

# The Mita Campus

KEIO UNIVERSITY  
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'calamus gladio fortior'

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## Prof. Kiga Gives Explanation About Curriculum Revision

Prof. Kiga, director of Keioformation of school regulations Univ., speaking at the round-table discussion concerning the curriculum revision problem held on Nov. 9th, said that curriculum revision would be made, based on the following three principles:

- 1) Elimination of such evils as the mass production lecture system.
- 2) The revision of liberal art subjects and major subjects.
- 3) Establishment of a unified promotion and graduation standard now different between each department.

Director Kiga's comments are the first official disclosure by the school authority about this problem.

Prof. Kiga told that the re-

at this time would not touch present principles, and that Keio Univ.'s fundamental education policy should not be reconsidered until an answer is received from the Central University Education Council about university education policy.

The school has not made a concrete outline for the three principles as yet, but some ideas were suggested by the Director. In order to alleviate student's dissatisfaction to mass-production lectures, basic lectures, Economic Principle and Economic Policy, for example, will be increased in number so that students have smaller classes, and special lectures with tutors or assistant professors will be cut away from the undergraduate course program, because this kind of lecture is

too specialized for undergraduate students.

The school authority will finish the revision by April of next year and the revised program will be put into practice for the freshmen of 1965.

The meeting was held with eight students from autonomous committees and three persons concerned with school regulation from the school.

As for the activity of students about this problem, Yatsunami, Chairman of All Keio Autonomous Committee, told that the committee would ask the school to have a round-table style discussion if necessary, but that students could not require the school authority to take up student's requests as to the contents of new program.

## English Essay Contest

A worldwide, English-language essay contest on the theme "20 Years From Now" is being held under the auspices of the International Essayist Club (IEC) of Tokyo.

Announcements of the contest, which ends Feb. 29, 1964, have been sent to 118 nations "to bring together the essays written by creative minds and talents from every corner of the globe for promotion of better international relations."

The IEC is composed of English-speaking Japanese youth who meet regularly to discuss current world problems.

Essays must be written in English. The criteria to be used in judging is vividness of expression and originality of content rather than grammatical perfection. The length should be between 1,500 and 3,000 words. Entries must be typewritten and double-spaced.

Four prizes will be awarded. About 50 essays will be selected for publication in book form.

The following information should be submitted on a separate sheet: full name, age, sex, nationality, mother tongue, school or occupation, major course and complete mailing address.

All entries should be mailed to the International Essayist Club, 106 Tabata-machi, Kita-ku, Tokyo, Japan. Entries will not be returned and the copyright will belong to the IEC once the essays are submitted to the contest.

## Irrational Mita Cafeteria Management

As everybody knows well, a lot of irrational things were revealed in the management of our student dining-hall as the result of the investigation of Keio Co-operative Association and Self-government society. There is no student hall in Keio Univ. So, our Student cafeteria has another function besides that of ordinary cafeteria. This hall was established to promote students' welfare, and at that time, the university authorities stated that the management of the student cafeteria should be left to them for this welfare.

Actually, however, not a few students feel discontented with it. Discontent has been proved to some extent by the former irrational things which have often been heard among students.

But the gap of the opinions about this between university authorities and Keio Co-operative Association should be mentioned here. The main reason

## Second Group For Latin America

The Ambassador of El Salvador recently asked this school to organize the second group of students to go abroad to the Latin American countries next year. This second group is going to be made up only of Keio students, owing to the good results brought about by those who took part in the first group organized this year for the same purpose. The school approved this request, and decided to organize the group of Keio students to carry on this program.

The one-month-trip, based on the purpose of bringing in deeper understanding of those Latin American nations, will enable those students to see, and experience themselves, the real figure of the countries under safely planned schedule with low expenses of ¥300,000; and that, in the hearty welcome of these nations and their people. We believe that it will widen each student's view, and contribute to goodwill and cultural exchanges between these nations and Japan.

The group of about 130 students, under the leadership of Prof. Koji Ushioda accompanied by a doctor from the medical department and a few other teachers from each department, will leave Tokyo by JAL chartered jet on February 23, 1964. They will visit El Salvador, Guatemala, and Mexico, where they will stay for a week each, by way of Honolulu and Los Angeles, U.S.A. In each nation they exchange ideas with its college students, and also they visit its industrial institutions, historical spots, and theaters under the guidance of its government or university. They also will be received by important persons from its government.

As they will have interpreters, they don't have to be it fluent in Spanish or English, but before the departure they will take a special lecture in Spanish.

Prof. Kiyooka of Keio Foreign Affairs Bureau said that it would be high time to have a lecture at school in Spanish because the language is spoken in more countries, next to English, than any other language.



