

The Mita Campus

KEIO UNIVERSITY
1858
'calamus gladio fortior'

Vol. XVI No. 9, 110

Mita, Tokyo, Japan

December, 1961 Price ¥10

Students Debate The Role In And Out of College

Keio Gijuku Festival Executive Committee again sponsored the Student Invitation Conference as one of the main events of the Festival during its period. Invited students to this conference from Waseda, Meiji, Tokyo, Ochanomizu, Tokyo Wom-

ens College, Tsuda, Kyoto, Kantoku, Kobe, Hiroshima, Hokkaido Universities and so forth discussed to each other for two days, November 25 and 26 under the subject of "what should we do to make our universities more substantial?"



At the general conference they discussed what role they should take.

Escape From Spiritlessness Discussed bet. K & W Men

At 11 a.m. Nov. 23rd, the goodwill lecture meeting between Waseda Univ. and Keio Univ. was held at Hiyoshi Memorial Hall. Rokusaburo Nihtobe, Prof. of Waseda Univ. made a lecture about the spiritlessness of today's youth. Following this, Naomichi Yamada, sophomore in the Economics Dept. of Keio Univ. and Takahiko Noguchi, senior of Literature Dept. of Waseda Univ., spoke on the same subject. We must think this subject usually. These are the main points of the lecture.

Rokusaburo Nihtobe speaking on the subject, noticed two causes of spiritlessness; "A cause of spiritlessness of today's students is the increase of knowledge and still the increase of the intelligence, for today's students have positive interest in daily life and they will combine their daily life with real life directly. In contrast with them, students in former days were far from real life and under the conviction of 'Research for proof'. Then, today's students' ideas are real and constructive. The increase of the knowledge and intelligence makes them feel partly happy and partly very unhappy." "The concrete fact of the unhappy state appearing on the exterior is one, to be more critical and two, to require the systematic organization. In these two aspects, students of today are more remarkable than students in former days."

"Rationalism was established by the human beings themselves and today they are regulated by the rationalism. Students in former days were not regulated by rationalism and mechanism of the production at all, for they were in character harbourers of high ambition. In these days people are regulated by mechanism from outside and are chased about by it. Rationalism and the development of knowledge and intelligence oppress our free selection. On this point there is another cause of the spiritlessness of today's student."

Naomichi Yamada said, "Many students have the experience of feeling empty after the end of some passive activities and suddenly feeling lonesome among many people. I think. They cannot exhibit the energy of 'youth' in spite of having it in the interior. I call this spiritlessness, spiritual spiritlessness."

"Some students dissolved their displeasure with the exhibition of energy in dancing rock'n roll, some settle their displeasure in the activity of clubs. But this way of settlement is very lacking foresight. Because we are chased about by this matter. We cannot get rid of the spiritlessness of today's students under the development of production and mechanism of real life. But each student thinks precisely that a student must search for a way of the settlement of spiritlessness by himself."

Takahiko Noguchi spoke, following N. Yamada. "The causes of spiritlessness of today's students are;

1. Students in this day are not earnest in studying.
2. Today's universities are becoming intelligent labours' training schools.

These two causes are the matters arising from the university's function. That is, the great development of capitalism has been making universities intelligent labours' training schools and students in these schools victims of academic specialization.

"Then they have only fragmentary knowledge, but one cannot find a method of settlement from these causes. The student from spiritlessness is directed to outside diversion—Not having any interest in, and devotion to anything, this cycle must be eliminated or we can get rid of this cycle. For example, people in Cuba look upon this spiritlessness as the matter of real, and daily life, and they settled it individually each making an effort to progress their culture."

On the first day, the general conference was taken place. Mr. Senroku Uehara, the former professor of Hitotsubashi University, gave a lecture under the title of "For the betterment of the university." In his lecture, he laid stress on that the students should think the role of the university from the standpoint of the contribution toward all classes of the people. And he followed that today's university does not meet the needs of people, for most graduates find employment in the company under capitalism. They should serve people who work in farm and in factory through their researches more and so try to study and act to change the social system for the improvement of all people's life, he said.

After his lecture, participants were divided into five groups and discussed on this problem. Some students said that we should set our hand to improve our circumstances in our campus first, though our purpose is to make a better society. Some said that students should take the lead for democratization of Japan and devote themselves to social reformation through positive activities.

They brought forward such problems as what real university is, what the social reformation is and how to carry out college life and discussed on them. All participants recognized the profoundness of these questions.

1. Thoroughly to superintend hygiene and nourishment
2. To maintain reasonable prices



"How to become president of a company", theme of one of many seminars' presentations, at annual Keio Gijuku Festival.

Gijuku Fete Attracts 100,000 Visitors

The traditional Keio Gijuku Festival this year was held at Hiyoshi Campus for four days, from Nov. 23rd till 26th. The period from the first day to the last was in very fine weather and the campus was crowded with about 100,000 visitors in spite of a long way.

600th Lecture Held at Mita

The 600th Mita Lecture Meeting was held at Mita Lecture Hall at 1 p.m. Nov. 28th. Following to the greeting of President Shohei Takamura, Masagoro Takashi, adviser of the Mainichi Shimbun, made a lecture, "The Mita Lecture Meeting", Shozo Ohgiya, head of the art-and-science section of the Asahi on "the function of today's newspapers," and Tsuguo Iida, vice chief of NHK Broadcasting Bureau for the Olympic Games in Tokyo, on "the broadcasting of the Olympic Games in Tokyo".

The Mita Lecture Meeting was opened on June 27th in 1874, and in April of 1875 the Mita Lecture Hall was completed and the lecture meeting has been held in the Hall hitherto.

New Dining Hall to Be Run By University Authorities

The twelfth Dining Hall Superintendent's Committee, consultative body of the president, was held at the third council room at 5 p.m. Nov. 14th. In the committee, Junzo Goto, head of the students' section and chief of this committee, announced the notice of President Shohei Takamura that it was decided that Keio Univ. manages directly a new dining hall as an activity for the betterment of school life. The plan of this dining hall's construction was left in the students' section's hand. The students' section would make a plan to open the dining hall in April of next year.

This decision was determined at the standing committee Nov. 7th and was noticed to Junzo Goto Nov. 8th.

J. Goto made it clear that the students' section must make the construction plan of a new dining hall immediately, and he noted three purposes in management;

1. Thoroughly to superintend hygiene and nourishment
2. To maintain reasonable prices

3. To make a new dining hall an important social place.

He added, "We will do our duty completely without students' participation, because we must manage a new dining hall directly. But we will respect students' opinions."

Mr. Tsuji, representative of students, reported the effect of the hygienic examination of the dining halls in Keio campus which had been carried out by the especial committee of All Keio Welfare Bureau. And he made a proposal to order the Keio Cooperative Society to stop managing the dining hall, because it was in bad hygienic condition. But there were many opinions to be unable to order the cooperative society to do so only by the previous examination. Then it was decided that this committee would have a chance to do more precise examination to the dining hall under the managing of Keio Cooperative Society.

