

The Mita Campus

KEIO UNIVERSITY
1858
'calamus gladio fortior'

Vol. XV No. 8,101

Mita, Tokyo, Japan

December, 1960 Price ¥10

New Chairman Named

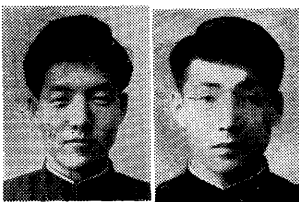
The Mita general assembly of Keio Autonomous Committee was held from 6 p.m. at room 301 on December 8. At this meeting, Jiro Yasuda, a junior of the Faculty of Literature, won the new post of the 17th chairman of the Keio Autonomous Committee.

Haruo Hoshizaki, a junior of the Faculty of Politics, was elected as the vice-chairman. They are expected to be in the positions until next May.

77 committees attended in the general meeting and they appointed Ryu Ogawa as the president. Three persons stood as a candidate for the chairman of K.A.C. But at the final election, 41 votes went for Jiro Yasuda who had been on the recommendation of the Ex-Chairman, 21 votes were for Motohide Nishio. Next to this election, Haruo Hoshizaki was

chosen to the vice-chairman with 53 votes. The Hiyoshi general meeting was taken place on November 30. Seichi Nakayama became the chairman of Hiyoshi Autonomous Committee. He, with Haruo Hoshizaki, is to play the part of the vice-chairman of Keio Autonomous Committee.

The new chairman, Jiro Yasuda, expressed his hopes. "In the first place I'll coordinate the activities of the Hiyoshi Committee with the Mita. One thing is activities of the Hiyoshi Committee with the Mita. One thing is integration of the executive body. About the construction of a Student Hall, I am quite against the way which is being taken now, because the Constructive Committee are making efforts only to raise the funds. But I think a concrete planning should be the first thing



J. Yasuda

H. Hoshizaki

to do and then they should raise the funds as much as possible. Also they should make their organization more solid and act more active to make their big dream come true."



S. Nakayama

1961 Exchange Students Wanted

The Institute of International Relations announced the opening of applications for next year's exchange students for Stanford, Delhi, and the University of British Columbia.

The first test of this program will be held at the Mita Campus through December 17 and 19. All applicants will be examined an essay both in English and Japanese.

The second test will be given to the students who passed the first test in the middle of January 1961. By the end of January, the three exchange students will be chosen.

The three exchange students are expected not only to study as a member of the university abroad but also to promote mutual understandings between Japan and the country they are visiting. They are also expected to contribute to international friendship as a member of the Institute of International Relations at Keio after coming back to Japan.

5 Win Shell Prize

The results of the 5th Shell Sekiyu Essay Contest were announced on December 16th. This year again there was no essay suitable for the first place. Second prize of ¥10,000 was awarded to three persons: Miss Junko Atsumi, Correspondence Course, for her essay, "The Problem of The Veto in the United Nations", Mr. Tatsuo Kamimura, Letters of Graduate Course, for "One Night in the Milky Way Train", Mr. Yoshiro Tsurumi, Economics of Graduate Course, for "Socio-Cultural Features of Economic Development of Japan." Third prize, ¥5,000 was to Mr. Keisuke Mizushima and Miss Nobue Takase.

"Fraser Prize Essay Contest" was the forerunner of this contest. Prof. George S. Fraser, Cultural Adviser to the United Kingdom Liaison Mission in Japan, lectured on English literature at Keio just after World War II. At that time he contributed ¥68,000 to Keio University from the royalty of his work, "Post-War Tendencies in English Literature."

In 1952, the first contest was held for the Fraser Prize. But in 1954 the Fraser Prize fund ran out and the contest had to be discontinued. In 1956, thanks to the generous contribution of the Shell Sekiyu Company the contest was begun again as the Shell Sekiyu Essay Contest.

Tuition Fee to be Hiked Students Object Hard

The Board of Councillors in their November session adopted a 33-40 percent tuition hike. The raised tuition-fee will be imposed on Keio students from the next spring's freshmen.

The fee for the students of the Faculty of Business and Commerce, Economics, and Law will be raised to 40,000 yen from the present 30,000 yen. The Faculty of Engineering and School of Medicine tuition will be raised from 50,000 yen to 60,000 yen and 70,000 yen respectively.

As the reasons for the hike, the Board announced:

"In President Okui's days, we promised to raise employees' salaries, recognizing the fact that their salaries were low in comparison with that of other universities. In the course of negotiated with the Keio Labor Union, a new president was elected. Now at last a uniform 3,000-yen raise has been approved.

"To finance this much-needed pay raise, we can only depend upon the hike of tuition. According to the University regulations we cannot raise the tuition for the present students, so the above-mentioned change affects only future Keio students. With the increase of Keio's 2,700 employees salaries, we need one hundred and twenty million yen more per year (bonuses and other expenditures included).

"About 1.6 billion yen was spent for the Centennial Memorial Achievements, but as of November 30, 1960, the donation total is only 1.4 billion yen. Consequently, interest during the past three years being taken into account, we are three hundred million yen in the red.

"Besides much money is needed as a fund for the establishment of a students hall, a dining hall, and a stack room. And a large sum of money is estimated for the newly adopted retiring bonus system.

"The expected annual increment of receipts by the tuition hike is estimated to be about 50 million yen. This is by no means enough to solve all the financial problems facing us, but we cannot raise the fee more. We will make all possible effort to get out of the red, by a slow-steady financial.

"As to the possible deterioration of students due to the financial limitation, we will eliminate the problem by increasing the number of scholarships."

The announcement concerning the raise of tuition was criticized by the students. The unilateral action on the part of the Board of Councillors has been especially criticized.

The Keio Autonomous Committee declared, "The recent decision on the tuition-fee hike is an infringement on student autonomy. There is also a danger that Keio will lose excellent junior students."

The Committee published a manifesto saying: "From the financial stand point of view, there is nothing we can do to prevent the raise.

"But since we are in charge of Keio student self-government, the school authorities should have consulted with us prior to the formal decision," stated the manifesto.

On the contrary, the Committee did not know about the hike

at all until the official announcement on November 21.

The manifesto accused, "In the past the school authorities have increased enrollment along with raising the tuition. Thus they furthered mass production of education. No effort is perceived to ease this situation and Keio will continue in the same way."

Further the document mentioned, "Student who can receive scholarships are limited, and the majority of students will be under a heavy financial burden. Therefore, until we receive a sincere solution by school authorities we will continue our struggle against the tuition raise."

Tuition increases are not only a problem of Keio University, but of all private universities in Japan. Since the National Personnel Authority advised a 12.4 per cent pay increases for civil servants and the wages of employees in national universities were raised, labor unions of pri-

vate universities have been struggling for higher wages, too.

Their demands have gradually been accepted. As the result, school authorities of many universities decided to hike the tuition fee to meet the increased need for money. A spokesman of the Ministry of Education said that it was not desirable for private universities to raise the tuition fee because the present tuition-fee is already maximum.

To date private universities in Japan have never received any financial aid from the Treasury. Consequently, all private universities mainly have to depend on income from the students such as tuition-fees, admission fees to meet their financial problem. Such increases have been rebuked by society.