## Mita Festival Well Attended

Throughout the academic year never had so many persons come to the Mita campus as during the Mita Festival. The annual Mita Festival, which was on the largest scale and the most splendid, was held from Nov. 21 to 24 under favorable weather conditions and was well attended with about 90,000 visitors.

"We should think of this festival not as a mere memory of university life but as a stage where we show the visitors the fruits of our ordinary lessons and extra curricular activities." So said, Prof. Goto, the head of school affairs bureau of Keio Univ. at his opening ceremony address.

## Seikyo Holds New Grocery

Keio Univ. Seikyo (Keio Univ. livelihood co-operative Association) succeeded in getting about 3,000 students' signatures, which had started from Oct. 27 to Nov. 15 for the purpose of evicting Kimbundo and establishing a new grocery. Seikyo asks the school authorities for permission of its plan, making the best use of the signatures. Whether Seikyo's plan will be carried out or not entirely depends upon the school authorities. As to this question, chief of the student affairs section says, "I know Seikyo has asked us for an interview about Kimbundo and grocery prohibition. For the present, I don't take a view of it yet, to say nothing of giving permission to Seikyo."

The problem originated in Seikyo general meeting held in December last year. Since then this problem had been debated many times and the final draft was made up on October 17 this year. The principal objects of the draft are as following: The number of students who avail themselves of Kimbundo, has been decreasing year after year. Our twice opinionaires show that freshmen are quite at a loss where to buy their textbooks during fresh term because text-books are sold at three spots, Seikyo, the student affairs bureau and Kimbundo. This disarrangement should be dissolved. It is only to get vested rights of Student Hall in future that Kimbundo is still in existence. Seikyo can't find its reason for being.

In regard to Seikyo assertion, Kimbundo refutes as follows: We can't rely upon the datum produced by Seikyo. Our only object is to render students a good service. When the school authorities asks us to leave here, we'll obey it with good grace. However, Seikyo can't claim to evict us any more than we can insist upon our staying here. We

made a contract with the school authorities when we came here for the first time.

On this point chief of the student affairs bureau says, "It's a rule with us to renew an annual contract every year. But this rule hasn't been kept for years. The contract made many years ago, has taken effect unless any trouble has taken place. In view of the present complex trouble, we ought to have performed it. We must do so here-after." Concerning the direct management of new grocery, Seikyo points out the bad sanitary conditions of eating-houses at Hiyoshi and their arbitrary attitude.

After all, it appears that Keio Univ. authorities can't easily put an end to this problem because it consists of legal practical and conventional factors.

## Co-eds' Employment

The school affairs bureau of Keio Univ. said, "The lectures on co-eds' employment are to be held from Dec. 3 to Dec. 7 at the Girl Students' Lounge beside Yamashoku Cafeteria on the Mita campus."

This plan is carried out by Keio Univ. Autonomous Committee and the Management Committee of this lounge. The co-eds are expected to exchange opinions with one another the title of "jobs which are suitable for women". They claim that they have to think seriously about the future of girls as this is quite different from that of boys.

They intend to invite leading persons in business so that they can better understand the business system of Japan and so that they can determine which jobs are most suitable for girls.

The promoters of this scheme earnestly wish that the many co-eds who are now puzzled as to whether or not they will seek employment will attend this lecture.

## "War and Peace" Seminar Theme

The special seminar was held under the auspices of the student committees of the Literature and Economics departments of Keio Univ. at the Nihonseinenkaikan of the Meiji-Jingu Outer Garden in Tokyo on Nov. 2 and 3.

"War" and Peace was taken as the main title of this seminar as this is one of the most serious problems that the world is facing today. It is true that today there is gradually arising among nations an earnest desire for peace, but there still remains the dangerous possibility of war. The Cuban Crisis which occurred last year taught us that war might break out at any moment. It is not too much to say that war is serious matter not only for the countries directly but for

the whole world. The seminar took up this matter from the humanistic point of view and discussed how the students of today should act under such circumstances.

Mr. Risaku Mudai and Mr. Kazuo Miura were invited as guest speakers to make talk about "Peace and Humanism". They made clear what the real duty of students is and how they should act in the present state of the world.

"Although there were only 40 students who attended this meeting, I'm convinced this type of gathering is very useful for Keio Univ. students who seldom have such opportunities to think and exchange opinions about these problems," concluded one of those who was present.

## "C.P.I. Slows Down Next Jan."



Mr. O. Shimomura

Mr. Osamu Shimomura, who is now so famous as one of Prime Minister Hayato Ikeda's advisers for his economic policy, lectured, "You should have a right understanding of the recent rise of the consumer's price index (C.P.I.) in the relation with the whole economic conditions at present." on Nov. 23.

