thousand ardent students and ball fans lined up outside the stadium all night to get tickets.



Waseda nine are shouting for joy after winning the championship. (by courtesy of The Yomiuri.)

Mita Festival To Start

The Mita Festival will begin on November 19 and last for five days at Mita Campus. This coincides with Waseda's Festival period.

Two hundred and thirty-eight Keio student groups are to participate this year, and they have proposed 309 plans. This is an increase of 46 percent over last year plans.

The Mita Festival exceeds any other university festival in its working budget and in the number of participating. The Mita Festival Executive Committee expects that there will be an attendance of 150,000 throughout the Festival period.

As it was said that the Mita Festival has become stereotyped in the past two or three years, the Executive Committee has planned some new events.

This year, the academic schemes increased in commemoration of 125th anniversary of birth of Fukuzawa Yukichi, the founder of Keio-Gijuku. The seminars of the Law Department and Commercial Department are in the forefront of the new participants.

The big event of the Festival this year is to reserve the last day, November 23, only for the alumni, faculty and undergraduates of Keio University. Their families will be allowed to enter but the Campus will not be opened to the general public.

Some special entertainment is planned in addition to the general public open-day program on November 23.

It has been under consideration for a long time to set a day to promote friendly relations between students and alumni, but its realization has been very difficult and the plan has always died out before being accomplished. This year, however,

the Festival Committee, Mita-kai (Alumni Association) and school authorities co-operated with each other to realize this project, and their dream will come true.

Only the Committee has taken charge of planning and operation of the final day. Mita-kai does not participate in the planning, but it provides 400,000 yen as a reserve fund for the special program on that day.

As usual, throughout the Festival period, there will be a lottery by way of entertainment to the Festival. A lottery ticket will cost 100 yen. Every premium to be distributed by lottery worth more than 100 yen. About one hundred companies offer various commodities for premiums. Such commodities include a 40,000 yen-worth pearl-necklace, a serving machine and transistor-radios. Net profit of the lottery is donated to the construction fund for a new student hall.

18 US Students Visit Mita

Eighteen students of the International School of America (the I.S.A.) arrived at Haneda Airport on October 22. They were accompanied by six teachers who offer courses in English Literature, French, biology and the social sciences. After their arrival, they came to Keio University to receive their first lesson in Japan.

They continued their classroom work till November 1 at Room No. 501 in the South Building of Keio University. This room was used by last year's I.S.A. students.

They left Tokyo for the Kansai district on November 2. After visiting Osaka and Kyoto, they left for their next destination, Hong Kong, on November

Educators Find, "Univ. Must Meet Nat'l Needs"

The curtain of the Keio Conference of Asian Educators—brightened with the colors of 14 nations—were fell on October 25 on the Mita Campus, Tokyo, and the Conference wound up a eight-day meeting. It was opened on October 18 mustering 32 educators from eleven Asian countries. As a results of a week-long discussion, the participants recognized that the function of the universities in the Asian countries is in their initiative in meeting their respective national needs such as education of much-needed leaders in a variety of fields through technical, professional and administrative trainings.

Some of the problems connected with this function of university were discussed from many sights. Especially, speech of Dr. Parikh of India attracted attention of all participants.

He spoke, "The university is being required to educate large number of technical personnel, to function in a context of growing enrolment and egalitarian sentiments and mass pressures. In such a situation, problem of university autonomy and difficulties in making education suitable for transmission of the basic values of freedom, truth and justice arise. The universities, while being responsive to national needs and trying to meet them, should not lose sight of the need for transcending national frontiers, as members of a global community of seekers after truth, to which they rightfully belong."

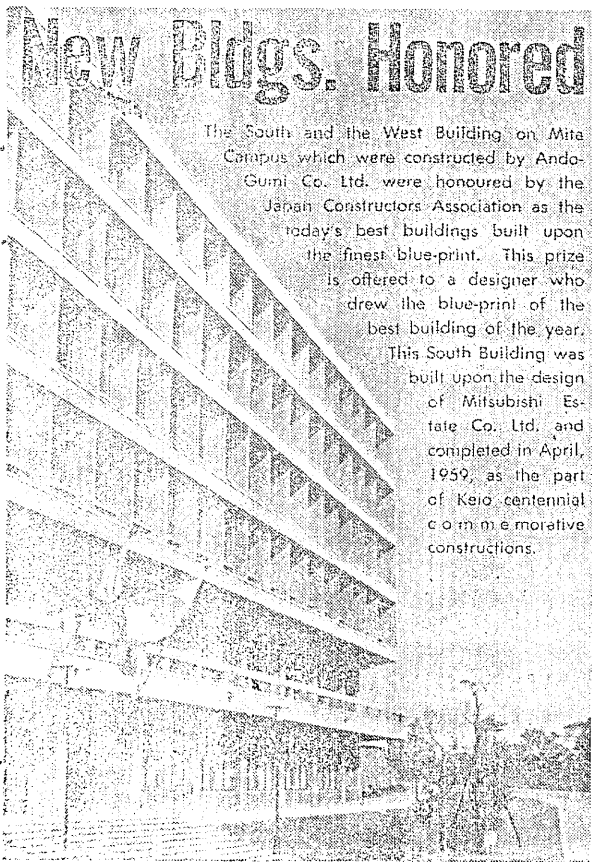
Dr. Hla Thwin, at the closing ceremony, the head of Psychology Department of University of Rangoon, Burma, delivered an address on behalf of the delegates as follows.

"In certain conference there was also so much bitter wrangling between delegates or so much fighting for prestige, position and propaganda that more harm than good was done. I am happy that such undesirable features of international conferences have not disfigured our Conference.

"Now I make one suggestion. The suggestion is that Keio University should keep alive the concerns brought out by the Conference and continue the spirit of encounter and dialogue between Asian universities as outlined in our discussions. Surely, this is only the beginning, not the end of the road for us."

In the end, Dr. Shoshei Takamura, the President of Keio University, gave the closing address. He stated in his speech.

"We are reminded that our present academic work is overly dominated by the Western influences. Most of us Orientals are more familiar with things European and American than with things our immediate neighbours in Asia. We must endeavour to correct this unbalance in our present knowledge and to bring together a more effective role in the progress of the world. I trust that the present Conference of Asian Educators was a definite contribution toward that direction."



New Bldgs. Honored

The South and the West Building on Mita Campus which were constructed by Ando Gumi Co. Ltd. were honoured by the Japan Constructors Association as the today's best buildings built upon the finest blue-print. This prize is offered to a designer who drew the blue-print of the best building of the year. This South Building was built upon the design of Mitsubishi Estate Co. Ltd. and completed in April, 1959, as the part of Keio centennial commemorative constructions.

What The Mita Campus Has Ever Experienced

Having a chat with some alumni of The Mita Campus and seeing the copies up today, we wrote "How the Mita Campus was established" and "How hard the members have worked for the Mita Campus."

—editor

Its Birth

When Mr. Susumu Ohya, a member of Keio English Speaking Society participated in the meeting of English Speaking Society held at Waseda University, had the chance to see the Waseda Guardian which was published not by students but by the professors of Waseda University. Then, it occurred to him that an English Newspaper of the students, by the students, for the students should be issued in Keio University. He and a few intimate friends who were members of KESS, materialized the plan to publish an English Newspaper with the wholehearted assistance of Prof. Kiyomasa and the first issue of The Mita Campus came out on August 15, 1946, just one year after the end of the war when the country was in chaos. They were helped financially by nobody, so they had to sell the copies of The Mita Campus to cover its printing price. They sold them at Ginza, an amusement quarter in Tokyo, calling persons passing by including foreign people because it was summer vacation and they could sell the copies for students. It was announced on the leading newspapers and the radio that an English Newspaper was published by students in Keio University.

Before The Mita Campus was named, two titles of the paper, Keio Campus and The Mita Campus came out in the minds of the first members of "The Mita Campus." The title "The Mita Campus" was adopted because "Mita" which comes from the name of Keio University site, is more popular and "The Keio Campus" looks like an organ of Keio University.

The first few issues of The Mita Campus were published as organs of KESS. Then, however, two opinions arose that it is more important for members of KESS to speak English than to write it and that it was important both to speak English and to write it. The two opinions contradicted each other. The group of the latter opinion decided to separate from KESS and established English Newspaper Club as a new society of Keio University.

The Mita Campus received a lot of times temptation whether the Mita Campus would be the English press of Mita Shinbun or the Japanese or the organ of Keio University Shinbun also written in Japanese. But The Mita Campus has remained in-

dependent ever since. The first few issues were composed of the only collection of English compositions. Then, feature, series and editorial column were set up and The Mita Campus came to take a final shape as it is today.

This & That

The Seven Hundred Year Periodic Theory on Climatic Change by Prof. Nishioka of Keio University was introduced on the 5th and the 10th issues of the Mita Campus. Then big reactions were seen in the academic circles of the world and it was after the Nishioka's theory was made world-famous by The Mita Campus that Japanese newspapers picked it up. This shows that The Mita Campus has a rather large circulation in foreign countries.

On the 90th anniversary of the founding of Keio Univ. the reporters of The Mita Campus had an unprecedented interview with the Emperor as a student newspaper. They endeavored to make a epoch-making work in democracy.

When the first special edition of Keio and Waseda baseball game was published in 1952, the first female chief editor was born whose name is F. Samejima. She was a very able editor-in-chief. This is a gift of the coeducation in a university. After the war women are getting a footing of equality with men as seen on page 8 "Japanese Women Greatly Change".

When Ambassador Robert D. Murphy of the United States visited Keio in July, 1952, The Mita Campus staffs reported the news quickly in the form of an extra which was our first trial, because it was just after the monthly Mita Campus was published.

The Mita Campus was honored the compliment by the president of the New York Times that The Mita Campus is doing a remarkably professional job, especially in view of the fact that it is done in foreign language.

A Rotarian in the United States wrote to The Mita Campus saying he would buy 200 copies of The Mita Campus. It was for the first time for The Mita Campus to have so much personal purchase abroad.

In April, 1958 Dr. and Mrs. R. Harrod of Oxford University visited Keio. While Dr. Harrod gave a lecture sponsored by the Faculty of Economics, Mrs. Harrod had free discussion with Keio students which was held by The Mita Campus. Moreover The Mita Campus published the extra including the whole contents of Dr. Harrod's lecture. The Mita Campus has reported the news about lectures by lecturers who were invited and visited Keio. Because we aim at inspiring readers with academic news.



The first edition of The Mita Campus; upper half part.

How Columns Changed

"Voice of Youth" consisting of the opinions of students concerning their everyday life in the school campus and at home was the column in which Keio students exchanged their opinions with overseas students and professors.

"Women's World" appeared for the place in which only coded could describe what they wanted to say. This reflects democracy becoming prevalent after the war.

"Student Speaks" born recently as seen in the figure and succeeded to "Voice of Youth" and "Women's World" aimed at picking up student-like, constructive views of students.

"Press Comment" was based

we set up the special column for Hiyoshi campus, but since then The Mita Campus has been urged to pick up the news in other campuses and "Campus at a glance" for all the news of every campus was born for the purpose of reporting the news of club activity of students and their classes.

