

The Mita Campus

KEIO UNIVERSITY
1858
'calamus gladio fortior'

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New Tokaido Line Creates Troubles

The National Railway's demands on the school authorities to lay the new Tokaido Line on Hiyoshi Campus. Last April, JNR officially brought this issue to the school authorities a petition presented to President Takamura. The Keio authorities refused JNR's offer for several reasons. Since then both have negotiations in order to settle a question amicably. A delegate of JNR asked consent of Keio to build at the Board of Director in June, meanwhile summer vacation started, therefore this issue rested for a while. With the beginning of school, however, it has been raised again.

JNR decided to lay the new Tokaido Line as one of its plans for increasing transportation. This super railway is scheduled to be completed by 1964 when Tokyo Olympics is to be held. JNR's purchase of lands for the new line is going ahead, and there are large-scale constructions in various places. By the way, JNR authorities announce they have finished the purchasing of lands to Tamagawa, and on the other hand to Fujisawa. They point out the followings as reasons for passing through Hiyoshi Campus: This planned course includes few houses or factories, so the purchase of lands is easier.

But the school authorities re-

fuse the request for the following reasons:

1. It is undesirable from an educational view point that trains run through a campus.
2. On the site where the new line might pass, new school buildings of the Dept. of Engineering are scheduled to be constructed.

In their measuring, they maintain that noise, vibration, and bad influences to electronicity,

magnetism will be created by the railway.

The school authorities do not intend to agree to JNR's plan, and want JNR to choose another route after greater investigation. Now the negotiations have reached a deadlock with no spirit of conciliation.

According to JNR's plan, the new line, going around the baseball ground of Keio High School, passes through Mamushi-dani, the side of tennis courts, and enters into a tunnel to the paddy fields.

The site chosen for this new campus is the same as that planned for JNR's new Tokaido Line. This poses a number of problems all of which must be solved before construction begins.

New Deans Elected

The new Deans of Keio University were nominated at the Faculty Meeting held on October 1. The former Deans' terms were up on Sept. 30.

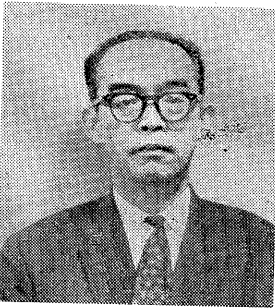
The names of the newly appointed Deans are as follows: Tokutaro Koike was nominated as Dean of the Dept. of Econo-

mics. He is a specialist in Agricultural Economics. The new Dean of the Dept. of Letters, Katsukuma Satoh, makes a special study of French Literature. Hisakichi Matsubayashi, a scholar in Parasitology, was nominated Dean of the Dept. of School of Medicine.

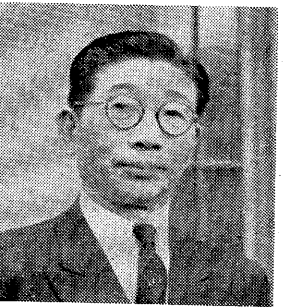
The following three professors are to retain their offices. Kotaro Imaizumi, specializing in Civil Law, was selected as Dean of the Dept. of Law. The new Dean of the Dept. of Commercial Economics is Shigeo Suzuki. Tomoyuki Somiya, professor of Electronics, was re-nominated Dean of the Dept. of Engineering.



Dean Matsubayashi of Medicine.



Dean Satoh of Literature.



Dean Koike of Economics.

Relocation Plan Of Engin. Dept.

The Dept. of Engineering produced a plan for construction of a new school building after following consultations with the Building Construction Committee. This Committee is headed by Tomoyuki Somiya. The present buildings at Koganei are too small and limited space surrounding them prohibits sufficient expansion. Larger buildings are needed to meet the increasing demands of the country for more engineers. Relocation of this campus is also desirable from the point of view of producing some sort of unity between the campuses of Keio.

According to the new plan, the campus will be relocated on Mr. Gijiro Fujiwara's land at Hiyoshi, near Police Univ. of Kanagawa or Mamushi-Dani. Mr. Fujiwara is the founder of the Dept. of Engineering.

Total building space is estimated at some 13,000-tsubo (43,333 sq.m.) and cost of construction will be 2 billion yen. Following completion of these new buildings, five new courses will be added to the five which are offered at present. These new courses will include architecture, electronics, synthetic chemistry, and productive mechanical engineering.

With the establishment of these courses, the number of students in each class will increase from 360 to 1,000. Because of a shortage of money for construction, a large part of the sum must be paid by subscriptions so that construction can begin in 1964.

Lodgings Wanted

Sixteen students of the International School of America, together with three teachers will study at Keio University for two weeks beginning October 15. They will include graduates from high schools who have already been admitted to their universities.

On traveling to South-East Asia of Europe, they are scheduled to have classes in various countries. This group will try to study present political and social situations and will learn the customs of the countries.

The International Liaison Department of Keio is earnestly requesting lodging houses for eight boy students.

They will stay from Oct. 15 to 29. To each host, 1,000 yen a day is paid by the ISA as hosteling expenses.

Houses for eight coeds will be arranged by the Keio Girls' High School.

Gijuku Fest. at Hiyoshi

The traditional Keio Gijuku Festival of this year is to be held at Hiyoshi Campus for four days, from Nov. 23 till 26th. The number of parties allowed formally by the Mita Executive Committee to take part in it is 178, and the number of plans is 205.

The number of parties to join in this year is almost equal to that of last year. But the number of plans, especially of

entertainments, is much less than of last year. There seems to be the limits of used place.

Each of parties to take part in this anniversary seems to make efforts in planning original ideass, against the criticism to be in mannerism every year.

These are important meetings and publications of the study of each of the parties;

The goodwill lecture meeting between Waseda Univ. and Keio Univ.;

The subject; About spritlessness of today's youths. Lecturers: Keio Univ. side—President Shohei Takamura, Jun Etoh. Waseda Univ. side—President Shinsen Ohama, Haruo Ando.

The picture "Ash" by the society for the study of pictures.

The special publications of each seminar of the department of Economics about the Japanese economic situation under rapid growth.

Special publications of each seminar of the Dept. of Business and Commerce about economic ascend in the capitalism of today.

Keio Africa Study Group Leaving for 80-Day Trip

The Africa Investigating Group of Keio University is scheduled to leave Tokyo International Airport for Cairo on October 21. This program was instituted by the Keio Researching Society for World Federation. Five visiting members are; Hiroaki Marugame as chief, he is the head of this society and a senior of the Dept. of Business and Commerce, Yoshiro Eika, Ben Kimura, (both are juniors of the same department), Denzo Kamiya, sub-assistant of the Dept. of Economics, and Yuzo Akamo, alumnus and a clerk of a trading company.

KRSWF has especially studied the problems of political and economic development among the African countries with complicated elements. They picked up the question of the development of underdeveloped countries, with a view point that the realization of World Peace should be made by equality in economic and cultural standings.

With the progress of inquiry, however, the study by reference documents and literatures came to a deadlock. Then, for the purpose of breaking it, they decided to practice the field investigations in Africa along a well-known proverb, "Seeing is believing".

Although studying on expedition abroad is considerably common in Keio students, it is the first case that the students themselves prepared all, plans and funds, etc.

The contents of investigation and research are as follows:

1. Research for Economic Development and External Trade.
- a) Study of each country's economy which has advanced as a colonial economy. The structure of industry and trade. Relation between a nation's racial make-up and economic structure.