The Federation of Private Universities has been asking for government responsibility to financially aid private universities, but the government has answered that "it is not possible."

S.C. Hold First Meeting

The first meeting of new student counselors was held on December 8 to prepare for the new work. Fifty-three students responded to the requests of the Students Affairs Section for a new permanent student counselor.

In the meeting, they discussed the activities related to their work.

Yuichi Yamanoto, sophomore of Economics Department, was elected as the leader. He said, "We should help to solve the troubles of students who don't have any close friend to break them to."

The student counselor system has operated only during freshman orientation in April until this year. Recognizing the necessity for making it a permanent project, the Student Affairs Section decided to increase the faculty advisor from 2 to 3 as well as students counselor to 53.

The Student Counsel Room is to be run mainly by the stu-

dents from next year. Three professors will be acting as advisors. Fifty-three students will mainly run the Student Counsel Room and contribute to the improvement of student lives, social or psychological, on the Campus.

The new student counselor system is expected to become a helpful and unique organization at the service of student at large whenever they have a problem to consult others over.

At present students who call at the Student Counsel Room are about three every day. But they cannot get a satisfactory counselling because of the lack of the staff.

Reflecting on this present condition of school, the Student Affairs Section is going to put the counselor system on a larger scale.

Establishment of the standing student counselor system was decided not only by an intention of the Student Affairs Section but also by those who served the student counselor in the past.



New student counselors are planning for their new work.

Workers Claim Raise

Keio Labor Union went on a strike twice already this end of the year. They had been demanding the year-end bonuses equivalent to 1.6-month wages plus 15,000 and monthly pay increase of 3,000 yen.

At 6.00 p.m. on December 9, the school Authority offered to raise salaries by 1,500 yen, the effect of which will go back as far as the October pay. Besides 1,500 yen raise, the Authority promised the Union to pay 1,500 yen as a temporary bonus in February and the demanded raise of 3,000 yen will be agreed from next April.

The final decision will com-

pletely depend on how the 2,700 workers at Keio University react to the proposal. They are expected to accept the school Authorities proposal.

They seem to reach an agreement in several days. When hospital workers go on a strike, all Keio Union members except those for emergency joined the rally to support the strike on December 2.

But the nurses, while waiting for their turn of picketing, enjoyed folkdance. The atmosphere was not so acute as others' hospital strikes, and about 30 patients came to the hospital.

Moreover, this strike caused little trouble and disturbance to the students as well as the workers' post.

Stereotype of Fete Not Broken

On November 23, the annual Mita Festival ended. The Festival began on November 19 on the Mita campus. Throughout the five-day festival period, about 125,000 persons visited the campus. While this was a great number of visitors, it was a drop in attendant of 20,000 compared to last year's festival.

On the last day, the campus was reserved only for Keio alumni, students, and families. This was a new experiment. In spite of the rainy day, more than 10,000 members of the Keio family gathered together.

This year the number of participating student groups amounted to 238, and 309 exhibitions were on display. The number of participants has increased from year to year. According to the Mita Festival Executive Committee, all available room space was used this year and the number of those participating cannot increase next year, because their will be no room for them.

On the first day, the Keio-Waseda exchange lecture program was held. Prof. Shinjiro Igarashi, a professor at Waseda University and a famous TV talent, and Mr. Haruo Satoh, alumnus of the Literature Department of Keio University and the winner of the 1960 Cultural Order, gave a lecture entitled "Students Attitudes at Keio and Waseda University". Since both lecturers are masters of lights and witty speeches, the hall was

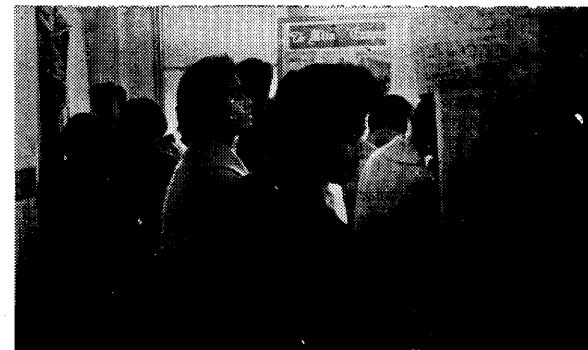
crowded by an interested audience as was expected.

On the third day, representatives of 34 universities from all districts of Japan held a public meeting. They eagerly discussed the "Direction of Young Men". In spite of the lively discussion, there was not an audience.

Throughout the Festival the visitors were especially interested in the performances of the Comic Story Club and a lottery near the main entrance. The lottery made a net profit of 345,451 yen. The profit was donated for the construction fund of a new student hall.

Other exhibits attracting the visitor's attention were the "Students and Their Free Time", an exhibit of the Tokyo Culture Club and "The Analysis of English Journals in Japan", under the sponsorship of The Mita Campus.

Even though the Mita Festival Executive Committee used the motto, "all Keio students should participate in the Festival", some students used the festival period for going home or to take a trip. This is due, in part, to a lack of new ideas being incorporated in the Festival. The problem yet to be solved by the Executive Committee is how to break the stereotyping of the festival. This problem has been raised the past two or three years and the failure to solve the problem means that next year's Executive Committee must do more creative thinking.



The Mita Campus' "The Analysis of English Journals in Japan" attracts many visitors.

What Exch. Students Bring From America and Canada

Keio University launched its Summer Exchange Student Program between Keio, Stanford and the University of British Columbia under the leadership of the Institute of International Relations of those universities.

This year for the first time five students went to Canada and five to the United States for three months stay. We, The Mita Campus held an evaluation meeting to talk about the significance of this program. This article is based upon the meeting.

Keio exchange students deplore the fact that Japan is not well known abroad, and appeal to the government to help remedy this situation. They are very glad they came into contact with many foreign people and were able to cause an interest in Japan to develop in these people.

This article tries to roughly envisage Americans and Canadian with the stress on individualism and rationalism. But we are afraid this is one-sided or beyond the point because they stayed no more than three months in the U.S. and Canada and lived as a member of host family of middle or upper class. It is safely said, however, that this program opens the way for mutual understanding between the countries.

Exchange students who attended The Mita Campus evaluation meeting are; Miss Kayoko Kurita, Miss Yoriko Tanaka, Miss Akiko Takahashi, Satoru Mori and Tadami Takano to Stanford Univ. Miss Tomoko Haiso, Eisuke Yamaguchi, Isao Higashide and Masaki Moriyama to the U.R.C.

Mori, a member of the U.S. group was very favorably impressed by the recent increase of interest in Japan among Stanford University students.

He saw evidence of this awakening interest in the greater number of students enrolled in Japan-related classes as well as a great jump in the number applying for the Stanford-Keio exchange program.

Spirit of Self-Respect

Many Americans and Canadians hold the view that human beings think and act by nature rationally. This view is reflected in the way the upbringing of children. Miss Kurita admires American parents treat their children as individuals.

They try to understand what their children think, and seldom turn a deaf ear to their opinions.

Moriyama comments on the tendency of Japanese parents to reprimand their children for any bold statement, but in Canada parents are eager to hear what children say, and take their opinions into consideration. They do not attempt to indoctrinate their children, but leave them free to create their own ideas.

From all that was said in the meeting it seems to this reporter that parents do not spoil children when it comes to fostering the growth of a fine individual.