The slogan under the flag of The Mita Campus, "Students' Own Periodical in English" had been printed in every issue from the first edition to 60th with the motto of "for the students, by the students, of the students." From 71th, however, it was taken its place by "calamus gladio fortior" which means "The pen is mightier than

Voice of Youth (11-55) —Student Speaks
Women's World (11-21) (79-89)

Press Comment—From the Student Press (59-78)
(14-37) Topics from Overseas (67-78)
—from overseas student newspapers (86-89)

Hiyoshi Topics—Campus at a Glance
(25-50) (69-...)

Students' Own Periodical in English
(1-60) —calamus gladio fortior (71-...)

Saying of Fukuzawa (1-34)

Figures in a parenthesis denote the number of issue.

on Japanese daily newspapers. But "From the Student's Press" got its articles from Japanese student newspapers. "Topics from Overseas" and "From overseas student newspapers" were originated from overseas news and university news abroad. As a result of this column we can probably say The Mita Campus has been turning the eyes to overseas.

Keio University is divided into several campuses and the largest of them is Hiyoshi campus. So the sword", because the crossed pen is the school symbol of Keio which has lived up to the spirit of Yukichi Fukuzawa, founder of Keio. A column which carries Sayings of Fukuzawa such as "Heaven Never Created a Man Above Another" and "Impartial Arguments Come from Complaining Men" started from the first issue and lasted till 34th. We can't fail to see that Fukuzawa spirit penetrated in Keio in those days.

Past 15 Years Seen Thru Editor's Eyes

Now The Mita Campus, on this occasion of publishing the 100th memorial issue, tries to look back upon the change of the postwar social situation in Japan seen through the eyes of the Paper.

In the early few years after the Paper started to be published, the people, who were in despair, began to think over what they should do in the chaotic condition of postwar Japan. A will of the reconstruction of New Japan came to rise especially within the younger generation.

In those days Japan was just in the process of democratization and the cry of democracy was heard almost everywhere in Japan. American civilizations came to be overflooded in our country. Commenting on the contemporary tendency to swallow them, the editor of the Paper at that time emphasized to acquire their real virtue and also warned the people to be conscious of themselves.

Economically, the devastated nation was plagued by inflation.

Concerning the students' actual situation immediately after the end of the war, in the editorial of the 11th issue, The Mita Campus wrote: students came back to the school campus again only to find the ruined school buildings. For themselves, too, what awaited them was the hardships of living. Many students had to work their way through college selling peanuts, notebooks and such things on the street in order to continue their study.

On April 28, 1952, Japan celebrated independence that had long been looked forward to by all the Japanese people. The statement of the editor indicated the students' hope for the future after Japan regained independence: "We must have a spirit of independence for the construction of a true democratic state, and we must be a nation possessing of this spirit. We are conscious that the future of our country depends on the efforts of our younger generation."

The then Prime Minister Yoshida and his Liberal Party were positively working for the establishing capitalistic economy and establishment of Defense Forces, despite the Constitution of the military forces. According to the Paper's statement, it seems that for almost all the Japanese the rearmament, nor, war itself was never welcomed at all.

Fight to Peace

On March 1st, 1954, U.S. H-bomb test at Bikini brought terrible misfortune to 23 Japanese fishermen of Fukuryu-Marun on the high seas near the "Danger Area." Then fishermen are injured by "ashed of death" carrying radioactivity and at last Mr. Kuboyama, the captain of the Fukuryu-Marun became the first victim of a H-bomb.

This news came as a "shock" to all the Japanese. The paper interpreted the gap in Japan-U.S. relation had been widened since the Bikini explosion.

In those days the U.S. and the U.S.S.R. was competing with each other for the superiority in nuclear weapons.

While England, on May 15th,

1957, had her first H-bomb test on the high seas near the Christmas Island. The people were much disappointed. Large numbers of students were mobilized against the H-bomb tests. Nation-wide anti-H and A-bomb-test movements developed rapidly.

As the Paper is saying, Japanese hatred for nuclear weapons might seem excessive, but Japan is the only nation that witnessed the disastrous result of nuclear weapons and our experiences at Hiroshima and Nagasaki necessitated us to inform the world what a dreadful calamity nuclear bombs would cause. We hate the harmful A and H-bomb. What we want to tell is "No More Hiroshimas". A Keio student appealed in the Paper that it was absolutely necessary for students to ask the U.S., the U.K. and the U.S.S.R. to conclude anti-H and A-bomb-test agreement.

The editor was pointing out this disastrous situation: if it were not for mutual understanding and mutual belief there would be no way how the trouble will be settled. Every action should be taken from the moral point of view if there is no political way to compromise, there remains the moral way only.

While, domestically the controversial problem of teachers' rating system was attracting the attention of every parent of the world.

Being sorry for the crisis in the educational field, the then editor was insisting that the only way to break through and settle the problem should be much more studied and investigated through the cooperation of both sides.

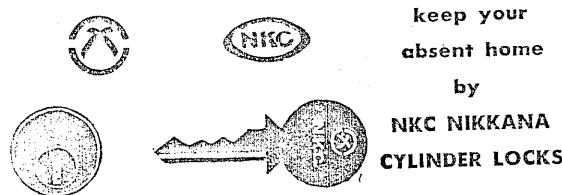
In 1958, the Kishi Cabinet was going to pass the police duties bill. The people rose against this law in fear of the revival of police state. And the grave situation was caused in the Diet. The conservative party and the progressive party made a face to face clash on this problem. It was an incident that risked Japan's credit to foreign countries and a shameful affair.

Thus the cry of the parliamentary crisis grew louder everywhere in Japan. In the editorial of the 86th issue, the editor proposed problems: How many of the opposites can give a clear answer to the question why they dare to oppose the bill "by all means" or "at any cost"? Did they make efforts to study the bill by themselves?

This struggles between the government party and the opposite party was carried over to the New U.S. Japan Security Treaty that had been under consideration in the Diet for these two years. Almost every day, The Zengakuren demonstrated at the broad avenue in front of the Diet.

Then the people have extraordinarily for more interested in democracy and parliamentarism than they ever had.

Concerning the regrettable chaos in the Diet, the 96th issue editorially stated that the members of the Diet, the Liberal Democrats and socialists alike who marked a great blot on the parliamentarism of Japan, should calmly consider "what is democracy" and "what is parliamentarism".



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Outlook, Remark—

(Continued from Page 4)

ing firm workers becomes ever

Though realized by the existence of the dual structure of economy, the rapid growth of Japanese economy has a counteraction on the dual structure itself and is causing its breakdown. Tight demand-supply relation in labour market has begun to appear in small business, too. As a whole, more workers are now employed for higher wage. This tendency will be accelerated as the economy grows rapidly.

Capital Supply

Capital composition ratio of Japanese firms is one of self-owned capital against three of loaned capital. This means Japanese firms are much dependent upon outside loans. In England and the U.S. that ratio falls around 3 to 2 and in Germany it is around 2 to 3. This fact accounts for the influential positions of banks over Japanese industries. This scarcity of self-owned capital among industries makes demand for money tight, bidding up the interest rate higher. Consequently, Japanese interest rates are, as a whole, higher than international standard.

As money supply is so tight as a whole, severe 'capital rationing' is predominant in Japanese money market.

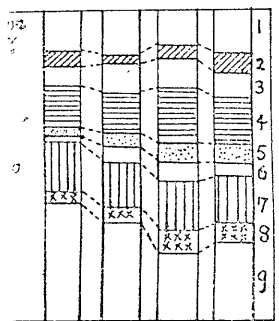
In 1957, forty percent of the whole money supply from all kinds of financial agencies is a loan from city banks. And 70% of that amount goes to firms with more than 1,000 employees. According to Figure 4, the loan from long-term banks and trust banks amounts to 13% of all the money supply, and 80% of that figure goes to firms with more than 1,000 employees. Only the loan from local banks (18% of all money supply) is equally divided to all firms of any size of labourer.

Here again we can see the existence of dual structure of Japanese economy. The existence of severe capital-rationing makes it difficult for small firms to make replacement of equipment even when necessary, let alone new equipment investment. Productivity of small firms inevitably becomes less as compared with that of big firms.

It is true that city banks still have great influence over industries. But recent tendency is that business firms try to in-

Figure 4

Rate of money supply from different financial agencies



Stock 2: Firm Bond 3: Government financial agencies 4: Others 5: Trust Bank 6: Security Co. 7: Other banks 8: Long-term Bank 9: City Bank

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crease self owned capital by reserving undistributed profit. This trend is seen in Figure 4.

Monetary Policy

As a result of regulation in the money market, the interest rate system in Japan is fairly disordered.

With such artificial control and high interest rate, the immobility of capital in Japanese economy will cause much difficulty for industry when the foreign trade is 'liberalized' to the full extent.

The liberalization of the foreign trade calls for cost-down for industries. This cost-down presupposes lower interest rate. Moreover, since the significance of trade liberalization lies in resuming of self-adjusting power of price mechanism, the present government control over price mechanism in the money market should be eliminated as soon as possible.

For the rapid growth of Japanese economy sufficient supply of money and liquid capital are a dire problem to be solved. The issuance of government bonds must be studied for such a requirement. At present government short-term bond interest rate is quite low as compared with other interest rates. This makes governmental open market operation difficult.

Fiscal Policy

As a result of such fast growth, tax revenue increases under the present tax system. When deciding a new fiscal policy with this increased revenue, government tends to prefer reduction policy to social security policy.

This may be because of the old-fashioned "cheap-government" notion still predominating government officials.

But when one thinks why the policy was made possible, the answer for "tax-reduction-or-social-security" question is quite obvious. The tax reduction benefits high-wage earners only. Therefore a constructive social security policy for the good of the poorer should not be disregarded.

The government's negative attitude towards public investment has brought about great unbalance between public sector and private sector of economy. As private sector (as represented by consumption of TV) is growing rapidly, the public sector such as transportation and education has become a deterrent element for economic growth. A bottleneck of production has already appeared in the field of transportation.

The government deficit fiscal policy is known as one of anti-cyclical policies. But it is doubtful whether government officials acknowledge "unbalanced finance".

Briefly speaking, Japanese economy has arrived at the stage where government monetary and fiscal policy should work at its full swing, though not without difficulty.

Conditions have recently been prepared for the rapid growth, the liberalization of the foreign trade, the positive monetary policy such as open market operation, and the drastic government fiscal policy such as investment in social-overhead capital.

Innovation Influences Labor Situation And Wage System

In 1959 labor conditions has made remarkable improvements in the fields of an employment situation, working condition and wage. For Japanese economy has expanded on an unexpected scale last year. The production of the last fiscal year increased by 24% of that of the previous year.

Backed by this industrial development, labor situations have not only expanded on a scale but also have been changing in quality.

Labor situation is confronted with a basic problem at present.

An investment for industrial facilities has increased remarkably and its amount reached two times as large as that before 1950. This active investment for industrial facilities is a main cause that has brought out recent high average growth of Japanese economy, expansion of production and various improvements in labor conditions. Where as new problems have been brought forth in the field of labor situations. Reform of industrial technology naturally has brought changes to the quality of labor required. This condition will be enlarged with the progress of the modernization of Japanese industry. It will become an more important question for Japanese industry to find a solution to these contradictions.

Improvement of industrial technology changes quality of labor

In Japan, improvement of industrial technology differs in degree with industries or enterprises.