- b) The results and effects of Africa.
2. Research for Political Modernization.

- a) Movements of racialism, tribalism, and Pan-Africanism which make political and social situations in new independent countries more complicated and unstable.
- b) The difference of colonial policy, which gives influence to the present conditions and trends in African nations. Investigations through international comparison. Visit to Europe will become more significant.

3. Promotion of the exchange of leaders and students in Africa. To create deeper goodwill and understanding of each other through this exchange.

The KRSWF party is due to visit firstly Egypt, then Ethiopia, Kenya, Republic of South Africa, Congo, Nigeria, Ghana, Senegal, Algeria, and other African countries. They will stay for 57 days in the continent of

After then, they will go on to European countries; including Portugal, Spain, Italy, West Germany, Belgium, the Netherlands, France, and England. This group are scheduled to come back early January of next year, after the 80-day trip.

The necessary funds for trip and study, which is estimated at about five millions yen, has been raised by the five members themselves from some 200 companies. Chief cooperative enterprises are the Sankei Shimbun, Fuji TV Broadcasting Co., Nippon Broadcasting Co., Tokyo Gas Co., Hokkaido Colliery Co., Big three Iron and Steel Company (Yawata, Fuji, Kawasaki), Tokyo Banking Association, Japan Spinning Industry Association. Half of the funds are for traveling expenses, and expenses for study demands ¥50,000.

This plan is supported by the five following organizations; Japan-Africa Society, Tokyo Chamber of Commerce and Industry, JETRO (Japan External Trade Recovery Organization), Conference on Industry and Economy of Asia and Africa, and Japan Youth Society of World Federation.

Keio Misses Champ. In Debating Contest



Keio Univ. English debating team missed the championship being beaten by Meiji Univ. in the 12th Intercollegiate English Debating Contest held at the Asahi Shimbun Hall on Sept. 23.

The annual program was sponsored by the International Education Center and the Asahi Shimbun. The contest participants were 2-member teams from 13 universities, including Chuo, Sophia, Tokyo, Hitotsubashi Univ. They debated on the subject of this year's contest, "Resolved that a 40-hour week should be legally adopted in Japan." The winning Meiji team assumed the affirmative position and Keio, the negative.

Keio debaters consisted of Hideo Ohshima (the first from right, front row), junior in the Dept. of Business and Commerce, and Hideo Fukuchi (the second, junior in the Dept. of Political Science. (Photo by courtesy of Asahi Evening News.)

New Rule for Foreigners

The school authorities, for the first time made public the admission rule for foreign students to Keio University. Ever faculty of Keio Univ. including graduate and undergraduate courses are opened to foreign students who pass the entrance examination.

To date, foreign applicants had to take the same examination as that of Japanese.

But according to the newly made rules the problem in Social Science and Natural Science are to be given in both Japanese and

English for the selection of applicants.

They are also required to have sufficient knowledge in basic subjects and the Japanese language to take advantage of courses offered in Keio Univ.

In addition to the academic examinations, physical examinations and personal interviews will be prescribed.

It is expected that this specially fixed examination will attract more foreign students to Keio University.

'Batsu' Still Ruling Japan



"Clique" or "faction" in Chinese character.

"Batsu" or "Clique" originally meant lineage, but generally it is a group that aim at interests. Members of a Batsu are ensured not only their livelihood but also high positions in the future. Therefore, those in the Batsu become or look exclusive to those outside the Batsu and their exclusiveness evidently obstruct normal human relations.

In this issue we analyze "Batsu" from various angles referring to the national feeling for it. Cliques are widespread all over the country, and are impeding modernization of Japan. We must make efforts to eradicate these deep-seated cliques through the profound insight into them.

Analysis of Batsu

Powerful Zaibatsu

"Unless the zaibatsu are dissolved, it is scarcely possible for the Japanese to become masters as men of freedom. So long as the zaibatsu exists Japan will be a state that belongs to the zaibatsu." This is a statement by Edwin Pole who came to Japan after World War II as a leader of a reparative mission. Batsu, an exclusive clique, can be divided into several types: zaibatsu, or a financial clique, academic cliques, political cliques, military cliques, a traditional family cliques, and so on. Among them the financial clique is the most important to analyze, since this clique greatly affects not only economic, but political and social affairs.

This importance will be seen from the fact that the Japanese term "zaibatsu" had been known the world over along with "Fujiyama" and "dancing girl" from the prewar days.

It is after the Meiji Restoration that the zaibatsu, the giant family trust, was formed. The richest merchants and money-lenders in the feudalistic age, especially Mitsui, had played a great role in the Meiji Restoration by financing the Tenno family and the anti-Shogunate group. Mitsui, Kajima, etc. are in this category.

In the course of time the Mitsubishi, Sumitomo, Yasuda, Ohkura, and Fukuoka financial groups had also come into being. The primary character of these giant family trusts was the feudalistic system of the pre-modernistic family which was peculiar to Japan. Those who served under, say Mitsui, had to remain faithful subjects all their lives. Even Shigeaki Ikeda and Ginjiro Fujiwara, both leading financiers in the prewar days, could not hold up their head before Mitsui family. Leaders

of modern industries in prewar Japan thus bore a feudalistic mentality, i.e. the loyal-spirit of giri-ninjo or love and duty. The very character of master-servant relation was quite suited for the political and mental structure of Japan under the Tenno system (On the Tenno system, see feature of the last issue.)

Japan experienced many wars since Meiji Era—Sino-Japanese War, Russo-Japanese War, World War I, and World War II, and progressively in every war the zaibatsu grew larger and more powerful. So it is quite natural that the zaibatsu are often said to be "merchants of death." Indeed the zaibatsu earned vast amounts of capital by war at the sacrifice of blood shed in warfare and through the deep suffering of the people.

In 1945 Japan was defeated completely and the zaibatsu's dissolution was made compulsory by the U.S.A. The dissolution was only forced upon those that were powerful enough to compete with America's zaibatsu.

Before long, however, the zaibatsu began steady reconstruction. The revival was not a difficult task since the military clique, the landlord, and the Tenno system no longer existed after World War II.

But the zaibatsu reconstructed after the War is different from that of prewar. The premodernistic character was much weakened. The zaibatsu also modernized and now it is not too different from sinister groups in the U.S.A. and Europe. In the U.S.A. eight giant financial groups are ruling and sending many statesmen to the Congress. Then, what is the origin of this similarity? Perhaps they resemble each other because the zaibatsu means monopolistic capitalism and monopolistic capitalism naturally will always

seeks the maximum profit, aggression, conquest and war.

Such being the case, some insist that the zaibatsu cannot be abolished so long as capitalism exists. This may be true, but the purpose of this article is not to discuss the pros and cons of the usefulness to society of monopolistic capitalism. Anyway, the zaibatsu of today's Japan have still the character of the premodernistic family system, though it was much weakened. Therefore the zaibatsu is still problematical.

Academic Clique

The academic clique seems peculiar to Japan, for one can scarcely find such a clique in any other countries. This is a basic difference from the other zaibatsu, but both cliques of Japan are closely associated with each other.

The Japanese have held an illusion that whether one has or has not an academic career is extremely important both to the person directly concerned and his associates. This "career-only" atmosphere has been an obstacle for normal human relations.