On Nov. 15th the Board of

Gijuku Prize Winners

At 10 a.m. on Nov. 16th seven prize-winners of the Gijuku Prize this year were officially commended at Mita Lecture Hall. After Tomoyuki Munemiya, chief of the Selecting Committee of the Gijuku Prize and the Fukuzawa Prize, reported the course of the investigation, the Gijuku Prizes were conferred on seven persons. Following that, Shohei Takamura, President of Keio Univ., congratulated them on winning the Prizes, and seven prize-winners greeted.

The seven distinguished services commended officially were these;

"The study of colour's system" of Taroh Intoh, Prof. of Literature Dept.;

"The study of labouring superintendence" of Goro Mori, Prof. of the Dept. of the Commerce;

"The study of the gullet's surgery" of Ichiro Akakura, Prof. of the Medical Department;

"The study of carbon's material quality" of M. Mizushima, Prof. of the Dept. of Engineering;

"The study of international politics and diplomacy" of M. Uchiyama, Prof. of the Dept. of the Law, and the services of Hideo Karasawa and Izu Terui in the activities of the education in Keio Univ.

This Gijuku Prize with 100,000 yen is conferred on persons in Keio Univ. who render distinguished services to the arts and sciences and to the activities of the education of Keio Univ. And who render meritorious deeds deserving to accept the Prize is consulted in the first and second committees, which is organized under the regulation of the funds to promote academic affairs in Keio Univ.

In addition, the committees announced that there was no person to be worth accepting the Yukichi Fukuzawa's Prize with 300,000 yen which was conferred on persons who rendered the distinguished services to raise the standard of learning in Keio Univ.

Directors of the society was held to consult each other about the decision that Keio Univ. managed personally a new dining hall. Then the board decided it was wished for the school authorities to issue comprehensible statements on the next four items of requirement.

The four items were;

1. The reflection of the opinions of students and teachers on the control of a new dining hall.

2. New facilities to be run on unreasonable profits

3. To make the contents of the management

4. To manage a dining hall under rational and modern ways and not to overwork employees.

Shigeo Oshima, director of Keio Co-op. Society, said, "We will support the previous decision, if we are able to have comprehensible answers to our four items. We will continue to act to require a new dining hall under our own management from now on. We want various parties in Keio's campuses to think earnestly about the conditions of dining hall facilities."

"In the Dining Hall Superintendent Committee of Nov. 14th, co-op's dining hall must stop managing because of bad hygienic condition."

It's in very bad hygienic condition and we must make efforts to improve it. But we want the committee to think of the constructive defects of our hall, and more over to think that the price of Yamashoku's and Niko's dining halls has maintained low price by the existence of our dining hall."

95% Seniors Now Placed

According to the Keio Placement Department, students seeking employments this year were 3700 as of Nov. 15th, more than the number of last year. Students of 3700 obtaining their employments were 2885. Then, the employment rate was 79 per cent. But this rate seems to reach to over 95 per cent, because there are many students who have not communicated the effect of their securing their jobs already to the Department.

The special features of this year were the facts many students secured employment one month earlier than every year, and there were more students securing job into manufacturing industry, specially electric industry and chemical industry, and less students into the section of stock exchanges than last year.

The agreement between companies which the employment examination would begin on Oct. 1st existed but in name. Great companies employed students before August and September. The conflict securing students between companies was serious, for the good condition of economic activity this year reflected on each company.

Old Way of Thinking Is Still Prevailing

The Mita Campus has featured the National Feeling of the Japanese since September issue. Then, on the end of this feature we tried to examine what people think about this problem through the questionnaire.

It shows expectedly that the way of thinking of the Japanese partly much changed but old feeling still remains. Though this questionnaire is very rough, the readers will be enough to judge the national feeling of the Japanese, comparing with the discussions in the last three issues.

Tokyoites Through Poll

The Mita Campus carried out a survey on "the National Feeling of the Japanese" for about 1000 persons in Tokyo area. Out of 1000 sheets 500 are collected.

The questionnaire consists of 20 questions, answers of which are thought to be common to all the Japanese, irrespective of age and sex. Questions were sent to all the generations to avoid the bias trend of the Japanese feeling. As the objective place of the survey Tokyo was picked up with the following two reasons: (1) Tokyo is the center of Japan, geographically, politically, economically, and also culturally. (2) Present population of Tokyo consists of great number of people from the other parts of this country. With this restriction of the area, the local difference in

thoughts of the Japanese could not be obtained.

In regard to generations, the Japanese are largely divided into four groups:

- (1) Those under 25-year-old who are educated under the new postwar educational system.
- (2) Those from 26 to 35 who were educated under the prewar educational system.
- (3) Those from 36 to 49 who spent their youth during the World War period, and are the leaders of Today's Japan, and
- (4) Those over 50 who were born in Meiji Era and still hold old philosophy.

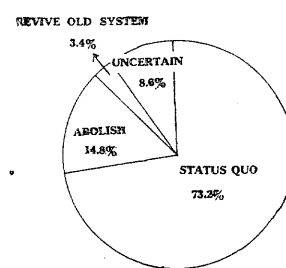
In the survey, however, difference in thoughts between these groups is not so remarkable as was expected.

People Uphold 'Tenno'

The first question of the questionnaire is "Should 'Tenno' system be maintained or abolished?" Answers were almost equivalent to all the groups shown above. 73.2% of the 500 people are for the opinion to continue 'Tenno' system as it is. While 14% of the people are for the opinion to abolish the system. Nowadays Tenno is merely a 'symbol' of the nation as is defined in the Constitution, and the majority are for the status quo though it cannot be understood whether this trend is due to the article in the Constitution. The per cent of those who want to revive the prewar day's 'Tenno' system may safely be disregarded.

To the second question, "Have you ever attended the Imperial Festival on January 1st?", more than 60% of the people answered that they are 'indifferent' to such an event and the rest are 'yes' or 'no'. Before the World War II, a great number of people attended the Imperial Festival to worship 'Tenno' as God. Even today, people who go to Imperial Palace on January 1st are not so few, but their purpose is not to worship 'Tenno' as God.

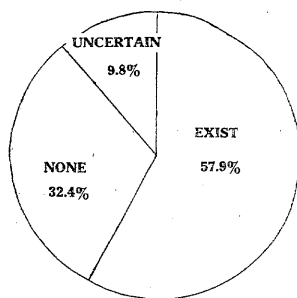
According to the results of the



Public opinion on 'Tenno' system third questions, the per cent of those who take 'Tenno' for God is almost zero. 'Tenno' too, is a human being. The age of the Reign of Terror by the name of 'Tenno' has passed, and the people feel familiarity with 'Tenno' and his family. Some say that there is no difference between today's 'Tenno' system and the Emperor system in England. In short, national feeling towards 'Tenno' have changed into mere adoration.

Are Cliques Harmful?

The fourth question is on exclusive cliques. In the first place, as the figure shows, about 60%



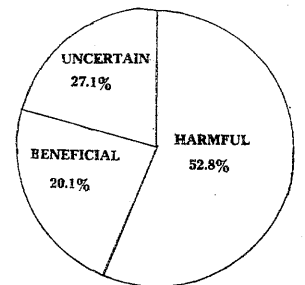
"Are there any cliques around you?"

the question "Are there any cliques or factions around you?" The Japanese have been inclined to form cliques which were modeled after paternalism or family system. Inside a clique one can benefit oneself more easily than otherwise. Such cliques are financial groups, academic cliques, political factions, good family cliques etc. Cliques, therefore, are impediment to bring forth true democracy.

