

# The Mita Campus

'calamus gladio fortior'

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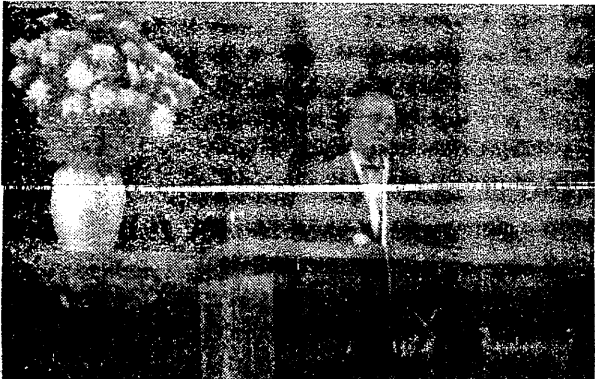
## Prof. Takamura Re-elected

Prof. Shohei Takamura was re-elected the President of Keio University on June 29.

The election method is the following. Eighteen members composing of six departments and other organizations of university represented each by two persons, were examined by the Election Sub-Committee (Senkyo-linkai), consisting of the Deans of each Department and two members. Then, it selected three of them and they were re-examined the Election Committee of all Keio University (Zenjyuku-Senkyo-linkai) consisting of the members of the Council (Hyogikai), six Deans, the managers of All Keio Univ. and two office workers and former Presidents, Mr. Takaishi, Mr. Okue and Mr. Ushijima.

Mr. Sato who was the former dean of the Literature Dept., Mr. Imaizumi who was the former dean of the Law Dept., Mr. Koike who was the former dean of the Economic Dept. and Mr. Yamaguchi who is an office worker. These four men were elected as the standing manager by the new President and they were recognized by the Council.

The Manager Committee (Rijikai) consists of President Mr. Takamura, the standing managers, the Deans of each Dept., the chief superintendent of Keio University and seven members of the Council.



Prof. Takamura emphasizes "to be academic" in his lecture.

## Summer Camp Opened

Keio University Department of Correspondence Education held summer schooling at Mita and Hiyoshi from July 20 to Aug. 28 this summer. The number of the students was about 2600. Most of them came from Hokkaido or Kyushu all the way. The opening ceremony was held at the Hiyoshi Memorial Hall at 10:00 a.m. on July 22 with attendance of Prof. S. Takamura, R. Koike, The Dean of the Correspondence, and T. Suzuki, Professor of Literature.

Prof. S. Takamura emphasized to students as follows on this ceremony. Students should make efforts to get good friends through summer school, not to make use of correspondence education as advancement in life, and not to forget the fact that you studied together in Keio University. After this ceremony

lessons soon started here and there in Hiyoshi campus. Experiments of Physical science or physical training also began.

During this session an athletic meeting was held by the students at Hiyoshi ground on August 8. Since then lessons were removed to Mita. In spite of every day's hot weather the scenes of lecturers with earnest students were seen and safely ended on August 28.

However correspondence education has a many problem to be improved. Fifteen years passed since correspondence education started, but its effects are not always satisfactory. Because a license of correspondence education is made use of as an advancement in life as Prof. S. Takamura says. We, students can come across a true friend and enlighten oneself. So students of correspondence education should try to forget their situation and environment, and to have latitude to study in true sense.

affairs to Japanese ones. Mr. Kunio Masuda, leader of this party, Senior in Law Dept., says that sceneries and roads were very good in Europe. But he disagrees against the general reputation that foreign sightseeing systems are much better than Japanese ones. He found that park spaces were not enough, nor convenient, and lavatories were not so clean.

They got huge significances and came to have the new broad out look in their lives through this travel. All the students of this party are quite satisfied with this success. They are willing to do their best to improve Japanese sightseeing affairs from this valuable experience. Mr. Makoto Kojima, Chairman of S.S.A., says that they have another plan to visit Europe again, and it will be carried out next summer.

## Gakkenren, around Europe

Student Sightseeing Association of Japan (Gakken Ren), consisted of 18 universities of both Kanto and Kansai areas, sent 62 students to Europe for one month, including 30 Keio students.

They started for Europe on July 30 and returned on August 28. They enjoyed one month's travel in Russia, Vienna, Italy, France, Switzerland, Germany (both West and East), Holland, Belgium and England under the guidance of Japan Travel Bureau.

The object of this plan was to compare foreign sightseeing

## Be Academic

President Takamura's lecture about own university was addressed at Mita in room No. 515 on September 14. The contents of the speech contained the following. A university is the place where students and professors should seek the truth. Democratization of education after the end of the World War II has made university education distorted, resulting in dull and spiritless. Although part of this distortion belongs to the social system, it alone is not to blame. It is important that students and teachers recognize the true value of university. Then he wants students to read the essay "What is University?" written by Mr. Tokuzo Fukuda.

In his statement, he said that the university is the place where people study and work freely and that students and lecturers should reconsider the true value of university. However, students wanted to hear not these very simple and popular opinions, but the vital and advanced opinions.

After the system of the university changed, the university has become Multiversity and has lost its speculation. He emphasized the students should study not only the human relation, but the truth in university. Therefore, the general education which is learned during the life at Hiyoshi campus, has to have been taught in high school.

He has spent the last four years to break the tradition in Univ. Hereafter, he wants to improve the social system of the university and make our university have idealism by using his experiences. He thinks the university must have the peculiarity. So, he expects students and lecturers to awake their self-consciousness.

We don't know how he improves the system of our university and how he makes an effort to the government subsidy.

## New Scenery in Campus

A bust of Kaoru Osanai was installed near Daisan seminar in Mita. The bust had been once placed at Kabukiza in Chuo Ward, where it was removed to Keio this summer. The unveiling ceremony was held on August 1.