This lecture titled "Why does C.P.I. rise?" was held under the auspices of the Keio Economic Study Club during the term of the Mita Festival. Recently the attention for C.P.I. has been increasing among nations, therefore it was expected to be timely.

About the recent rise of C.P.I. he explained that this pheno-

menon is different from the type of inflation. He insisted that on the whole the level of the national lives has been rising because the increase of their wages is beyond the rise of C.P.I. It is proved by the present increase of savings in the period of the rise of C.P.I. As the reasons of its rise, he picked up 3 points.

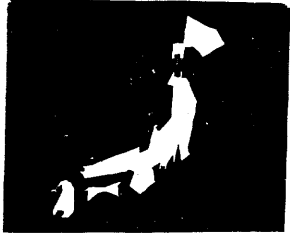
(1) The change of the economic structure by the rapid growth of Japanese economy.

(2) The level-up of employment conditions of minor enterprises which advances for the dissolution of the wage-differentials.

(3) The rationalization of agriculture and minor enterprises.

Generally it is normal that C.P.I. rises from 3.5 to 4.0% a year. But at the specific condition, just as the rapid growth of Japanese economy, it is natural that it rose from 7.0 to 8.0% a year. Present Japanese rapid growth is resulted from the high level of investments, which aim at the rise of productivity and the enlargement of economic scale. The more national products per labourer increases, the higher consumer's prices index becomes.

He concluded that C.P.I. will surely slow down and be stable by the next January as Prime Minister Ikeda declared before.



## Tomorrow's JAPAN

# MODERN DEMOCRACY ON TRIAL

This is the third installment of our feature articles under the title of "Tomorrow's Japan." We have already analyzed the future political (September), and economic (October) field of Japan.

In this issue, "the thoughts" of Japanese is the theme. It is not so easy to conduct research in thoughts, especially in Japan where there is no specific base of it as Christianity in Europe, and when the mental condition of human beings is confused such as present.

In studying the Japanese thoughts since the Meiji revolution we come to the conclusion that 'democracy' as a thought or an idea, should be the most important factor in Japanese thoughts. So the following articles are presented from the democratic point of view.

### Democratic Movement In Japan

Japanese enlightenment movement started in early days of the Meiji era. Then, Rousseau's liberal ideas, Bentham's utilitarianism, Contism, and Darwinism—these new Western European thoughts were introduced in Japan by enlightened scholars. They organized "Minroku-sha" (enlightening society). This society, however, was nothing but a "puppet organ" of the Meiji absolutism government. As evidence, its members did not seriously think over the question of a House by the people (Minsengin mondai). In this situation, a democratic movement (Jiyu-Minken Undo) was launched as a political liberal movement.

An overture for a House by the people (Minsengin Setsuritsu Kenpaku) was presented to the Government in 1874. Thus, this movement started. Bourgeoisies, who promoted this movement, called for a modern Diet in Japan, and political rights and liberties of the people. Their theory was for the upper classes' rights. Meanwhile, enlightened scholars such as Hiroyuki Kato opposed the overture, thinking that it was too early. During the period from 1874 to 1876 a democratic movement in its true sense of the word was not evolved. It was nearly tantamount to a propaganda campaign. They presented the petition, in which they wanted to establish a constitutional Government, lessen the land tax and revise the treaty. They organized the Liberal Party in 1881. However, leaders of the movement were split into right and left. Moreover, the financial condition was going worse under the Matsukata's deflation policy. Under these circumstances, bourgeoisie democrats were losing the enthusiasm for the movement. After the leaders were split, little type bourgeoisies and peasants could not organize themselves throughout the land. Then, some troubles occurred separately. But the Government suppressed them by force. When the Ito Cabinet proposed the revised treaty in 1887, they began to attack the government again. Kenkichi Kataoka protested the absolutism of the government by advocating "the freedom of speech and meeting," "the mitigation of land tax" and "the recovery of Japan's diplomatic position." In the meantime, the Government proclaimed the early days of the Meiji era, and enforced the public peace law and expelled Kenkichi Kataoka and Chomin Nakae and so general election was launched on. Thus, this movement, which by the students and trade uni-

was not supported by the masses, was closed. The Meiji Constitution was promulgated in 1889 and accomplished the absolutism by the Emperor's dynasty. This marked the end of the democratic movement.