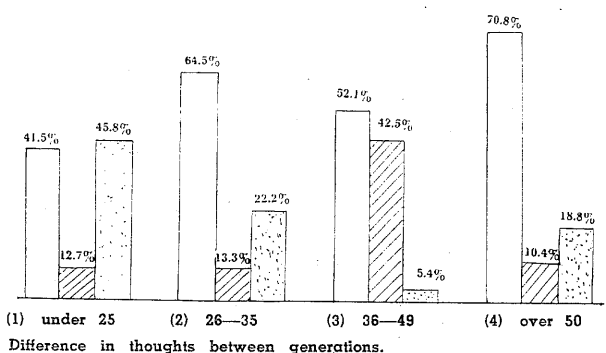
Then, should cliques be eradicated in the near future? Let us view the following figure. In this case, some differences in opinions between the generations are observed. But seen as a whole, about half of the people think that cliques are harmful to them. In group (1), nearly 50% shows

uncertainty. This group, however, is almost composed of students and they naturally do not know exactly what the cliques are. Here, it must be noted that 42.5% in group (3) are in favor of the opinion "Cliques are beneficial." Then, what cliques do the people in group (3) bear in their mind? Probably they are thinking of zaibatsu or giant financial groups. From the economic viewpoint, monopolism may lead the prosperous society. But be that as it may, clique itself is harmful to the normal human relations, as we analyzed in October issue. The people answering the questionnaire do not feel themselves that they do not belong to any clique and they seem uncertain for cliques in general.

At any rate, more than 50% of 500 people feel that cliques are harmful.



"Are cliques beneficial to you?"

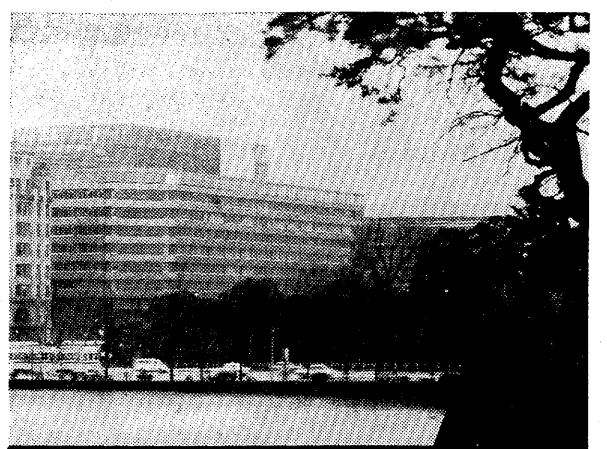


beneficial
harmful
uncertain

morality, compared with prewar morality that is said that state compelled people uniform morality." The answers that are given are as follows: A) Japanese society changed by democratic idea of people. B) Japanese society did not change. C) uncertain. As figure shows, each group do not much differ in ratio. The opinion of those who put the remark affirmative is based on democra-

Old Morality Remains

Next question is on morality. "What do you think of our



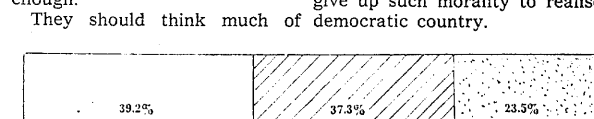
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tic idea. After the last war freedom of an individual person. Japan was democratized and Of course Japan has traditional idea of democracy has been morality such as a kind of obligation. But that is not suitable for democratic society. At the same time feudalistic custom and thinking have faded. Feudalistic power still remains in gradually. But the people who answered negatively is about mental personal relations at the 40%. They might judge that time of election are tied up with feudalism still remains in Japan the hangover of the feudalistic and Japan has not democratized social system. They should give up such morality to realise democratic country.



A) changed B) not changed C) uncertain
Did the Japanese society change by the democratic idea of people?

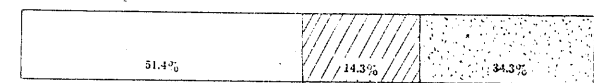
Unique Family System

In our country generally there are many cases that young couple live together with their father and mother. On this problem more than 50% persons wanted to live apart each other.

It may be the reason why they do like to have their own way if they can respect each position. That is question. They should life. But they will be allowed to think seriously how they can do so because of economic situa-

tion such as house shortage.

On the contrary, it is the important fact that 14.3% persons and 34.3% persons do never deny to live in the same house with their old couple. They want to cooperate and encourage each other between old and young physically or economically. That is the good aspect on this system, if they can respect each position. That is question. They should life. But they will be allowed to think seriously how they can do so because of economic situa-



A) desirable B) undesirable C) uncertain
Is it desirable for you to live with your parents?

A Farewell to Convention

A proverb goes that all is well that ends well, but the results of the questionnaire to complete the serial features was not satisfactory.

In the first place, this questionnaire was insufficient. Though the basic thoughts or feelings of the Japanese were not modernized so rapidly. It is not too much to say that Japan was defeated because of their old thoughts.

Now 16 years have passed since Japan was defeated. Over that are peculiar to the Japanese all productivity of the nation were sought, inquiries of the questionnaire were too inductive. In the second place, the survey was limited to Tokyo area and not all over the country. To analyze national feelings local districts, where feudalistic thoughts and manners are still prevalent, cannot be overlooked.

In the third place, only 500 people represent the Japanese in this case. For better analysis more people's opinions have to be surveyed.

Anyhow, we have tried to grasp the Japanese through four features. To observe a nation it is necessary to refer to its historical background. We have analyzed various characters of the Japanese with the help of Japanese history.

Since Meiji Restoration, which means the end of the feudalistic age at least institutionally, the modernization of Japan have been eagerly claimed for in order to cope with the advanced countries. In fact, Japan had, to the foreigners' surprise, become one of the world great powers before the World War II. Though mod-

ernization in industries were attained, feudalistic philosophies of the Japanese were not modernized so rapidly. It is not too much to say that Japan was defeated because of their old thoughts.

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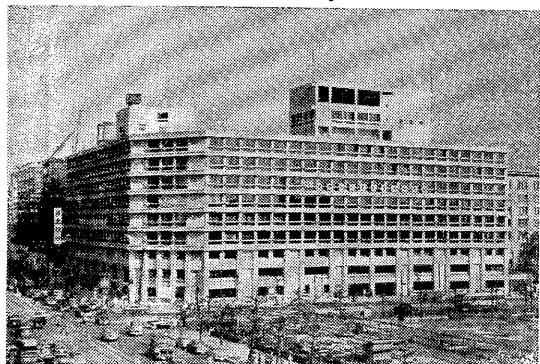
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To repeat, Japan has been exceedingly modernized. But there still exist many old customs and conventions as 'kenjinkai'. The Japanese have to contrive to modernize their inward world of their minds.

Is it not the high time to do so?