They also neither cut off the shoot of original opinion of children by overimpressing them with the dignity of parents nor attempt to force their opinions on them.

One of the most important factors needed for self-respect is the possession of an individual view points.

Takano was firmly impressed that Americans cherish their own opinion when one young American said to him, "I would not like to represent myself by others."

From this statement we can understand one of the outstanding characteristics: they hate to be estimated by the same measure used for others.

The Horse Before the Cart

Mori asserts they decide their goal before acting, then go straight to the end and do not put the cart before the horse. Contrast this with the typical Japanese, who even after deciding an object, he does not run fast to that object. Instead he worries about the feeling of others or that there may be better way to it.

One should be brought up to habitually make his own decisions and act according to them. This habit produces a self-

reliant adult.

Miss Haiso visited an American primary school and observed a first or second grade art class. The teacher asked the boys and girls, "Do you like the picture? What do you think about it?" Then one of the pupils stood up and told what he felt about it.

It was a surprise for her to see the critical spirit being nourished in so early a stage of school education.

In Japan children are not asked such question as "What part of this story do you find most interesting and Why?" until the 4th or 5th grade.

One of the best opportunities for learning to clarify and defend one's opinion is in group discussion. If opposed by others, one will come back to one's opinion, rebuild, and promote it. Exchange students all say that American and Canadian people are not likely to back down in their opinion easily. But they are willing to hear what others say and never heckle a speaker.

Efforts Bring Good Results

"Effort is the mother of success" seems to be the creed of Americans and Canadians. Consequently their lust for work is stronger than that of Japanese.

Miss Tanaka says, "Americans endeavour to take every possible opportunity to advance themselves."

They feel they derive great spiritual and physical benefit from community activities.

In America "bettering yourself" is often used. That phrase shows how they worship effort and success.

Moriyama says, "They take a keener interest in politics than Japanese. They are afraid of lowering themselves not by cultivating their own views."

It is natural but how many Japanese think and act like this? And the critical spirit is seen from children to old people.

Mori remembers particularly the day after the TV debate between Kennedy and Nixon, when he heard even children expressing their favor of one or the other

candidate. He was also impressed very much with the old people who rushed to question Rockefeller III, the governor of N.Y. after he gave his campaign speech. He must have been surprised for in this country old people show intense desire to know about politics. Of course, this can be expected because the U.S. is one of the two leading countries which oppose each other. But we take off our hat to their positiveness.

All Will Turn Out Well

Americans and Canadians are very optimistic after doing their best. They have confidence in their effort.

Takano remembers often hearing the expression, "Let's see what happens". They seem to believe all will turn out well.

American students seem to be in better condition than Japanese ones to make effort.

What Keio exchange students most envy is the dormitory system. Living on campus they can give themselves intirely to study, apart from family affairs.

Miss Kurita tells that at Stanford girl students must live in the dormitory. They have plenty of time for studying and other student activities. In Japan where on campus housing is not available, we must dissipate our energy going to school and back home every day.

Yamaguchi was impressed with the counselor system. He explained that students have personal advisers who help them in deciding their future course.

It is possible for a student to change his major if he finds he is not suited for the one he originally chooses. In choosing a new major advisors are helpful.

This tendency to changing their course might be ascribed to the American characteristic of making effort in belief of new possibility.

"One who wishes to succeed must be aggressive" is recollected which The Mita Campus edi-



Keio exchange students with host family in Canada from left to right, Sakurai, Miss Haiso, Yamaguchi and Moriyama.

tor once found in an American book.

These exchange students saw much evidence of this philosophy affecting American life.

Takano spoke to a student working at parking area with sweat all over himself and was surprised to hear he was a son of the Senator of Nevada.

Miss Haiso comments; Japanese are less anxious to get on in the world than Canadian. Japanese are not so serious minded as they are in doing anything.

Fighting the "battle" in life is not so easy job both in America and Canada, because they have many troubles to get along in the world especially being independent of their parents or relatives spritually and financially.

The World of Capacity

We mentioned in the previous part that Americans and Canadians believe effort brings satisfactory results. Accordingly they often judge a person by his results.

Once a person has worked his way up to a high rank, even if he was formerly a lower class, people respect him as a man of real power.

Moriyama points out that everyone's ability is judged equally.

He says "Knowing that their ability will be appreciated in school and society, students compete with each other for grades and other symbols of achievement".

Mori says, "In discussion Japanese, if they have only a little to express, would floor opponents by passionate and illogical expressions. Americans seldom get emotionally overwhelmed even when they are attacked the weakpoints of their statement."

It seems that the principle of equality means "the equal opportunity for making efforts" rather than "human being is created equal".

Those who actually make effort to the full extent of their power know their ability well.

These exchange students find Americans and Canadians never complain that their efforts are fruitless. They willingly rest on the position they obtain, thinking "this is my life".

Americans also like concrete opinions rather than abstract ones.

Takano talks about his failure; he was speaking with an American student in the abstract terms. The student left him without asking anything. The student might have thought Takano had nothing worth while discussing.

Americans seem to prefer concrete way of expressing themselves rather than playing with words ideologically.

This trend is connected with the way of judging someone not by his career but by his real capability.

Keio exchange students say unanimously that Japanese should try to have their own opinions.

Japanese Merits

Nine Keio Exchange students all consider Japanese delicacy of feeling as the merits. This delicacy is found in our everyday life, for instance furniture, cooking and other house embellishments.

In America and Canada where the way of living is being standardized by electrification and other modernization of living condition, this sensitiveness can never be seen, the exchange students say.

Parallel to the sensitiveness, Japan have the strong fellow-feeling, which can not be expected in American whose individualism gets predominant in every life. And exchange students met those people who were feeling empty, because of the lack of the close friendly relation, and ever progressing materialism.

But this fellow-feeling must not be carried to excess. Mori warns that we should only 'care' and 'worry' about others.

Girl exchange students also think to the quick the Japanese mothers' warm-heartedness to their children as the best quality the Japanese have.

Miss Tanaka says that Japanese mother does not want to express her affection to her children in words. After all, we must go for individualism from America and Canada but maintain sensitiveness and delicate feelings.



Keio exchange students to Stanford are enjoying free discussion with Americans.

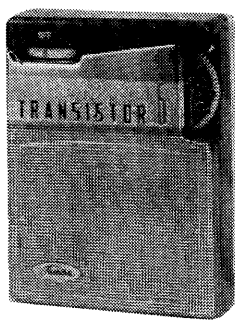
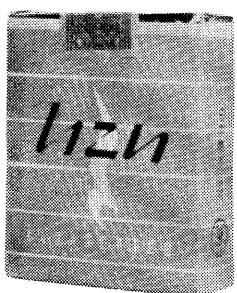
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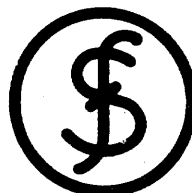
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Hisao Shinohara, the contributor.

America And Her Philosophy

Co-relation of a national character and the nation's historical backgrounds may well be emphasized especially when we think about the American culture. It was moulded upon the fact of racial intermixture of specific physical environment that America has. American society, in which everyone might rise from the bottom to the top of the ladder, has such equality of opportunity, and such respect for individual initiative worthy of studying and discussion.

two basic American ideas which had taken root in colonial days and are still the substantial virtue of American way of thinking.