#### Advancement of "Taisho Democracy"

Toward 1887 traditional theories revived again the enlightenment. German nationalism and bureaucracy were accepted against the civil rights theory. Before the Taisho era (1912-1926) the condition between the power of the Emperor Meiji and the upper bourgeoisies has been kept good. After the Russo-Japanese War and World War I, the Japanese economy entered the "boom". Therefore, many medium and small enterprises were born. Middle class strata grew and bourgeoisie-intelligentsias came out. Former bourgeoisies also kept balance economically. Under this condition, "Taisho democracy" started.



Sakuzo Yoshino

When Sakuzo Yoshino advocated the assurance of people's rights, separation for the three powers and the House system by the people, Taisho democracy began. He, however, was in the affirmative of Sovereignty of the Emperor (Tenno Shuken), while he insisted that execution of sovereignty should depend on the intention of the people. He tried to adopt democracy without collision of the Meiji Constitution, advocating a general election for the Diet. When people's struggle for rice (Kome-Sodo) occurred in 1918, bourgeoisie could not mobilize the masses. This "revolutionary" struggle was suppressed. It was nothing but the last of a series of revolutionary struggles since the early days of the Meiji era. This started democracy among law and expelled Kenkichi Kataoka and Chomin Nakae and so general election was launched on. Thus, this movement, which by the students and trade uni-

ons. Yoshino's assertion prevailed among people, because they harbored antipathy against the secret diplomacy in the Terauchi Cabinet and speech suppression policy and, moreover, under the stimulus of the democracy in the allied countries. But this Taisho democracy was not based on people's thoughts. Therefore it became a "political" general election movement. And yet the government enforced the peace regulations as soon as the general election was realized. This theory always assumed a conciliatory attitude toward the Emperor system.

#### Let's consider the unsolved problem

In the early years of the Showa (about 1927) the financial panic broke out and fascism was rising. At that time social movements and liberalism were suppressed thoroughly. Troubles like Takigawa's incident and Minobe's incident occurred. All democratic organizations and theories were suppressed. The theory circles had dark days. After World War II democratic education were given, and the Meiji Constitution was revised and the current Constitution of Japan was promulgated in 1946. On the base of the given democratic policy, democratization developed, but the theories are confused still now.

### Brief History of Democracy

#### Where was Democracy born?

Of course it never suddenly appeared in this world. First, the citizens had to fight against the privilege classes in Greece. Because of the eagerness of the people, the privilege men were compelled to make concessions. When the famous Persian War broke out all the people had, at last, the right to govern themselves. Thus, Democracy was born for the first time in Greece, in 461 B.C.

Greek Democracy, however, was very different from that of today. Women and great many slaves could never enjoy it. The ancient Greeks enjoyed Democracy without knowing it. Greek Democracy was very fine in itself, but, nobody can agree to-day that it was a satisfactory system.

The brave Romans seemed to hate the tyrants. Even Great Caesar who contributed to Rome so greatly, was disposed. The ancient Romans were the people who well understood the spirit of Democracy.

But, the territories that they obtained were too huge. In

#### Western thoughts and Oriental frequent changing of thought of thoughts

Modern Western thought has rationally evolved though the ages. The bases of Western thought is the conception that everything is logical.

Economic, political, socialistic theories need a common basis of thought. For example, Marxist economists can not have the pluralistic conception of the state because their conception of universe is different. This, basis of each thought, should be common in its conception of universe or its religious philosophy. Western thought has the following systems as its basis in the firm conception of universe, as religious philosophy (Christianity), existentialism, pragmatism, Marxism and so on. Of course, Christianity is the greatest category for the conception of universe of the Western people. But in Japan, we are apt to accept the theory as parts without judging the basis. We take parts of theory without considering the fundamental function.

#### Marxism

Marxism explained that every logical study can not help having same connection with a certain premise which is based on conception of universe and becomes a basis of judgement. And scientists promote their study with a certain value judgement which is as deep as the philosophy with or without their being aware of it. Up to the time when Marxism came into Japan, only the philosophical fields, even thought very abstractly, were conscious of the gap between thought and philosophy.

#### Traditional Japanese way of thinking

Let's think about "recollection" again as mentioned by Hideo Kobayashi. "Recollections" is very useful to understand a new idea or thought. Of course, we must think keenly about the contradiction of those ideas and thought. The popular understanding of Buddhism become the basis of Japanese feeling and sense. It is Ku (vanity), and Mujo (uncertainty), but they don't give us the way to logical thought, and practical action based on logic. And Japanese

#### Japanese elite?

Thus, Christianity and Marxism, which require "the specific system of thought"—are quite different things for traditional Japanese sense which is lacking in systematic thought—are accepted in peace, even if they have conflicting conceptions of each other.