Two directions are found in the influence of the improvement of industrial technology upon the structure of the worker. One is as follows. As the quality of labor is simplified by mechanization of industry, the demand for unskilled workers increases sharply. A typical example is found in an electrical machinery industry. On the other hand, workers with high degree skill and education are much more demanded on account of the increasing adoption of automatic system.

(See Figure 1)

Turnover of the skilled worker

The quality of labor required has been changing in the process of improvement of industrial technology. This means that the present skilled workers become less important in the near future. But at present big enterprises can not easily discharge the skilled workers who are not in need in the new production method, for they adopt long-term employment system and also because of the existing regulation of the labor law. To solve this problem they were turned over to other positions where improvement of industrial technology have not yet been achieved. At present it is possible to turn over the skilled worker as the old equipment and production method still remain even in big enterprises. But when the technological improvement advance much more in the future, it will become the social problem.

The seniority wage system

In Japan, most enterprises, especially big ones, adopt the

seniority wage system. Under this system, amount of wages are determined mainly on personal elements such as the term of continued service, ages and education. This system is fundamentally different from the one which is adopted in the foreign countries. In foreign countries factors which decide the amount of wages are type of job, working status and working condition.

In Japan the movability of labor is small. Each of enterprises had to cherish its own skilled workers by itself on account of the poor labor market in the early days of Japanese modern industry. For this reason enterprises adopt the long term employment system. The worker becomes fixed on a job and the term of service in the same enterprises increases. The seniority wage system prevailing in Japan is attributable to these labor situations.

This seniority wage system is now under reconsideration especially in big enterprises.

In the first place, the reform of industrial technology poses a problem upon the system. In the past model of the industrial technology, a worker was able to train himself in terms of skill by staying in a job for long and played a leading part in business.

So it is proper to raise his wages in proportion to the term of service. But in these days, industrial technology has been improving rapidly as a result of mechanical development. An engineer with advanced mechanical technique is much more in demand. On the other hand poorly-skilled workers are also needed. A young worker with high degree skill and education plays an important role in the business and an old skilled laborer becomes supplementary. For these reason, the seniority wage system under which wages increase according to the term of service and ages increase, come to create a problem gradually.

The other problem rises as follows. So long as a enterprise is adopting this seniority wage system, the wage fund keeps increasing.

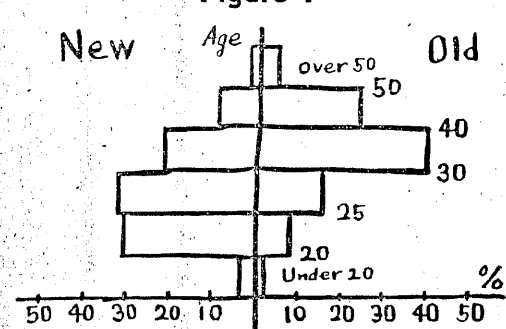
In the period when the industry was recovering after the war, big enterprises employed a great number of workers. Then they decreased the employment of the new worker as they had to lessen the employment labor on account of the reform of the industrial technology. Therefore the number of the old worker with long service has increased in big enterprises which adopt long term employment system. This phenomenon is remarkable in the manufacturing industry. The number of workers over forty

Sometimes easy ways are taken to find a solution to them. One easy solution is the increase of the temporal employee. In 1959 the temporal employee increased sharply. Especially in the machinery manufacturing industry the number of the temporal employee accounts for 12.6% of all workers in 1956 and 16.4% in 1959. In Japan big enterprises hire the temporal employee so that they could adjust the number of workers in time of boom and depression. And the other reason is to reduce the cost of wage.

Moreover as an unskilled labor is required as the result of the simplification of production method, the temporal employee is much more demanded than before. For enterprises can hire temporal employees without guaranteeing them by the long term employment system and the seniority wage system.

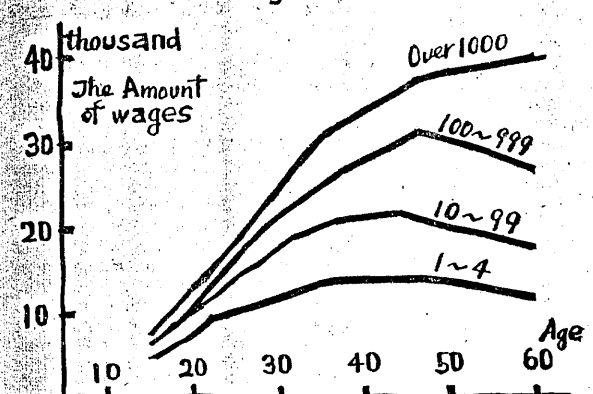
(See Figure 3)

Figure 1



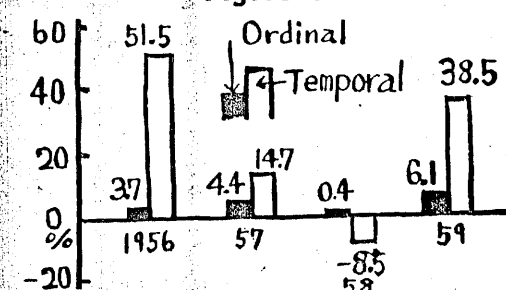
Age composition of labors working modern and unmodernized factories in the steel industry

Figure 2



Wage difference classified by age and the number of workers in enterprises (Male workers in manufacturing industry)

Figure 3



The rate of the increase and decrease of the temporal employee (Manufacturing industry)



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True Democracy Looked For

About half a year ago, Japan experienced the great political confusion, which has made the people realize that they are still in the undemocratic society.

As a result of this chaos, foreigners must have thought that the democracy in Japan is shallow and has not root deep. What is true democracy? It may be impossible to answer correctly to this question. But, it will be important for Japanese to think how the democracy in Japan is now practiced in its fundamental structure of politics, especially in the election.

The Fundamentals of Democracy

The original form of democracy was the so-called direct democracy. There still exists the spirit of it in the contemporary world as "Referendum", "Initiative", "Recall".

The indirect democracy is the political form that the elected representatives of the people discuss and decide the policies for the whole they represent. This form is called parliamentarism. It seems to be impossible to practise the direct democracy on larger scale in a country with huge population. Therefore, parliamentarism based on the representative system, is the practical form of democracy for the most of all nations. There are many essential elements of the true democracy such as the freedom of the individual and the equality of every member of the society, the existence of the consent of the people in the process of determining the State-Will.

The consent of the people will be the most important element of democracy, because the democratic order is formed by the mutual concession of the people. It is natural in a society of larger population that the consent of the people does not necessarily mean that the State-Will reflect the will of the whole people. It merely reflects the will of the majority of the representatives in the Houses. In this sense, the majority decision rule is essential for democracy. In a democratic country, the State-Will, based on the majority rule is regarded as the common-will of the whole people. The people are expected to accept it. But the majority-decision rule presupposes that the will of the minority must be honoured and given a full consideration before the commitment of the House to whatever decision it may be. Prior to the decision, every one concerned must be given the opportunity to express himself freely over the matter in issue. Without the fulfillment of the pre-condition, the majority decision rule can not possibly be of any significance.

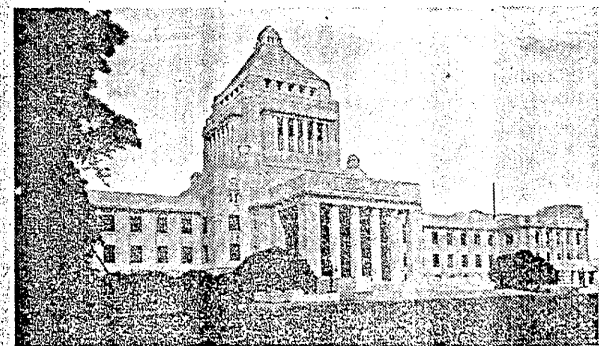
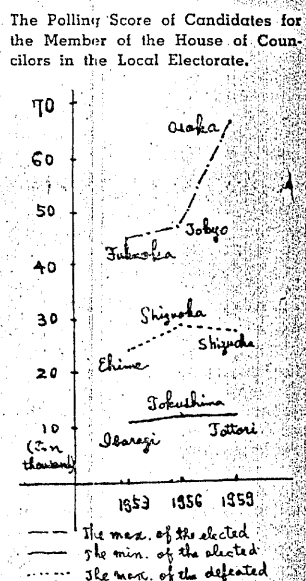
of both Houses and their electors shall be fixed law. However, there shall be no discrimination because of race, creed, sex, social status, family origin, education, property or income." There sentences are some articles extracted from the Constitution of Japan written in 1947. According to these articles, a member of the parliament of our country must be one to represent the people. And he must be elected through the real universal suffrage. The qualification of electors defined by this law is as follows: Japanese citizen above 20 years of age will have the right to vote members of both Houses. He must have the residence in a legally determined community and must have lived there for more than three months prior to the election.

The Election Law

The definite means for decision by the majority is, so-called, the election of various kinds. Among many types of the election, the best one must be one that is arranged to reflect the will of the people as accurately as possible. How is the actual condition of the election in Japan? "Both Houses shall consist of elected members, representatives of all the people. The number of the members of each House shall be fixed by law" "The qualifications of members

As for the qualification of the candidates, this law prescribes as what follows: Japanese above 30 years of age is eligible for the member of the House of Councilors and for the prefectural governor, Japanese above 25 years of age for the member of the House of Representatives and for all the other members of local assemblies.

The Polling Score of Candidates for the Member of the House of Councilors in the Local Electorate.



Diet building, the symbol of democracy in Japan.

Problems on The Present Election

The first problem pointed out is whether the value of vote each voter casts is in all the electorates. The present fixed number of representatives in each electorate was determined according to the population of 15th of April in 1950. While more than ten years have passed, the distribution chart of the population has changed largely. Even if the number of eligible voters changed in an electorate, the number of representatives allotted to a district has not been adjusted at all. As a result, it is observed in many districts that the number of the representative is not proportional to that of eligible voters. This means that the new inequality of the value of vote was born to Japanese democracy. This kind of inequality is observed in the result of the local election of the member of the House of Councilors in 1959. Both Tokyo pref. and Hokkaido were to elect the largest number of the representative. In 1959, the number of eligible voter was 5630,000 in Tokyo pref. and 2620,000 in Hokkaido. The large difference of the number of the voters between the two electorates was not reflected on the number of the representative. Tottori pref. was to elect 1 representative to 360,000 eligible voters. The number of the eligible voters per a members of the House to be elected was 360,000 in Tottori pref. while in Tokyo it was 1410,000. This means that the value of one vote of Tokyo is roughly a quarter of that of Tottori.

As a result, the votes polled by successful and unsuccessful candidates vary with the electorates as shown in the graph. The amendment of the election law will be necessary in order that the will of the voters will be reflected on the Diet more accurately. According to the election law, the number of the representative of every electorate is to be adjusted to the result of the Census to take place every five year. The reason why this adjustment has not been carried out is that all the representatives, the conservative and the Progressive alike, dare not to revise the Election Law.

They fear that the revision might impair their long established electorate. Besides the un-

equality of the vote value to the electorate, that the election is becoming more costly year in year out is another flaw of the present election. When a man runs for the Diet, he is bound to commit himself to a costly campaign. If he does not spend much, he will be out-bought by other candidates unless he is strongly backed up by a large organization like a trade union. There is the indication that the amount of money scattered in the electorate during the campaign determines the way the votes go. Japanese democracy is feared to be changing to plutocracy! For the purpose of making the political funds fair and open, the Regulation Law of Political Funds was enacted in 1948.