Equality of Men, Of Opportunity

For the Orientals who ever lived in foreign countries where the Occidental way of thinking is dominant, it would be no difficulty to sense the difference of the "art of living. What I am assigned to do now is to look into some aspects of American characters which I learned and felt during my short stay in the United States.

Its Emergence

What are the distinct, common demonitors of the American character? America emerged out of obscurity into history only some four centuries ago. It is the newest of great nations, yet it is in many respect most interesting. It is interesting because upon it have played most of those great historical forces and factors that have moulded the modern world: imperialism, nationalism, industrialism, individualism, science, religion, democracy and liberty.

It is remarkable in America that the impacts of these force upon society are more clearly revealed than in any other nations. It was the impacts of old culture upon wilderness environment.

America skipped, as it were, the first six thousand years of history and emerged upon the historical scene bold and mature, for the first settlers were not primitive but civilized men, and yet the New World was never merely an extension of the old. They created something new in history. The "new" is the substance of American culture.

America became the most ambitious experiment ever undertaken in the intermingling of peoples, in religious toleration, social equality, economic opportunity and political democracy.

Now, I should like to discuss

One thing is the idea of the equality of men. Those settlers who crossed the Atlantic to come to America, had the common thirst for religious and political freedom. They hoped to achieve them in the new land. The planting of a new nation was no holiday undertaking. It meant grim, drity, toilsome and dangerous work. America was a forbidding land in many respects, indeed. On the frontier, the people had the incessant fear of Indian's attack. From almost instinctive sense of self-protection, they organized a group where a representative form of government was necessitated to be born. Men from all parts of western Europe had a hard time in making them understood to each other. Little by little, however, they intermingled on equal terms.

Way to Understand

The only way left for them to get to know the people of different social backgrounds was to talk and listen patiently. A respectable practice of discussion was thus attained there, simply because they had to understand each other to have strong organization. At first, however, an easy agreement was seldom reached among them but it always took plenty of time before they arrived at a conclusion.

Out of the day-by-day discussions, they learned not only the technique in talking but the necessity to listen to different opinions to compromise by some some degrees. They learned by experience that even a compromise, if there was left no room for emotion to sneak into, could get the things go ahead. In reality, "compromise" is now one

of the most respectable virtues of American politics.

As far as my experience goes, American students are, by and large, excellent in running a discussion, while the Japanese as the whole are very poor at it. Narrow-mindedness, jealousy, personal attachment, inferiority complex or something like that—these unexpected factors dominate, or have an influence to say the least, the discussion very often in Japan.

High social status or distinguished family background did not mean anything in the new world.

They hoped to establish a society in which every man should have a chance, in which he might rise from the bottom to the top of the ladder. The society then became a great pool of people in which a democracy and a new American sentiment developed.

Strong Spirit of Individual Enterprise

A new land—a country, rich, empty, and demanding as the price of its bounty only that the newcomers should bring it industry and courage, planted Americans a strong spirit of enterprise, which is not only a common but basic characteristics of American people.

Together with the idea of the equality of opportunity this enterprising spirit or what is known by the phrase "frontier spirit" produced the energetic and dynamic American life.

Competition, fighting spirit, individualism, aggressiveness—all these are the words describing some aspects of Americans. Looking back the past they walked, however, these characters seem to me only a natural reduction. The settlers had to be competitive, had to be individualistic, aggressive and materialistic, just to live. Individualism is always noteworthy in Britain but it was now heightened under the pressure of life in a rich but wild and difficult land.

Also, the demand for the quality of opportunity was to bring about an increasing changes in the structure of America, breaking down all sorts of privileges. American students are remarkable in the distrust of authorities. The re-

spect shown in Japan by the younger people of a family to their elders would come as a shock to American students.

Optimistic

The other basic idea is the sense of fresh and buoyant optimism. The general wealth, the energy of the people and the atmosphere of freedom would naturally make them optimistic and sometimes aggressively self-confident. It is interesting that from its earliest beginnings, the people have been conscious of a peculiar destiny to become a great nation. On the frontier, equality of social conditions which was the rule prevailed. There was no icing on the cake of American society. No matter how hard the labor was, the settlers felt in America a sense of opportunity and independence that they had not known in Europe. Anyway, together with democracy this prevailing idea of optimism gives on the whole American life a freshness, breadth, and cheerfulness that are matched nowhere else. For them, America is a land of promise, of hope and of aspirations of human race.

This cheerfulness or confidence of Americans, of teachers, students, government officers, housekeepers, too, is one of the most impressive things to me. They are conscious that they are living in a most wealthy and therefore strong nation in the world, where they are playing a leading role both in politics and in economy.

Well, however, this idea of optimism sometimes to have evil offsets. It is apt to make them self-complacent when they should be critical. Also, excessive self-confidence tends to make them have something like "superiority complex."

Individualism

Although the Americans have a much greater individual initiative than the English, they are unable to accomplish anything unless they sink their individuality and become a part of an organized society or association previously created for a specific purpose.

This fondness for organization and association has become so ingrained in the American



"Back-yard" discussion of students. Their serious looks(?) indicate that things are going against them.

character that it has become one of the dominating influence of American life. It has tended to develop the power of organization and the systems of association and endeavor to an extraordinary high plane of perfection, and it has lessened the power of individual effort in one way.

There is a prevailing viewpoint that American culture is colorless, prosaic, lacking in variety and grace. It seems to me true, but on the other hand, it has force, vitality and the American ideas are living in their civic life to a mighty engine for the betterment of the masses.

American Ideas and Their Practice

Then, how these American ideas are reflected on their actual life? As for the idea of the equality of men, and of opportunity, deep-rooted custom of "first name" principle in American society may be quoted as a example. American students never show unnecessary courteous attitude to their elders, only because they are older people. Even in a business firm, this principle is observed, too. At the fraternity house where I was staying, I could hardly recognize who is junior or senior and who is sophomore. The common use of the terms of respect of the younger Japanese students to the elder students would be a surprise to the Americans.

The Japanese have less opportunity of business than they do in America. For a fisherman or a carpenter it would be difficult and almost impossible to become a statesman, for instance. As everything is lined on a hierarchical basis, once he is thrown out of the flow of the world, he would remain buried in the masses forever. In this type of society, a spirit of enterprise would hardly be expected to arise.

As far as I know, the American

students do not care so much about failure as the Japanese do. They are confident that they could succeed some time.

They never become too pessimistic, always drawing a bright picture for their future. Their love for the sense of humor, open-mindedness, would have something to do with this optimistic way of thinking. However, it does not mean that Americans are leading an easy life. Although there is more opportunity of business and hopes, there exists, at the same time, more strict principle of "the survival of the fittest". No one could rise in the world without so much ability and so much faithfulness to carry out a job. In this sense, Americans are very "achievement conscious", or "objective conscious".

America is an ever-growing land, but in one way, the people living there are becoming a part of the mammoth machine which has produced that American culture full of vitality and energy. How to cope with the pressure of life which is demanding too much at a terribly speedy pace is the problem left for them to solve in the future.