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Family System Still Affecting Philosophy

Every actions taken by the Japanese people are said to be influenced by their old family system. In political, economic, cultural and other fields in this country, the traditional family structure has been the subconscious elements of the Japanese. Notwithstanding the old system has been weakened nowadays, such factors still are dominant among the Japanese hearts.

Concluding the feature "Japanese Nationality" on this issue, this old family system is taken as one of the most important subjects to describe the Japanese Nationality.

'Upper & Lower' Relation

When one thinks of the Japanese way of thinking, he should take how the old Japanese family structure had been influenced on it as one of the factors building up the Japanese philosophy.

It can be said that the family structure in this country made the clear distinction of the way of thinking away from that of the West. The unique characteristics of family structure have brought quite different social, political, economic and cultural aspects from those of the Occidental world. In the first place, let us take some characteristics of our family system, especially one in the old time.

Though the structures are more or less different between families, there are some common characteristics of them; (1) The man is always respected higher than the woman, (2) Even among men in a family the elder man, such as husband and the eldest son, is placed in the highest position in a family, and he is respected and treated more courteously than anyone, (3) The father's strongest right in most cases overwhelms any objection in the family, and so on. Of course, such characteristics were distinctive in the feudalistic system, and in modern system those have been eliminated, and cannot be seen in the present ones obviously.

Nevertheless, there still remain some influence stemmed from those historical aspects in the minds of the Japanese subconsciously. For instance, in some families the father has still the strongest right in decision on the family affairs, and childrens do not have the equal right in deciding their own matters.

Seemingly the postwar Constitution got rid of such elements from the law. As stated in the Constitution, each child in a family has the equal right and equal duty toward his parents and toward the society. The position of woman has been improved since the end of war. Nowadays in the city families the

postwar spirit, which is brought from the Western philosophy, is taken into their structure and also into their way of thinking.

Specifically speaking, the recent tendency in the family structure will change step by step the way of thinking among the nation.

In the Japanese political world, the similar phenomenon can be seen as the example how the family structure has influenced on the way of thinking of the Japanese. It is not exaggeration to state that the Japanese political parties are consisted of many factions headed by several powerful leaders. In one party there are some faction leaders who are supported by dozens of followers. As it was observed in the October issue, the government party has sometimes trouble to handle those faction leaders than facing the opposing parties. Present Ikeda Administration is said to go over in covering all the factions in the Liberal Democratic Party.

Some economic activities here have same trouble along with remaining such family system. The most noteworthy example is the existence of the Zaibatsu. The origin of a Zaibatsu distinctively followed such family system of the old time. There was a head master company which held the stock of their children companies, and dictated them to a large extent. After the war, however, the Zaibatsu lost its head master from its organization under the enforcement of the Anti-Trust Act, and they turned to the brother-and-sister type.

According to the principle of the old family system, the eldest son assumes the property of his father, and so the younger brothers had to find jobs getting out of their families and going to another place in most cases.

Fifteen years ago just after the war, the social change brought stir among the people in rural areas. By the enforcement of the new Farm Land Law, the second and the third sons obtained the same right of assuming the families' property. But they had to leave their land to other members of the family because the land they got was not enough to manage their own life. At that time, the problem of the

second and the third sons was one of the serious social problems in this country.

Historical Aspects Viewed

Now, it needs to look from the historical point of view. In Edo Era, the feudalism was the main thought in Japan's society, and it divided peoples into four ranks—samurai class, farmers class, craftsman class, and merchants class in the order. The society of samurai was completely systematized by the relation between governors and the governed. Therefore, the family system always went hand in hand with feudalism, more in detail, it was characterized by the primogeniture, which is the first son of a family succeeded all of the properties, besides, members of the family were forced to obey him in every way. The thought of predominance of man over woman was mighty. Speaking about wife and husband, wife could not allowed to have the right of divorce or jealousy to her husband, while she was divorced by his husband when she had no children or could not go with her husband's family tradition. On the other hand, it was possible for the husband to have some concubines. In the relation between a father and children, the father had absolute power over children's marriage and disinheritance.

In the merchants' class, the right of the patriarch was not so strong as that of samurai society, but there were many feudalistic thoughts. In the farmers' world, it was free for the patriarch to buy or to put on sale his wife and children. The poverty covered with

farmer's lives led to the custom like deserting or eliminating their children. The right of patriarch was so powerful that they were apt to be underestimated rendering those reasons to their poverty.

After the Meiji Restoration in 1868, as the Western capitalism rose its head in this country the feudalistic family system gradually went to lose its force. Japan had to compete with other countries, in export and import trade, with its underdeveloped economic power. It was convenient for the entrepreneurs of small and medium firms to employ the labor in cheap wages under the feudalistic system. By remaining the feudalistic way of thinking in the social system, all the liberties and rights of the employed were left to their masters for four to 10 years.

In 1898 the Government enforced the civil law, as to the family system, which was almost the same as that of samurai society in Edo Era. In accordance with the legal efforts, the government tried to instruct the family thought through the compulsory education.

After the war, Civil Law was reformed as stated in the Article 24 of the Constitution, "with regard to choice of spouse, property rights, inheritance, choice of domicile, divorce and other matters pertaining to marriage and the family, law shall be enacted from the standpoint of individual dignity and the essential equality of the sexes."

For farmers, the new Farm Land Law was established, but there still remain some elements of old family system among farmers while there are few among city people.

Letter to The Editor Westerner's View On Morality

Dear Editor:

I was greatly interested by your November issue and particularly by the articles on page 2. I made some notes and am sending them to you in case you would care to read them.

Freedom—The frustration under old moral standards which seems to be general with young people here is to greater or lesser degrees the same with young people anywhere. It is I think the correct reaction to what appears out-moded. My mother's generation revolted against what they called the Victoria hypocrisy of their forebears.

A passionate desire for freedom is a healthy sign. Born and brought up in the West, during my youth experienced much the same sentiments, although our feudal period was then remote history. I early adopted the famous line: 'Give me liberty or give me death' and still hold it sacred. It should be the motto of every thinking human being. History has it that when Joan of Arc in prison was faced with death by burning, a priest appealed to her to recant her visions of the Saints for which she was being con-

victed. In a moment of weakness she was tempted and asked whether should she recant she would be given her freedom. Upon being told she would still be imprisoned, she cried "Then let me rather be burned at the stake!" Which was how she died.

Democracy—at the proper time, aged nineteen or twenty, I became a socialist—the leftist party of the 1900s, and fought for "Votes for women". After we obtained our franchise however, I voted for the Democratic ticket. Plato, when he was asked was the ideal form of government replied: "Democracy. But it has never existed." Probably because it was too difficult to achieve.

One must learn the meaning of democracy. Demos in Greek means the people, the masses, in its worst sense, the mob. But I believe that in its ideal sense, democracy is the human relation between man and man. It is the respect for the humanity human being. History has it that when Joan of Arc in prison was faced with death by burning, a priest appealed to her to recant her visions of the Saints for which she was being con-

men meet as brothers.


The Japanese by nature and through their philosophical background know this well. Many times I have seen this put in practice.

Once, as circumstances would have it an old servant of ours in Tokyo found herself at luncheon seated next to Marquis X. "Giri" enabled them to feel at ease and behave with perfect freedom and dignity, because while they both understood the difference of their social status, on the human plane they were equal. The luncheon over each went his way, he the aristocrat, she the servant.