There are more than 600 universities and colleges in Japan but it is only a few leading universities that form academic cliques. Though these cliques are not so many in number, they have great influence over others in the financial groups, political parties and in many other fields. Therefore those who do not graduate from a leading university which has formed a large clique cannot gain high position in their life whatever profession they may choose. For example, a government office such as the Ministry of Foreign Affairs or the Ministry of Finance is almost occupied by those who graduated from Tokyo Univ. 190 men (85%) out of 222 famous men in the official world are said to be the graduates of Tokyo Univ. This social phenomenon is not limited to the official world. In the financial

world, 90 men (44%) out of 207 famous men are graduates of Todai (Tokyo Univ.), 34 (17%) by the Hitotsubashi Clique, and 20 (10%) by the Keio Clique. Furthermore, out of 1542 presidents, special managing directors and ordinary managing directors of 125 companies, 509 (33%) belong to the Todai Clique, 137 (9%) belong to the Hitotsubashi Clique and 125 (8%) belong to the Keio Clique.

From these facts it follows quite naturally that Japanese youths must study very hard to succeed in the competitive entrance exam. to the leading university. Parents force children, who want to play, to study merely for the purpose of entering famous universities.

Japanese are apt to judge a person by where he obtained academic training. But if this deplorable tendency is not stopped, men of ability are perpetually buried in oblivion.

We must bear in mind that the academic clique, especially the Todai clique has until now ruled Japan.

Political Faction

Other exclusive cliques are found in the political field. There too cliques stand face to face and create various disturbances.

This July construction of the cabinet was executed and Sato, now Minister of International Trade and Industry, and Kono, now Minister of Agriculture and Forestry, together entered a cabinet for the first time. These two previously had led a cat-and-dog life and never met in the same cabinet. Both are said to be aiming at the position of next Prime Minister. If that is true the people cannot expect a united cabinet and therefore normal administration.

Meanwhile on the other hand Fujiyama, Secretary of Economic Planning Dept., is said to be preparing to gain next political power.

The above three are men of real power in the present cabinet. Others are Miki, Kawashima and Ohno. Each of them has formed a clique and has become exclusive of the others. Thus Ikeda, Prime Minister appointed these strong men in the "July Reshuffle." The above phenomenon is seen in the ruling Liberal Democratic party. Similar

phenomenon can be observed in other parties—confrontation in a party where all members should band together. Such exclusive cliques in the government have a strong backing—the academic cliques and the zaibatsu. Prime Minister Ikeda is supported by the financial world as former Prime Minister Yoshida, Hatoyama and Kishi had been.

As you know these facts resemble those apparent in the U.S.A., but Japanese cliques have their own character, the feudalistic family. Former Prime Minister Yoshida appointed over 80 men who had not experienced

previous ministerial duties to the post of ministers in his construction of cabinets. Thus, giving special favor to his followers, he became a very powerful man, his followers could not oppose him. Ikeda too is his pupil. Yoshida who had already retired from active life has an influence over the government even today.

What The Japanese Feel

As the job-hunting season has opened, many senior students of universities rush to the doors of companies which they have been aiming at. Most students in private universities in Japan do not try to go into government office for those of certain national universities enter this field.

In Keio University, a few students whose majors are political science or law are going to be politicians or lawyers after graduation. Sometimes foreign people wonder why Japanese students in such majors do not go to fields along with their specializations. Of course, the doors to such fields are open to all the graduates of both national and private universities however. It is said that the possibility of promotion in such a world is not secure for the graduates of private universities.

Why is such a queer phenomenon observed in this country? It largely depends on the existence of Gakubatsu, or academic clique, which was, and is still dominant in many fields in Japan. Now most government officials are graduates of leading national universities, such as Tokyo University, Hitotsubashi University, Kyoto University, etc. It is said that if government officials graduated from these universities, their future is secure. For this reason most private university students do not want to go into such fields.

In Japan bureaucracy has been the dominant element in society, especially in prewar times. After the war, the prewar dignity which the bureaucracy enjoyed seemingly disappeared in society, but people, especially older generations, still remain more or less in awe of those in power. Consequently, they sometimes desire to have their children become government officials. Parents try to force their children to enter noted national universities, and similarly this is done by forcing their children to enter leading private universities whose clique is influential in the business world. The fact that the entrance examinations to leading universities are hard comes from such a social tendency. In choosing their children's schools or occupation after graduation, parents are still influential in

making decisions.

The influence of Zaibatsu in Japan's economy has been closely connected with military powers and it had contributed a great extent to war industry. Historically speaking, although Zaibatsu was born as a counterpower to governmental industries, gradually government or military government began to make use of those economic powers for their purposes. After the war, of course, such tendency disappeared from the characteristics of the economic clique. Mainly those who oppose or criticize the existence of Mitsui or Mitsubishi nowadays are afraid that such monopolistic power will be connected directly with military powers and the growing power of such business will lead to a militaristic state in the future Japan. Until the end of the war, the system of Zaibatsu had been rather similar to feudalistic family system, but the system has greatly changed after the war. There is no elder in the Zaibatsu family as there are many managers in each company instead. A certain Zaibatsu consists of more than 10 companies, from mining to atomic energy. It is inevitable that such a cooperative economic group grows rapidly.

Speaking about the relation between academic clique and economic one, there are apparent connections between the two. In a company, or in a Zaibatsu, the graduates of the same university from a clique with only the reason that they are the graduates of the same university. Sometimes the position of the top managing staff in a company is occupied by the same university graduates.

In the political world this faction has influential power in a party. Even in the same party, there are several factions which sometimes glare at each other, and when a party makes a decision, the struggle within this party can be often by the nation. The government is sometimes troubled in controlling opinions within the government party rather than in debating with the opposition. Like the old Zaibatsu system, the faction in political world is formed in feudalistic family structure.



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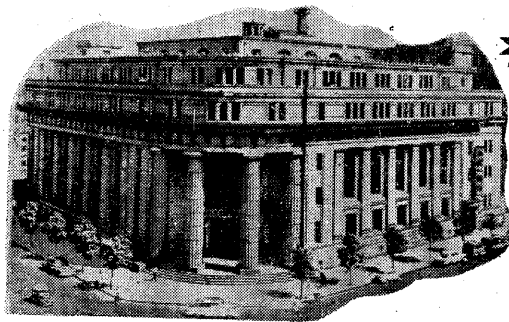
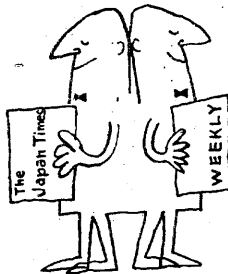
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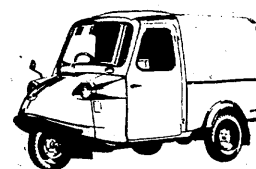
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Anti A & H Bombs Council Far From Its Original Form

The experiences of A & H Bombs in Hiroshima, Nagasaki, and the Bikini caused Japanese people the first Anti-A & H Bombs movement in the world. Its original aim was to save mankind from nuclear victims. The motive is just from humanism.

However, it has been one-sided politically by leaders, or something and the movement was distorted.

Then let us see the reason why the movement changed into political one and what the real way to peace movement is, taking the Japan Council against A & H bombs (Gensuikyo) for example.

History of Peace Group

The Birth of Council

Bikini Atoll in the mid-Pacific was the scene of the nuclear bomb test on March 1, 1954, from which Japanese fishermen, carrying out their normal occupation, that food for their people, became victims of radioactive fallout.

The white ashes brought destruction to their hand and their boat. But this germinated a new spontaneous movement among the Japanese people with whose friends and relatives were affected by the bombs dropped on Hiroshima and Nagasaki in 1945.