#### Present condition of Japanese thoughts

When we want to understand something that belongs to a different cultural basis, we need an idea that we are studying something different. Because they might have a big contradiction with our culture. The Japanese tradition of easy and careless understanding, makes nothing traditional. Before we accept a thought referring to recollections, we need a logical demonstration to clear the basis of thought.

#### Isn't it the time when we should clear the conception of Japanese culture and the principle of Democracy?

Democracy is the political system which is based on the thought of "Liberty, Egalite, Fraternite" (Liberty, Equality, Philanthropy) for the people to save from political liberty. And it wants wide-open connections between peoples. According to this point of view, we notice many things that prevent the spirit of Democracy in the oriental thought. It is still the biggest problem how to bring up the thought of Democracy.

and they were called "Bourgeoisie". The more we have, the more we want: this is human nature. To gain more profits forms a better government. The fight between kings and bourgeoisie began for these reasons.

In England, Puritan Revolution erupted under the guidance of O. Cromwell. He killed the king and founded a Republican form of government. It was actually an Autocracy and couldn't be called "Democracy".

After Glorious Revolution, England succeeded to realize Parliamentism. It was performed so naturally that the English couldn't notice the difference.

In 1776, the American Revolution took place. After fighting against England, the Americans established a splendid Democratic government. They knew that Democracy was a good system: in this point, they were superior to the English. There were no aristocrats, no kings, no bureaucracy, but instead there were equality and freedom. However, a fatal problem still remains: the existence of many slaves. If they didn't stop spirit of Democracy.

doesn't distinguish religion from religious philosophy. But as Sir Radhakrishnan said in a lecture for the Bicentennial celebration of Columbia University, religious philosophy nor vice versa. Mahayanistic "shujo saido" (saving world) should be taken in practice. For example, it is a "Yabo Zen", exodical Zen, if one becomes only vain. The Zen buddhist is wanted to come out to the world with that comprehension.

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slavery, there was no difference between American's and Greek Democracy of 2,000 years ago.

Influenced by America, the French Revolution occurred in 1789. However, it resulted in failure as many autocrats appeared one after another. Yet people never forgot the spirit of democracy. They knew, if they tried, they could change even the political system. So, through many revolutions, the French finally established Democracy.

After Napoleon, Nationalism was born. In Japan, in Germany, in Italy and in many other countries, government was at the mercy of autocrats. Then World War I and II broke out. We must think how and why the Democratic countries defeated the autocratic countries.

It goes without saying that Modern Democracy inherited the Greek and Roman spirit. Greek meaning, "Demo"—people and "Kratos"—to rule, still remains nowadays. When we think of them, we cannot help realizing the importance of our duties to keep up the original spirit of Democracy.



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# Advance't in Foreign Trade Emphasized for Progress

The export of automobiles has been making remarkable progress in these past five years. And it is expected to make great strides in the future. The Japanese automotive industry, which made its post-war international debut in 1947 with the export of

only 47 cars—including two-wheeled vehicles—was formally begun in 1957, after ten years preparation. This preparatory period included the investigation of foreign markets, improvement of performance, lower production costs and so on. The exported cars in 1957 was 49,832,

and when cars which had been specially ordered are included, the total for that involved through year is 66,721.

Automobile industry ranks in being the third place among industries in foreign currency to Japan through the export medium.

The amount of foreign currency gained by the export of automobile was 59 million dollars in 1959 and the total amount of the last 15 years 650 million dollars.

As Japanese domestic market is small, great progress is required in foreign trade.

## Foundation for Future

The reasons which have motivated the Japanese Automobile companies out foreign markets are as follows, 1) on the stage of foreign trade Around the year 1962 a second car boom appeared in the United States and the import of small passenger cars to the U.S. from European countries began to flourish.

2) Japanese industrialists felt that if they had missed the chance for future export to the United States again, it would be impossible to sell Japanese cars in that land.

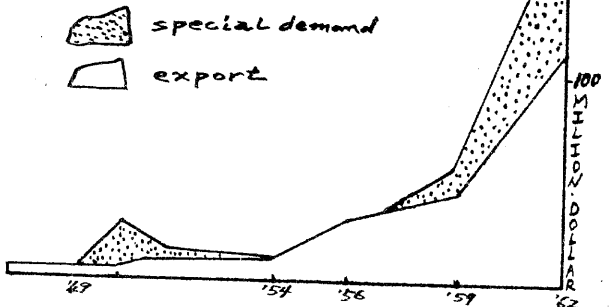
3) The specific planning in that industry, which began in 1951, began to display its effects in the latter 1950's and mass-production became a reality.

4) The industry forecasted that the consumption of the domestic market would be insufficient for the increasing supply of automobiles.

