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'calamus gladio fortior'

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Dr. Pusey Visits Mita For Keio-Harvard Tie

Dr. Nathan Marsh Pusey, president of Harvard University, and his party dropped in Mita Campus Oct. 20 for the promotion of friendship between Harvard and Keio. The main purpose of their trip was to collect contributions for their educational funds in various countries of south-east Asia.

Immediately after the welcome luncheon at the Memorial Room in Keio Library, the round-table conference was held in the friendly and harmonious atmosphere of the First Council Room.

The attendants were Mr. and Mrs. Pusey; Mr. and Mrs. Keith Kane, a member of the board of trustees of Harvard Univ.; President Shohei Takamura and his wife; Mr. and Mrs. Fukutaro Okui, former president of Keio; visiting prof. Miror from Harvard; six standing directors, the deans of each Faculty and other professors.

In the discussion with participants from Keio, Dr. Pusey spoke about the dormitory and entrance examination systems of his university.

He emphasized with pride, "We don't have 'dormitories' but 'houses'. The 'houses' have a more home-like atmosphere for the students than 'dormitories'." He further stated, "The entrance examinations which we give to the candidates include not only mental tests as Japanese university exam. do, but we place great emphasis on personal interviews."

Following the conference, a friendly open discussion was held with some 30 students in the Noguchi Room of the Second Research Building.

Student representatives from the Autonomous Committee and

the Cultural Association were present.

At the beginning of the meet-



Dr. Pusey (standing) friendly speaks to Keio students.

3 Lecturers Present Speeches on 'Albion'

The serial lecture-meeting about "Albion" (England) sponsored by the Keio Albion Club was held at the Public Speaking Hall at Mita Oct. 26 and 27.

On the first day of this assembly, Hiroji Kinoshita, lectured about the character and contents of the British politics and parliament from a political standpoint under the title of "About politics and parliament". Tomoji Abe took the literary point of view in "The essay about the current of modern English literature's thoughts."

On the 27th, Katsuchi Kamei gave a speech "About Red China" as a current topic.

The lectures made us known England's appearance from three different viewpoints at the char-

acteristic and interesting ways of speaking.

Four meetings since the serial function of the centennial anniversary of Keio Univ.'s foundation in 1958 invited Michiko Inukai and other twenty wellknown persons to make speeches of the English culture with regard to interesting and international affairs.

Shigeaki Matsumoto, chief of the Albion Club, said, "The intentions of our lecture-meeting are to introduce English culture from political, economic, artistic and general viewpoints, and at the same time to show the students various affairs from a extensive point of view."

And he added, "It is regrettable that in spite of valuable lecture-meetings, all students in Keio don't know the fact that this meeting is to be held every autumn. And we must reflect upon how to communicate this project to them, we think. Lecturers invited by us are famous novelists, scholars and all sort of critics whose names we can occasionally find in newspapers or books, but because of few chances to listen to their lectures in our presence, we want students in the campus to take part in this meeting positively."

He stressed at the end of the interview, "This meeting made us realized that we must watch all kinds of events from wide, extensive viewpoints with general and usual common sense—that is, wit or humour."

Dr. Pusey apologized for his necessity in using his own language.

The administration of the Autonomous Committee, students' political movements, cultural activities, and mass-production-type education in Japan were discussed in English.

In regard to political movements of Japanese students, Dr. Pusey stated the demonstrations by violence such as the "Hagerty Incident" last year should be avoided and students should solve the question with amicable methods.

Since this was his only visit with students this time, he especially appreciated the discussion at Keio.

Dr. Pusey's party came to Japan on Oct. 10, visited Kansai districts for sightseeing from Oct. 13 to 18, and on the 19th visited Tokyo Univ. After a 10-day stay in Japan, they left on the 21st for south-east Asia.

K-W Ball Series Over With ¥50 Ticket Trouble

Students of two departments, the Literature and the Engineering, had some difficulties in getting tickets for the traditional Keio-Waseda Baseball Games. It was resulted from a clash of two opinions on a bill which intended to add 20 yen per ticket in order to collect the fund for the student hall construction, compulsory from the student who would enjoy the games.

The bill was submitted again to the General Meeting of Keio Autonomous Committee on Oct. 18 by the temporarily organized Executive Committee for this issue. In spite of the favorable support of the representatives of four Departments, representatives of both Autonomous Committees of the Literature and the Engineering opposed it violently pointing that the bill was not formed on a "definite" reason which required the raising of the ticket price by 20 yen.

The fifth assembly of KAC was held on Oct. 18 on the Mita campus with 28 among 38 representatives attended from respective Autonomous Committee. The greater part of this meeting was spent for the enthusiastic discussion on the bill which originally had been submitted to the fourth assembly and handed down to the fifth remained unsettled.

A student ticket for a game of Tokyo Big Six Baseball Games has been sold for 30 yen. The ticket for this fall season, too, was issued in 30 yen. But, since the student ticket of the traditional Keio-Waseda Games is sold through student bodies of both universities, the ticket can possibly be sold at a premium. Therefore, the Committee for the Student Hall Construction of Keio who is suffering a dreadful off funds wanted to do so in order to increase the fund. The Committee asked T. Miyazawa, chairman of the KAC, to organize an executive committee

for the student hall construction fund collection. The Executive Committee made and submitted the bill to the General Meeting the effect of which would make the price of a ticket 50 yen.

After a long discussion, the presented bill was passed with 14 votes in favor of it, seven againsts and three abstentions.

But, Chairman S. Aoyagi, the Autonomous Committee of the Literature Dept., and other objectors protested against the resolution. They said, "We have much doubt about the expedition of proceedings which made enough explanation impossible. The Executive Committee should have shown to us the concrete blueprint of the student hall especially concerning the location of the hall and how to use the fund to be collected. If the Executive Committee has no definite plans for the construction, their appeal toward the student should be insignificant. We oppose to such vague plan without firm foundation and to their intention to collect fund utilizing the K-W games ticket sale."

To this opposition, Chairman T. Miyazawa announced his comment as follows; "We hope more cooperative attitude of all the representative and the students. Since it is the decision of the assembly of the KAC, all students should purchase tickets for 50 yen so that we may realize our student hall sooner. The Committee for the Student Hall Construction need your favor."

In spite of the decision at the assembly and the earnest persuasion by the supporters, the committee members of the two Departments tried to sell ticket for 30 yen.

Consequently, on Oct. 30, Chairman of the KAC took the allotted ticket to the Literature Dept. away from them. To this unreasonable act, Committee immediately put up a statement in which they rebuked the unreasonable act.

At the Engineering Dept. some tickets were sold for 30 yen, but later, the most ticket were sold for 50 yen as the result of the earnest persuasion by the decision supporters.

The student of the Literature Dept. got tickets directly from the members of the Executive Committee.

"Sentimental Communism Popular", S. America Visitors of Keio Find

Four members of Keio UNESCO Club returned to Yokohama on the "Argentina-maru" on November 4 after visiting 19 universities in eight South American countries for eight months.

They discussed with students there, and promoted the mutual understanding between Japan and the South American countries.

The party was headed by Yoshiyuki Tsukura, political science major of Keio Graduate School, and other three members were; Yoshizo Itoh, senior of Econ. Dept., Tsutomu Hanakawa, senior of Engin. Dept., and Nobuhiko Fukui, senior of Engin. Dept.

The direct motive of this program arose from the invitation letter to Tsukura by the South American students when he attended the 8th International Students Conference (ISC) in Lima in 1959.

They travelled the whole way by driving a jeep for some 20,000 km.