All over the country, a spontaneous current of protest against atomic and hydrogen bombs resulted in the signing of a petition by many people, calling for the total ban on nuclear tests to save mankind from downfall. Group linked with group from all sides and the Japan Council against Atomic and Hydrogen Bombs (Gensuikyo) was born. The movement spread, calling on the people to unite their efforts, and appealing to governments and people of the world to join in the protest demonstration for the life and welfare of mankind.

In this way, the movement of Gensuikyo included all groups and covered a wide scope from politician to farmer.

Change of Movement

In August, 1955, the First World Conference Against Atomic and Hydrogen Bombs was held at Hiroshima in Japan. It was time to commemorate the

10th anniversary of Hiroshima Day, August 6th, 1945. This First World Conference against A & H Bombs brought into actual being the Japan Council against A & H Bombs. And it was decided that the Council, as a permanent organization, take the specific work of collecting signatures against A & H Bombs. It was formally started on September 18, 1955.

In 1956 as the test race speeded up in the Pacific Christmas Islands, and in the Soviet Union, the Council launched its appeal for an immediate and unconditional suspension of all tests, and followed this in 1957 with the world-wide petition movement directed to the United Nations urging the three countries concerned Great Britain, the United States and the Soviet Union to agree to an immediate suspension of all further tests.

Each year, the Council has strengthened the movement and widened the scope of its appeal. In 1958 the first Peace March from Hiroshima to the Tokyo Conference site, covered assistance of 1,000 kilometers.

In 1960, 119 delegates from 28 foreign countries and 15 international organizations joined some 10,000 delegates from all

over Japan in the 6th Conference. There the change in the organization of Gensuikyo became evident. Up to that time, "from the standpoint of humanism" was emphasized in resolutions, but any resolution had never shown that the policy of America was imperialism. However, following the Conference Gensuikyo became politically one-sided.

At the 7th Conference, in the recommendation concerning International Common Movement it became evident that this definition of enemy didn't make any sense. It meant that there was a danger of a split in the internal system of Gensuikyo.

If it were the Movement of the Japanese people against A & H Bombs, its behavior should be sustained by all people of every class: under such an opinion the system within Gensuikyo improved.

In reality the Second Gensuikyo (the National Conference to Ban Nuclear Weapons and to Establish Peace) made a start this summer sponsored by the Democratic Socialist Party and an August 15th, the People's Council for Construction of Peace was held. This body, a gathering of 7,000 peoples from all over the country, came to the conclusion that both the U.S. and the Soviet Union were at fault for resuming nuclear tests.

Problems Brought Out

The Japan Council Against Atomic and Hydrogen Bombs (Gensuikyo) is in a tempest now. Before the World Conference Against Atomic and Hydrogen Bombs two big problems

became evident.

One is the Gensuikyo barred American delegate Dr. Earle Reynolds from the body. Dr. Reynolds sailed the Yacht "Phoenix" into testing grounds in the Pacific in 1958 in protest against nuclear experiments. At the conference he refused to respect the basic policy decisions of the leftist dominated Anti-A-Bomb Council.

He claimed the council was not fair in stating that delegates from many countries insisted that the cold war was due to U.S. policy and did not criticize the Russian Nuclear armament. We should blame Russia as well as



the U.S., for the cold war is caused from the fact that the Big Powers force their policy and ideology on small countries. The enemy is not only America.

Reynolds went on to say that he was disappointed in this conference, for three reasons. In the first place, they claimed that the world tension was caused only by militaristic and imperialistic policies. I don't think so. Secondly, Gensuikyo tended to justify Russian policy. Thirdly, they were inclined to exclude the person or group whose opinions differed from the opinions of Gensuikyo. As Dr. Reynolds pointed out, the Gensuikyo has become one-sided politically.

The second problem is the organization of the so-called "Second Gensuikyo". According to their statement, the new group was formed to work toward banning nuclear weapons "without siding with either the West or East" instead of leftist-dominated Anti-A-Bomb Council.

Political High Attitude

Then why did such a problem occur?

These events show that Gensuikyo is not free politically. This Peace Movement started with the humanistic purpose of saving mankind from nuclear bomb victims for our prosperity and survival. But it has fallen into critical situation through their questionable judgment of international problems.

Mr. Kaoru Yasui, chairman of the Gensuikyo, says about this problem: "The movement against nuclear bombs will be no more effective through emotional appeal without political consciousness. So we should join a political movement to get rid of the powers that violate humanism."

And now, they have dealt with many political problems from educational policy to foreign policy. Concerning that the movement against the teacher's efficiency report and the U.S.-

Japan Security Treaty can be shown.

Through that movement, they have been toeing the communist political line. For instance, the slogan of the World Conference had political color, especially the demand of a showdown of U.S. imperialism and the same with the Russian foreign political line. Their political high-handed attitude brought about the splits inside.

The Council Distorted

Then what made the Gensuikyo so?

We can find the great influence of the Japanese Communist Party in the Gensuikyo. And now the J.C.P. has taken the leadership of the Gensuikyo. If we see the list of Gensuikyo's staff, we find the names of persons who are pro-communist or active supporters of them. From the birth of the council, they have taken part in it, and managed the conference, and the important declarations and statements were drafted by those members. Some are past members of Zengakuren. The Communist Party are able to manage the council as they please.

Moreover, the finances of the council are very important. As the council gets most its economical resources from the Communist Block, the re-communist faction can easily assume control of Gensuikyo.

They should not seek economic backing from one-sided groups, but get more spontaneous support from the people of Japan as well as the Western block.

The Gensuikyo needs, to reflect on how to carry out the movement with a lack of funds. The Gensuikyo has been distorted by the interfere of the pro-communists.

Real Way of Movement

We must make sure that the movement for peace is not one for revolution. It should be supported by both communist and

capitalist countries. And it should be free politically and ideologically.

The movement for peace must be born from the strong wish of humanistic elements and cannot from the rival of ideology or class. If we are required to take a certain standpoint on the cause of war and the same time take part in the peace movement, that will be beyond the bounds of the peace movement and will obstruct its promotion.

The movements for peace after the war were based on humanism and tried to establish a peaceful world with the premise that we recognize the difference of social systems.

Anti-A and H Bombs movements also were significant, because all people as well as all groups can agree on this one point that we should save mankind from the terror of nuclear bombs and maintain peace.

We cannot necessarily agree with second Gensuikyo which has sided with neither West nor East, because it has caused a division within the Gensuikyo and seems to be a counter-measure against it.

They should remain within one body and aim for reorganization by bringing their greatest efforts to bear on the problem.

Anyway, the Gensuikyo should stay away from politics and concentrate on its original aim—a ban on nuclear tests and the relief of A-bomb victims for the prosperity and survival of mankind.

In conclusion, if the Gensuikyo forgets our national longing for peace and gives undivided attention to only political problems the Gensuikyo will lose wide spread popular support of the Japanese people as well as foreigners.

It is hoped that the new movement, finding powerful roots in this country's disastrous nuclear experience, will be realized.