According to this law, the amount of the political funds of every party must be reported to the Ministry of Interior Autonomy. The amounts reported by three political parties are shown in the next table. The amount indicated in the table was not that for the election campaign particularly. But in the years of the election, 1953 and 1959, the sum of the political fund of each parties, especially of the government party increased. The conservative is supplied with the fund by the industries while the opposition by labor unions. There are many cases that a company donated to a political party as "the private investment" of a company with the view to obtain a favourable deal from the government in its business.

The tax-free donation is taken care of out of 'undistributed profit' of the company, not out of the pocket-money of the managers. This means that the managers are arbitrarily misusing the profit of the company at the cost of dividends that otherwise should accrue to share holders. As a result of these political donations, the donors have come to hold an influential position over the parties they are financially supporting. Consequently, the extreme differences in the interests of the financial support have made the strife between the two opposite parties more severely than otherwise it would be. The political world has become so confused that even a necessary compromise between the parties is sometimes impossible.

The Amount of Political Funds of Three Parties				
	1956	1957	1958	1959
Liberal Democratic party	432.00	553.16	1469.60	1704.77
Socialist party	145.19	92.90	244.59	180.33
Communist party	133.57	93.42	117.67	128.10

The unit; a million yen

Survey of The History of The Japanese Election Law

It was in 1867, the year of the fall of Tokugawa-Shogunate era, that Japan began her way of modernized in various dimensions. But it was not until 1874 that the first written petition for the establishment of the popular parliament was presented to the government by progressive groups. Since then, probably, the idea of the election began to spread among Japanese people. In order to spread this idea, progressive groups resorted to larger scale demonstrations for appeal to the people in spite of the violent suppress of the government. In response to these movements and appeal of the people, the 1st election of the members of the House of Lower Diet was realized in 1890.

However, this was the completely limited election. In this election, the right to vote was limited to males who cleared the direct national tax of ¥15 per annum. The limit of the tax lowered, the number of the voters increased. However, it did not amount to the more than 5 per cent of the whole Japanese population at that time.

Since 1918, when the first common premier, Satoshi Hara organized his cabinet, the movement for the universal suffrage assumed more active moments in its terms. This kind of movement had already appeared in Japan as early as about 1899, but it had not become powerful before. Common people, especially laborers in cities, claimed the franchise. For the first time in the history of Japan, the movement for the women suffrage was organized then by several progressive women but it did not attract large attention of the public.

In 1925, the government proclaimed the universal suffrage law with the approval of the Upper Diet and the Lower Diet. The limitation of the franchise based on the limitation of direct national tax was abolished in this new law. The number of the voters became four times as large as that of the former. But this law endowed only men above 25 years of age with the suffrage and women were left

unfranchised again. Prior to the enactment of the universal suffrage, the Law for the Maintenance of the Public Peace was carefully prepared by the cabinet, which prohibits Japanese the movement for democracy and liberalism. From this point of view it would be evident that the Universal Suffrage Law could not execute what it was meant to be. Since when, the influences of the Authorities of the Army and the Navy became much more powerful in Japanese political world. In 1940, all the political parties were dissolved. In the next year, the government made public the election law for assisting the Government based on the official nomination system through which only those collaborators with the government could become the members of the Diet. The Fascist government came into the power gradually and existed till August of 1945, the end of the war. December of 1945, the New Election Law was enacted by the order from the occupying Combined Forces. This law has been carried out in Japan ever since.

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Discriminated People in Japan

A white beautifully paved road runs through the lovely city of Kyoto. At a certain point this road suddenly loses its pavement and its beauty. It narrows, and poorly built houses come into sight. This is a Buraku village of the Eta people. That is a description of the first scene of the film "We Are All Brothers" photographed by H. Kamei.

In Japan 3 million people live poor conditions and are discriminated under the name of Eta or Burakumin. Except for those who live in the areas where Buraku villages exist little is known by the people, and especially the youth, of Japan about their fellow citizens living in segregated conditions. The younger generation of Japan passionately discuss discrimination in South Africa and the United States. They criticize discrimination, but when some foreigners who know about the Eta criticize discrimination in Japan, these young people cannot reply effectively to this criticism because they know practically nothing about it. Possible answer would be that they themselves have not discriminated against anyone and have no acquaintances who are suffering from discrimination. But the Eta, distributed in some six thousand villages, remain at the bottom of Japan's social structure.

Way to Solution

Way to Solution

It is not at all desirous that the movement to solve the Burakumin problem be divided into two factions just as in the political world. Both aim to abolish discrimination of the Burakumin, but since their political philosophies differ they will compete for support within the Burakumin communities and use the Burakumin problem for political objective. But with both factions desiring the complete emancipation of the Burakumin and co-operating on this mutual end, the Burakumin problem will gradually be solved.

To end the Buraku caste and the discrimination against Burakumin, it is important that their poor condition is improved. But clearly this is not a direct attack on discrimination itself.

The idleness and weak fighting spirit of some of them may be a factor which hinders the solution of the Buraku problem, but they cannot end discrimination by themselves.

Education must play a principal role. The Buraku problem cannot be solved without the disappearance of the prejudice which produces discrimination. It is hard for adults to drop their acquired prejudices completely, but young generation can be taught to combat prejudice. Because human beings are not born with ideas of discrimination.

But in reality children are not taught about Buraku in school, and except in those areas where Burakumin live and send their children to school, the average child does not even know of the existence of Buraku during their primary school days. They receive vague ideas about Burakumin in their junior or senior high school days through books or rumors.

The reason for this reality is mainly because of the widely spread belief among the people that the Buraku will naturally vanish in the near future, simply because everyone will have forgotten them. Some of Burakumin even support this opinion. That this is wrong has been proved historically. 90 years have passed since the Eta were emancipated by law as a class, but the population which suffers from discrimination has increased from 300 thousand to 3 million. During this period the basic policy taken by the government and followed by the people has been "Don't wake the sleeping child". This has not worked.

One of the biggest obstacles to overcome in solving the Buraku problem is that most of the people believe that they have not discriminated against anyone. With such self assurance, and without a guilty conscience necessarily, they continue their daily routine thinking nothing about the segregated Burakumin and doing nothing to solve the Burakumin problem.

Burakumin, who are leading miserable life both physically and mentally, must be presented to all of the Japanese people.

Their Origin and History

In the pre-war days it was said, "The Eta originated from the Hebrews that came to Japan 3000 years ago." Such a strange and distorted rumor was spread in Japan before the war and when Japan was united with Germany. This was too fantastic to be believed by the people, but for centuries many attempts had been tried to make the people believe that the Eta differed racially from ordinary Japanese people. Today no one insists upon such a thing, but many still hold this notion at the bottom of their hearts.

This is a misguided notion. It should be understood that Eta were a product of Japan's feudal society.

Origin

There are two contributing factors to the development of the Eta: profession and tribal. It is generally admitted that the Eta originated because of a special profession.

Ancient Japan consisted of various tribes, and the Yamato tribe, which was the shrewdest, conquered all other tribes except the Ainu of Hokkaido around 1700 years ago. Slavery was created in the process of war and conquest. Most of the Eta people can be traced back to these slaves.

With the innovation of Taika in 646 A.D., most of the slaves were freed as the Taika regime centralized its authority and established an administrative system for the Emperor. In the society the nobility and common classes were fixed along with an additional humble class rigidly divided into five groupings. These groupings were the former slaves.

Emergence

The next step in the emergence of an Eta class occurred during the middle ages. The leaders of this age were the Bushi warriors who had served the nobles for a long time and who themselves were former slaves. With the decline of the

aristocracy, the Bushi took the initiative in restoring order in the country. Some of the humbles who were engaged in butchering, skinning, or hide manufacturing remained as an outcaste class because of the influence of Buddhism which prohibited meat eating. This people were the Eta.

Since the people outwardly disliked the Eta's profession, they discriminated against them. But the Eta monopolized their profession and were not poor. It was in the Tokugawa era beginning in 1603 that their condition became extremely terrible socially and economically. This age was the Dark Age of Japan. There were four classes in society: Bushi, farmer, manufacturer and merchant. Below these was one more class composed of the Eta and Hinin, or criminals and beggars.

The popularization of Buddhism gave people a justification to discriminate against this lower class, and the lower class's conditions became worse. The rulers also tried to encourage such practices with a political purpose in mind. For they used the Eta as a reserve police force to suppress the farmers on the other hand. In this dark three centuries, a gap had been created between the farmers and the Eta which cannot easily be filled.

Emancipation

In 1868 the Feudal aristocratic system collapsed and the new Meiji Era began. Along with various other reforms the emancipation of the Eta and Hinin was ordered. Lawfully there could be no class discrimination.

Ninety years have passed since the Eta were emancipated by law, but there live now 10 times more Eta than at the beginning of Meiji, increased by procreation. Why did they remain? Because emancipation did not follow a fixed policy.

The Hinin or outcasts melted into the society, but the Eta were left with their profession and their independent, segregated villages. Among the people

prejudice remained, yet people made efforts to help the Eta. In doing such things as charitable work, these people did not base their actions on the premise that it was their own shame that the Eta exist. The main effort was to help the poor and improve the conditions within the existing, segregated environment. Thus the Buraku villages remained.

Suihei Movement

"People in the villages all over the country unite." This was the slogan of the Suiheisha established in 1922. The members of this "Leveling League" maintained, "We will acquire absolute liberation by our own action." They rejected the poli-

cies practised by the government, and the charitable work done by persons outside of the Buraku and by the rich within the Buraku.

This movement ceased during the war. But when the war ended with burned cities and the people on the verge of starvation, chances were there for the Burakumin to break the yoke of feudalism and mix themselves with the society. But they failed, it can be said, in general.

Even in Hiroshima where nothing remained but the burned field, the Eta village was reconstructed. Meanwhile, the Buraku Kaiho Domei or the Buraku Emancipation Union was founded as the successor of the Suiheisha, in this confused age.

Present Condition and Problems

Most of the Eta live in the Kansai District of Japan. They suffer from two distinct problems: discrimination in employment and marriage.

One magazine reported that in the Kansai District Eta compose 70% of the manual laborers engaged in work promoted by the government to counter unemployment. As factory laborers, many of the Eta are used only as part time, reserve employees. Their wages are relatively lower and they are constantly poor. This only checks the disappearance of discrimination. The Buraku Emancipation Union insists that the Eta are purposely kept as an industrial reserve by management to maintain low labor cost. It is doubtful how right this opinion is. But it is also a reality that where they are numerous the Eta are an industrial reserve which help make workers' wage low.

Along with the employment problem is discrimination in marriage. Married couples have suffered from discriminatory acts when either the husband or wife was a Burakumin. This has resulted in tragedies, but these tragedies are only at the top of a pyramid of innumerable tragedies. There are and will be thousands of young people who can do nothing but give up their marriage intentions because

either the man or the woman is a Burakumin. The number of such cases could be used as a barometer indicating the extent of discriminatory acts and the prejudice of the people.

Opposition of Two Organizations

What confuses people about the Burakumin problem are the opposition of the Buraku Emancipation Union and the Dowakai.