They told after coming back to Japan that the true picture of this country is not still reported in those countries though the South American countries and Japan have been closely related for many years through sending a number of people in the emigration programs. They stressed, saying, "The Japanese intellectuals have to try to let the people there know the true picture of this country, because they are able to do."

They stated, "The exchange of students between Japan and those countries should be promoted as it is not done fully now."

They emphasized, "It is quite necessary to exchange opinions of the youth who have great future."

On the programs they had there, a member of this party said as follows:

"In the South American countries, students are highly regarded 'elites' because the number of universities and that of students are smaller than in Japan."

"They occupy the great positions in politics and in society. Such a tendency was observed when we were told that college graduates get high salaries in those countries."

"School buildings were well-equipped in modern ways, and some dormitories seem splendid like hotels."

On the students' thoughts in those countries, they stated, "They have the strong anti-American feeling. So-called 'Sentimental Communism' is observed there. We could find the distinctive character which is seen in the underdeveloped countries in the South America."

"Some Venezuelan students supported the Cuban Revolution, and they said that the Zengakuren movements are quite agreeable on the occasion of Hagerty Incident."

"In Bolivia, students took the important role in the anti-illiteracy drive trying to enter the out-of-the-way places in order to bring education."

"The situation of most Japanese emigrants who went to those countries is good. Japanese farmers have sufficient fields, and are respected highly in those society."

Friendship Promoted at Mita-kai

President Shohei Takamura stressed in his message that Fukuzawa Memorial Fund was settled for the promotion of the school affairs and the school authorities would request great assistance, toward some 2,300 participants from each district or company alumni association in the 28th Joint Mita-kai Meeting, alumni association in Keio, held at Taiko-en Hotel, Osaka on Oct. 15.

In his greeting Mr. Takamura said, "I thank to you that this meeting is largely attended. I hope this program may be prosperous for ever," he continued, "we selected as the place of the meeting 'Osaka' of the birth place of Yukichi Fukuzawa, founder of Keio Gijuku."

This annual program was always held at Mita Campus. This year, however, a new school building is constructed at Mita, so the meeting was carried out in Osaka under the sponsorship of Osaka Keio Club. The head of this club is Michisuke Sugi, president of JETRO (Japan External Trade Recovery Organization).

Following members participated in this meeting as the representatives from the school: President Takamura, five Standing Directors (Shigeharu Ishimaru, Kenzo Kiga, Yasaburo Ikeda, Ichiro Watanabe, and Eitaro Anzai), Deans of each Faculty, Takao Kawakubo, head of Admin-

istration Office, and two high school principals of Keio, Moritake Fujiwara and Takaaki Nomiya.

After the congratulatory speeches of Noboru Oyachi, chairman of Mita-kai Committee and president of Toyoko Dept. Store; Itoji Muto, vice-chairman of the committee and president of Kanebo Spinning Co.; and Shinzo Koizumi, former president of Keio Univ., each attendant talked with his old friends to deepen the friendship and ate the dishes of several "Mogi-ten", or refreshment booths, with great relish.



Some graduates in 1934 enjoy themselves with their old friends at Mita-kai Meeting in Osaka.

Japanese Fettered by Its Old Morality

To understand the Japanese, it is necessary to know their morality. One can see national feeling in morality more easily than any other fields. Japan is an island-country and had remained long the closed country. Therefore, it is natural that isolation has brought forth different nationality from other nations—an insular spirit is one of national feeling. When we view today's morality in Japan, we find mixture of modern European morality and pre-modernistic Japanese morality. Pre-modernistic one is often harmful to normal human relations.

Well then what is Japanese morality? How was it formed? Is it true that some say, "Today's Japan is full of immorality"?

Japanese Morality Lacks Freedom And Right

There is a decisive difference between Occidental morality and Oriental one. While the former is based on freedom and right of individuals, the latter seems to emphasize rather "social formality". In short, Oriental morality, especially Japanese one, had generally been regarded as identical with customs and manners, at least until 1945—the Japan's defeat in the World War II. Manners, in this sense, means merely by social manners; that is a gentleman must be gentleman like, a lady must be lady-like, and a child childlike. These manners had been so restrictive that social formalities had prevented the inner-self from developing. Thus, morality in Japan was really identical as social restriction.

In Japan Confucianism had been long prevalent and morality was mainly supported by the pretext of it. Above all, Confucianism was forced strongly in the feudalistic age. Indeed Confucianism preaches the attitude towards life for everyone, but it despises the common people and praise the virtue which can be performed only by the elite, say the saint, the monarch, and the noble. Moreover, Confucianism as it was interpreted and enforced upon people was irrational, too conservative, and was for the predominance of man over woman.

The Oriental morality, more or less, was formed not for the common people but for the protection and promotion of the benefit of the ruler. In this sense Confucianism was very suitable to establish feudalistic morality. One did not deviate from morality, if only one acts on the law and follow the custom. However, merely to obey the outer pressures is hardly regarded as

"morality" from the present point of view. Morality based upon respects of individual rights is more likely to be accepted as the present *modus vivendi*.

Along with Confucianism, Buddhism had been accepted for nearly 1500 years in Japan. But the principle of individual freedom that liberate the society and human being did not spring up out of Buddhism. In Buddhism freedom is a mental state which is free from worldly passion, whereas freedom in Europe is demand or rights which arises from the desire.

Nothing Is So Trying As 'Giri'

Above discussions are rather abstract, so let's take some concrete examples of Japanese morality that are still prevalent among the Japanese.

The Japanese often say, "Nothing is more trying than 'giri'." *Giri* has played great role in Japanese morality. Ruth Benedict mentions in her famous book on Japan, "The Chrysanthemum and the Sword", stating, "It is impossible for the foreigner to understand the course of actions of the Japanese, so long as he disregard 'giri'."

But it is quite difficult to translate "giri" into English, since "giri" is the peculiar one only to the Japanese and is introduced neither from Confucianism, nor from Buddhism. The American and the European people may regard *giri* as duty or obligation. *Giri*, however, is different from duty and obligation.

Even the Japanese cannot explain the word *giri* definitely. "Gi" of the word "gi-ri", means to behave bearing his own position in mind. And "ri" stands for reason. So, *giri* is a kind of a promise how one should behave, considering his position to

Morality in the sense of European cannot exist without individual freedom and rights. In Japan, to behave in a modest way is a virtue, so it is quite natural that morality of rights could not be realized where such a custom was strong. The Japanese did not accept European morality for a long time as morality.

These Japanese tendency yielded innocent conceit that Japan had the most superior morality in the world—later, however, this innocent conceit tended to vicious one with the development of the Tennen (Emperor) system. Really, true morality that is the means and the technique to realize social welfare cannot grow without individual freedom and rights.

others in the social life. Such *giri* have no background of rights which the term "duty" or "obligation" has. *Giri* takes its various forms according to various human relations—relations between parents and their children, husband and wife, brothers, relatives friends, and between the elder and the younger.

After all, *giri* is to satisfy the position one is placed, and therefore a compulsory promise to rationalize the spirit of self-denial and service.

Giri, seen in the relation between parents and children, takes its form as the obedience of the latter to the former for the favor or patronage of the former. Children are requested special respect and obedience to parents, particularly to a father as a master of the house, beyond the love of their flesh and blood which are seen all over the world.

But when the parent is parent-in-law, especially in a case of a mother-in-law and a wife in the agrarian districts, *giri* is quite decisive; that is the service which is sprung up from the feeling of *giri* naturally differs from the love of fresh and blood. Therefore, parents of *giri* is Japanese for parent-in-law.