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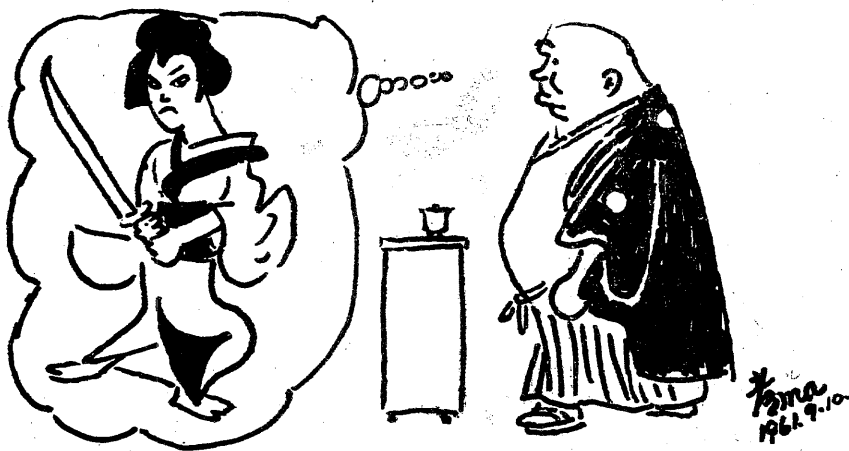
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"Naniwabushi" And Nationality

Naniwabushi, Japanese recitation art, has been familiar to people as the common art. Recently, a Japanese philosopher said, "Naniwabushi is a kind of elegy of the ruled class." While, last August, when a Naniwabushi reciter presented a show, he gave deep emotion to his audiences and succeeded in his show at the Kabukiza Theater.

Why does Naniwabushi attract people so deeply? How deeply does it influence our nationality?

Naniwa-bushi, the art of recitation, was born in the Kansai District in about 1800. In the beginning, it was not called "Naniwa-bushi", but Sekkyo-bushi (preaching-like recitation) and Saimon, from which it originated. But in about 1850, it became to be called "Naniwa-bushi" in the Edo unification of the elements of then existing popular but rather vulgar songs, such as Ukare-bushi (a gay Seimon tune), Chobokure (a kind of Seimon), and others.

But its contents and wordings were so vulgar that people could not sing it merrily in public. Thus, Naniwa-bushi became an attractive and interesting combination of story telling with the familiar tunes of Shamisen (a Japanese ballalaika) melody.

In consequence, Naniwa-bushi became popular all over the country. In 1900, two great reciting masters, Tochukun-Kumomon (Tokyo), and Yoshida Naramaru (Osaka) appeared, and by their appearance established a golden age. After their death, Naniwa-bushi fell into decay.

Between 1931 (the Manchurian Incident) and 1945 (end of the World War II), it enjoyed prosperity once more. Since it was still generally popular, and was looked on by the government as a good measure to inspire the nationalistic loyalty of the people, reciters were encouraged by the authorities to recite Naniwabushi of nationalistic content. Reciters followed this policy and Gunji-rokyoku (a militarized Naniwabushi) which praised loyal people such as a patriot's mother who sacrificed herself in order to help her soon serve the country began to flourish. But after the war, it lost its prosperity because of its out-dated contents.

Naniwabushi has had many admirers because of its simple and plain wordings, and familiar and common contents. It emphasizes its contents rather than its melody. In its musical style, it consists of singing and speaking, and is sung the accompaniment of Shamisen. Before Naniwabushi became popular, symbolic Yokkyoku (Noh Song) was popular among the Buke class (military family), while the common people were

fond of open-hearted Naniwabushi as their song to compete with Yokkyoku. It is quite natural that those wordings, contents and melody made a great appeal to the people.

What sort of contents do people like? It can be classified as follows:

1. Stories of vagabonds: Kuni-sada Chuji.
2. Stories of lifelong separation and accidental meeting: Kikare Yosa.
3. Stories of Vengeance: Akoroshi.
4. Stories of men of unusually great character: Mito Komon.

Vagabond heroes both repel the authorities and have no authority themselves, and so the common people sympathize with them because they have always felt the oppression of the ruling class.

As for Kikare-Yosa, common people don't expect much in future and are apt to glorify passed days which are beautiful in their minds. As a result, when they hear stories in which me of life-long separation meet again, they feel a similar happiness. These stories express the beauty of love and sympathy, or admire the strength of faith and duty. The stories suggest that the heroes would not have met again without practicing those moral virtues.

Still more, people had been persecuted and exploited by the governing class or authority ever since the feudalistic age. The poor had always been looked down on by the rich. They more or less wished to take vengeance on the people who had made fun of them. When heroes defeat strong and authorized men, people are very glad and warmly satisfied.

In the vengeance stories, the bigger and stronger the enemy, the more popular those stories are with the people. Secondly, the people like persons who protect them in every possible way, but those persons must be of high moral standing, or their companions, because they aspire to high society's position while feeling for their friend's position.

Then, how about the character of heroes? Many of heroes are

loyalists who act by feudalistic love and duty. They sometimes make light of life, or praise wrong conduct in order to keep love and duty. As for women, they are faithful, whose morality requires them to be willingly killed for the sake of their husbands. Some of the heroes are chivalrous men who are reluctant to commit a crime to help poor people. Why can people respond to and support such heroes? Because people have been oppressed and tyrannized by the ruling class. They have regarded it as their destiny, without resisting it.

A typical character of Naniwabushi is the well-known politician. He is very famous for his thoughts on love and duty. He insists that a leader is related to his followers by justice and humanity, not by authority, or position, and by no means of money. Though he is proud of himself as a loyalist, he is very good at conducting himself in the political situation. Concerning this, he explains that he always acts after profound thought and for the sake of the country. In spite of his words, he changes his coat and often cards his name in corruptive affairs. He is a large and broad-minded man, and serves only his followers. Though he scarcely establishes a permanent policy, he tried to settle national needs by using the abstract words "justice and humanity", or "love and duty". Right or wrong, he is a kind of Japanese politician who is admired by the people as a person of love and duty.

After the war, Naniwabushi has had a turning point. The younger generation cannot appreciate Naniwabushi as it is, because the present democratic spirit is incompatible with the feudalistic one which is expressed in Naniwabushi. Moreover, present education makes people comprehend why Naniwabushi's contents are out of keeping, and accounts for its past popularity.

World Student Press in Review

Asian Students' Pragmatism

The Student—the international student magazine 7, vol. 5 1961 mentions the role of Asian students.

It is a well-known fact that student organizations in many countries in Asia played a very significant role in the independence movements of their respective countries. Their participation in the political struggle contributed to their approach to both general and student problems and determined the scope and character of their activities. The student participation in the national movements for independence was based on a fervent conviction that they owed certain obligation to their communities. At the same time, in seeking the political emancipation of their countries, they were attempting to establish an educational system which would replace the colonial system of education. They were seeking to replace this old system with one which would fill their nation's needs and requirements and which would ensure equal educational opportunities not only to the select but to those of all sectors of the community.

Students Take Part In Independence

The story of student participation in national independence movement in Asia forms a glorious chapter in the history of these movements. In India, students were in the forefront of the national struggle in the 30's and early 40's and participated actively in civil disobedience and with Indian movements launched by the Indian National Congress, the mass political organization working for Indian independence. Thousands of students were imprisoned, and many left the universities to devote all their time and energy to the national struggle.

Strong Tradition Against Colonialist

Students' devotion to politics was thus a natural phenomena in most Asian countries in the pre-independence days. Their organizations which grew out of independence movements or became actively involved in them had strong anti-colonialist traditions. Colonialism has not been completely eradicated from Asia, even though a great majority of the countries in Asia have achieved independence. Therefore students in Asia will fight against colonialism until the scars of colonialism are completely erased from Asia. At the same time they will continue to fight against imperialism and all the other forms of oppression.