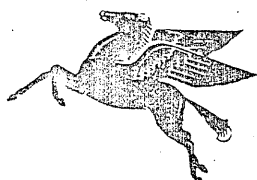
The Emancipation Union originated as a leftist organization and has revealed its political position during the time it was developing and in its present attitude. It maintains that the main reason for the Burakumin problem is the inconsistency of present society. They are not communists, so they do not insist that the Burakumin problem can't be solved in Japan's capitalist society, but they don't seem to be too far from that line of thought.

A few years ago a Japanese woman was shot and killed by an American soldier while she was collecting empty cartridge shells among the Burakumin as a means to earn a living. She was a Burakumin. The Emancipation Union did not think it an accident and claimed that the incident symbolically showed the

condition of the Burakumin. The incident only strengthened their line of thought: "Present day Japan is manipulated by the United States, and the Japanese capitalists who control the government. They have re-established militaristic ideas, created armed forces, and regard the socialist countries as an enemy. This policy robs people of their rights, hinders the development of the standard of living and makes the Burakumin more and more miserable. The real authors of discrimination against the Burakumin are these capitalists who follow America."

Apart from how correct their idea is, it is clear that they are radical enough to alienate conservatives, and this March, the All Japan Dowakai was founded after a long period of preparation. This organization was established by persons who do not agree with the leftist attitude of the Emancipation Union. They are backed by the government and the Conservative Party. At present the Dowakai has relatively little influence compared to the two million members of the Emancipation Union, nevertheless the Dowakai is expanding its organization through the country.

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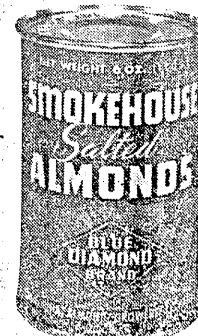
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Japanese Women Greatly Change

World War II broke through the hard crust of Japanese traditions and has changed Japan greatly. It goes without saying that Japanese women have also been under various influences. Women of pre-war days seem to have lacked something, something important in human life. That is ego. Having been brought up under the feudalistic way of thinking such as women should be obedient to their parents, husbands and sons through their lives, they could find no place to express their feeling or thought.

How have they been cutting their new way open since they faced this principle which they had never dreamt of before?

We, the female members of The Mita Campus, would like to take up the Japanese women after World War II referring to the questionnaire from the opposite sex in Keio students and foreigners in Japan.

Women in Many Fields

Education

The thought expressed in a proverb "Man and woman must not sit together when they come to the age of seven" had great influence over the Japanese before the war.

This discrimination was particularly strong in the field of education, and it was rare to find those women who could get an university education.

The Japanese who for a long time had had an idea of predominance of man over woman which had been shown in the Constitution in the Meiji Era, were troubled to become conscious of feminism which was claimed after the last war. Still more, if would be a dream for women of old time, to study in the coeducational university so it is today. We can easily say "feminism" but how much are men admitting it? The members of the Mita Campus inquired about 50 male stu-

dents education, but they made some conditions; namely even if woman gets an education, she must not pretend to be a clear-headed person, must not lose woman-hood, must be conscious of her status as an university student, and to assume modest manner. Besides there were not a few students who made an additional remark. "I hope that my wife would have a university degree."

On the contrary, some students opposed it, their reasons were that; that women marry on their graduation, is to waste their higher learning, it is unreasonable that they come to university to acquire a better qualification for marriage. Therefore they had better go to school of home economics.

Now, what do women think of it? Most females students answered to the question about the aim of coming to university, as following, "to become a cultured woman," "to know society," and "to qualify myself for an university graduation", some active students said "I entered school to find my good partner in my life."

It may be natural that the male students can't well criticize about the female students who does not have an academic reason for this coming to university but it must be remembered that there are many female students learning truly.

In short, women must be conscious of their situation so as to contribute to fostering the true feminism among men.

Society

In April 10, 1946, Japanese women made use of their suffrage for the first time. Who on earth could expect such an extraordinary thing before World War II?

Nobody, especially not the women themselves. The Japanese had taken it for granted that women should stay at home and not touch what was going on in society.

Thanks to democracy, women have become aware that they, as well as men, have the right to take part in politics for the better development of their society.

In September 1960, the Japanese at last sent the first woman minister to the Diet. The remarkable activities of women everywhere in the society are observed today. Mothers have risen up to organize the Mothers'

Meeting.

They regard it their duty to contribute to society starting with the improvement of the home which is the smallest but most important unit of a nation.

In other fields of society, women have stepped into what was formerly considered men's positions such as journalists, producers and statesmen. They have done their jobs pretty well so far. At one extreme, women presidents are found in quite a few companies despite the difficulty of even men's getting the position of president. There are not a few women who think their job as the life work and who have no desire to get married.

For conclusion, we would like to show you the men's opinions about the above mentioned points found in the questionnaire.

They say, "Don't misunderstand the true meaning of equality. You, women never forget that you are women in itself. Please act like a woman."

Family

In Japan, it was fifteen years ago, just after World War II, Japanese practically took in democratic thought. Generally speaking women were regarded as the inferior till that time. They had no right to go out to social or political world. Now let's turn back to clock to some woman's home in fifteen years ago. Manner and orders were the centre of this home. She respected her father, brother and superiors formally. Her life was bound to obey heavy orders. It goes without saying that she was not socially admitted to make a free love. When she was going to marry, she took an arranged marriage, that is marrying a man chosen not by her but her parents. After that, she devoted herself to taking care of him and her children. That was her all life. She had no independency.

Time is now! All things have changed greatly in various dimensions. European thought has spread at random, in addition to democratic thought. Women have been through changes mentally and socially.

But in home as well as society feudalistic thought still remains intact. In the office it is difficult for a woman to get a promotion and on her marriage she is expected quit the work. At home younger generation has acquired partially woman's equality with man. But when it comes to a serious family matter, the father is always the one to make the decision. Marriage problem, for example, parents of the two

make much of a family status or family-tree. In Japanese everything is formal. These drastic old custom and manners are, however, getting through the changes socially.

Figure

The members of our mama's generation were young, they regarded a girl who had round shoulders and Mt. Fuji shaped forehead as beautiful. She should not have been so tall as most of the girls today. She was about 152 (less 5 ft.). She was so gentle in her attitude that her gentle atmosphere seemed to flow out of her. The kind of girl was called Japanese dianthus superbis, "yamato nadeshiko." Gentle as women in those days, some student of the girls' high school began to show the interest in sports. Less number of girls were interested in the outside exercises, and there were very few popular sports. The girls' parents thought that their daughters should spend most of their time in sewing, hand-writing, tea-making, flower-arrangement and so forth rather than in the field or on the track.

Those days girls who wanted to do sports after school was over always made an excuse to their mothers that they were going to practise sewing after school.

The famous women of sports of those days come out of those few girls who loved sports actually. Kinue Hitomi was famous for the field and track events and Hideko Maehata was famous for 200 m breast stroke. Nowadays, no one judges whether she is beautiful only by her looking but he includes good physical figure of the girl for his judgement.

And the representative of Japanese beautiful girls began to compete her beauty with other representatives from other nations in the universal beauty contest. Our representatives to the contest is required to have all round beauty besides the one defined by older standard.

From former times, as the typical Japanese, "She looks like a peony when she stands still, a tree peony when sitting and a lily when walking." From that saying, Japanese woman are just gentle and graceful, but the saying has already become old-fashioned. Japanese women, now, have become more active and have shown more interest in sports. Their physical figure has grown bigger than ever, which is a good tendency of girls after the war. More girls have begun to take part in outside sports. The sports have become more popular among girls.

Foreigners Admire Their Femininity

Question: What was your image of Japanese women before you came to Japan?

Answer:

1. I expected them to be unattractive and hard working, and not respected by the opposite sex.

2. I thought they in general were timid, impolite, reserved and always put the man higher than themselves.

3. I thought that they were kind-hearted and gentle.

Question: What are your impressions of Japanese women now?

Answer:

1. They are extremely nice and in some cases very good looking.

2. At first, I thought contrary to the impressions held before coming.

3. Superficially they changed, but originally they never change completely. They still tend to stick to parent's opinions at home.

Question: How do you think of girls in Japan compared with those in your country?

Answer:

1. Americans try to have femininity making up their faces or wearing beautiful dresses. On the other hand, Japanese women have femininity naturally.

2. Japanese women are more

Girls' Own Opinions

Now and then, I feel how happy I am to, be a woman. I am

eager to go on living, making good use of this privilege. By privilege, I do not mean that women are more beautiful than men or women are so much weaker that they naturally have the right to be allowed a little more than men receive. I mean the privilege given by Nature. Human beings are created as two different creatures: man and woman. Woman are physically very weak while they are instinctively adapted for work which needs much patience and ingenuity.

I firmly believe that men and women should live with the other making up for what is lacking in each and utilizing their respective natures.

I would like to spend my life contributing to society by making the best use of my privileges as a woman.

Today it's no longer the time when men should make of women and treat them like slaves at home. Consequently, it's possible for a woman to spend her life as wishes. I think it would be all right. Because her life can only be decided by her and not by others. For my part, I think a woman's happy life is connected with marriage. But the life should not be filled with falsehood or pretense between wife and husband. They should both claim their own rights: Besides, respect their work or duty to each other. So I don't want the life which is controlled by mother-in-law's right or hus-

eager to please and thoughtless about themselves, also, they allow themselves to be taken advantage of by those who should respect them.

Question: What do you think about the policy of "ladies' first?"

Answer: 1. I think it is only proper that women be given this consideration. Being the "weaker sex," they should be allowed a little more than the men would give themselves.

2. Suppose there are two girls in front of me, the one is just my friend for me, but the other makes some feeling. Consequently, I don't pay much attention to the one and treat her generally, but I like the other, so I treat her specially. Naturally I open the door for her and let her go first when she goes out. I think that's the ladies' first.

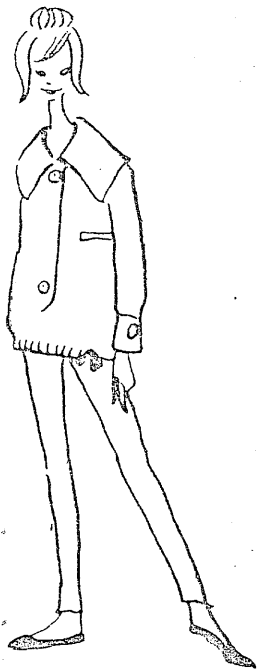
Under today's democracy in Japan, we fortunately have many opportunities to try our luck in numerous fields. We should act as freely as we want without thinking that we are women.

I don't mean that we girls may do everything completely unrestrained. There are more suitable activities for girls than men. And it is necessary for today's women to enlarge the scope of those and other activities. While a girl holds job she has to be responsible for it. Even if she faces difficulties in her work, she has to overcome them by herself. I'd like to say that we girls must not think that we can do everything that men can do. But let's choose what is suitable for us with respect to the opportunities in our Society.