In the Japanese family, especially one in rural districts, the phenomena that the father has greater power than the mother, and that the eldest son is respected more carefully than other brothers, are observed evidently even today. And the more conspicuous thing observed is that such a family system is extended into all over the Japanese human relations in society. Every social group is modeled after family system and paternalism which appears in human relations in such group. The younger may be able to enjoy the patronage of the elder, but more cases are that paternalism is accompanied with contempt over the younger. Paternalism was seen strikingly in the army life during the war.

Next, when *giri* is directed to society, not to the above mentioned superior and to the master in a house, *giri* is the same with appearance or decency. It is greatly important for the Japanese to keep up appearances. The Japanese people feel that his being today is due to his nation, his ancestor and his environments. For that reason, the Japanese serve to society within *giri*. Those who disregard or do not understand *giri* are mocked at.

As a resistance against *giri*, "ninja" has long been existed. It is also difficult to find the equivalent word of it in English language dictionary. Sometimes it is "humanity", sometimes "love", and sometimes "human nature". Though the word *ninja* is used, connected with the word "giri", as "giri-ninja" from the old time, *ninja* is pressed by the promise of *giri*.

The Japanese have been and are often torn between *giri* and *ninja*. Such a dilemma has been a main theme of the Japanese literature, since it gives deep emotion to the Japanese and arouse their sympathy for its tragedy. The Japanese tragedy, not like the European one which a failure or death of a hero excite its reader or spectator, lay stress upon unsettlement or stagnation of the situation.

As we have discussed above, *giri-ninja* affects Japanese human relations and creates an ambiguous atmosphere.

'Sincerity', 'Prudence', And 'Shame'

The Japanese word of "Seijitsu" (being similar to 'sincerity') was often picked out as one of certain morality which control the universe. The meaning of "Seijitsu" differs from that of 'sincerity' in English. While the word of "Seijitsu" has so many contents, there is little the real meaning in it as compared with the word of 'sincerity'.

In order to make clear the meanings existing between these two words, let's take some examples. "I am sincerely glad to see you." "He was sincerely pleased." The Japanese don't have these admiration sentences which use the word of 'sincerity'. The Japanese people generally look down on the use of the word of 'sincerity' (the open expression of feeling in speaking and acting).

Also there is a historical thought in Japan as follows. It is very shameful matter to manifest some feeling of emotion in one's force or movement for reasoning that it exposes and reveals one's nature. The word of 'sincerity' is looked up to in America. But nuance associated with this word don't exist in the meaning of the Japanese word "Seijitsu". However, fundamental meaning, when the Japanese speak this word, is the enthusiasm which is aroused by 'Yamato-damashii' (Japanese spirit).

In any countries, the condition of missing and betting self-respect, are of help to understand the view of life of those nations. In Japan, the word 'jicho' (that is to say prudence) does mean grave and dignified ego. And its opposed meaning is heedless and careless ego. "Take good care of yourself." Such a sentence is the words when the parents warn their boys and girls. And in Japan, to respect oneself shows that he himself is a careful competitor. Also "jicho" (prudence) is strongly based on the external restriction.

The Japanese often shows a sharp reaction to the depth of one's own crime. That is to say, the Japanese puts stress upon the sense of shame more than crime. In American, shame is not considered as the foundation of Morality, namely, the American and the European doesn't regard shame as the motive power in the basic system of morality. But the Japanese think it to be motive power.

In the life of the Japanese, that shame has the top position mean that the Japanese worries about the public criticism against one's own behaviour, as it is the same in other nations where people seriously fall into thinking about shame.

The Young Are Expected

Our discussion on Japanese morality so far is rather critical and besides, it focused on a little old story. Here, we must note that 16 years have passed since Japan was defeated. During these 16 years, democracy have been claimed for very earnestly. With trends of modernization of Japan, feudalistic morality too, have been modernized toward European morality that is based on freedom and rights. However, nobody will agree that feudalistic morality, in other words, custom and convention have been completely eradicated in 16 years. Such a modernization is practiced only step by step.

It is for this reason that we took feudalistic morality critically and did not refer too much to morality which shows good nature of the Japanese. For the improvement of Japanese morality, it is more important to analyze unfavorable phases rather than favorable phases. Among old morality there are such which are better to be preserved. In Japan, as in any other country, people often discuss on the problem of generation, that is the old and the young. The old cannot accept the thought and deed of the young easily—and

reversely. And this crossing of ten evokes troubles not only in family life but in public. The old and the middle who have been lived in feudalistic morality and war morality persist in old conventions and can no longer agree on modern way of living.

The Japanese, especially the young, are highly requested to abolish old conventions around us and establish better morality for modernization of Japan.

The theme we have dealt with in this issue is heavily complicated and it was prone to be abstract. We cannot say all about Japanese morality in a limited space. 'Giri-ninja', 'sincerity', 'prudence' and 'shame' which we have observed are merely fragments of intricate nationality of Japan. But it cannot be denied that they have great importance to study Japanese morality.

The foreigner says frequently that he cannot understand what the Japanese are thinking of. But if he study the peculiar human relations in Japan represented by *giri-ninja*, sincerity, prudence, shame, and any other character of the Japanese which we cannot discuss, his obscurity toward the Japanese will be cleared away.

To The Reader:

With next issue our serial features on the National Feeling of Japan is to be concluded. We have hitherto analyzed 'Emperor System' and 'National Anthem' on Sep. issue, 'Cliques' and 'Naniwabushi' on Oct. issue, and 'Morality' and 'Avant guard movement' on this issue.

We are eagerly waiting for your constructive opinions.

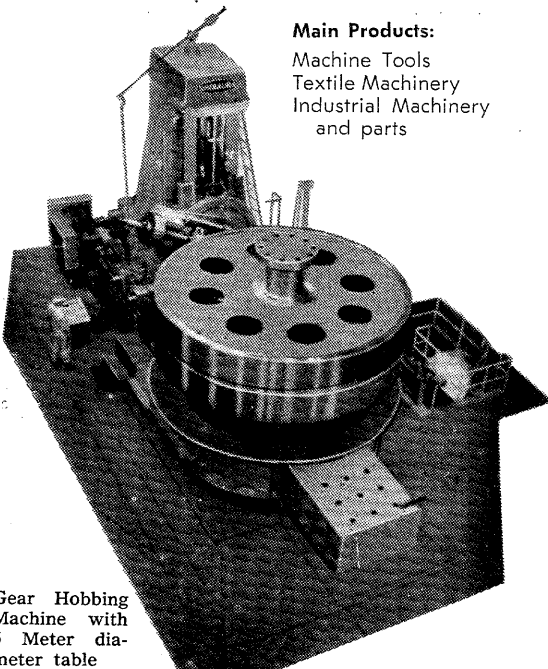
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Bad Condition in Balance of Payment And Sightseeing Industry in Japan

After the war, the foreigners who visit Japan have been increased in number every year. Their purposes are mainly to see the sights, to have business relations with the Japanese firm, and to take part in the various international congresses which is held in Japan.

And of late, the sightseeing revenue is taking high position as one part of the foreign exchange income. In 1960, for instance, that estimated amount went to about 4,000 million yen and plays an important part in the improvement of the Balance of International Payments.

In Japan too, the sightseeing industries as the tertiary industry are sharply developing according to the rising of the Japanese living standard. In addition, the postwar Japanese business cycle fell into the business depression every four years.

At this depression time, when the Balance of International Payments are controversial, the strong promotion and enforcement for the sightseeing industry are highly requested. Japan is famous for her wealth of scenery. It is uneconomical not to make full use of the sightseeing resources which are found all over Japan.

To Gain Foreign Money

Analysis of Trade

The postwar Japanese Economy is growing at a terrifically rapid rate. It is especially increasing in manufactured products.