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Religions in Japan

Today the Japanese seem to have no definite religion. People read a textbook on religions which includes various religions, appreciating each. Buddhists and Christians live peacefully together in a small family. Tenri-city which is the center of Tenri-religion is located within 10 miles from Nara city which is the Mecca of Buddhism in Japan.

According to the recent statistics, 35 per cent of the Japanese people expressed a religious belief. Except for the Communist nations, this percentage is one of the lowest in the world.

Here in Japan recently founded religious organizations have 8 million followers. Last year, Soka-gakukai, one of the newest of the Buddhist sects, entered politics and sent 6 of its members to the House of Councilors, getting 2.5 million votes in total.

Through analyzing these points, a better understanding of the Japanese people and society can be achieved.

Past and Present

Prewar Days

To understand the present condition of the religions of Japan, it is essential to look at our religions during period after Meiji and before the War. In particular the Japanese had the peculiar Emperor worship system the collapse of which caused the present religious circumstance of the growth of many religious beliefs and of atheism.

In 1868 the feudal Tokugawa government collapsed and the Meiji era began. Buddhism slipped from its long monopolized position as the national religion and Shintoism replaced it. The backbone of the Meiji government was the Emperor, and the emperor system was difficult to keep without Emperor worship by the people. Therefore, the Meiji government tried its best to elevate the Emperor high above the commoner.

An attempt to make the Shinto religion the national religion failed, and religious liberty was permitted by the Constitution. But through every possible way, such as reorganizing of Shrines, school education, national holidays, national anthem, emperor worship was inspired.

With the development of emperor worship the struggle between the Shintoism of the Emperor and other religions increased. Heretical interpretation of the Shinto myth was severely prohibited and some sects of Buddhism as well as the Tenri-religion were ordered to cut some parts of their holy scriptures. Christianity also suffered: pupils who attended the Mission schools were asked by the government authority, "Who is higher the Emperor or God?"

Against this oppression no strong resistance was shown by the religious organizations as a

whole, though some organizations did fight. During World War 2 the propaganda and oppression reached the peak. But August 15 came, the Emperor as a super human image shattered.

Shintoism

It was Shintoism that got the severe damage by the defeat of Japan. It lost the support of the government, the emperor as its symbol, and the support of the people. But the shrines survived.

It was not because the Japanese people supported Shintoism as a religion, but because they were too sentimental to permit the Shrines disappear which were born with the Japanese and walked with the Japanese history.

There exist 90,000 shrines in Japan, but Shinto priests are not more than 20,000. This fact shows that Shintoism lost its function as a religion to guide the minds of the people.

Now shrines are mainly used as a recreation center in the village, and as an excellent place for marriage ceremonies in the city.

Buddhism

Buddhism is said to be tolerant religion. Buddhism keep the people under no restraint, and it is when the people are in agony that they remember the Buddhism and ask for its help.

Influential power of Buddhism upon the Japanese people is the strongest of all the religions. Doctrines of it are unconsciously absorbed into the minds of the Japanese people.

But it also is the fact that 100,000 priests of Buddhism are not active enough to rescue the people who are suffering from mental and physical sickness, and

many of 72,500 temples seem to be no more than the noted place for the sightseers.

Christianity

In the confused age after the War, Christianity undoubtedly had the advantage to increase its influence. But Christianity did not add to its followers as expected. Most of the people who had every opportunity to become a Christian turned instead to the newly arisen religions, such as Soka-gakukai or Rissho-koseikai. The diagram below illustrate this clearly.

	A	B
1943	320	—
1946	323	2
1951	415	90
1956	503	295
1958	—	386
	(thousand)	

A. Membership of Christians.

B. Families belonging to Rissho-koseikai religion.

Why didn't the number of Christians increase? It was mainly because Christianity did not compete with these newly arisen religions. Christianity as well as other religious bodies, did not admit the existence of these groups as the religious organization.

When Christianity was introduced into Japan as a newly arisen religion in 16th century, it showed a remarkable development among the farmers and the people who were suffering from miserable physical and mental conditions. At the peak Christianity had 600 thousand followers, though afterwards it was oppressed down by the government authority most ruthlessly and thoroughly. Those followers' faith was proved by many

brave martyrs.

In 1867 feudal regime collapsed and Christianity flowed into Japan and was welcomed as a sort of European culture.

The followers of Christianity mainly consisted of the wealthy and of the educated people. This tendency was inherited after the War also. The people who were suffering from miserable conditions remained, and turned to the recently founded active religions.

Analysis of Newly Arisen Religions

Shinko-shukyo, or newly arisen religions have a membership of 8 million and their membership is still increasing. They are divided into two groups. One group, including the Tenri-religion, the Konko-religion, and the Kurozumi-religion can be traced back to the middle of 19 century as sects of Shintoism. Another group includes the Soka-gakukai and the Rissho-koseikai religion which are sects of Buddhism. It is the latter group that has increased so astonishingly in strength during the past ten years.

Most people have ignored these religions thinking they are transitory pseudo religions with little influence upon society, but their influence is increasing as their membership grows. This growth is due to mainly to the psychological comfort which membership in the church brings.

Their doctrines are vague and loosely defined and have far less attraction than the "salvation" from misery, poverty, ill-health which membership in the church seem to bring. Practical profit in this life is the chief appeal of these religions.

In general the motives for joining one of these churches are so practical and selfish compared to that of other religions. But the important fact is, that after being "rescued" from their former miserable mental and phisi-

cal conditions, many of the converts become sincere believers. Once they are convince that it was the church which lead them to their new and better life a remarkable transformation takes place.

They change from people seeking help to confident crusaders who try to make others happy and build a better society through the spread of their newly developed faith.

One reason for the strong "hold" of these religions is in the close supervision within a religion and personal contact they maintains with each individual.

The smallest unit consists of a circle of 15 to 20 members and a leader. When membership grows beyond 20 a new unit is formed. In this circle confession style discussion and guidance by the leader are practised. The leader strives at all times to serve the people with utmost sincerity.

The members find comfort in these small circles, feeling they are members of an organization. They become cheerful and confident, and consequently show an improvement in their physical and economic condition.

A second reason for their strength and spectacular development is their active and forceful propaganda. In addition to personal persuasion, they publish newspapers whose circulation reach several hundred thousand, magazines, books and pamphlets. They also use films, tape-recorders and radios.

What is the future prospect of these organizations? It is a difficult question to answer, so let's look at the facts and then the judgement is left in your hands.

We have already seen the effect of these religions on the future of individual members. Now let's see what effect they can have on Japanese society as a whole.

At the election of the House

of Councilors of 1956, large portion of the votes of the union workers went to the candidates of Soka-gakukai. Leaders of workers' union and the Socialist Party saw a danger in this, and declared their intentions to fight these religions down. From this point on the struggle between these religious organizations and the socialist group is severe. Both the socialists and the new religions make their appeal to people who are similar economically. Both are not satisfied with the present situation and are trying to build a better society. Thus the religious movements are rivals of the socialistic reformist group, often getting support from workers who would otherwise be supporting the socialists.