5) The efficiency of Japanese cars was raised to international standards.

efficiency and it has an unlimited futures. Four-wheeled passenger cars have recently appeared on the stage of foreign trade and it is expected to play a large role.

The small percentage exported cars in all the production should be counted as Japanese car industry's peculiarity. Exported passenger cars, for example, was only four percent in all that size cars produced in 1961 and 6.6% in 1962. Two-



wheeled vehicles has three percent export in 1960, five percent 1961, and 14% in 1962. Small as the percentage is it shows some growing recently.

## Still Minor Power in Foreign Land

The main export market for North America, but in 1962, the Japanese automobiles is 46.4% to Asia, 5.1% to Europe and 17.8% to North America.

Asia. But gradually developed part such as North America and Europe become important markets. In 1960 export to Asia occupied 56.6% in all exports, cars has been mainly exported. 3.4% to Europe and 9.6% to

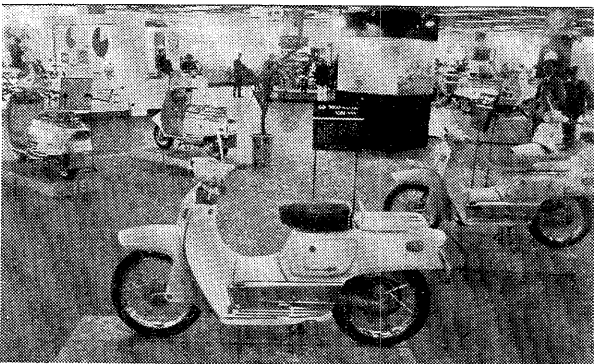
ed from slump recently and is forecasted to continue prosperity for some years. Authority in the Japanese Government puts emphasis on the importance of American market, because that country is the biggest market in the world, with complexity and variety of the consumption structure.

In European market Japan has little activity. Two-wheeled vehicle has been mainly exported. In 1963 two assembly plants were built in Belgium and West Germany.

Asian market, though small, is the most important market for Japan. Exports to Asia account for over half of all Japanese cars exports. Japanese automotive imports in Asia accounts for ten percent for passenger car and 20% for commercial vehicles.

Here again, two-wheeled vehicles have gained remarkable popularity. 50% of such imports are from Japan.

Thailand, the most advanced industrial nation in Asia, is mainly importing Japanese trucks. For promoting her industry she needs trucks, especially sturdy trucks. Japanese cars are the most suitable Asian demand, because durable body parts and economical efficiency are necessary.



In 1962 1.7 million two-wheeled vehicles were produced.

## Greter Role Expected of Automobile Industry

As mentioned before, the Japanese economy has assumed an open type economy. The car industry is expected to have severe competition from foreign enterprises, and also will have to compete with others on the foreign market more competitively. The automobile industry is expected to make greater effect to establish itself and so play a more important role in the Japanese economy.

## Conclusion on "Tomorrow's Japan" True Progress With Reason

What is the shape of tomorrow's Japan?

This must be the natural question of every Japanese. We, feature staffs of the Mita Campus, had planned to set this fundamental question for the theme of our pages in the following three issues at the editors' meeting of July.

Many things have happened during these five months. In the world, the Partial Nuclear Test Ban Treaty was signed, in Japan, there was the general election. And the latest, the biggest, and the most regrettable thing is the tragic death of the late President J.F. Kennedy.

All of these things may have a great concern with future Japan.

Now we come to the last issue, so we must give the conclusion on "Tomorrow's Japan" as a whole. At first let's try to make a general vision of tomorrow's Japan by collecting the conclusion of each issue.

"True independence of the state" — International Politics (Sept.).

"Welfare state after the economic growth" — Economy (Oct.).

"Democratic thoughts including its bases" — Thoughts (Dec.).

Is there any relation between the three? Yes, there is the relation! All of them aim at the progress of human beings. However, what is the progress of human beings? The invention of A-bomb is also the result of human progress in the field of science. The wars gave often good occasion for the advancement of civilization.

Yet the present is quite another age from the ages ahead, for the war next to come would be the grave for all the mankind. We cannot expect the progress of civilization through war any more.

Someone might insist that the difference of mental progress and material progress makes a mankind unhappy, but cannot help running the road toward something beyond the horizon. "Seeking always for the happiness." This is our nature, whether it causes our troubles or not. And this is the reason why the only mankind can change by itself.

Of course the progress should undergo with reasons as well as vitality. In other words, we can call it "progress" only when the energy of us is used rationally, with our reason maintained only through the democratic system. Democracy is the best partner for the progress of our reason which is the guardian of our happiness.