The amount of exports have grown at a favorable rate during the 15 postwar years. And that came to \$34,560 million per annum in 1959. Regarding the quantity, it has nearly reached the prewar export level. This fact is a very important matter for Japan, because the international index of Japanese economic productive power and the enlargement of export is one of the goals of Japanese economic policy.

On the contrary, what about imports? The imports are even steeper than the exports. It was over \$4,000 million per month in the first half of 1957 and it came up to \$43,000 million per year. As a result of that, the Balance of Trade Payments went into the red. Such things also involved a danger of inflation. This meant that Japanese industries had to depend largely on foreign countries for raw materials and also machinery, and yet Japanese foreign market is not so large.

It is true that postwar Japanese industries have rapidly developed international competitive power. However, it is not right to conclude that Japanese industries can compete well with advanced European and American capitalistic nations. The key point that decides Japanese economic fate is said to be trade. In Japan, there are not enough raw materials but there is a large population. Japan must raise the economy, that is to say the industrial productive power, in order to support the large population and to establish full employment. The result is that Japan with few natural resources, must import many raw materials. This is the inevitable for Japan.

The Balance of Trade Payments did not go into the red only from this situation. The red figures of the Balance of Invisable Trade must also be

counted. Though \$131 million in 1958 and \$38 million in 1959 were kept in the black, in 1960 \$73 million went into the red. In this category, the transportation expenses, the expenditures of people travelling abroad, and patent right rents are included.

Transportation expenses are due to the small scale of the Japanese merchant fleet compared to the trade quantity. But in Japan, to improve the Balance of Invisible Trade, the promotion of the tourist industries are said to have a important element. In 1960, the income from foreign visitors to Japan was less than the expenditures of Japanese travellers abroad.

Growth of Tourism

In 1927 tourism was taken as one of the measures of betterment of the Balance of International Payments for the national economy by Tanaka Cabinet in this country.

As this result, the Japan Tourist Bureau was established in 1929 and the next year the International Tourist Bureau started, and began publicity of this country to foreign countries in earnest.

These efforts brought an increase of tourists year after year, and in 1936 the revenue from the tourists to this country amounted to one hundred million yen.

After the war, tourism was taken seriously as one of the methods to obtain foreign currency so as to the reconstruction of national economy.

In 1946, the Federation of All Japan Tourist which consisted of private tourist bureaus and various parties concerned started exploitation of tourist resorts and restpration improvements of facilities.

Corresponded to these private activities, the government newly set up the Tourist Section (later became Tourist Bureau) in Transportation Ministry which would propel restorations and betterments of hotels destroyed by the War, vehicles and other tourist facilities in parallel with the projects of attracting foreign tourists. And in 1948 the Council of Tourist Industry was

established in the Cabinet, which consisted chiefly private tourism concerned.

As an advisory organ of the government, the Council reported and recommended the basic policies on promoting tourism. The advertisement toward foreign countries become strengthened by the foundation of the International Tourist Association.

This year, in particular, the International Rotary Club meeting in Tokyo, the Garden Club's visit to Japan, and so forth, were held one after another. While the Invisible Trade Payments are said to be in bad condition, the international sightseeing industries have high hopes in

Japan.

According to the estimate of the Ministry of Transportation, the amount of foreign guests to Japan was about 130 thousand during this year's January-June period. This shows 20% growth over the same period of last year.

America's dollar protection policy, established at the end of last year, is noted to have influenced the world sightseeing industries. The numbers of tourist passports which the American Government issued this year from January to June decreased 2% over the same period last year. From now on, American travel abroad is expected to be more controlled.

Shortage of Accommodation

However, just because of these external situations, Japanese tourist industries must not be given up. There are many potential tourist resorts in Japan more than the now recognized ones.

Why aren't these resources being used? At present, the Balance of International Payments is unsatisfactory, and the increasing need for more advanced sightseeing industries is pressing.

It's policies are based on the drawing power of foreign guests, and are summed up as follows:

- (1) Strengthening of internal and external advertising for sightseeing.
- (2) Improvement of transportation resources.
- (3) Increase in accommodation potential.
- (4) Improvement of treatment for foreign guests.
- (5) Increase of national travel popularity.

Great two bottlenecks in the tourist industries in Japan are said to be transportation resources (especially roads and highways) and accommodation resources (particularly hotel).

First, let's have a look at the hotel situation. At present, the number of rooms in all Japan's hotels are some 9,900, but the estimated demand of foreign

travellers visiting Japan this year is about 12,700 rooms. Eventually, there will be a shortage of 2,800 rooms.

In our country, the International Hotel Adjustment Law (the hotels which met a fixed standard, as approved by Government, were given such special favors as the remission of fixed assets taxes, the financing of adjustment loan, and so on. And these hotels, in turn, have assumed certain duties) was enacted in 1949. Since then, the number of hotels has been gradually increasing. But during Tokyo Olympic year of 1964, there will be a shortage of some 6,400 rooms, including all the registered hotels, ryokan (Japanese fashioned hotel), and so forth in Japan.

The use of hotels has been promoted to increase the foreign income and for the other purposes. But why has not the usage of hotels increased till now? This brings us to the consideration of the reasons. In the first place, the Japanese do not usually like to stay in hotels, but rather prefer the native ryokan. For that reason, hotels had been a special accommodation for foreigners. Also the coefficient of hotel utilization by



The Change of Invisible Trade Payments; a dotted line shows the account of payment, a straight line shows the account of the receipt, and vertical axis shows in a million dollar, horizontal axis shows the even number month of 1960 and 1961.

foreigners is as follows: in Tokyo and Yokohama 80-90%, 50-60% in Kyoto, and the average rate all over the country, 61%.

Promotion Policies

The second, the cost of construction is eight hundred times the expenditures made in the prewar times. About 80% of the construction cost depends on long-term debts because of the shortage of reserve capital.

Furthermore, the rate of interest is 9% in Japan, and the financing period for 10 years. Such a situation is out of question as compared with other sightseeing countries. For instance, in Switzerland, Italy, France, Spain and so on, the long-term loans are made under a 3-5% interest rate and for a 15-35 years financing period.

On the other hand, the Ministry of Transportation is planning to ask for 34,000 million yen from the 1962 fiscal year for the coming three years (13,000 million yen in 1962, 12,000 million yen in 1963, 9,000 million yen in 1964), in order to make long-term loans to the hotels under low interest rate to stimulate hotel construction. If this plan is established, the shortage of hotels would be shortly overcome.

But the opinions which regard hotel construction as not urgent and other useless industries seems to have strong influence on the Ministry of Finance. In

addition, at present, the control policy of equipment investment is being greatly debated. So, these promotion policies of hotel construction will not be readily performed.

In Japan, the amusement and food taxes on the foreigner will be revived beginning next year, though foreigners have been exempted from these taxes till now. When the foreign guests used a hotel or sightseeing ryokan, they had been exempted from the amusement and food taxes since 1952. And this step offered a helping hand in drawing foreign visitors.

But in May of this year, the Ministry of Autonomy announced the elimination of these special tax benefits for the foreigner by the reasoning that "there is no precedent for special tax benefits for only the foreigner." But since the Ministry of Transportation fiercely opposed this measure, taxation on the foreigner has not been performed yet this year. However, the revival of taxation is said to be only a matter of time.

Though the hotels always assume the first position in greeting a foreign guest, its construction and management has fallen into a difficult condition, and there needs to be yet more improvement in its nature. But in the future, our country must be developed as a sightseeing country, and for that purpose the active aid in government financial policies are to expected soon.

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After the World War II, the avant guard movements have been extended all over the world. Of course, it was brought to Japan...

But, how do the Japanese receive those movements? And how does it influence on the Japanese traditional arts? How are the Japanese art experts thinking about such movements?