Nation Building

It is true to say that the student movement in Asia is in the process of adjusting and tuning itself to new responsibilities and obligations which have come in-

to existence following the attainment of political freedom. There is a gigantic task of national reconstruction Asia today. Eradication schemes, organization of emergency relief, modernization of rural areas—all these are integral parts of the broad pattern of the economic and social development; and in most of the Asian national communities students are eminently suited and qualified to work in these areas because of their training and experience.

The valley of Kashmir was flooded. Vast areas were under water. Students of Delhi University were struck by the disaster and formed a special committee to collect money for the flood-stricken people. They organized into groups and with collection boxes in hand, they stepped out to collect not only money for the people of Kashmir but clothes and foodstuffs as well. The efforts of the Delhi student community alone raised more than Rs. 7,000; clothing items in the thousands were collected, and even wheat and rice were contributed. All of this was sent off to Kashmir. Students of other universities in India—there are 42 of them—joined in the collection campaigns following an appeal issued from the National Council of University Students of India (NCUSI); the Delhi contribution was increased manifold.

Wherever there has been a call for help, whether from Kashmir, Orissa, Uttar Pradesh or the Punjab, students of India have taken a leading part in coming to the aid of the people who have been in distress.

Besides fund collection for meeting urgent crisis students devoted to social service all over India are engaged in improving the general lot of their loss fortune brethren. A striking example is the work they are doing in the field of adult education. A group of students get together and take a census of uneducated adults in particular area. Then they start a night school where adults labouriously learn the alphabet and other lessons from the students.

In spite of various handicaps and obstacles; they go ahead enthusiastically with their programs. So far, thousands of people have been taught to read and write through the voluntary efforts of the students.

During long vacations, the students come forward to offer their services for various projects. As most of the villages do not have proper roads for easy communication, the students tackle the problem of laying down approach roads; they also construct school buildings for which they provide the necessary finances and technical staff.

Girl students also go out to village and instruct the village women folk in keeping their houses clean and tidy. Their main purpose is "better houses and brighter villages." They

serve them by teaching sanitation, child welfare and preventive measures against common diseases like malaria, etc. They assist villagers by running social education classes and giving instruction in handicrafts, healthy living, home nursing, nutrition, and social reforms. They also organize baby shows, exhibitions and cultural dramas.

Students in towns play their part by trying to improve the conditions of slums. Here, night classes are held for adults, sanitation rules are taught and games and club activities are introduced and encouraged by the university students.

They often engage in attending hospital patients and treating the convalescent. Programs of movies and one act plays are also arranged by the students. Magazines, books and fruit are distributed to the patients. The students also donate their blood for use in the hospitals.

Camps for rendering social services are organized once a year, and sometimes more frequently during the holidays, when the students spend their vacations usefully in the nation-building activities. The main purpose of such camps is to give the students an insight into the country's social and economic problems and broaden their outlook.

"Let's Go to Work!"

India is a vast country with a population of more than 425 million people who live in villages numbering 550,000. It is natural, therefore, that the vial of the Five Year Plans is towards improving the lot of the villagers. In this huge task of building a nation, the students of India recognize that they themselves are destined to play an important role. They say that the task is hard, even back-breaking, but with determination and a spirit of service, they will march shoulder to shoulder, smilingly accepting the challenge of the problems facing the country and achieve something that can be remembered throughout their life. "We go to work," they continue, "with our less fortunate countryman, not as superiors but as equals." They highly appreciate what Prime Minister Nehru said about Indian nation building: "We have to look to our people, go to them, talk and discuss with them and work with them, we must function... as partners in a joint undertaking. ... We may have to teach them, something, but we have much to learn from them also... So, we should go to them not with pride of knowledge, but in humility of spirit and with the intense desire to bring about that joint efforts which can shake and break up a mountain of inertia."

With courage in their hearts and faith in the future, a lot of Indian students are participating in the huge task of nation building.

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Japanese Students Never Sentimental

A letter of a Keio Student to The Japan Times brought about many disputes towards him on the column of its "Readers in Council."

Takashi Makie, junior of Political Science Department of Keio University was hit by the following incident and sent the letter.

He took a stroll on the beach at Hayama after dinner on the other day of August. He saw three Americans coming toward him. When they approached, they shouted, "Hey, Bakayaro" (God damn you!) and gave him shove which made him tumble down on the sand. They went away shouting another "Bakayaro".

This small incident has hurt him concerning his feeling to Americans. Till that time, he had been best disposed toward America but that has left him in doubt whether American are all good.

He was disappointed at America, so his letter has brought a sensational topic to Americans. Politically Japan has been closely related with the U.S. since the end of the war. The U.S. economic assistance has developed Japanese postwar economy, in export and import, technical cooperation, and so forth. In addition, in the academic fields there are great many Japanese studying in America, and he is also planning to study in that country next year. In those channels Japan and America have been close related for many

of some bad Americans. Third is that declare that American does never do such a thing and they are not American.

The letter of the last type stated that his attitude to foreigners is so ambiguous that he cannot judge them American, and that his opinion also is very emotional in comment of nation or country.

Here, we should consider why his letter had created such a controversy in the Japan Times' Readers in Council column last- ing for nearly three weeks.

At the first stage, in his letter Makie writes that he comes to doubt about the friendship of American people from the three

Americans' rude conduct to him though he had been thinking all the Americans are friendly toward Japanese people in the same way he has been to Americans. Of course, America and its people are generally speaking friends of Japan and the Japanese people in many ways. Politically Japan has been closely related with the U.S. since the end of the war. The U.S. economic assistance has developed Japanese postwar economy, in export and import, technical cooperation, and so forth. In addition, in the academic fields there are great many Japanese studying in America, and he is also planning to study in that country next year. In those channels Japan and America have been close related for many

years. However, when we speak about the individuals of both nations it can be said that person-to-person contacts are not always same with the country-to-country relation. Though it can be said evidently that most people of both countries are friendly each other. In this sense, he seems confusing the relation of countries and that of individuals.

Secondly, he did not recognize that not all Americans are ill-mannered and would treat him badly in the U.S. As many letters responding his letter indicate, he will be treated in good manner in the U.S., and men he met on the beach were exceptional in ordinary Americans. He seems to be upset in his way of thinking, because he would cancel his plan to study in that country. It is conspicuous that most Americans are friends of the Japanese. It is not sensible and not right to judge all the nation from three men's bad action.

Thirdly, it is hard to under-

stand why he did not make any immediate reaction to their conduct on the spot. Some letters ask him why he recognized the foreigners Americans. If he made any immediate response to them, he could identify their nationality and why they had acted in such a way. In his concluding letter on September 20, he only writes he recognized them from their accent, but he did not clarify what brought them to shout "Bakayaro" to him.

Fourthly, his way of admiration toward America and its people is crude to figure out such an opinion. Because he did not mention in what way he likes and admires America and its people. He seems to admire America only with sentimental adoration or envy to Americans. As a university student, it is required to think things in more objective way. When one thinks of another country, he needs to consider the relation between the two countries, in political, economic, social, cultural, international and historical points of view.

In short, Makie gave the Japanese good chance to consider the relation between them and foreigners. Not only he but most Japanese people made such a situation with foreign people in this country. It is true that most Japanese people, the young and the old, like America with not sentimental reasons but sincere ones which derived from friendly relations between them.

Campus at a Glance

President Puegy of Harvard University will visit Keio University accompanied by his wife at noon on October 20.