But the reverse can be true. A socialist writer says, "The newly arisen religious organizations are changing their doctrines to be more and more materialistic, and are rationalizing their doctrines. This is truly a menace for the reformist group which still has some irrational aspects. But we must realize that the religions' tendency toward the materialism and rationalism can be utilized to change these religious movements to our scientific movement". The doctrines of the religious groups can be revised. Many of them have excellent research departments with specialists who study the needs of society and decide the organizations' policy.

For the present at least, the political attitude of these religious organizations usually favors the conservative side rather than socialism, though they attack both.

It is clear that the way these 8 million people take in the future will influence all the people of Japan. Anyone can criticize these organizations but he must know that they have too much influence to be ignored.

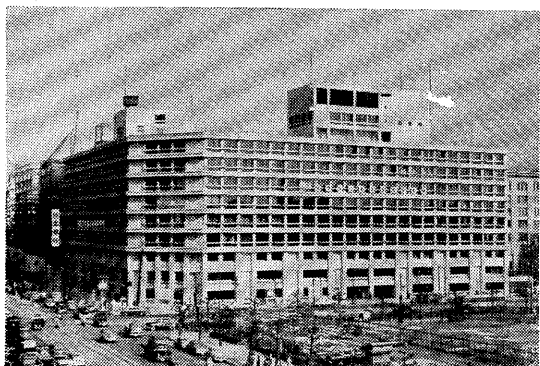


This is a scene of the Athletic Meeting of Soka-gakukai held at the National Athletic Stadium on September 23 this year. Huge Stadium is full of the followers of this recently founded religion.

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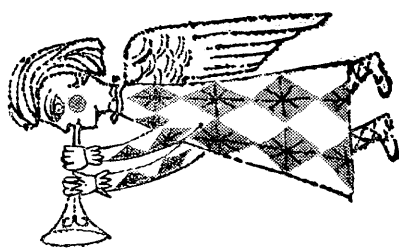
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Dancing Is Popular With Students

From the beginning of November to Christmas Day dancing is popular with students. Dancing is closely connected with students, and they go as far as to say, "Those who neither know how to dance nor how to play mahjong cannot be students."

Most of the student dance-fans say that they learned how to dance only after entering universities. In their high school days they were so busy preparing for college entrance examinations that they could not think of learning how to dance. Once they got into the university, some students learned dancing at dancing schools and many students mastered at school club dances.

Around Christmas Day balls frequently take place. All the students that attend a ball cannot dance. In fact, many intend to learn at the ball.

A certain student learned how to dance at one of quick method dance schools, where he had a chance to dance with girls who were masters of dancing and girls who came to learn. When he had a chance to go to one of the Christmas balls, he expected to benefit from his dance lessons very much and came to the ball with great enthusiasm. But he could not enjoy the dance, because his way of dancing did not go well with that of his partners. His way of counting the tempo was different from theirs. He was not discouraged though and kept going to dance parties until he mastered dancing. This only reflects the popularity of dancing among students.

Actual State

When it comes to a dance party for students, it seems that there are many different kinds sponsored by a club, a seminar, an interested group or an individual. A dance party is, in general, held with the idea of promoting friendly relations, and for some of the sponsors noted above a ball is used to collect money for the activities of the group.

In a dance party given just to promote amity, selling the dance party ticket is not so great a matter, for it is not an objective of the sponsor to collect money. The sponsor has only to fix a suitable price according to the number of participants. At some of the dance parties of this kind various sorts of drinks are served in the ball room. This probably is a great service in making the atmosphere pleasanter.

For a money-making dance party, as many tickets as possible must be sold. The tickets are usually handled by friends both in and outside the campus.

Accordingly, students who belong to some school organization are asked to sell ten tickets or so when a dance party takes place under the sponsorship of their organization.

In the so-called dance-season, especially from October to December the business of selling tickets becomes quite a chore for the students. Therefore about this time of the year we can find some students whose schedule is tied up with dance parties.

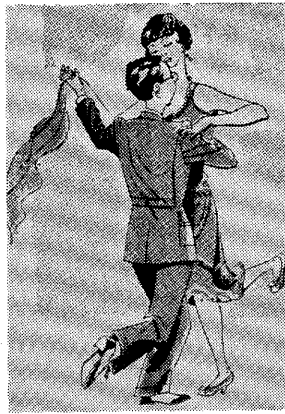
The sorts of music played in the ball room are usually "blues", "jitterbug", "rumba", "waltz", "tango", "mambo", and so on. Since the blues are fairly easy to dance to, it is indispensable to the beginners of dancing. The jitterbug is most popular among skillful dancers and dance enthusiasts because its fast rhythm and quick action are thoroughly enjoyed by them. Because of this, these two types of music are chiefly played at a typical dance party. On the other hand, however, the tango is not so popular despite its good rhythm and melody, for it requires a high-technique and knowledge of dancing. As soon as musicians on the stage begin to play the tango, most of the student dancers, especially the beginners usually become spectators, and watch the few pairs of veteran dancers who can really enjoy dancing the tango. This is a familiar scene to be observed in a ball room.

Almost without exception the ball room at a money-raising dance is usually jammed with dancing partners. This is because the general tendency is for the sponsor to sell more tickets than the hall's capacity. Probably it is not too much to say that pairs of beginners are, as it were, jolted in a crowd in the gloomy light of the room.

The ratio of boys to girls at dance party, though differing with the purpose of the party, is generally 1 boy to 2 girls. As a rule girls cannot ask boys to dance, so girls are liable to get board when they happen to lose chances to dance. In this sense the number of male participants should be more than that of female by twenty percent at least. But according to the past data on dance parties the ratio is changing in favor of girls.

How Students Enjoy

One student said, "Dancing is really wonderful and pleasant. I enjoy leading a partner in the dreamy atmosphere and keeping time with the rhythm. In case the place is crowded, it is still in-



teresting. This is the charm of dancing."

The student who said this is an expert dancer, and enjoys dancing in the truest sense.

On the other hand, some students do not go dancing to enjoy the dance, and such students will say after words; "I got acquainted with a really pretty girl at that ball." or "I failed to find some nice friend."

There are many like the latter student who must think of dancing as a means to some other end.

It has been said recently that the social intercourse between young men and women was set free, but most students still feel some restrictions for some reason or other. Yet we cannot help admitting that to enjoy dancing is one of few ways of encouraging association between men and women.

Ice-Hockey League Over

The Tokyo Big Five Universities Ice-Hockey League for four weeks closed its curtains with two games of Chuo Univ. vs. Keio Univ. and Meiji Univ. vs. Rikkyo Univ. which were held at the Kohrakuen Ice Palace on December 7. In the second game, Meiji swept off Rikkyo with the score of 10-6 to win the tenth and two-year-consecutive championship with the result of four wins and no loss in this league.

The first tussle between Keio and Chuo was opened at 5:30

p.m. As this game was fought for the third place, it was a very exciting one and ended in a draw with the score of 6-6. Consequently Keio slipped down to the fourth place with the record of one victory, two defeats and one draw.

Keio team was overwhelmed by Chuo team in the first and second period, when F.W. Hoshino of Chuo team effectively used return-passes with F.W. Goto and Kadoma to get clean points. Chuo scored the first point of the game with Hoshino's shooting at



Keio defender cuts off a packed shot by a Chuo player before Keio goal. (by courtesy of the Hohchi.)