"A.G." Move And Japanese

There is a painting group which belongs to the "avant guard." Its members consist of various profession, such as, teachers, white-colors, shopboys, and so on. But their common feature is regard originality as sacred.

A member of them studied Japanese painting at a fine art college. After graduation, he recognized that he didn't fit for materials of Japanese painting and turned to Western painting, and he adopted strange way: when he drew, he used his body in spite of painting brush. He put a large sheet of paper on the floor, on which he rolled himself, and ran about wildly with his muddy body. His works are not dealt as common objects of art. But he is satisfied because he enjoyed his spiritual egoism which his hidden in the art source, and pleased that he settles the art individual. Another member breaks paper which is strained as a drawing canvas. He regards it as art of breaking, and paper's quality and how to paint.

People think that if the art is made by using body movement such as breaking and rolling, they can be easily become artists. Indeed, avant guard construction is quite simple. Then, artists replied that the value of their works depends on their discovery of the way to express themselves. In short, they search for unknown ways. If someone imitate their way to break paper or to roll on paper, the imitation cannot be said avant guard art. Apart from people's understanding, the avant guard is going to use unthinkable various materials.

Then, is there any difference between avant guard art and traditional art? As to the spirit of traditional art, a certain Zen (silent meditation) priest said, "The original spirit of art is to endure poverty, indifference to economic and authority. We Japanese have long been accustomed to beautiful nature of which charm have put up with our poverty. As the result, we unify human with nature, and we have no contradiction in these things. We require spiritual stability in order to unify human with nature. But it is impossible for us to get it today when we live in such troublesome days. I don't admit avant guard movements because they too much curry favor with the modern age."

On the contrary, a Buddhist's reason as to why the Japanese like traditional art is that, when the Japanese explain themselves, they use the modest and gentle art. Whatever they express themselves, they may enjoy traditional art of avant guard. Men lives the transient lives as flown to the current by the wind, and so we had better enjoy the art in our short lives, even in its troublesome ones. I don't

mind avant guard art.

Thus, avant guard influence has made extension to Japanese traditional arts, such as Sa-do (tea ceremony), Ka-do (flower arrangement), Sho-do (Japanese calligraphy), and so on.

A head master of tea ceremony school has sometimes held new experimental tea ceremony. It abridges tea serving manners and uses electric machine in spite of traditional tea utensils. Some tea ceremony experts complain that such tea ceremony disgraces Japanese traditional art and don't admit avant guard tea ceremony. But, the head master says, a formal tea ceremony is not so contemporary. I want to cut down the traditional way of tea ceremony.

Flower arrangement, too, has greatly changed. The younger generation take lessons in order to satisfy their original volition, not to heighten the level of their culture. Then, they like colorful, symbolic and abstract flower arrangement, making it far from the old one. It is true that they enjoy flower arrangement which is connected with their lives closely and makes their feeling cheerful.

The Japanese calligraphy, too, is a part which is under considerable influence of avant guard. In pre-war days, it was a daily requisite rather than an art, for letters and documents were usually written by writing brushes of which smart use is difficult without a continuous and patient practice. But, nowadays, it is transferred into a picture which is expected to be enjoyed by the many. A calligrapher made a group of abstract calligraphy. Even the letter, he writes in abstract way, so it is too hard to read what is mentioned there. But he

says it is successful because he could express inner passion and intention in his satisfactory manner. Then, they would have possibly promoted avant guard calligraphy. But a classic calligrapher says that calligraphy has its foundation on letters readable. Therefore, he doesn't admire works of avant guard calligraphers though he admits expressed vitality in those works.

If such avant guard movements get popularity in our daily lives and raise the beauty of circumstances, we will be able to support it. It is imaged for us that those movement are born not in order to break the deadlock in Japanese traditional arts, but to absorb Western art movements. We Japanese have traditional culture of our own, while we are greatly attracted to Western ones and try to take together in indiscriminately. As the result, Japanese go to see foreign movie, after enjoying Kabuki (Japanese classical play), and hold tea ceremony in a dance party, and read Kojiki (Japanese mythology originated A.D.8c) with books of American hard boiled stories piled on the desk. Do these feeling become from the longing for Western culture?

Japanese Culture Is Changing

Recently, the number of foreigners who visit Japan is increasing gradually. They said unanimously, "Japan is surely wonderful. But, frankly speaking, we are desolated a little because to our eyes she looks to be loosing her traditional cultures. We sometimes feel in Japan as if we were in our country."

We Japanese have affection to our old culture...

Japan is a small and isolated nation in the Far East. Since she is on small islands in the Pacific Ocean, her four-season is greatly abundant in variation. The scenery is ever-changing and so charming to the nature lovers. Because of her isolated situation and colorful variations of seasons, this is the suitable place to build up peculiar culture. In the ancient period, the Japanese were absorbed in taking Chinese culture in the country. On learning it, they brought up the own culture, generally referred to as nothing but imitation of Chinese one. "Hira-gana" and "katakana" were peculiar Japanese letters though it was originated from "Chinese Kanji".

The state had been devoted themselves to produce various kinds of culture since she suspended to import official associations with China. Writing novels, making gorgeous and luxurious gardens were popular among the privileged class.

In the middle ages, as "Zen" thought appeared, the Japanese found interest in performing tea-ceremony or doing flowers, which are gaining popularity again these days. They learned the spirit of "wabi" or "sabi" or quietness from doing them.

In Edo Era, commoners raised their heads and remained a lot of arts such as "kabuki", Japanese paintings, "ukiyo-e", and wood block print. Thus, the Japanese were known as nature lovers.

The people have always been changing. And now they love noisy trifle things. This is reflected in tendency what a many people are fond of crazy rock'n roll rhythms, following only fashions, imitating others, making western-style buildings and forgetting their traditional culture. Today, it is a shame that most of the old cultural assets are dying out.

"Gagaku" is the Japanese music, and its attached dancing is mixed with that of China, Korea and India. It has been handed down in shrines and temples, and in the Imperial Family. In eighth century, there were about 500 gagaku performers; however, today it is decreased to twenty-five. The first crisis to gagaku called upon in the 15th century. It was caused by a civil war (Onin-no-ran) which resulted in that all residences, temples and shrines in Kyoto to be reduced to ashes. The most members dispersed away, consequently

valuable instruments of gagaku were lost. Now, "Gagaku" is facing with the second crisis. A very few are engaged in this music since some members have changed their occupation to western music imported early Meiji Era. Besides, there are not many old crafts-men who can make fine instruments. One of the reason is, this job could not make them raise their families, for the market for their products is limited and they are not enough guaranteed by the state.

Secondly, the commons have already lost their interests. Nishijin, in Kyoto, is noted for manufacturing fine silk-weaves such as obi and kimono, named "omeshi".

It is characterized by cottage industries and miniature management. They are keeping their fine technique and traditions in their small places. But unfortunately, it is out of date now when the most industries are highly mechanized and some automation factories are going to be built. Therefore, if the nation makes no protection for these traditional art in the near future, it is quite doubtful whether the manufacturing of Nishijin's will be maintained. This traditional craft is also going out gradually.

Kyoto and Nara are dotted with many shinto shrines and Buddhist temples, magnificent places and gardens. The people can review the history of Japan by visiting these cities. It can be said that these gardens of various ages are kept comparatively in good condition. It is because those two cities were capitals of Japan for centuries from the days of foundations of this nations. Before the Meiji Restoration, they were resting peacefully. On the contrary, these days, thousands of tourists, especially school-excursion students flock to those cities for sightseeing, and noisy cars and buses pass around.