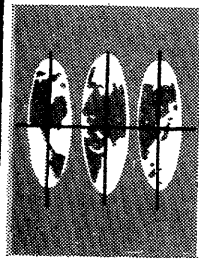
The welfare state, and the independent state will be helping for the advancement of our happiness, as they can get rid of the two great obstacles for it; the war and poverty.

Regrettably, we cannot make the clear conclusion about the problem of social systems. Capitalism, Socialism, or is there any other way?

Anyway every system has some faults, and the best system is the one which has less faults and which can make more people happy in shorter time. The purpose of them must be same, as long as the systems are carried out by the people, for the people. If the difference of their methods do not cause the destructing struggle, they will be able to increase things in common with each other. This is the theory of peaceful co-existence advanced by Kennedy and Khrushchev these three years. Despite the death of the great partner, Soviet and the U.S. will continue to find things common rather than to find things different. Under that condition, Japan will be able to have more hopeful future. (Kishi)

## Still in Infancy

Apart from other countries except the United States buses and trucks are the main types of exported vehicles in Japan. Prior to 1956, war reparations to the South East Asian countries consisted of buses and trucks, and even now they occupy a large part of Japanese export of automobiles. As for two-wheeled vehicles, Japanese one now rank in first place in



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## Supreme Ideal Won't Die

We express the deepest grief for the sudden death of a great statesman and cannot restrain a great indignation for the act of a man who has thrown the whole peace-loving people into the depth of sorrow and discouragement.

With his tragic death, we recognize again how great Kennedy was, how uncertain the democracy we have now is, and moreover how important responsibility we shoulder for the coming future.

It is said that the assassin may be involved in some domestic political struggle because of the following murder of Oswald by Jack Ruby. The fullest investigation must be made as soon as possible.

Here we'd like to try to reconsider Kennedy's achievements and his political philosophy.

John Fitzgerald Kennedy, young and vigorous, was a statesman who called not to desire, nor to mere hope, but to reason of the people. He knew what is the problem the mankind has at this time of the history. He was the first President of the United States to have really dedicated himself toward the securing the mankind from the danger of by nuclear war.

He pushed forward the New Frontier Spirit, which he described, 'But, the New Frontier Spirit is not a set of promises — it is a set of challenges. It holds out the promises of sacrifice instead of more security', and 'My fellow Americans. Ask not what your country will do for you — ask what you can do for your country.'

At the back of his New Frontier Spirit Policy, there was a sense of the times and a recognition of the world situation that regarded the present age as one of international revolution. He adopted many policies one after another, some in failure, some in success.

The most decisive and even dramatic work he did is, of course, the Cuban Blockade in 1962. He went so far as to the edge of the crater of nuclear war. With the experience of the horror of nuclear war at that time, his will for the peace got much strengthened. The exchange of letters began privately between Kennedy and Khrushchev. White house-to-Kremlin direct wireless telegram was made. The Partial Nuclear Test Ban Treaty was signed.

The way to the world peace is just at its beginning. And as his death was so sudden, we are afraid what is left to us is the political blank and the mental collapse. Much depends on the new President R.B. Johnson and the people of the United States. As the new President pledged to the world, the United States is expected to make much effort to translate the ideas and ideals of J.F. Kennedy into effective action.

As for the young people of us, we should watch the real situation of the world and think seriously what has to be done hereafter. We should not break down the construction of peace which was stated by the late John Fitzgerald Kennedy.

We should not be just contented to maintain the present peace of the world but should make efforts to uplift the notion of peace. We should learn much from the character of Kennedy as a man in a society and try to make better world, so that the lofty ideal of Kennedy won't die.

# Reading in Students' Life

They say "Time is money." We, the staff of the Mita Campus tried to examine how Keio students spend their precious time, especially in regard to leisure reading. We expected to find their reading trivial and unwholesome.

Thankfully, our expectation was unfulfilled. Needless to say, this phenomenon is most delightful for us.

According to the result of the survey on reading we held among the Keio students, and impressions gained from meetings about their leisure-time reading, the following points may be stated.

## Model Type of Keio Student

Now we create A., supposing that he is one of the Keio Univ. students. A may go to school in the morning and listen to the lecture (it doesn't matter whether it interests him or not), or take a note. Any way he intends to study not to waste school tuition, or feel a guilty conscience for cutting the first lecture. His attitude to the lecture is not so earnest but serious. And when the bell has rung he may go out of the classroom and have some relaxation. After that he hesitates to go to the next class, whether to have a lecture or not. This is usually caused by the fact that the lecture is awfully boring or not so important to hear. Not only A but all of the

students sometimes cut a lecture if it is not a required subject. When the lecture is a required subject the classroom is filled up with a good deal of lazy(?) students. Indeed it is funny thing. This phenomenon comes from the mandatory attendance at required subject lectures. Only for this little reason have the students gathered in the room. What a pity thing! There are few students who earnestly wish or desire to study.