Japanese history teems with stories of this sort where the human relationship dominates the situation, in the true living democratic spirit.

Hierarchy is part of the natural order and must be accepted. Not every one can be the mayor of the town, nor the janitor of the apartment house, nor the rag picker. Each man has his place and within the scope it offers, each must uphold his human dignity. The Japanese know this. Some of the nobler members of our society are rag pickers. Even while suffering misery and dire poverty, the Japanese are still able to maintain their self-respect. I was here during the earthquake of 1923 and here immediately after the war. In

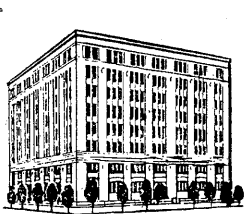
(Continued on Page 6)



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The Basic Choice Is Life or Death

Nuclear Testing Threats Existence of Mankind

The Soviet Union and the United States have recently resumed nuclear tests. Japanese public opinion has been constantly opposed to those tests. We cannot help feeling great disappointment in these circumstances.

We will not approve of either power for whatever reasons they have begun these tests. No time can be spent on the subject of the relative merits of Communism and democracy. The subject is whether we shall live or die.

We the Mita Campus appeal all our readers to appreciate this fact.—Ed.

2 Groups Opposing To A & H Explosion

The Japanese people have been standing consistently against all nuclear testing. The organization which leads this movement, "The Japan Council against A&H bombs" which also recognizes itself as the leader of the opposition movement, has recently become a national issue.

This organization is criticized because of its political inclinations—the insistence that the nuclear testing of one side is only a necessary evil, while the other's is an absolute evil. Though the statement made by the Council upon the Soviet resumption of testing states that it opposes the tests strongly, regardless of purpose, the latter part of the statement says, "We would direct attentive public opinion to the serious state of the world today which made the government of the U.S.S.R. choose the unusual policy of the resumption of nuclear test."

This gives the readers the impression that we must partly permit nuclear testing in the U.S.S.R. They, however, firmly oppose the resumption of underground nuclear testing in the U.S. as before. Still more they say that although President Kennedy declared that the White House ordered its resumption because of its continuation in the U.S.S.R., it is widely known that the inhuman movement for resumption in the U.S.A. had appeared long before. Thus we know easily that the two statements of the Gensuikyo have certain definite bias in them. What we must remember is that one of the main purposes of the Gensuikyo is the withdrawal of the U.S. forces and the U.S. army bases which were permit-

ted by the U.S.-Japan Security Treaty and to defeat the new alliance system. These statements seem to have caused the present blame and distrust of the Gensuikyo.

According to the explanation given by the Gensuikyo, it is natural to oppose the new treaty which is one of elements that makes disarmament difficult, and the movement against nuclear explosions is also for complete disarmament.

It seems that the present movement of Gensuikyo is apt to be influenced by the Communist's ideology. And is there any security for this tendency

not to make the public opinion separated from the original spirit?

Fortunately or not, the other day, the group that was made by people who oppose this nuclear explosion, namely, the National Council for Peace and Against Nuclear Weapons, was organized in Tokyo.

At present, the chief powers are those of the Zenro and the Democratic Socialist Party. They never mix with the Sohyo, Socialist Party and the Communist Party.

Their contention is that they are never one-sided and based only on humanistic and neutral concerns.

In Japan, the first country to have suffered a nuclear attack, it is pity that this movement cannot adopt a single standard. But it is natural that the second Gensuikyo was born considering the fault of the First Gensuikyo.

Here, it is easy to understand the most obvious first-step on the road to peace. That is the immediate suspension of nuclear testing. In the first place there is the present danger that radioactive dust is injurious. In the second place the control or the inspection of nuclear testing is technically possible anyway. In the third place, this suspension will prevent further nuclear bomb development in other countries, which will probably diminish the danger of an accidental nuclear war. In truth, negotiations on this subject were being held continuously by the United States, the Soviet Union and the United Kingdom from 1958 until the resumption of the Russian testing. It is desirable that the negotiations should be reopened as soon as possible. There will perhaps be many difficult problems before such negotiations are successful. But 80 per cent of the problems have already been agreed upon by these three countries. We hope that these countries will sincerely try to conclude their discussions without threats or resignations.

Although negotiations on nuclear test suspension are important, we must not forget that it is only a small step toward disarmament. Unless we make progressive steps toward disarmament, we will surely be exterminated, and the word "peace" will be only a dream of idealists. War is no longer a feasible method of settling disputes. There is no step more important than disarmament in order to realize peace on the earth. Certainly at present disarmament looks impossible, for only unified rational human perception will make it possible.

Once again let us recognize the immediate situation that nuclear testing is dangerous. It is true that the East and West mutual mistrust make suspension difficult, but the basic choice now is life or death. We cannot afford to lose ourselves in the relatively petty problem of mutual mistrust. The suspension of nuclear testing is urgent now. It is said that some countries are now researching in preventative measures against nuclear damage, such as shelters. Even if they should be effective in keeping us alive for a while, they would never be the way to build up a permanent peace. We must think over the most essential ways to avoid another war. Is it a shelter? We must unify our hope for peace.

Considering the cold war, a check of fighting war has been secured by the fact that both the United States and the Soviet Union have enough nuclear weapons to kill each other, and this maintains a balance of terror to prevent another war. But who can be confident that this balance will work also in the future? We must realize that series of nuclear tests are continuously moving the present balance toward a dangerous position. Needless to say, all nuclear tests have been held under the premise that to use those weapons is possible. So if it were manifest that they were not to be used in an actual fight, we would not need to fear another war, however, powerful those weapons might be. But the world powers are not un-

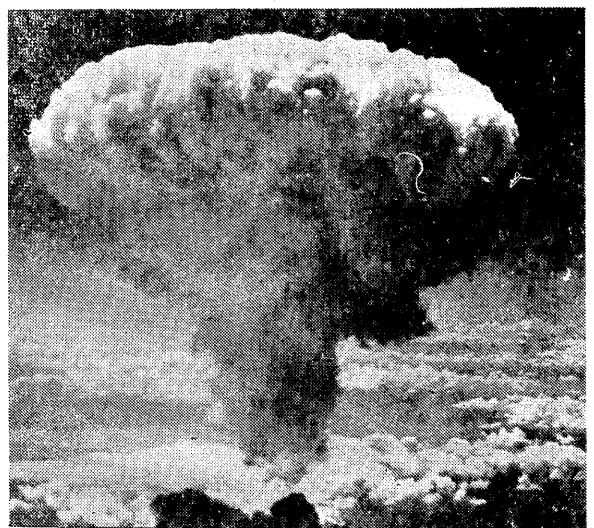
willing to use them in case of an emergency. Much more the scale of time has been reduced by the development of missiles. An accident could never be recovered. Regrettably this present situation shows that the cold war is becoming more complicated and serious. If the Cold War should ever become hot, the extermination of our earth could not be avoided.

First of all we must try to avoid this worst of all situations. Our hope for peace is not idealistic, but indispensable. But some people maintain that we must strengthen a tie of free countries, as others maintains that the system of communism is the best for peace, while still others insist that neutralism is the best.