Lately, a gorgeous amusement center, called "Dream Land",

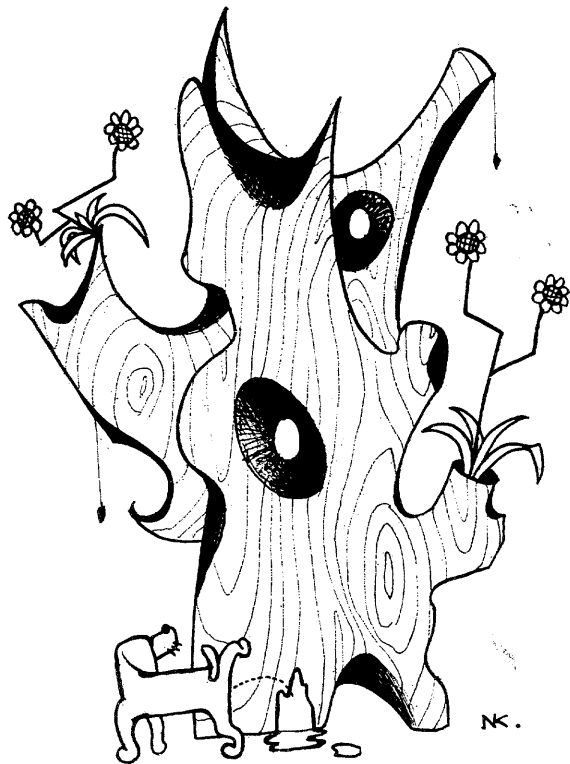
similar to Disney Land, U.S.A., has been opened in the center of Nara City. They say that lots of people are going there instead of going sight-seeing the old city. It is one of the indications of the modern people's mind which has lost interest in the fine old culture of our ancestors.

On the other hand, flower arrangement is now in vogue. It is filled with works never appeared before. It was some years ago that flower arrangement became popular among the public at large, though it had been considered as a hobby of well-to-do families. It fact, it is observed that many students are practicing it to make it their decoration. So, in a sense, it is lacking in the true spirit of art. Flower arrangement has always been connected with daily life. The Japanese used to plant flowers by themselves in their gardens, while the western people have decorated their rooms with paintings or carvings. In other words, the Japanese loved the nature as it was and did not like to add artificial things. But they have become too much accustomed to artificial ones losing their original mind.

Now Japan is changing almost daily with the new taking over, and the modern over the traditional. The culture is increasingly dying the original style out. How Japanese can try to prevent this current? The state, to begin with, should make much of maintaining the cultural asset more seriously and effectively, and they should fortify the regulation of the Cultural Assets Protection Commission.

Secondly important, she is bound to guarantee the employees' lives to enable them to keep the traditional cultural assets long since.

Moreover, young generations should seek for the contributions in the past, and make all possible efforts to hand the culture down to the future generations.

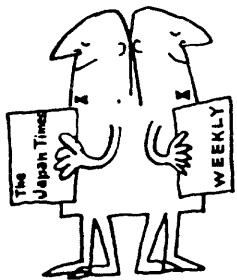


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World Student Press in Review

Youths So Active In Algeria Problem

On 24 April, France passed through hours of anxiety because of the Algerian rebellion. The coup d'etat first in Algiers, later in the two other large centers in Algeria, by mutinous generals and officers, constituted a fundamental threat to the existence of democracy in France. The Algerian putsch was clearly a first step towards an attempted installation of fascist military power. Faced with this situation, it was the duty of UNEF to react immediately and to collaborate in the French syndical powers. It appeals to all students to be permanently ready to act with vigor and resoluteness against all attempts of the mutinees. It was on this basis that the strike of 24 April and the general reaction to the coup d'etat in Algeria were planned.

It was especially deplorable that the French government which at one stage appealed to the people to defend republican institutions, decided to deny the democratic organizations the possibility to express themselves. This action forced UNEF, in particular, to desist from organizing a demonstration in the courtyard of the Sorbonne.

Although no demonstrations could be formally organized, there were held the numerous meetings in provinces. On 23 April, the executive of UNEF had given orders to the General Student Associations (the AGEK) to organize under their command defence groups which could become active, if the situation in France should worsen. This was done on the 24th and 25th. UNEF asked the syndical organizations to study the possibility of organizing a collective demonstration in Paris. The collapse of the insurrection in Algeria made this unnecessary. After the failure of the rebellion, UNEF issued a communique, stating its attitude with regard to the situation and gave the right answer to the threat to French democracy; that was the rapid reestablishment of peace in Algeria through negotiations between the French Government and the Provisional Government of Algerian Republic.

THE YOUTH MOVEMENTS

The youth movements could not but be concerned about the consequences of the Algerian putsch, especially about the lot and attitude of their fellow youth draftee to fight in Algeria. The morning of 24th the Coordinating Committee of GERJEP issued a communique expressing indignation at that reason of the generals who, in opposition to the nation, wish to impose a fascist dictatorship and eliminate the possibility of a peaceful settlement in Algeria.

In almost all university towns, a common syndical front was formed so that demonstration could be organized. Even the university authorities in some cases called for or supported demonstrations. French students believe that there were very few incidents between the

adherents of UNEF and these of the opposition. Only in the place where for long, student fascists have existed, student scuffles occurred. Apart from the event, the reaction of the students as a whole have shown that they are concerned with the future of their country and devoted to the principles of democratic liberties, which UNEF has always defended in its congress in recent years. French students believe that the risk of working under a fascist regime may not leave them indifferent. They think that the regime under which they are living as students is clearly their affair.

Students eagerly awaited a central demonstration with the syndical organizations on 24th of April. The morning of April 24, the police were on guard Sorbonne, examining students cards at the beginning of lectures UNEF indergetically protested against the prohibition of the demonstration which it planned with professors and Parisian General Student Associations in the courtyard of the Sorbonne. The minister remained intransigent on his decision. The anxiety and dissatisfaction of students was so strong however, that 7,000 students assembled spontaneously at the Sorbonne. After hearing various speakers, 5,000 students reassembled on the Rue Soufflor, where UNEF is located and shouted many slogans.

French students confirm that more than ever before they must reaffirm their desire for successful negotiations with the Provisional Government of the Algerian Republic, which they believe, constitutes the only means to solve the Algerian conflict. More than ever before, the official declarations seem to demonstrate that they are on the way to peaceful negotiations; but those seem for the war will try to make these negotiations fail. They realize that the entire student movement must remain true to its pledges and persist in its struggle still the end of this "ridiculous war".

AN APPEAL FROM UGEMA TO ALL UNIONS

For seven years, France has been pursuing an unmerciful, imperialistic war against the Algerian People and used terror and torture, mass murder and complete annihilation against an unarmed people. This war has been responsible for the tragedy of the Algerian people and their sons who are students. But Algerian students, with the people, have courageously led the struggle for freedom. The country moans under the pressure of an occupation army, one million strong, which has already killed hundreds of Algerians only because they expressed in demonstrations their will to lead the struggle to the end. French Government sent tanks, planes and an army against demonstrations who were requesting only their freedom and summing France to negotiate with their legitimate government. A great number of Algerians of all ages have fled to Tunisian and Morocco. Among them are many students.

Students could find no way back to Algerian schools and

universities. It had become impossible for them to live together with the European students who, full of hatred, had barred them from an access to even a decent education. Thousands of Algerian students live near the Tunisian-Algerian-Moroccan border; they live in unimaginable poverty. Their lodgings are wet and dark. Lives are continuously in danger, despite all efforts made by the provisional Government of the Algerian Republic and the national organizations, such as UGEMA.

UGEMA has undertaken a large scale programme so that a number of these youths can migrate, for the time being, to Arabic brother countries, friendly countries in Western and Eastern Europe and to America for the education.