Various parties are scheduled for them. Dr. and Mrs. Puegy will meet President Takamura of Keio, deans of all departments, and other members concerned at the luncheon party.

U.S. Ambassador Edwin O. Reischauer and Prof. Mirror, exchange professor from Harvard Univ. to Keio, will attend the party with their wives. After inspecting Keio University and round-table meeting with some representative students, they will leave Mita campus about 3:30 p.m.

The first seminar introduction of Commerce Dept. took place sponsored by Seminar Commission of the Department on Oct. 7th.

The lecture by Yasuyoshi Suzuki, dean of Commerce Dept., was given especially on the first

Keio Nines Much Hopeful To the Emperor's Cup

The Baseball team, which had already got one winning point from Tokyo University, battled with Meiji, the Emperor cup holder of the spring season on September 30 and October 1 at Meiji Jingu Stadium.

This game was the first barrier for Keio to the championship, and moreover it was a chance to revenge the Spring defeat.

Fortunately, Keio received consecutive victories with the score of 2-1 and 5-0 on account of the fine pitching of both aces, Niwa and Kiyosawa.

The first game:

This was such an important game for both teams that their best conditioned pitchers, Niwa of Keio and Yagi of Meiji, appeared as starting hurlers.

Though Keio had a good chance in the 1st inning with captain Ando's two bagger, the following batters failed to send him into homebase.

On the other hand, in the 2nd inning, Meiji earned the first run. In this inning, Tsuji of Meiji who had gotten to first base after being hit by a pitched ball, returned to home with Komori's timely hit.

But in the next inning Keio made two consecutive hits by Ando and Enomoto, and Ando went home with Urushibata's wild throw to first base.

After this inning, rain began to fall so hard that the game might have been stopped with a draw, but it was continued in bad weather conditions.

In the 6th inning, Keio's pinch-hitter, Nishioka, who smashed a storming double, succeeded in returning home with Kitano's bunt and Hongo's timely hit to the right field.

Niwa of Keio buckled down in his pitching duties after this and gave no further chance to Meiji until the 9th inning.

But after two outs in the last inning, Wakebe and Komori of Meiji made consecutive hits and

pinch-hitter Taguchi gained a walk. With the bases loaded, Keio faced the possibility of a reversal of the game with one hit.

Moreover, the next batter was Yagi. Although he is a pitcher he had made 2 hits.

But Niwa held him to a fly in center field. Thus Keio succeeded in getting the first game with a score of 2-1.

The second game:

The heroes of this game were Kiyosawa in pitching and Ohashi in batting.

Kiyosawa made the finest pitching effort in his baseball life in allow only Meiji players to get on base, one hit and one walk.

For Keio, Ohashi slammed three hits including one homer and one two bagger in four times at bat, and totaled three.

While Kiyosawa pitched skillfully, each batter hit powerfully in order to help him, earning two runs in the first inning on singles by Enomoto, and Ohashi, one run in the 2nd by Nakayama's two bagger and Maeda's error, one in the 8th with Ohashi's homer to the left field stand and one run in the last inning with Hongo's triple.

All members of the Keio team except Taura and Kiyosawa made hits.

At the result of this game, Keio gained 2 winning points and remained undefeated with Hoshi in the first place of the Tokyo Big Six Universities Ball League, and the victory over the champion team Meiji raised hopes for Keio's pennant chances in the Fall season.

The first game:

| | | | | | | |
|---|-----|-----|-----|---|---|---|
| M | 010 | 000 | 000 | 1 | 7 | 1 |
| K | 001 | 001 | 00x | 2 | 9 | 0 |

(W) Niwa (2-0),

(L) Yagi (0-2)

The second game:

| | | | | | | |
|---|-----|-----|-----|---|----|---|
| K | 210 | 000 | 011 | 5 | 10 | 0 |
| M | 000 | 000 | 000 | 0 | 1 | 1 |

(W) Kiyosawa (2-0)

(L) Ishioka (0-1)

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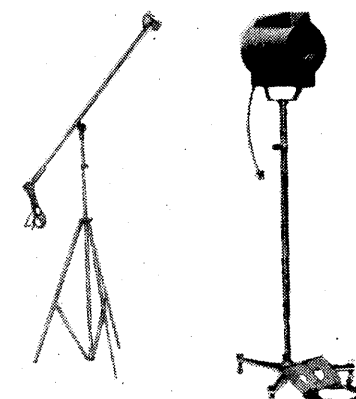
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The Deplorable Cliques

In this issue, we are discussing the highly controversial problem 'Clique' or 'Batsu'. This is the second feature of a series of 4 on the "National Feeling of the Japanese".

As we have seen, the exclusive cliques are preponderant in the various fields and they can safely be said to be social evils. When one makes use of the cliques' influence, there will eventually be a cold war in normal human relations. Such a strife in human relations impedes true modernization of Japan. Therefore, we Japanese must contrive to nullify the deplorable social phenomenon—cliques.

The dissolution of cliques is a difficult one, it is useless to blame those who constitute the cliques. Of course, there are many cases where people form the cliques to achieve their ends, but more often people in the cliques are unconscious of their exclusiveness to others and even their clique.

The most basic factor to maintain the cliques lies in formalistic, feudalistic, and the less-advanced mind of the Japanese: i.e. the submission to the stronger authority judging persons by their career.

Observe today's Japan calmly. And there you can find severe struggles for existence. People overwhelm others by seeking strong connections in personnel affairs from matriculations, installations, and proposals of marriage to business talks and political problems in the various world. This is the main foundation on which cliques are built. And once a clique is established, whatever clique it may be, there naturally arises another clique to face the first. Such a social phenomenon generally results because our society lacks scientific personnel management and rational human relations which is suitable for the modern society.

The Zaibatsu has been and will be the main force to promote war. And as long as the monopolistic capitalism, which is symbolized by the zaibatsu, exists, there will be the danger of war. However, it is not an easy task to eradicate the zaibatsu. But if it is not eradicated, it is impossible for us, all men on the globe, to make efforts for the prevention of war under the zaibatsu which has a strong influence over economic and political affairs?

Along with the zaibatsu, the political factions, the academic cliques and many other cliques in Japan have been great obstacles to attain true democracy.

After all, to cancel the harmful cliques, it is necessary for us Japanese to change our formalistic minds into rational ones. In a word, modern society must be constructed as soon as possible. The Japanese must give up their ambition to sit in the special seat but try to serve others.

An Interview with Keioites

"Both Good & Bad in Batsu Offset"

Mr. Kiyoshi Asai

To examine what Japanese people's view is on Batsu or cliques—this month's feature—we interviewed with Mr. Kiyoshi Asai, President of the National Personnel Authority, getting one opinion.

There are not so many Keioites who want to be government officials. Mr. K. Asai, too, was to shut his life in the ivory tower of Keio Univ., but a chance after the war led him to the official world to present him this high position.

Mr. Kiyoshi Asai was born in Kobe in 1895, and graduated from the Law Dept. of Keio in 1919. Ten years later, he was a professor in the Law Dept. and in another ten years obtained the degree of Doctor of Laws. In 1946, just after the war, he left our university to be a member of the House of Representatives. In 1948, the National Personnel Authority (Jinjin) was founded under the revised National Public Service Law, and he has been the President of this since its beginning. Presumably, the Occupation Authorities chose a graduate of a private university, not of a governmental one, because of the "radical reform" required in Japan's official world. And now he is a director of the Japanese Public Law Association.