Thus, public opinion does not come to an agreement, which makes the settlement of the basic problem impossible.

Unfortunately, Japan is the only nation to have been damaged by atomic bombs as yet. All of the Japanese must make an appeal to the world against all nuclear weapons, and teach other people the experience of Hiroshima and Nagasaki. Then even if all opinions cannot conquer with regard to political beliefs, public opinion against nuclear weapons will be solidified.

The prayer for world peace can be common to all human beings, regardless of race or



World Student Press in Review—

Activities in A Nutshell

In Germany

BERLIN—A ten-day workshop was attended by 25 editors of European student newspapers and youth wireless station workers in Berlin from October 25 to November 3. The month of this seminar, sponsored by Berlin's RIAS broadcasting company, was: "Youth and the Wall." The guests were given the opportunity to inform themselves firsthand on the situation in divided Berlin. Thus, there was no rigid agenda; each participant was to decide for himself where and how he wanted to work. The central theme of their work was the sealing off by the Communist regime of East Berlin since August 13 and its consequences for the divided city. In conversation with West and East Berliners, by visiting refugee camps and schools, and in interview with German politicians, the foreign visitors could form their own impressions of the political, social, and cultural situation on both sides of the wall. Practical work was facilitated by means of tape recorders and mobile wireless units of the West Berlin broadcasting companies. The goal of the seminars is to compile a programme lasting 90 minutes from the contributions of the participants, which will be entitled: "They came from Europe—young Editors from 13 countries Observe Divided Berlin." The programme will be reduced in three languages (German, English, and French)—from "Student Mirror."

In Norway

OSLO—The organization of a World Youth Congress in Oslo in 1962 is being demanded by the Conservative Union of Norwegian Students as a rival to the Communist World Youth

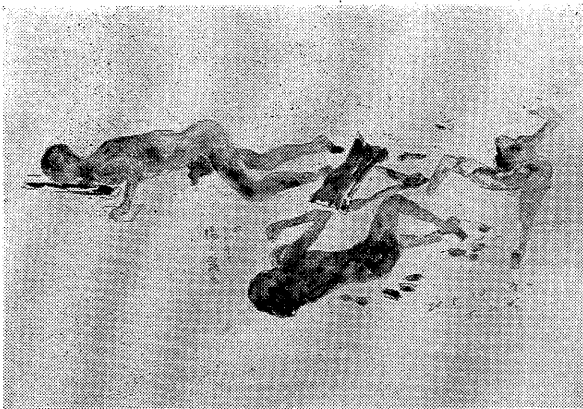
Festival in Helsinki. The National Union of Norwegian Students (NSS) was requested to favour this plan and to function as sponsor of the Congress, along with the political student association and the Norwegian Youth Ring. The congress is to last three weeks and take place in August of next year. Among others, 1950 students from the developing countries are to be invited to participate in the congress.—from Minerva, Oslo, and Mentioned by "Student Mirror."

In Canada

MONTREAL—The university Association for Nuclear Disarmament at the Canadian universities recently held its annual conference at McGill University. Representatives of all regional unions took part. It was decided to found a work group at every Canadian university in the future, which is to concern itself with questions of nuclear disarmament. The university group is a neutralist group within the ranks of the Canadian students, which favours a change in Canada's defense policies and advocates the military neutralization of Canada.—from "La Quartier" (Montreal) and summarised in "Student Mirror."

In Japan

OSAKA—Students have decided jobs much earlier than last by the financial circles and makers, those of the commerce and economics departments by trading firms, those of the literature department by press or advertisement companies. As for the engineering department students, particularly students taking mechanical and electrical courses, they were wanted by many industries.—from "The Senri Echo" of Kansai Univ. in Japan.



This was illustrated by an artist, immediately after an A-Bomb exterminated Nagasaki.

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Tokyo Has No Time to Spare for Olympics

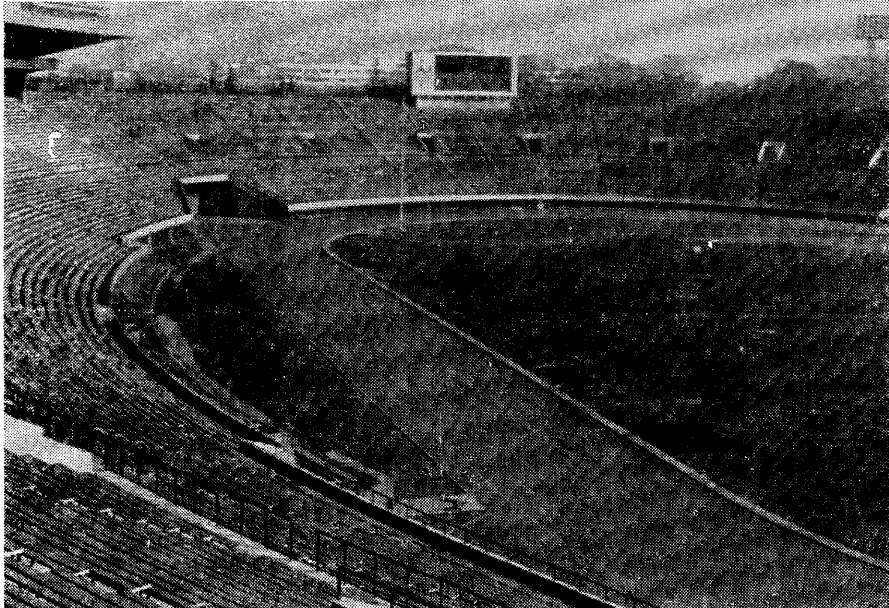
Two years have passed already since the International Olympic Committee had picked up Tokyo as the site of the 1964 Olympic Games and only three years are left for the opening ceremony of the 18th Olympiads. Have some preparations taken place for the Olympics to perform smoothly?

Unfortunately, it seems difficult to answer "yes" to this question. Of course, some of them are taking in practice step by step. But there are still many unsolved problems left, such as the facilities for the Games, a fund-raising measures, transportation problems, etc.

Members of Japan Olympic Committee are making great efforts to solve these difficult problems.

So, on this page, the Mita Campus introduces the present situation of preparations for the Olympic Games.

Is Stadium Construction in Time?



National Stadium is to be expanded accommodating 100,000 spectators.

The first and the biggest problem is the shortage of facilities for each sports. JOC is said to be much experienced since they had the third Asian Games in Tokyo in 1958. The '64 Games will take place around the same facilities in Meiji Shrine Park. But the facilities there are too shabby for the Olympics, so all of them are expanded now on. The National Stadium will be enlarged in capacity from present 6,000 seats to 85,000 and accommodate 100,000 spectators. It will be the central unit of the Olympics facilities, and besides

this, new gymnasium and fine swimming pool will be constructed near there.