The stream of students especially from the terror and persecution in Algeria increases their distress each day. UGEMA concluded that this stream has made it impossible for the Algerian revolutionally forces fighting against the forces of terrorist colonialism to provide students adequate assistance. So UGEMA considers it necessary to call on all the students of the world and to their national organizations to help those students. It says that the assistance would relieve the miserable lot of the refugees, a condition affecting all Algerian people through the colonial war. UGEMA itself has found an adequate place for lodgings.

The implementation of this project costs money. Therefore, UGEMA call on the students of the whole world and ask them to answer the appeal of the Algerian students and to participate actively in the implementation of this project.

Keio 11 Beats Rikkyo

The Kanto Intercollegiate American football match between Keio and St. Paul's was held on October 27th, at Koshikawa Football Ground.

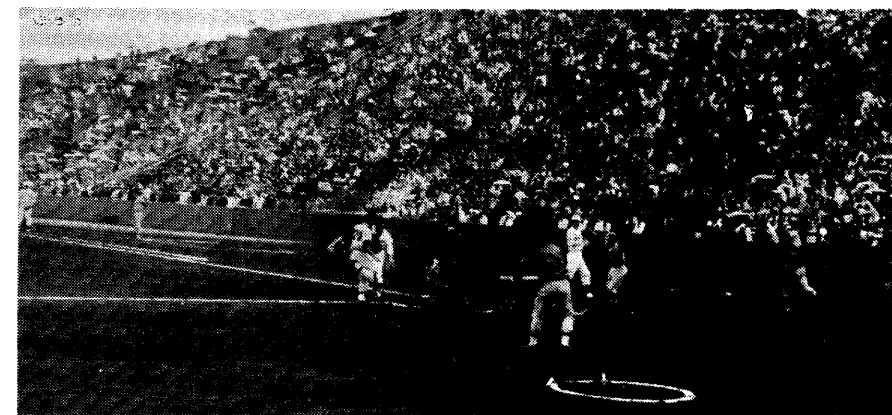
The Keio eleven overwhelmed St. Paul's immediately from the start, gaining two consecutive touchdowns, and repelling a St. Paul's counter-attack in the second quarter to win with the score of 12-8.

With the result of this game, Keio and St. Paul's stand in the same place, and if St. Paul's defeats Nihon Univ., these three will then be tied, and the match deciding a champion will have to be held among these three.

Keio	{ 12-0 0-8 0-0 0-0 }	Pt. Paul's
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Though Keio was defeated by Nihon Univ., the possibility of winning the championship still remains, if the circumstances are favorable.

So the Keio men fought with full of fighting spirit from the first and their efforts brought an effective result immediately. In the second play of the game, a long pass from QB Koike to RE Kobayashi finely succeeded, and subsequently, FB Kamikura stormed the St. Paul's goal



At the bottom of the third inning, Keio's winning runner Nakayama comes home by Ando's timely single to center, in the first game.

Keio Nine Get Third Place Big Six Ball League Over

The traditional baseball games between Keio and Waseda Univ. were held on Nov. 4, 5, and 6 at the Meiji Shrine Ball Park. Keio prevailed over Waseda with winning two out of three games losing one, and Keio was ranked third place in the Fall League, while Waseda the fourth.

Two weeks before the K-W series, Hosei Univ. captured the championship winning two straight games over Keio Univ.

On the Waseda's stand, Fukuchan, Waseda's mascot, was hoisted trampling Micky Mouse, Keio's mascot, while on the Keio's stands, the decoration of Mita Library was instead of Micky Mouse for this year.

At the start of the games, a lot of balloons were flown from the both stands.

In the first game, Miura, Keio's hurler, went all the way for Waseda, and gave Keio nine win in the score of 1-0. The first game was a pitchers' battle with Miura for Keio and Ando for Waseda. Miura allowed three hits, while Ando four.

In the bottom of the third inning, Keio's Nakayama singled to right, and advanced to second by Miura's bunt. Keio's captain

Ando singled to center, and gave Nakayama run which decided the game.

In the second game, Ishiguro of Waseda successful in hit-and-run with advancing a Suetsugu to third base. Suetsugu scored when Keio infielders failed in double-play of Suzuki's grounder to Kadoya, hurler in the bottom of the first inning. In the same inning, Mihara got a walk when the bases were loaded to add one run: Waseda got two runs in the opening inning.

But, in the second inning, pitcher Kiyosawa replacing Kadoya drove in Nishioka on second with a single off Ohi, Waseda's starter, narrowing Waseda's lead.

But that was all Keio nine could do in the game. Ando who relieved Ohi shut out Keio after that inning and

brought the first victory to Waseda team.

In the rubber game, Keio won in the score of 3-1. Keio displayed its favorite quick attack with two singles, a steal, a squeeze bunt, and a sacrifice fly to pace Keio 2-0 lead over port ships whose keels will be laid Waseda. Keio got an additional run with Enomoto's double and his good running in the 6th inning. Miura again showed his skillful pitching and allowed only one run to Waseda nine.

In the third inning, Keio's skilful infielders showed a triple play which crushed Waseda's fighting spirit. In the inning, Waseda's runners were on first and second base, and Ida of Waseda slashed a liner to second, but Keio's second baseman Kitano caught it and stepped in the second base, and tossed to first for the third out.

Old American Baseball Player Comes Again

A valuable American who is in intimate terms with Keio University visited Japan in the middle of October. His name was Mr. Simpson and he was graduated from Wisconsin University fifty one years ago. He was a baseball player during his college days and his team made an expedition to Japan fifty-two years ago to battle with the Keio baseball team.

Four games were fought between the universities. The result was three victories and one defeat for Keio, but one of them was the longest game at that time, ten extra innings, and lasting five hours.

This time he dropped in Japan on his way around the world for sightseeing, and his main purpose in Japan is to meet the Keio players who played against him before and to see Keio games in the Big Six University Baseball League. He viewed the second and the third games with St. Paul's held on October 15 and 16 at Meiji Jingu Ball Stadium.



From left to right, Manager Maeda, Mr. Doi the old famous hurler and Mr. Simpson.

Unfortunately Keio lost these two games and failed to win the championship, but Mr. Simpson was very much satisfied just to see a Keio game again.

His impression about Japanese student baseball was that fielding is superior to that of the U.S., but batting is a little inferior.

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An Interview with Keioites

"Universality Wanted for Morality"

... Mr. Shiro Kohyama

It is not easy to talk formally about morality (the feature of this month on page two), though freely does everybody.

To furnish the readers with much information on morality—especially on Japanese people's view of morality—we interviewed this month with Shiro Kohyama, Assist. Prof. of the Lit. Dept. Mr. Kohyama, graduate of our University in 1944, is now teaching classes in Keio, making a special study of historical philosophy.

Few people would deny that morality nowadays is in a state of disorder. Why, was our first question, is morality so disordered. Mr. Kohyama thinks of the matter in this way. "This disorder comes from the post war confusion, they generally say. Besides, they add, our country was defeated. But I'm afraid this is not all of it. Morality, in the Japanese sense, is devoid of 'principle', when it is examined basically. Up to 1945," He went on, "when the world war was over, national morality—sometimes it took the shape of so-called war-morality—was subordinate to nationalism. Therefore, the breakdown of our country in defeat brought of necessity the breakdown of such morality. In short, Japan in the past had no morality other than that dependent on the social system."

So we understood now that morality in a real sense had not existed in our country in the past. What, then, is real morality? Mr. Kohyama replied, "We can consider morality in two senses—broad and narrow."

"In a narrow sense, first, we have such morality as the will that we should display the better side of ourselves or that we should try to be as good as possible within ourselves. These morals are 'technical' ones."