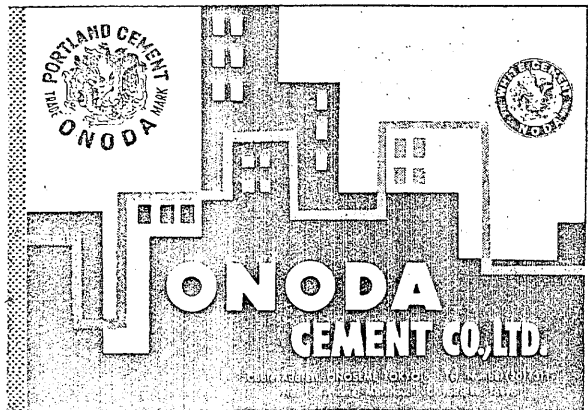
I especially hope that women will become who can adequately control their person and feelings. This is not a social problem but an individual problem. Nowadays, we are apt to be Americanized or Europeanized. It's typical to see this among those women who, for example, take life as wishes. I think it would be all right. Because her life can only be decided by her and not by others. For my part, I think a woman's happy life is connected with marriage. But the life should not be filled with falsehood or pretense between wife and husband. They should both claim their own rights: Besides, respect their work or duty to each other. So I don't want the life which is controlled by mother-in-law's right or hus-

On the whole are the Japanese women conscious of being an Asian? No one can find beauty in a woman who longs for a fine European modes and has an unsettled mind.

A woman's true beauty is produced by her personality, and I think personality is produced by a mind that can control reason and feelings.



dents of Keio University. The question was "What do you think of woman getting an university education?" In consequence, most of them agreed with females getting an univer-



Why Don't You Join The Mita Campus

How are you getting along these days? Are you all right? Very good. But if you feel something unsatisfactory with your daily life, it will be a fun to join some clubs of extra-curricular activities, especially that of English Newspaper. You can develop your personality and

The Mita Campus, you must be prepared for the hard work and great responsibility given to you. What is needed for student editor is profound knowledge of English as well as bright brain to discern what is necessary and what is not. Once you have become a mem-

If You Join The Mita Campus

You Will Know "How"

Because the members of The Mita Campus—

They know how to make money. Yes, they know many ways to earn money for the paper and for their own pockets as well. As for the way to make money for the paper, it's a business secret. So ask the business manager later. There are many ways to earn money for your own pocket, for example, part-time jobs, tutoring, translation. Almost all active members of the paper have some of those side-works.

They know how to make themselves good salesmen. They sell copies of special edition for Keio-Waseda Baseball Series at Jingu Baseball Stadium. The important lesson you learn is that the commodity to sell should be of fine quality in order to promote sales.

They know how to make love. A love between two members of the paper has developed into marriage. The couple announced their engagement at the year-end party of The Mita Campus. How great was the astonishment and joy of their comrades!

A member of the paper who went to the U.S. has fallen in love with a pretty girl who also spent her college life in the unfamiliar land. The same kind of experiences they had must have made them feel

closer each other.

They know how to make friends. The Mita Campus is the best place to find your best friends of life.

They know how to be beautiful. In this case, "they" means, of course, girl members of the paper whom we are so much proud of. They will tell you the way to be beautiful not only physically but spiritually.

They know how to dance. There are many experts of dancing in The Mita Campus club. Don't waste your money in taking lessons of dancing, but ask those dancers how to dance.

You Will Know "Why"

They know why they love The Mita Campus.

They know why the editor is always light-tempered.

Because he has been too busy with the work of the paper.

They know why girl members have increased in number in The Mita Campus.

Because the guys of The Mita Campus are very kind to ladies. The girl members are quite satisfied that there is no discrimination between sexes as to their activities.

They know why a Keio-boy is called a "ladies man".

Because he knows how to behave unfavorable to young ladies.

They know why Keio-boys are called "play-boy".

Because many of other universities' students just happen to be unfamiliar with the way to enjoy life.

You Will Know "What"

They know what is "The Mita Campus Spirit".

You must be enterprising. They know what company is the best among many.

Of course the company which often insert its advertisement in the paper is the best one. This is not necessarily a com-



A group of the members did a sight to Nikko with Miss Ann Bodine from Stanford as guest.

pliment for our financial supporters.

They know what subject is easy to get "A" mark.

Probably because they are too busy or too confident in their theories, some professors don't change the matters they lecture on every year. You need not attend those lectures often, instead, ask senior members to lend you old notebooks they took several years ago.

You Will Know "Where"

They know where to go at noon recess.

As soon as the second hour was over, a group of coeds went to a restaurant near the university, then to a coffee house. Then where will they go? Of course, to the room of The Mita Campus. They have chattering with other members and "spend the best time of the day there."

They know where to drink. A bar with pretty hostesses,

and reasonable charge is the best place to soothe their fatigued brain.

You Will Know "When"

They know when to have lunch. It is when you get hungry.

They know when to start their studying for the term-end exams.

You should start it from the time when the leaves of maidenhair trees on the campus turn to yellow.

They know when to say "I love you."

It is when....

You Will Know "Who"

They know who to be the editor. You should stick to the principle, "right man in right place."

They know who is the best professor among faculties. Because a student editor is the first to discern a person.

They know who is the most beautiful co-ed in Keio. She is Miss...



The girl members of The Mita Campus are chattering together with a guest participant in the hostelling in countryside.

leadership as well as the knowledge of English.

But as you probably know the business of Journalism is not easy one. You must realize that every four articles out of five you wrote never appear on any page of The Mita Campus when you are freshmen. But don't be discouraged! There are many other things you can do. For example, taking photos, typewriting, and cleaning of the office room, if you like.

The most important thing you can learn in club activities is how to take initiative or leadership. In the world there are many who want to take leadership. Most of them have failed in the scheme. You should bear in mind that those who were successful in taking leadership had sound personality and generous attitude towards even their opponents. If you want to take leadership at all, you must take careful consideration to anything and to anybody. You must do things which others most dislike to do.

Since English is a logical language, you will form a habit of thinking logically. If an article lacks in logical consistency it will be worse than any other articles however beautifully it may be written and however profound thought it contains. It is quite regrettable, however, that a man who can think and write logically will often be a man who lacks in power of execution. Student editors must be a man who can think logically and act energetically.

If you are bright enough, you will be able to form a habit of thinking in English as The Mita Campus offers you many chances to speak English.

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Students Have Roles to Society

**POLITICAL MOVEMENT
SOCIAL SERVICE ACT.**

Japanese students have come to play various kinds of roles in society. Since Japanese society is less advanced than Western countries, the roles of Japanese students have much more importance. What are those roles of students? Political movements, social service activities, cultural activities and international cooperation are taken up here as some of those roles.

**CULTURAL ACTIVITY
INTERNATIONAL COOP.**

Gap in Political Action between Radical and Apathetic Students

Japanese students' political actions have been drawing world attention these several months. The shocking news-photos of violent demonstrators must have given to the world's people an impression that Japanese students are all radical, reckless leftists belonging to Zengakuren.

Strangely enough, however, apathy towards politics is actually prevailing on almost all campuses of Japanese universities, in ordinary days with the exception of that period of anti-Kishi government demonstrations.

Even in the period of anti-government rallies, it was those extremists among students who resorted to violent actions.

Those extremists are, therefore, busy even in ordinary peaceful period in working for political campaign.

This sharp contrast among students—the political movement fiends and the students apathetic towards politics—characterizes Japanese students' position in society.

Resistance against and freedom from the authority, hatred for war, spirit of self-government, romantic vision to the revolution—these are some of their principles.

Zengakuren students say that all the campaigns students start should be for some political purposes. By political purposes they mean communist propaganda.

In the demonstrations staged last June against the ratification of the Japan-U.S. Security Treaty, some reckless actions of Zengakuren students came under severe criticism from every quarter of people, even from those who had been sympathetic to the leftist political demonstrations.

Most of Students Criticize Zengakuren Campaigns
Students who do not belong to Zengakuren but always take part in the political action told, "Our daily actions have something to do with politics. Stu-

dents often find something contradictory to their genuine principles. After recognizing those social problems logically, we should make clear what is our next duty. It is natural for us students to take part in the political campaign.

"As for the way of the action, however, the students at large should bring back the Zengakuren's radical movement to the level of common sense of themselves. It is those students at large that should be the core of the movement."

As a whole, student at large take it for granted that they should act for political movements.

But some other students think it is not suitable for students to move for political actions because students should pursue the studying only. They maintain that students should listen to more of others' opinions and should often have more discussions in the university before staging demonstration.

Many students denounce the violent action of Zengakuren. A senior student of Keio University says, "I support the students' political movement itself but I don't support the Zengakuren's action, though I can understand their motive."

"They need flexibility in their actions. Their thoughts and actions become divorced from those of ordinary people of Japan."

"It is undesirable for students to behave themselves like revolutionists."

Political Parties' View On Student Movement

The Liberal Democratic Party states, "Students must carry out the political movement bearing in mind 'patriotism'. Students at large should have more opportunities to discuss the political problems with each other."

"In the political movement they should respect the law."

The Socialist Party maintains, "The motive and the direction taken by the students before the

confusion of last June have been justifiable, but the present means Zengakuren is taking are not justified."

The Democratic Socialist Party comments, "Students should reorganize their self-government committee, their system of election, thus elevating the dignity of the organization."

What Make Students Apathetic to Politics?

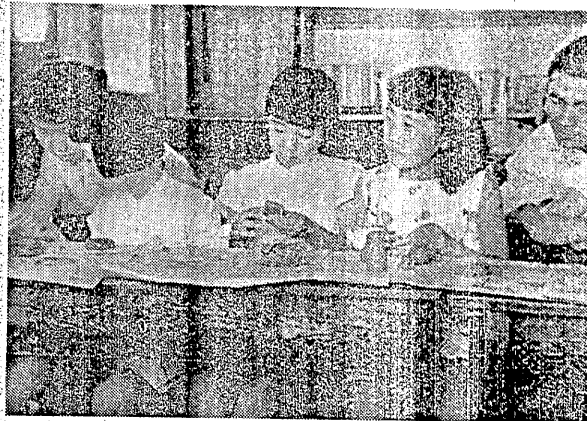
It is quite understandable that students at large have little interest in politics, for the self-

government bodies of almost all universities have little concern over things which directly connected with students' everyday life and study. For example, building up student halls, medical check up for students.

Then what characteristics have the students at large? And what are they thinking?

Generally speaking, those students are practical, egoistic and apt to depend on others in their lives. They are lacking in mind of the service to the public.

If the student self-government should be for all the students, it must take into account that the students at large are very egoistic and it must try to do the work for the direct benefit of the students.



Two Raiius members are assisting children in their clay-work.

More Students Are Expected To Care about Social Service

Present Conditions

There are some student organizations working for social services

Raiius Club, which has its origin after World War I, is one of them. Historically this social drive sponsored by the groups of young people started in Finland in an effort to recover the humanistic mind of the people.

The group's main object in this activity is to give affections for miserable children. They invite children of asylums to the zoo, playground or their university festival. On Sundays, they visit certain asylum regularly and become good "brothers or sisters" studying and playing together with children. On summer vacation a study-group is opened to children and the club members help make up their usual study. They take children to sea or mountain to camp out.

When typhoons or hard rains bring disastrous damages, they stand on the street to collect money.

In settlement activity in universities, students pick up an area where many people are living poorly in culture.

Poverty is the biggest problem. They set up a temporary clinic for free at the place they visit to take medical care for those who cannot pay for physicians. They organize a study-group, children's meeting and maternal association too.

Judicial counseling office is opened a few times a week to take care of their judicial problems. It is for free.