Moreover, the hockey ground, volleyball court, baseball stadium, and gymnasium are to be built in another zone, located in the western edge of Tokyo called Komazawa Playing Ground. These two areas are main centers for each sports, and, besides these, the harbor for yacht races and boat course for regatta are going to be constructed in the suburbs of Tokyo. The Olympic Village was planned to be built in Asaka, apart 40 minutes from

central part of Tokyo, which was known as Camp Drake, the site of the U.S. Forces in Tokyo, and special road which connects

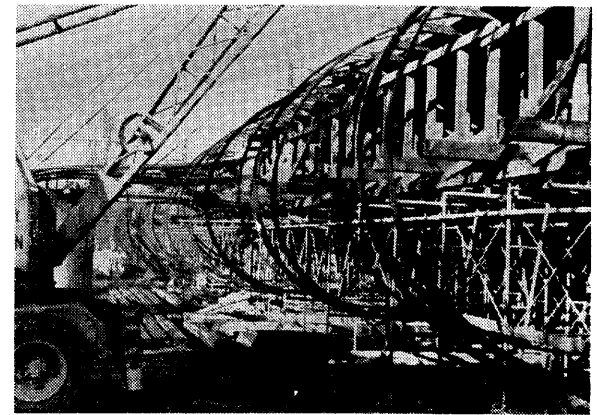
Asaka and Tokyo was to be constructed. But, this summer this plan was suddenly changed, and the Village is to be constructed inside Tokyo, where it is called Washington Heights, the residential area of U.S. Forces.

Washington Heights is so convenient because it takes only five minutes to Meiji Shrine Park Sports Center and twenty minutes to Komazawa. The houses in which Americans are living are used as they are for Olympic participants with making some repairs.

Countermeasures for Bad Road Expected

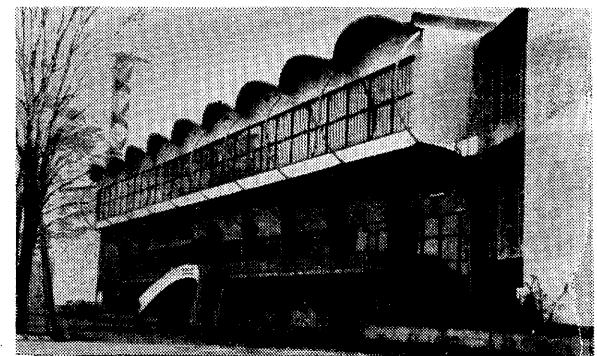
The second problem is the bad condition of roads in Tokyo. The worst roads in Japan are well-known to the world. Although the number of cars is increasing rapidly, the road conditions are not being improved at all. Now it is reported that 30,000 cars are increasing per month, and 650,000 vehicles are struggling in narrow streets.

During the rush-hours in the morning and in the evening, it is not rare to take half an hour to go ahead 100 meters by car in the central area of Tokyo. Some new roads for the Games are now under construction, but many person doubt whether it may be better than now.



Highway construction is now undertaking.

The only way to solve this making many regulating laws for situation cannot help depending vehicles, removal of streetcar on passive measures such as and so on.



The Metropolitan Gymnasium.

Hotel and Fund Problems

The third is how to accommodate the spectators from abroad. Tokyo has only about 5,000 western-style hotel rooms. Including the hotels being built or planned, its capacity is only 10,000 persons by the Olympics period. On the other hand, 30,000 foreigners are estimated to stay in Tokyo at that time. JOC authorities expect to put up Japanese style hotels to foreign spectators, and offering the rooms for these people from Japanese civilians.

How to collect the necessary fund is also important subject. Ryutaro Azuma, governor of

Tokyo, advocated a baseball lottery following Italian Totocalcio. But many people and newspapers disagreed with his plan for fear that professional baseball would be tainted with gambling. JOC members now plan to another ideas, for instance, special horse race or selling Olympics stamps.

There left many other important problems to solve for the Olympic Games except those, and the time which is left for the preparation is very short. Japanese people should use effectively this precious time for the completing of the fine Olympics.

Campus at a Glance

The entrance examination fee will be raised from next academic year. Following is the detail of the new fee system.

- 1) Four thousand yen for applicants of each Department of Literature, Economics, Law, and Engineering. (Current fee is three thousand yen)
 - 2) Four thousand yen for each study course in graduate school)
 - 3) Five thousand yen as before for applicants of School of Medicine and Special Course.
- The new system was decided, according to the school authorities, due to the rising of the general price.

Prof. Hisakichi Shimada of Dept. of Law, 59, died of heart systol disease on Nov. 20. He graduated from Political Science Dept. of Keio University in 1923. In 1932 he became a professor of the same department. From December, 1950, to September, 1956, the professor occupied the seat of Dean of Law Dept. The funeral service took place on December 1st at his residence, Setagaya, Tokyo.

Prof. Yoshiyumi Omachi, Dept. of Commerce, 66, died of upper jaw tumour on Nov. 20 at Keio Univ. Hospital. Prof. Omachi was the eldest son of the late Keigetsu Omachi. The funeral service was held on Nov. 25 at Zoshigaya Funeral Hall.



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二大陣営のーッ、ソ連の本当の動きをキャッチ出来ますか???

もう一方の旗、米国の動きはあなたもキャッチ出来ます。而も正しく、そして迅速に、

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THE MITA CAMPUS, Keio University, Student Hall Room No. 202, Mita
 Shiba Minato-ku, Tokyo, Japan. Mita Office Tel. (451) 2318
 THE MITA CAMPUS is published every month during the academic year, and
 policies of THE MITA CAMPUS are the responsibility of the student editors.
 Statements published here do not necessarily reflect the opinions of the school
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 Annual subscription rate: ¥200. (12 copies)

What The Japanese Are

The Japanese are the emotional—rather than rational—people. This fact has long given the definite aspect to our culture, morals, and various social conditions. It is exactly this 'emotion' that built up the national character of Japan.

Emotion: Essence of Japan's Nationality

This can be easily recognized in literature and dramas of our country. Pay attention to 'Naniwabushi', Japanese recitation art (Oct. issue of The Mita Campus). In due examination of the content of this most typical and popular art of Japan, you know that the Japanese have acknowledged the acts which were to be refused theoretically, because they thought such acts were attributable to "pure emotion" and were "impressive" ones carried out bravely and heroically even by sacrificing oneself.

Just look over again these heroes of 'Naniwabushi' and their conduct. 47 masterless 'samurai' of Akoh (Akoh-roshi), for example, laid down their lives just to take a bloody vengeance on only one man for their master. This behavior suited Japanese people's emotion, but could hardly be admitted by pure reason.

Thus, when the Japanese are confronted with one state of things, it has been highly kept in mind that they acknowledge it intuitively and put it into action just at once.

'Giri': Peculiar to The Japanese

Summing up the preceding paragraph, we can say that the Japanese are apt to see the things around them in an emotional way. Valuation is not set reasonably. This fact finds expression in Japanese morality, too (cf. Nov. issue). In Japanese language is the word 'giri'. Its conception, we are afraid, might be beyond correct understanding of foreigners, for it is peculiar to our country. If remotely interpreted, 'giri' is a kind of compromise. Consult your dictionary, and you'll find "duty" or "obligation" for this word. You should remember, however, that such 'giri' is very often devoid of right which duty or obligation has.

The conduct of Akoh-roshi, mentioned above, was also led by 'giri'. The fact that these Akoh-roshi have been much sympathized with tells that the Japanese people are accepting 'giri' from emotional mind, even though they do not really know what essence of 'giri' is.