The Jinjin is the central personnel administration organization established under the strong guidance of the Allied Occupation Headquarters and it has the character of an administration commission.

Mr. Asai had prepared what he wanted to say to us in a memorandum, and taking a quick look at it, he began with a morphological analysis of the word 'clique'. "A clique or a faction can be replaced by 'habatsu' in Japanese words. 'Ha' means the state of being separated, and 'batsu' means things which come from the same environment, while originally—in Chinese—it meant only lineage or pedigree." He thus interpreted these and others in detail, citing examples in many historical events in China, which are, however, not directly concerned with our subject and so ommissible here.

And there are several kinds of faction. We asked Mr. Asai about cliques in political parties. What is a political clique, anyway? "It is a faction separated from not several but one party or one organization." He said, and continuing, "Once a clique is established in one party, it will seldom break up—though a clique like this is a spontaneous one and never inherent in the system." Then why does it not dissolve itself? According to Mr. Asai, "The reasons for this can easily be found as follows: (1) a member in a clique cannot leave it readily, because he can hardly find another clique which has the same ideology, (2) to open up avenues of promotion in the political party, and (3) to acquire campaign funds, it is necessary for a member to stay in a clique, and then (4) when a member turns his back upon his party, he might be defeated in an election, for in Japan the majority representation system, instead of proportional representation system, is applied in an election."

What do you think, we asked, about the merits and demerits of the clique system? To which he replied, "As for demerits we can point out that it is diffi-

cult to promote a powerful policy, because agreement of all the cliques' opinions is almost impossible. As for merits, on the other hand, it prevents the dangerous possibility of an appearance of a dictatorship, respecting the minority views of each clique. Politics is a relative thing, and we cannot give any absolute answer on the good or evil of the clique system."

Next, on the zaibatsu or financial clique, he declares, "It doesn't exist any more, we could say." And here he went on with his explanation anthropologically, "A human being is a Mammalia, so among human beings there is a tendency for parents to try to hand over everything they have to their children. Hu-

man tradition is thus made up, so in a sense it is natural that we should cling to tradition handed down from generation to generation. Recently the Mitsui, for example, has been re-forming a financial empire—in this case it does not mean the gathering of blood-relationships but the growth into great capital. Therefore, I'm sure the zaibatsu won't die away easily."

The last faction in the problem is the academic clique. Speaking on this, Mr. Asai said, "This is on the decrease. The examination for the public service personnel is far more severe than before. At present, there are many Todai graduates among the officeholders, they say, but



Mr. K. Asai, relaxing after the interview, in the drawing room of the Institute of Democracy.

this comes from the fact that candidates for this examination are occupied by so many Todai graduates. When I became the President of the Jinjin, 82% of the Jinjin officers were graduates of Todai, I remember. Keioites are rarely picked out from these examinees."

At the end, he added that he thinks England and the U.S. also must have academic cliques. And closing the interview, he revealed, "I was the head of Keio Baseball Club when the Apple Case by Mr. Mizuhara, now the manager of Toei Flyers, occurred."

Lecture Review (2)

No. 1 in Theory & Popularity

Prof. T. Minemura, Law Dept.

L.L.D. Teruo Minemura is safely said the leading professor in the law department of Keio. He has produced grand achievements in the studies of social laws (labor law and law of economics) and of legal philosophy (especially in Anton Menger's legal-socialism-theory).

Now he is a director of Japanese Legal Philosophy Association and busy with the practical affairs related to labor law. The students' hope and trust for this 55-year-old-professor are great and extensive.

Prof. Minemura has now three lectureships in the law department: labor law, legal philosophy, and law of economics. These three lectures are assigned to seniors, and no juniors are permitted to listen to his lecture other than those belonging to the Minemura's junior-meeting-seminar.

It may be feared that greater the number of specialized subjects, the less it is possible for one to master them. In the event of Prof. Minemura, however, we can entertain no apprehension regarding this. It is known to everybody that he is the leading authority (in the literal sense) in these three subjects. And according to the professor, "in Germany" it is rather natural that every professor should have two or more subjects, and he thinks "it is better for Japanese professors to have several specialized subjects than just one."

First, let's look at labor law. This is a compulsory subject for the law dept. students. Regarding the percentage of attendants in this lecture, one senior declares, "It is good enough, compared with that of other subjects." According to another senior attending his lecture, "many different theories on labor law can be easily set up in accordance with the standpoint of each scholar. Ideology and labor law are closely connected. Prof. Minemura's standpoint, however," goes on this senior, "is not very clear to us." Does that mean, if true, that Prof. Minemura wouldn't show his own standpoint willingly? Further this student adds, "The professor is sometimes conserva-

tive, and other times progressive. Thus his labor law can be said to have always social propriety." Anyway, we cannot neglect the fact that this professor's lectures are very popular. Far beyond that, it would not be an exaggeration to say that he has the best reputation in the law dept. The satisfactory attendance percentage tells us this frankly.

Why is he so popular? It is not right to say he is popular because he is well-known to the world. We must say, he is popular because his lectures are good. His lectures are interesting. Then again, why are his lectures so interesting? One senior reveals, "It is because his

disputes. So naturally, we believe, he has a great store of examples.

In the lecture rooms of legal philosophy and the law of economics, the number of attendants is smaller than that of labor law, for the former two are optional subjects. The lecture of legal philosophy is more abstract than other law studies, because it belongs to a field of philosophy and its major subjects are 'essence', 'object' and 'effect' of law, the way of jurisprudence and things of the type. The attendants, therefore, diminish in number. But here, too, his rambling is accepted. For example, he begins his doctor's interpretation, then rambles on to his European experiences—especially in Germany (by the way he is quite at home in German)—and ends by extending this advice, "you'd better make a trip when you're young." Still, these rambles are all taken into his consideration, for he comes back to the main issue in time.

Herewith, we are going to refer to his seminar, because his seminar is the society for the study of legal philosophy. It consists of 21 seniors and 20 juniors. This society doesn't try to make a blueprint for making a trip or holding a tea-party, as many other seminars do. For this professor, this would seem a waste of time. He prefers studying to anything else, and yet he never forces his students to work. One senior of the Minemura seminar says Prof. Minemura has faith mainly in Gustav Radbruch and Wilhelm Sauer, the German scholars of world-wide-fame, also the professor respects Dr. Shinzo Kozumi.

Prof. Minemura has absolute confidence in delivering his lectures. He states exactly and precisely what he has in mind and his attitude for learning is sincere and faithful. His favorite saying is, "all human being look interesting to me," which shows he won't try to see a human being as being only a number. It is also one of his features not to give a fixed idea to everything.



Seniors of the Law Dept. listening to Prof. T. Minemura's lecture on the law of economics.

lectures are alive and realistic. As for his theory, we can understand it, reading the text-book he has written. He presents very practical examples which are around us. Yes, his lectures are apt to ramble, we can say, but his rambles mean talking on examples or illustrations of his theory." And among these examples newest cases are accepted, which adds the popularity of his classes. Prof. Minemura has many important social duties such as a member of the Public Corporation Labor Relations Commission (Koh-roh-i) etc. He, therefore, has a share in the very many mediations and conciliations of labor

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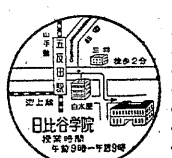
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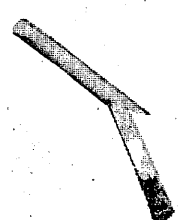
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