"Next, in a broad sense, we have morality as a principle which regulates conducts universally and generally. To get this principle is most important for us and I think there are some ways to obtain it. Believing in an absolute God, for example, we can regard morality from the absolute norm issued by an absolute God. If and when we cannot believe in God, however, it is necessary for us to do our best to learn this principle from another source."

Please make it clear, we asked, by giving us examples in Japan and in Europe. "In Europe," he responded instantly, "Christianity has historically been the basis of morality. Even without Christian beliefs, western history has shown various intentions of Europeans to proceed from 'technical' morals to 'theoretical' morals. Christianity has partially lost its influence in modern times, but there remain firmly the western citizens' trends toward universality." And he strengthened, "It can be said that people in western societies try hard to advance from 'individual' and 'practical' to 'universal' and 'idealistic' points. Yes, we could call this a longing for 'universalism'."

Then what happens in Japan? According to Mr. Kohyama, "We can hardly discern an absolute norm which is based on an absolute God. Buddhism and Confucianism have never produced a universal principle. And furthermore, the Japanese people do not have any tendency for universality: they are very liberal in their values. Thus in a kind of reaction against the existing foundation, called theism."

Next, in Japan, "Once immorality arises or is imported, this can easily become part of Japanese life, since there is no established and universal foundation. In Japan there does not exist any tendency toward a universal code. Thus, you see, the nature of moral problems has been different in East and West."

Lastly—and most important—how can we Japanese people establish morality? To which, Mr. Kohyama answered, "One way is for us to develop our own religious faith." He meant to believe in an absolute God. If this is impossible, then how? "Another way is to endeavour to

achieve universality, and this is our duty. And this way must be found by the direction—which I referred to many times—of the youth, who have been brought up in the post-war liberal atmosphere and have been given modern democratic education. This direction, though it is not now appreciated, will make steady steps into the future, I'm sure of it. Many old wounds from the last war are found everywhere in Japan even now, especially in the political and financial worlds. Those past ways of thinking should be eliminated, the task of which rests upon the shoulders of the Japanese youth."



Mr. Kohyama, Assistant Professor of the Literature Department, in his own drawing room.

For 'Universal' Morality

The Japanese people are said to get confused themselves with the morality since the end of the war. By the defeat of the war, the Japanese were forced to accept the western way of thinking and the mode of living by means of throwing away the traditional ones. And the westernization has been prevailing in this country.

By the defeat, the Japanese lost not only material properties but also the traditional philosophy and the morality which had been dominant among the people in the prewar times. In the prewar days, Japanese morality had been largely influenced by the old Shintoinism and Buddhism which was brought in from China.

However, the sudden change by the defeat made the Japanese free and sometimes ignorant on their own philosophy. Since the end of the war, westernized systems and tendencies have been introduced into Japan actually through adopting them to the life of the Japanese people. We can observe such a western way of thinking in the postwar Constitution which reflects the spirit and the philosophy of the western world.

By introduction of those ways of thinking and adaptation to the Japanese society, the Japanese have been seemingly westernized in full extent. But it is almost impossible to eliminate the old way of thinking and the old morality completely from the minds of the people all at once even if the systems in the society are changed into the western style.

Through having the new Constitution, the individual freedom, the equal rights of man and woman, and some other principles which had been done as a matter of course in the west are secure in this country. But some Japanese could not realize the true spirit of those ideas fully by themselves because the people had not gained such ways of thinking from their own will.

The present Japanese are more or less influenced by the western way of thinking, but the old Japanese morality had been still deeply in their minds. If we review the Japanese morality from the western point of view, the people seem to lack morality.

Consequently, we believe that the Japanese need to establish the new standard of morality by all means.

We think that there are two possible ways to establish the standards. That is to say, setting up the absolute super-human power, people are able to bring the norm of morality at ease. Or else, by the human efforts we can obtain the universal standard of morality.

Speaking on the future morality of this country, we are sure that the role of the younger generations is quite important, and that they should strive to build up the firm universal standard of morality.

Lecture Review (3)

Varied & Pleasant Lecture

Prof. Y. Ikeda, Literature Dept.

In the Literature Department, one of the most noted professors is, undoubtedly, Mr. Yasaburo Ikeda. The students will be proud of him because he always gives us varied and pleasant lectures.

But, his reputation is not, unfortunately, working in favor for him. For he is too widely known as his mass-communicated talent. Then, we are afraid that many kinds of his business might make students unhappy.

The other day, a certain newspaper carried an article on three professors who were active in the journalistic world and were very famous for their mass-communicated talent rather than their specialization. In this article, it was mainly discussed that they disgraced positive dignity as the professor and had too much association with mass-communication world even neglecting their lectures. It caused pros and cons among people.

To this opinion, one of them replied, "I want to live our lives as a human rather than as a professor. But, I know how the lecture is important, so that we rarely neglect it."

Mr. Yasaburo Ikeda was one of the professors who were criticized in the article. Many people may know his name through radio, TV, weeklies, magazines and so on, but they are scarcely aware of him as a scholar of Japanese literature and the folklore. He is not only a fine commentator in radio and TV, but also a characteristic essayist in weeklies and magazines. But he is rarely known as the scholar who has published nice books about national literature and folklore.

He is a native Tokyoite and Taishoite. He was born at Ginza, the busiest quarter in Tokyo, as a son of a big Tempura shop. 1912, his birth year, was the third year of the "Liberal and Good Taisho Era" in Japan. At that times Ginza was the place where something of Edo was still left. The circumstances made him interested in national literature. At first, he intended

to enter the economic department of Keio, but he met a very splendid teacher in folklore. He was Mr. Shinobu Origuchi. At that time, he was the greatest folklorist in Japan and had many eminent followers. Mr. Y. Ikeda became one of his followers. Further, he studied the national literature which has close connection with folklore.



Prof. Y. Ikeda is now lecturing on Japanese literature to the full class favorably disposed toward him.

Recently, he published a book, "Marebito-no-za", in which he wrote memories of his respectable teacher, S. Origuchi. Mr. Y. Ikeda's major is very wide. This year, he is giving a series of lectures on the year before the history of Tanka, a Japanese verse, and last year he gave on the history of billigraphy.

In July, last year, he was elected a standing director of Keio Gijuku, and so he suspended his lecture for a while and became estranged from the mass-communication world. But he has been giving his lecture since last April. When he became a director and found his duty was so busy, he longed for his spare time and a chance to give lec-

tures. His new business made his weight decrease by 4 kg. But he found some interest in management of a university and in his study, too. Mr. Ikeda as a director of Keio, said, "The average income of the teaching staffs of Keio is lower than that of Tokyo Bix Six Universities (Hosei, Meiji, Rikkyo, Tokyo Waseda and Keio Univ.). I will make efforts to raise it to the standard."

Then, how about his lecture? Many students attend only to see his face and listen to his wonderful art of speaking. Indeed, he is very good at giving lecture making good use of unique jokes. At every joke, students laugh violently, as if they were listening to storyteller's in a public hall. His lecture is easy to follow, but difficult to take notes. For, he uses spoken language. It may be a result of a fact that he takes an important post at the Japanese Language Council. Then, he considers much of the problem of Japanese language and is worrying about its confusion. He is a cheerful man, although he had been serving as a soldier for five years. Therefore he always gives a bright and confident lecture. He especially explains the connection between folklore and national literature, taking some element of national history in.

"National ancient literature was conceived in folklore in Pre-historic Ages. It was handed down to the Middle Ages, Modern Ages, and Present Ages. Then, I can't help thinking it the most important international literature history, and I lay stress on it in my lecture."



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