Keio Drivers Quartette Ranked Second In All Japan Inter-Collegiate Car Race

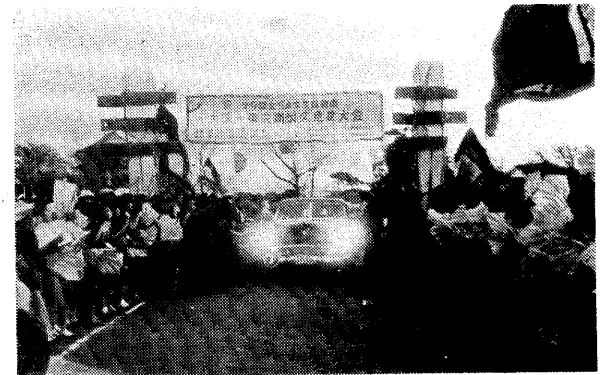
The ninth all Japan intercollegiate motor-car non-stop race between Osaka and Tokyo was held on December 1 and 2 under the auspices of the Federations of All Japan Intercollegiate Motor-car Clubs and under the co-operation of the Ministry of Transportation and the Asahi Newspaper. 52 motor-cars and 280 competitors of 52 colleges competed in the durability of a car and in how well they operate it.

In this race Keio car, Master, driven by Taguchi and Matsubara, junior, and Akasaka and Tomono, sophomore of Economic Faculty, missed the victory with the demerit point of zero. Waseda took it by covering the distance with 37 seconds less than Keio though with the same demerit zero. They started from the square before Osaka Castle. The first car left the starting point at noon for the square before Meiji Gallery, Tokyo. The course of the race is about 600 kilometers from Osaka, through Kyoto, Nagoya, the Fuji Five Lakes, Kohzu, and Atsugi to Tokyo.

The race is judged by how close each participant runs to the previously given time for each section to be covered. The

passing time of a car is recorded at nine check-off-points on the way which are set at the place unknown to the participants. If the time-error at a check-off-point is within 59 seconds the demerit point is zero and one point is added thereon every one minute time-error. They are, therefore, obliged to take a precise time record throughout the course of their non-stop running for about twenty-four hours.

The race requires each participant to do correct calculation of time and distance and to take any accident."



The first car leaving the starting point at the square before the Osaka Castle being sent off by many motor-car fans with flags.

19 minutes after the first period was opened and was ahead of Keio team till the second period with the score of 2-1, 1-0. Keio's stick-work, however, showed its skillfulness and increasingly overwhelmed Chuo team in the last period. Keio team took advantage of the misused body-checks of Chuo's players successfully to score five points in the period while Chuo three points. Consequently, the game was over with the tied score of 6-6.

On November, 30 at 5:30 p.m. there was held a game between Keio and Hohsei at the same place.

Keio's fighting spirits made Hohsei's sticks shrink, though it gave them the first two points of the game at the beginning of the first period.

Keio often threatened Hohsei's goal by its well-combined pass-work and, thus getting four marks in that period. In the second and the last period also, Keio's obstinate attack went on restlessly and made its victory over the Hohsei team more decisive.

The score of the 2nd period, Keio's 6 against Hohsei's 1, the 3rd period, Keio 4-3 Hohsei. After all, Keio team won the game with the total score of 14-6.

The skillful stick working of D.F. Ishikawa of Keio team played a big role for this victory over Hohsei.

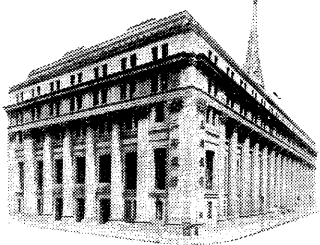
K-W Rugby

Keio-Waseda rugby football match in the Intercollegiate Championship Tournament of the Kanto area ended in a draw, 0-0, on Nov. 23. The match was played under the bad ground conditions due to the rain of the morning. As a result of this match Keio has gained 10 wins against 23 losses and 4 draws in this traditional series played so far.

Soon after the game was opened, a chance was brought about to Keio to get a goal by T.B. Hasebe's shrewd movement, but in vain owing to Waseda fifteen's hard defence. In the first half Waseda team went on favourably succeeding in their kick-and-rush tactics and kept on the ball almost in Keio zone. Waseda, however, could not get a score owing to Keio's stubborn defence and muddy ground. In the latter half, the game was advanced favourably for Keio. As the ground conditions became a little better, Keio's strong backs often rushed to the front of the other's goal operating their skillful passwork; at thirteen minutes after the start of the second half, a kicked ball by Keio's T.B. Ishii failed narrowly to pass by Waseda's goal posts touching one and at twenty minutes T.B. Naka reached just before Waseda's goal with the ball which had been passed on one after another from the tight-scrummage by Keio's back rows in Waseda's zone. However, the game was over with the score of 0-0.

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 THE MITA CAMPUS is published every month during the academic year, and policies of THE MITA CAMPUS are the responsibility of the student editors. Statements published here do not necessarily reflect the opinions of the school. Annual subscription rate: ¥200. (12 copies)

The Election after Chaos

On November 20th, the general election of the members of the House of Representatives was held throughout the country.

This election was of much significance for two reasons. One is the people's desire for the settlement of the chaos which recently took place in and outside the Diet. The other is to show clearly the path Japan should take in the near future. In detail, problems of the policies of the former Kishi cabinet, especially of the plan for giving more power to the police, of the recognition of the Japan-U.S. Security Treaty, the attitude of the people to the new Ikeda cabinet that has seemed to deal with the problems in the same way as the Kishi cabinet, and the people's decision regarding Japan's position in international political strategy—these were the main points of dispute in this election.

Most people probably presumed that by this election the Liberal Democrats and the Democratic Socialists could strengthen their influence in the political world, because the Socialists had depleted their fund in movements against the Kishi cabinet and the Japan-U.S. Security Treaty and in labor troubles. In addition this party had lost its chief member, Asanuma, one of the leading spirits of the party.

Furthermore, it is said the Socialists borrowed much money for their election campaign fund, while the other two parties received many donations. Finally, there has seemed to be a kind of affinity between the strong government party and the Democratic Socialists.

All these factors would make it seem that both the Liberal Democrats and the Democratic Socialists should have shown a substantial gain in the past election. But the result of election were not the same as might have expected.

The House of Representatives has 448 seats. The Liberal Democratic party obtained 296, 13 more than in the old House. However, the Democratic Socialist party won 17 seats, 23 less than before. On the other hand, the Socialist Party gained 23 seats more than their 122 in the old House.

What does this surprising fact mean? In demonstrations a half year ago we saw violent political impact between extreme rightists and leftists. Soon after clash, the Democratic Socialists became more popular among Japanese. Apparently, this party seemed to be welcomed by the people as the third power in the political world.

Actually however, the existence of this party was not approved by the people. In short, the general election this time showed to us the public opinion was divided into two blocks, the right and the left. In other words, opposition to the Japan-U.S. Security and a type of government such as the Kishi cabinet has existed in the Diet and has been strongly supported by the people. The Democratic Socialists are not so influential as to be able to abridge the gap between two extremely different policies of two major parties. Most seats of the House of Representatives have been occupied by the two opposing powers—the Liberal Democrats and the Socialists. Therefore we must recognize the Japanese have chosen these two powers in this election to our country's past and future problems. Through these major powers, the direction Japan should take will be shown to the people.