Interests of students in this "settlement" group lie in the social system. They are thinking that they cannot achieve their

goal in this capitalistic society and that next society to come should be socialistic.

Students group of UNESCO is not a mere welfare organization but does some welfare activities. Their greatest concerns are on children's meeting and "frontier" problems.

As for the former, they visit children living in poor status and make them educated and lead them to the right way through cultural measures such as a paper-slide picture show or magic lanterns.

"Frontier" means the place where, for instance, they have no electricity or is isolated from other place. There students work to make youth and children civilized. They talk with young people about the present problems and give them enlightenment.

There is the service of those students belonging to Y.M.C.A. Those students are engaged in welfare services under the famous phrase "To give is happier

than to take."

In their summer working camps, they help to build an accommodation for orphans. They help reconstruction works at the time of typhoons.

Besides those works they hold many children's meeting at poor-stricken districts.

Points To Be Reflected

Some problems are arisen about these services.

One is that number of students who are working in these services is small. Students today are selfish and lack in the spirit of social service. It is partly because Japanese have little religious background.

Of course students must study, experience many things and associate with various people. But there are a good many miserable people. People who are engaged in the job of this kind are lack in number, because they are not well-paid. While students usually have various abilities about edu-

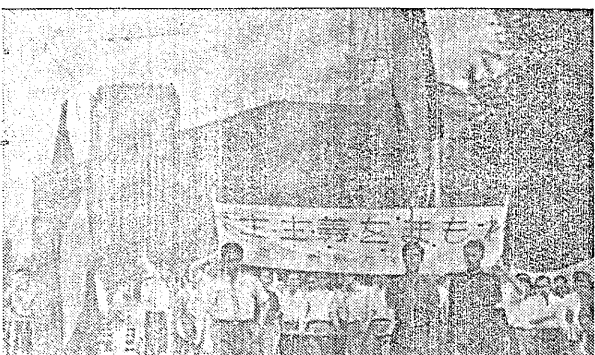
cation, law, medicine and so on and in general have plenty of free time compared with other people. So students are welcome to these social services.

Considering these things, more students should have much more care about those unhappy people and miserable condition of them.

Another problem is this. Some students working for welfare services are too political minded and other are too indifferent about political problems.

When students work in the poor district, they cannot help feeling the social inconsistencies. For this reason, they go to political movement. It is good for students to consider these social problems from the fundamental point. But they should be careful not to be too radical. When they are too radical, people for whom they are going to do services cannot follow them.

Though it is one way to do welfare services without touching any political problem, as some other students do, social problems are too difficult for them to solve by themselves. So it had better require much money for welfare or appeal better welfare policies to the government.

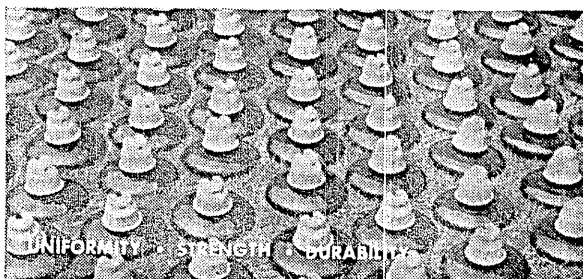


Demonstrators of Keio Univ. with the school flags and plackards reading "Protect the democracy" march turning their back on the Metropolitan Police Board.

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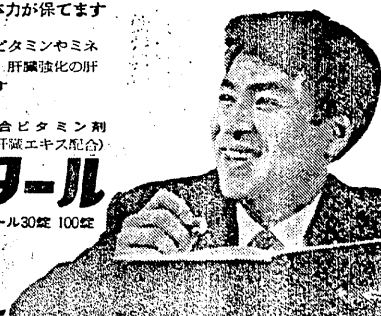
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Promotion

To Promote Int'l Friendship—

'Student Diplomacy' Developing

Japanese students are contributing to international friendship through various activities. As the ways of the international cooperation, the exchange student system, the international conference, and the exchange of general information are carried out.

Exch. Student System

For the fifteen years since the War, the number of the scholarship students to and from foreign countries has steadily increased. In 1950, only 290 Japanese students could get foreign scholarships, but in 1959, some 520 students could obtain through the Japanese Government scholarships to 21 countries.

The Japanese Government established also its government scholarships in 1954 and is receiving about 70 overseas students. (about one-third from Europe or the U.S. and about two-thirds from South-east Asia).

Besides these government scholarships, some Japanese universities have exchange student programs with overseas universities. For instance, Keio University has the exchange student programs with Stanford University, U.S.A., University of British Columbia, Canada, and the University of Delhi, India.

The students are the representatives of their country in foreign countries in every way. So, the exchange student must be well informed about his native countries, the histories, the social situations, the cultures, the political problems, the economic situation and so on in order to enable him to explain them when asked. And they have to make the fair judgment about the problems happening in their countries. On the other hand, as the students' diplomacy is based on the personal relations, the exchange student must have a pleasing personality to get along well in foreign countries. In regard to this point, the Education Ministry's report on the scholarship students indicates that the exchange students often fail to cooperate with the people of the other country.

In the case of the students from abroad, they have been troubled with economic problems. They have to earn money in order to get by in the foreign country. Some students are earning money by side jobs, such as teaching English conversation.

President Takamura of Keio University states as follows:

"These difficulties cannot be solved merely by wishing. In the present situation at our university, the language barrier hinders mutual understanding. To solve this situation, it is planned to establish a new one-year course on Japan for foreign students this autumn. In the course, a brief history of Japan, and the Japanese language will be taught. At present, despite the fact that Japanese and foreign students are studying on the same campus, there still seem to be difficulties of communication."

Int'l Conference

A number of students' world-wide conferences and seminars are held every year throughout the world.

Let us now take a look at some of them.

The International Student Seminar, sponsored by the American Friends Service Committee, is one of the students' meetings which is held annually. The first seminar was held experimentally in the United States in 1943, and 1944 and since then have been held in many countries. Every seminar provides the opportunity to discuss and study ways to alleviate the international problems.

The International Student Conference, sponsored by the National Union of Students, has also been held annually since 1950. The first conference was held in Sweden. Participation

in the Conference has increased steadily through the years and has now become world-wide.

The International Students Association was organized in 1946. The association has no organizational tie with any of the religious, political or professional student groups in Japan. The Keio University English Speaking Society takes part in the I.S.A. The association aims to encourage cultural exchange and to promote international understanding by having close contact with student organizations in foreign countries and to cultivate the spirit of international cooperation among students in Japan and has now ten chapters in this country.

Some difficulties exist in the present situation of the students' international conferences.

The language difficulty is the most important. The student delegates gather from every part

Unique Movement in Japan—

Students Lead Their Country-men

There is a peculiar activity, "Home-Coming Activity" (kikyundo) among students in Japan. It is to propagandize the political problem in their hometowns. Students have appealed to the people in the country-side the political problem through the cultural activities. The movement gave a great influence in the confused period of the "demonstrations" against the Japan-

U.S. security treaty. Such a cultural activity merits a careful attention with regards to such effect it has upon the society.

A student has lectures, club activities, and dates. In case a student from country-side lives in a big city such as Tokyo, where a parliamentary debate and judgement of supreme Court are made in no further than 15km distance from him, he will be overwhelmed by the change of surroundings from his hometown in country-side.

When he goes back home on holidays, he enjoys a happy reunion, meeting with old chaps, playing on hills and at river-side, perhaps. But as days pass he begins to feel dissatisfied. . . . there seems to be a gap between him and youths in country side. He thinks he must do something to bridge this gap. Many students must be feeling the same thing as he. What have been done for that purpose? Lectures, photograph show, delivering pamphlets, film display, and in some case, law counselling were held in his country home-town. They are all good as long as there are proper assistants. Take



1960 Tokyo I.S.S. participants enjoy games cultivating friendships after fiercely discussing the main topics.

tribution to cultivate international mutual understanding through exchanging general information of Keio University and Japan for several years.

Besides that, exchange of information by students shall be carried out by issuing English-language newspaper for the overseas readers.

Keio's I.I.R. is exchanging the

information with about fifty universities throughout the world. Here, we also can find the language barrier. The Institute uses English language in exchanging their informations, but in some universities in Europe English is not understood. So, the I.I.R. now exchanges informations only with countries where English is used.

Both for students and farm youths to join in working. As long as these efforts are made among students from provinces only, few things will be done. It is desired for all the students to consider of this necessity of spanning the gap between cities and provinces, not only for those from provinces but for all who are enjoying happy university lives. It is hoped that people at large stand in favour of these activities.

But this student cultural activities too are one of unique features of less advanced countries such as Japan. Students may do well be absorbed in their study only if the society provides comfortable conditioned to do so.

Club Activities on Campus

Artistic Groups

Students of present day are doing not only studies in classroom but also the extra-curricular activity.

First, let us see the artistic activity.

There are many artistic groups of student, such as Drama, Movies, Chorus, Orchestra, Light music, Painting. Students begin such activities as their hobbies from very personal motive, so they have no intention of giving influence upon society. But in carrying out these cultural activities they begin to realize the effect of them to society. Therefore much should be said about the way of carrying them out. The concert and playing tours of music and drama clubs have an effect of spreading culture among people. Some players of music clubs are working in cabaret to get money. They should always recognize that they are still students. Student performance to con-

sole the unhappy people and charity performance are most commendable for students.

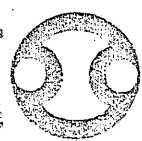
Cultural Researches

There are some cultural research groups among students. Some of them are Industry Research, Marketing Research, Advertisement, Geography, and History Research groups. Common character among them are that they investigate into the subjects practically.

For example, the Geography Association investigates into municipal problem, the Marketing Association into the department store, the History club unearthed old tombs. Such kind of activities need much more time and many members and is very suitable for students. Moreover, through the intercollegiate common operation, the researches shall be furthered, generalized. Students' studying shall be admitted by the public through their theoretical and actually proving researches.



Students play the Koto (Japanese harp) in the public hall at their home towns.



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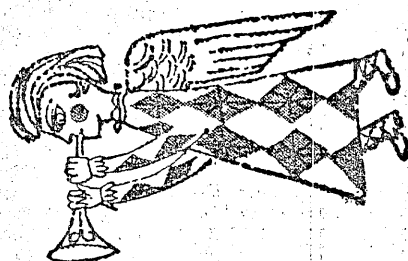
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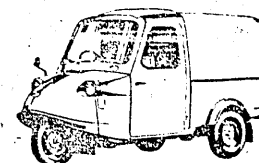
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SOPHOMORE: Eguchi, Hashimoto, Inohara, Ikeda, Katano, Matsumura, Noma, Nakagawa, Sasaki, Sato, Taguchi, Takada, Takahashi, Tanaka, Tsuchiya, Toriiga, Uno, Umemoto, Yoshida, Yoshimura, Yonemura, Watanabe.

FRESHMAN: Akiyama, Ando, Asahina, Eguchi, Hirashima, Ikeda, Imura, Ishidate, Iwasaki, Kagawa, Kayahara, Kurihara, Koike, Kondo, Kobayashi, Makino, Matsumoto, Murata, Nishimura, Otsuka, Sato, Sano, Suzuki, Shimada, Shinohara, Takeshita, Yanagisawa.

Thoughts on 100th Issue

The Mita Campus celebrates its 100th publication in this issue.