After the all lecture have overed, A may go back to home directly or spend the time usefully acting in the club which he belongs. Anyhow he uses the time in any way he wants. He may go home about nine o'clock or so and then he spends the time until the bed-time enjoying

the radio or T.V., or reading.

We supposed A to be one of a Keio student but this A's situation can easily find in general Keio students.

Sometimes he thinks "What am I doing now? What as I am I doing now? For what do I go to school everyday? Am I right in this state now? No, I'm no good in this state." At the night, he comes back home alone after playing. As a matter of fact recently he came back home late in the night because of amusement and do study before examination, and get a good mark. But when he thinks of such problems, he feels something lonely and uneasy. He can't have self-confidence in his life and wonders what he is lacking. At home his father tells him, "Students in these days are not good. do?"

They are danced by mass-communication. Are they reading books? That's O.K. that you learn dancing and guitar etc., but do more important things than you do in your school-life. When he listens to this, he can understand it and in bed he reads. "Jukusei Annai (Guide for Keio students)" to know how to read spend college-life.

It is written in these books as the following: The true nature of the Universities human education comes through study. In university it is the most important thing to study voluntarily. And what must be learned are, for example, to create exact expression and understandings, thinking power to behave morally, etc. But he can't satisfy by reading such sentences only. What must he do?

## Keio Students Fond of Reading

We create A., supposing that he is one of the Keio Univ. student. This man is the model type of all the Keio Students which the world says. Thus the Keio students, we doubted, have calculative tendency and their reading followed it. So we held the survey on reading among the Keio students. The result is beyond our expectation. But in this present when the world looks at the Keio student with one sided attitude we are very delighted at this result.

At the result of this survey on reading, we, Mita Campus, were very delighted, but to say strictly, the result is beyond our expectation. We presumed that on account of the social current of this time, most of the readers, students of Keio University, willingly read utilitarian, handy,

books are somehow disqualified, but most of them are admirable for a collegeman. Of course, this appeared in the same way, in the reading of weeklies and monthlies.

The question "Do you have an appointed time for your reading?" At the question most

Question: "What magazine do you read?"

## MONTHLY

Chuo Koron 9  
 Readers Digest 5  
 4 Geijutsu Shincho  
 10 Sekai  
 Bungei-shunju 20  
 Others 50

## WEEKLY

11 Shukan Shincho  
 9 Josei Jishin  
 Asahi Journal 41  
 29 Shukan Asahi  
 12 Shukan Bun-Shun  
 Others 21

as well as frivolous books.

The world says that the Keio student is in calculative tendency along with the current of the time, and his behavior is not praiseworthy. But the time has come when the world must correct its wasteful rumors. At the result of this survey (this meet with another friend who result may not show a reliable one, but...), we can find the fact that some of the reader's favorite

answered "No." If we look over this fact ironically, it is as follows....

At first their reading is not fixed in the important position of their time so much. Namely it is one of the friends of their spare time. If they happen to meet with another friend who satisfies their heart more, they will forget reading until the next chance to want it.

## Reading is a Friend of Spare Time

But we are never fond of this ironical attitude. Because even though their reading is one of the friends of their spare time, or is changeable, these ways are good if they bring up and keep reading in their brains and a good reading has a taste like beefsteak.

Undoubtedly, in the circumstances of this time which has many and various temptations, it is difficult to have one's invincible time for reading. But we, students, can deal with all our time comparatively freely, moreover we, the greatest Keio students, have read many great books. And so, in a day we will have an invincible time, even a few minutes, for our good reading.

## Youth Lack Feeling of Responsibility

A inconsistent result was appeared from the survey on their reading. We held meetings among the members of Mita becoming smaller and smaller,

Campus in order to seek after a cause of this contradiction, but we could not find it. If the follows are for your reference, we will glad that you will read this report under the result of the survey on reading.

Generally speaking, though the Japanese people know what the ancient thinker said very well, they not thought of their own. So, they sometimes behave irresponsibly, because they deal inminent scholars' view at second hand.

Next, the youth of this present lack the feeling of responsibility that themselves, make the future of Japan. It is certain that the power of one man is becoming smaller and smaller compared with the past in this society. So that, they are apt to think everything realistically, because they begin to think that it is very difficult to make our big ideal into a reality. And as a result, imprompt thing are widely favoured, and they are apt to do the easiest way. But, in fact; each man should persist, reading. We held meetings because the power of one man is among the members of Mita becoming smaller and smaller,

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