We, the Japanese are in the position to be able to observe our representatives lest the Diet should once again fall into the political confusion.

Alumni in the News.....

"Take Bread and You'll be Brighter"

..... Dr. Takashi Hayashi

Dr. Takashi Hayashi graduated from the faculty of Medical Science of Keio University in 1924. Presently he is a famous scientist and also a leading detective-story writer of our country. His pen-name is Takatari Kigi, and he is said to have the ideas of both science and art in his head.

In the first ten years after graduation he studied physiology under Dr. Genichi Katoh. After that he began to study nervous physiology.

From 1931 to 1932 he went to the Soviet Union to do research under Dr. Pavlov who is world-famous for his theory of conditioned reflex. Returning to Japan he delivered the first lecture in our country on nervous physiology at Keio Univ.

A few years ago, having accomplished some international achievements in the study of "Gabbob", one of the substances which make mental activity active and smooth, he became one of the foremost medical scientists in the world.

He recently published a book titled "How to Become Brighter" the sub-title of which is "The Management of Brain from the Standpoint of Nervous Physiology". It has been one of the best-selling non-fictional books.

Dr. Hayashi, when asked about the contents of his book, kindly answered:

"First, the problem is understanding what we mean by 'being bright'. It often happens that people think having a good memory means that you are bright. It is true that having a good memory is better than not having one, but it is wrong, I think, to judge whether or not you are a bright man by whether or not you have a good memory. Memory begins to become poorer around the age of twenty-eight and the development of memory usually stops at forty or fifty, so that whether or not you can think about things is a good criteria for judgement of whether you are bright or not."

"Being able to think about things is a fundamental part of mental activity. There are two kinds of processes in the functioning of the brain, that is, the functioning of 'plus' and 'minus' factors.

When a 'plus' factor occurs in the brain man resorts to some action, for example, beating a drum, writing, or speaking. A 'minus' factor works against a 'plus' factor. Even when a 'plus' factor occurs in the brain, the factor of 'minus' makes the 'plus' function stay in the brain. That is to say, the function of 'minus' restrains that of 'plus'.

Generally speaking man would

degenerate in the long run if he possesses only the 'minus' factor in his brain. We can think very well with the help of the intensive functioning of the 'plus' and 'minus' factors in our brains. In the case of the Japanese the two factors don't seem to develop enough because of their diet and this is why I think the Japanese are unable to think about things well.

It has been disclosed recently that those two factors are connected with some substance; that is, they easily are stimulated with the help of the substance. The substance which makes the functioning of 'minus' active has been clarified to be 'amino acid'. As you know, amino acid is obtained by dissolving albumin. Since the Japanese live on polished rice which contains only starch, they are apt to be short of albumin, especially in the rural districts. Europeans and Americans take enough albumin since they generally have a meat diet."

"The substance that makes the functioning of 'plus' active, has been clarified to be a kind of chemical compound of nitrogen.

We can get it also out of albuminous food. It is one of the most important subjects of nervous physiology to discover

what these compounds are. Unfortunately, however, Japan falls short of possessing the precise instrument needed for research on the substance. Our research costs are only from one thousandth to one twenty-eight hundredth of the research costs in Europe and America.

But we can freely use many animals for research. This is the one and only advantageous point of our medical research.

Therefore it's very convenient for us to analyze the brains of over five-hundred dogs at one time in order to gather materials for study. In Europe and America this can not be observed because of the organizations for the prevention of cruelty to animals being very strong. Because of this advantage of the use of animals Japan's medical scientists have been and will be able to conduct research at a level equal to European and American scientists."

"We should pay attention to the following things to make our brains clear.

The first is to take proper amount of albuminous food. For instance, a person who weighs fifty kilograms needs sixty grams a day.

The second is to take vitamin B1, B6, and B12, for we



Dr. Hayashi in his laboratory

possess some enzymes found in our body, which dissolve amino acid. The sub-enzyme to make the process of dissolving amino acid smooth is vitamin B. As I mentioned before, the Japanese diet lacks vitamins mainly because of living on polished rice.

The third is to have a good sleep. Sleep like a log. For the substance which clears the brain is accumulated while sleeping. Eight hours of sleep is necessary for an average man.

The fourth is that you should avoid exhausting your energy by concentrating on the same topic for several hours. Don't worry even if you have done poorly in examination.

In short diversion is important. As far as I'm concerned, writing a detective story is one of the best means for diversion."

Differences Between East & West

..... Foreign Schools in Japan

During this year we have presented a series of article about foreign schools in Japan. This article is a summary of those reports. The five foreign schools are as follows: Nationalist Chinese School, Red Chinese School, North Korean School, American School and German School.

We felt at first that student life in each school seemed to be almost the same and quite similar to that of Japanese students. In their home life they picked up good points of the Japanese way of thinking and life and assimilated them to their lives.

But if we compare them with each other, we are aware of a different nuance among them. It is possible to divide them into two patterns, although the differences are often difficult to define.

The first is the Western pattern which is found in German School and American School. The second is the Eastern one in North Korean School and both Chinese Schools. These two different nuance are, we conclude, fundamentally a result of the historical home situation.

On the Western schools the jobs of their families are limited to soldier, official, scholar and merchant and generally they are high income receivers. And still

more many of them have relatives, houses and lands in their mother country, so they can spend part of their life in their home countries. At school they wear various type of clothes according to the season. A large number of pupils after graduation from high school go back to their home country and enter college. Usually they can enter easily without hard examinations. They came to Japan recently and leave in the future by their own will. The percentage of people who marry Japanese is very low.

These facts cause them to look upon Japan as a temporal living place by enjoying their own life. They don't seem to feel any tension and have little interest in political movements in Japan or in their country. Living such a liquid life and staying in the same place for short, they cannot be accustomed to the events of the year here. The percentage of people who can speak Japanese is very low. They carry a few traditional customs which are still lasting in their native lands. The spirit of their native customs is almost dead, if it exists at all. In brief they are carrying with them the Western way of life.

At the three Eastern schools the students' families' jobs range from high official, rich merchant and scholar to manual laborer and small enterpriser. Their forefathers came to Japan to find a new and stable life, pressured by the necessity just to live. They

settled here and became naturalized. Their descendants lead the same life as Japanese and keep pace with the development of this country. The children of these families are usually sensitive to the political movements here, for it affect them greatly in spite of their independence after the war.

Many of these students enter Japanese college, taking hard examination in competition with enormous number of Japanese students to whom they are very similar in appearance and style of dress. In their community they have a vivid constructive spirit affected by the fact that their home countries are now being developed. They are shouting in mind "Togetherness" in spiritual support of their home country. Born in Japan, most of them are completely accustomed to Japanese customs. They can speak Japanese better than their own native languages.

They are educated in the western way, however they show attention and love of past cultural inheritances, practically some of which today seem to be burdens to practical living. In brief they are living in mixed way between the East and the West.

The thing we had expected before was to find lots of different modes of their living and thinking reflecting their own countries, however they are actually seen when we divide those students into the East and the West.

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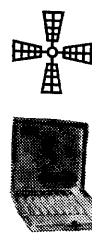


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