It was during chaotic times, shortly after the end of World War II, when the first issue of The Mita Campus was published. It was established as a students' periodical in English, edited and published by the students of Keio University. Its purpose was aimed at strengthening international friendship among students all over the world.

Since then The Mita Campus has experienced and overcome various problems and has come to be as it is today.

Now we want to recollect what is the significance of our paper, looking back at the process of our paper or our country.

No doubt, the purpose of publishing our paper in English lies in introducing Japan, and Japanese students to foreign countries and vice versa.

The introduction of democracy after the war perfused the freedom of expression. All classes of people were able to speak and write their opinions as they thought. Students also increased their voice in society.

Mass communication such as radio, newspaper, and television offered more opportunity for expressing their views to others.

Students often form a bad habit of depending on social authorities who express their own viewpoints through mass communication. Some of them seem to have neglected their responsibility for thinking about what is going on in and out of Japan for themselves.

The opinions of society and students are being ironed out and there is no distinct difference between them today. But opinions of students studying in the academic circumstances cannot be identified with that of society.

When one country comes across such an important matter which determines its destiny, student opinion should be taken into consideration.

Its spirit inspires new sense to social and political problems.

Our paper has given information on modern statue of students as closely as possible. For example, the informations seen in their demonstrations against the Japan-U.S. Security Treaty and Kishi Cabinet.

Putting its criticism in foreign readers' hands, we have improved the shortcomings of Japanese students, showing the merits of foreigners.

On the other hand we have tried to correct the bad habit of foreigners regarding Japan as if it were a museum full of curiosities by doing justice to the Japanese classic arts and tradition. For we have picked up international news such as International Student Seminar, Exchange Student Program and Summer Exchange Student Project among Keio, Stanford and the University of British Columbia.

We hold conviction that The Mita Campus plays an important role in promoting international student friendship and mutual understanding among nations of different nationalities. Most of the disputes in the world come from the lack of understanding of other countries.

In publishing our paper, we have never been influenced or pressured by outside groups. We have remained independent since the first issue and we have tried to express our views as we, the students, see them.

When we edit our paper, however, what we are most concerned about is whether we have been able to express news clearly, not only to the domestic but to the foreign readers. This has been our sincere aim.

In concluding this article we promise to the readers that we will try to take all means to guard the unique views unshackled and not authorized by the opinions of fixed groups.

The voice of younger generations must be frequently exchanged to further the understanding of foreign countries.

This is one of the keys to salvage the world from such an abominable state as the cold war that the world is in today.

Technical (Since We are Student)
 at least once a month.
 Continuance of prevents
 writing

Here Again A Happy School

Foreign School In Japan German School

Today about 800 German-blood people inhabit in Tokyo as well as in its vicinity and 105 children are attending German School (Deuche Schule) at Omori, Tokyo. Two reporters of The Mita Campus visited this school and had an interview with Mr. G. Rahn, chief of the Student Council, and other six students there.

In 1903 in Yokohama a school was established for the first time in order to give an education for those German children. In 1923 this school was moved to Tokyo and there was established another branch school in Kobe. The present school building was built in 1933 and its school education was continued during the war, because Germany and Japan were in a pivotal relation during the time. But in 1945 at the time the war ended, this school was closed. For several years after the war the education was not resumed because of the miserable situation in economy and politics of both countries. But in 1953 this school began institutions again with the gradual reconstruction in both countries.

The educational system, differing from that in the U.S. and Japan's, is Kindergarten-13 years school-collage. This 13 years are divided into four years' primary school and nine years junior and senior high school. The school begins at 8:00 a.m. and ends by 1:25 p.m. Talking about the language instruction, German begins from the first grade, English from the eighth grade, Japanese or Latin from the sixth grade, and French from the eighth grade. The language instructions increase comparatively in their study schedule. As there is not attached the collage course to this school, almost all students go back to Germany to enter university or collage there after they finish the high-school education here.

The fact that the small number of student of this school is absolutely brings forth the following characteristics. 1) While in Germany the students choose either the modern language school or the Latin-Greek school after they finish their primary course, here in Tokyo these two courses are merged into one because of the above reason. 2) They have lots of mixed classes at the same time. The 4, 5, 6, 7 grade pupils are taught music in the same room. Gymnastic is taught for the 4, 5, 6, 7 and the 8, 9, 10, 11, 12, 13. Sewing for the 6, 7, 8, 9.

3) When they elect the chief of the Student Council, it is easily decided by majority after a simple consultation without the problem of party, because the voters are limited to the small number of the senior high school students. 4) Several pictures of their play at the school festival showed us scene of monologues. 5) Talking about their sports, foot-ball and basket-ball which are popular in their home country are also popular here, but they are difficult to be played in a team. Consequently the baseball cannot be popular.

Generally speaking they don't seem to be so sensitive to the political problems, because they are still too young (they were born during the war or after that) and they are living in foreign country and are living far from their home country at that. School motto is not insisted here as stressed for so-called "Ethos" at schools in countries where the nationalism is rampant. Today West Germany is reconstructed and almost perfect, therefore they are educated to become only respectable persons as individuals. As they are in such a fortunate situation that they need not take the entering examination for collage and they can be optimistic to the problem of employment in future, they seem to admit it to be sufficient to understand just what is given by school in order to get along well in future.

The great majority of their family's jobs are concerned with commerce or embassy. Talking about the religion, 72% of them belongs to Evang. (Protestant), 24% to Catholic and 4% to Buddhism and Mohammedian, however religion at their public life no longer seems to have any meanings. If any, it is that they have religious holidays besides the Japanese national holidays.

Christmas holidays from Dec. 23 to Jan. 6. Easter holidays from March 31 to April 8.

The thing we can say about this school is that there increases the number of student year after year. Recently there entered some non-German to this school where only German had entered. This school seems to become international. This tendency may lessen the inconvenience of this school existed in the past.

Anyway the increase of number of pupils may put this school more close to the same type of school in Germany in due time.

Table: the number of Student by nationality

YEAR NUMBER	German	Japanese	Other	Total
1953	13	12	1	26
1954	14	13	1	28
1955	15	14	1	30
1956	16	15	1	32
1957	17	16	1	34
1958	18	17	1	36
1959	19	18	1	38
1960	20	19	1	40
1961	21	20	1	42
1962	22	21	1	44
1963	23	22	1	46
1964	24	23	1	48
1965	25	24	1	50
1966	26	25	1	52
1967	27	26	1	54
1968	28	27	1	56
1969	29	28	1	58
1970	30	29	1	60
1971	31	30	1	62
1972	32	31	1	64
1973	33	32	1	66
1974	34	33	1	68
1975	35	34	1	70
1976	36	35	1	72
1977	37	36	1	74
1978	38	37	1	76
1979	39	38	1	78
1980	40	39	1	80
1981	41	40	1	82
1982	42	41	1	84
1983	43	42	1	86
1984	44	43	1	88
1985	45	44	1	90
1986	46	45	1	92
1987	47	46	1	94
1988	48	47	1	96
1989	49	48	1	98
1990	50	49	1	100

Alumni in the News.....

MR. HARUO SATOH

Winner of the Cultural Order

On the third of November, the Cultural Day, Mr. Satoh was awarded an Order of Cultural Merits from the Emperor for having rendered a great service to the Japanese literary world. He is one of the greatest novelists and poets in Japan.

One clear autumn day Mr. Satoh kindly shared some time with the reporter for the interview. About the recent tendency that the activities of "The Mita Bungaku" which has some fifty-year tradition are apparently rather inactive, he said, "I think that it's all right. Generally speaking a literary magazine is to grow poorer and poorer in its contents and scale as the times go on, and it may go out of existence in the long run. But as a man is destined to pass away some day, so is a magazine also to die sometime or other. Accordingly it can not last so long."

It seems that the number of Keio student who desires to be a professional writer is getting less compared with the times when he was a student of Keio. To the question what he thinks of the recent phenomenon as such, he answered: "I myself think that a writer is, in a sense, a mental cripple if he can not find other way to live except as a writer. In this sense, I won't advise you to make a professional writer. If you have some other different talent you'd better make the best of it."

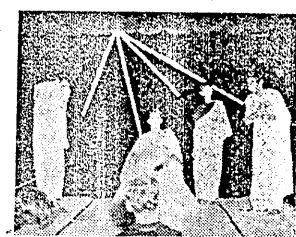
The old man told about the way of reading which he prefers. "I'm sure that it's one of the good ways of reading to read the classics. As you know, however, there are too many classics, from the foreign ones to the Japanese, to read them all. Therefore you should pick up some which arouse your interest and read them many times carefully. It seems to me the best way of reading. As for me, even now I often enjoy "the Bible" and "the Analects of Confucius."

Apart from the literary talking, he stated about his way of living. "I take pleasure in the way of life following my own bent, spending my time at will, not being interrupted by others, doing my work, when I think I must, and once I begin working, I don't care about time to go to bed. That is, having my own way is congenial to my tastes. This is my own case. So I think you had better do what is congenial to your tastes. For example, if you like a well-regulated life, it's good for you to lead it."

He entered the literature course of Keio university in 1911 and devoted himself to studies of prose and poem. However, he left the univ. halfway in 1913. He made a comment on the students in our time. "What I want to say is, first of all, they lack in being moderate in their conduct. I don't care whether some run to Left and other to Right, provided that they prudently conduct themselves with moderation. As far as I'm concerned I am an extreme leftist among rightists and an extreme rightist among leftists. The second is that they are wanting in the spirit of taking a firm attitude towards things."

"It's regrettable, I think, that today's students don't seem to lead such a life as he like to. Actually, however, the time when I was a college student was greatly different from today. In those days life used to be so much more composed and everybody would be so much more care-free, that we could behave as we like. I used to resort to recklessness. Yet, I don't mean to say that students should act as they wish. For it will by no means be possible to do everything in which they are interested, being sometimes engaged in part-time job."

The sixty-eight year old honored winner, asked about his future life in view of the honor. "It is too much for me to be honored this time. But while I am offered lots of congratulations by many people, I really can not realize the significance of the honor. When I set myself to meditate alone on the fact after that, I'll feel very grateful and happy, of course. The Cultural Order was given Day.



Drama of Augustus

Christmas holidays from Dec. 23 to Jan. 6. Easter holidays from March 31 to April 8.

The thing we can say about this school is that there increases the number of student year after year. Recently there entered some non-German to this school where only German had entered. This school seems to become international. This tendency may lessen the inconvenience of this school existed in the past.

Anyway the increase of number of pupils may put this school more close to the same type of school in Germany in due time.



to me, who had been walking along this literary way, thinking I'm unfit for any other work. So that I think I'll keep treading this path, enjoying longevity hereafter. I think I do not have to, and actually cannot change my attitude simply because I got the order. It is the only thing I can do in order to repay the honor that I make efforts as I have done so far.

The Cultural Order

This order is annually given to those who have rendered distinguished achievements in the sections of science, literature, painting, sculpture, architecture, music, and so on. It is an order of single grade unlike the other general orders and it is not connected with the degree system without paying any annuity. It has become accustomary since 1949 to confer this order annually on November 3, the Cultural Day.

英会話科

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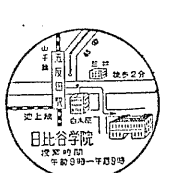
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