The Future Prospect of Our Nationality

When the Japanese are said emotional, it is very often intended safely that they are sensitive or impressionable: in other words, they are kind enough. It is pointed out that the Japanese are most hospitable entertainers in the world, which, of course, must be very good nature.

On the other hand, we get easily 'excited'. So the Japanese are always in danger: it is very possible that they get into the face of ruin due to excitement. We, the younger generation of Japan—newly educated after the war—are developing a tendency to disliking 'Naniwabushi' and to giving 'giri' up. This is a sign, we hope, that post-war democratic education is now starting to found reason on the hearts of the Japanese people. And the last answer to what the Japan's nationality is going to be revealed in the days when the now-rising-generation take the leadership of our country.

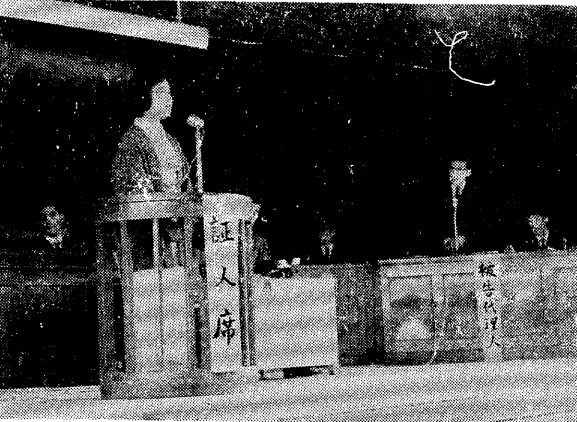
Festive Mood Passes Into Hiyoshi Campus

The Keio Gijuku Festival of 1961 was open with great pomp for four days in late November. Hiyoshi Campus drew as many as 100 thousand people, who enjoyed themselves in watching presentations, exhibitions, and dramas and in listening to lectures.

We are now giving this mammoth Festival a glance for the sake of the readers who were unlucky enough not to attend it. We are glad if you take a fancy to participate in our Festival next autumn.

Famous men of culture were invited to give a lecture. Among these lecturers were: Dr. Shinzo Koizumi, who talked on modified capitalism in historical perspective; Dr. Reischauer, U.S. Ambassador to our country; Dr. Toshiyoshi Miyazawa, authority in the law-world, lecturing on Revision of the Constitution of Japan; Mrs. Nobuko Yoshiya, noted novelist, making an address on people of her reminiscence; and others. These celebrities naturally won general applause but great comedian Mr. Frankie Sakai's conversation was sensational. The room was filled to overflowing and spectators eager to see and hear this Japanese Danny Kay had to stand outside the windows.

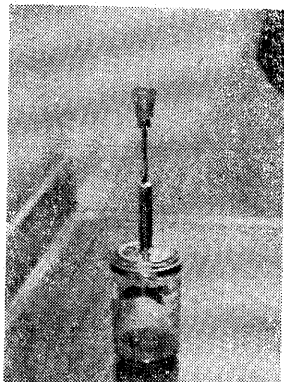
This produced the good result of drawing much popular attention. Foreigners were seen here and there in Hiyoshi Campus. They seemed to be interested in the tea-ceremony, flower arrangement and calligraphy. The plays of Japanese chess 'shogi', and the game of 'go' also must have been curious interests for them. The Mita Campus introduced "Student Life in Foreign Countries" by photos. Students of about 20 countries, from U.S.A. to Ghana, called to spectators out of photos. The Engineering and the Medical Departments, as well as others, exhibited good fruits of their study, most of which were of large-scale and astonishing enough to everybody. All day long for four days,



A pretty girl witness takes the stand now, testifying against the plaintiff. The counsel for the defense (seen standing on the right) is asking the witness if she was sure of her testimony... The customary sham court trial, one of the main high lights of the Keio Gijuku Festival, was held before hundreds of people. The trial, presented by the Law Dept., passed a fair judgement on a divorce suit, giving a good lesson on marriage.

The programs which attracted many spectators were such entertaining ones like Frankie's talk, rather than serious ones like many seminars' presentations, but this must be admitted—we were all in the 'festival'. There were abundant entertainments. Dog-Show, which meant the beauty contest of the dogs, was one. Folk Dance also won much popularity, being held every day on the rooftop. Customary Shakespeare Theater of the Literature Dept. staged this year "A Midsummer-Night's Dream" which yielded to no other entertainments in gaining public favor.

Serious as the subjects were, some presentations were popular. This was expressed in a sham court trial presented by the Law Dept. Many seminars put on display their quality of study in an interesting and serious way.



"Onion Parer" originated by The Idea Club. Without bringing teardrops to your eyes, you can peel the coat of an onion just dropping an onion to this bottle and pushing the lever down.



The rooftop was crowded every day all day. Folk dance was cheerfully enjoyed among many teens under the continuing fair sky. The social dance party, too, was held every day during the Festival in a large hall.

the main high lights were color-televized through Hiyoshi Campus, satisfying 'Rakugo' (disseur) fans, for example, who were not permitted to enter the hall due to "House Full".

LETTER—

(Continued from Page 3)

both cases I met no one who complained, no one indulging in self-pity. There we see one of the precious legacies of the feudal era do we not? Or whence this strength of character?

One of the worst things for the morale of a human being is the feeling that he can relax and take it easy because someone is going to take care of him. Probably, when Plato said that Democracy was the ideal government but that it had never existed, he meant that it had never worked. And it had never worked because the members of the "Demos" did not realize that they were the government, and that every part of its functioning depended upon each one of them.

We must teach each member of our society that—

1. With his hard earned freedom he has obtained the right of vote, and the freedom to vote for what and whom he wants.
2. and also that he owns (with his fellow country-men) all public property: the streets, the public buildings, the parks which are his to use, to care for, to respect and enjoy.
3. he makes the laws, pays the policemen, the garbage collectors, the judges, the doctors, etc.
4. That's his right, and it is also his duty and his responsibility.
5. The use of force to obtain his end is a return to his slavery.

Before the war Japanese ethics, morality, was held in high esteem by the Westerners—Honesty, loyalty, discipline, fortitude, courage, patience, capacity for sacrifice and work, the love of perfection, were virtues practiced to a remarkable degree. These were the result, we felt, of the code of the Samurai still in force. Personally I could see in Japan the influence of the rule of the nobility through succeeding centuries much as one could feel that of the order of chivalry in Western Europe on the period



The tea-ceremony society gave a demonstration on the time-honored custom of Japan. Many lookers-on—mostly young and old women—eagerly watched the conduct of our friend in school uniform.

that succeeded the Middle Ages, except that it was stronger here, owing to the insular position of Japan.

Now morality is at a low ebb everywhere in the world. It is so in periods of major changes and revolution. But such periods are also periods of great opportunity. It is up to the younger generations to struggle, to understand, to recreate a moral and spiritual order. And it should be universal. The movement, Moral Rearmament, is a positive force in the true direction. In India the movement initiated by Sri Aurobindo though a more philosophical order, is also very powerful. There are other.

N. P. Raymond

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