The reason of this remove and the relation between K. Osanai and Keio is as follows.

K. Osanai had given a lecture of Literature from 1913 to 1922 at Keio, his library has been kept as "The Osanai's Library" in Mita library. K. Osanai is father of play in Japan because he introduced European-modern play into Japan. He began Shingeki-Movement and established Jiyu Theater.

The bust was produced by Fumio Asakura at the request of K. Osanai's disciples in 1958.

A flower timepiece was placed in a court of Mita this summer vacation. The timepiece was presented as commemoration of graduation by this year's graduates.

The timepiece will be decorated four times a year with flowers according to a change of four seasons.

These two ornaments are sure to give our campus good atmosphere.

## Dangerous Calles by US N-Submarine

On Aug. 8 the Government permitted calls by U.S. nuclear-powered submarine at Japanese ports. So that calles are being realized all the more. Zengakuren took part in a rally opposing port calles on Sept. 16 at Shimizudani Park.

But the question of calles is a question which is dealt with not only by the Government and Zengakuren but by us, Japanese. Because the submarine is a nuclear weapon. We, Japanese wouldn't do nuclear weapon for anything.

On September 16, in Shimizudani Park, Zengakuren held a rally opposing to nuclear-powered submarines by U.S. calling at Japanese ports. Approximately 600 students took part in a rally. A total of forty Keio's students join a rally from Mita (and from), Hiyoshi. After the rally they followed by a snake-dancing protest march through Akasakamitsuke, Toranomom, Kasumigaseki and Hibiya Park.

Their protest march to the Foreign Office, was checked by a wall of policemen. So they were forced to march to Hibiya Park, where they held a last rally on September 16 protest. Their opinion is as follows: a port calls of a nuclear-powered submarines by U.S. is one of the policies invading South-East Asia by imperialism of the U.S.

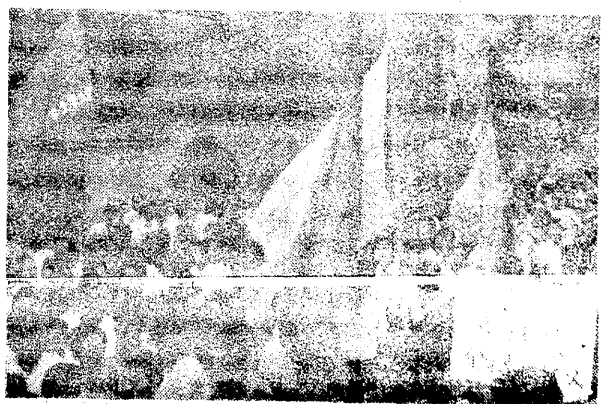
Therefore they oppose nuclear submarine port calls whether it has a peril of faint by radioactivity or not, whether it is equipped with nuclear weapons or not.

On September 27 n-submarine protest rally (Yokosuka ten thousand rally) is going to be held at Yokosuka Base.

## Irresponsible Government

Now, aside from discussing right and wrong for student movement, it is quite regretted that there are many who are not concerned about port calls of a n-submarine for us, the first nation that has felt a terror of radioactivity. We should attach importance to us some question of calls by U.S. n-submarine at Japanese ports.

The U.S. requested Japan to permit port calls by n-submarine one year and six months ago. But the Government did not give an immediate answer thinking a repercussion of public opinion. However, on August 8 the Government suddenly gave a consent of port calls to the



Zengakuren demonstrates opposing to port calls.

U.S. on the assumption that a n-submarine would not be equipped with nuclear arms. What made the Government permit port calls by a n-submarine.

Wasn't the permission rash? Isn't port calls by a n-submarine the object of conference in advance? Can the Government assure the security of port calls?

It is stipulated in the Japanese-U.S. Security Treaty that Japan can confer with the U.S. in advance when there is an important alteration in the U.S. strategic policy and arms in Japan.

We consider port calls by U.S. n-submarine as an important alteration of arms. The Government doesn't think so, that is, calls is a natural consequence of the Japanese-U.S. Security Treaty, and a n-submarine is not an importance alteration of arms. Because a n-submarine is nothing but a submarine with a impellent force by atomic energy.

But we think a n-submarine is an arms itself, whether a n-submarine is equipped with a subrocket or not.

Therefore we take it for granted that calls can be the object to confer in advance.

Besides could the security from contamination through ashes of death examined scientifically by the Japan Atomic

Energy Committee. The committee declared that U.S. n-submarine is secure on the assumption that the data of the U.S. would be reliable. We can never be satisfied with such declaration by the committee.

Moreover we hear U.S. n-submarine sail in Yokosuka and Sascho with large population where sea-accident often bring about. And there is not yet definite arrangement between Japan and the U.S. about an assurance for accident.

There is nothing to lead us to believe that there is not any perilous of contamination with a n-submarine.

We can not but think the Government was forced to accept the U.S. request. The Government say permission of port calls is a natural consequence of the Japanese-U.S. Security Treaty. The treaty ought to be concluded on an equal basis.

If the treaty is such one-sided, we can't help denying the Japanese-U.S. Security Treaty.

We must not forget to remain our country as a denuclearized zone.

The Government should have more independence. We never permit calls by U.S. n-submarine at Japanese ports because it is nuclear-arms.

we heard that the authorities admitted the rise price of milk without discussing with the Administrating Cafeteria Committee, we are sorry. Now if we leave as it is, it means that we disregard the existence of the Cafeteria Committee, who represent our interests and therefore allowed the following price to be easily raised.

So this problem is connected with not only the two yen rise but the price hike for all the cafeteria. So we opposed to a price hike and are intend to start a movement against it.

The objection movement spread over the campus and on September 17 the protest assembled under the auspices of the law department students. We students should notice these movement."

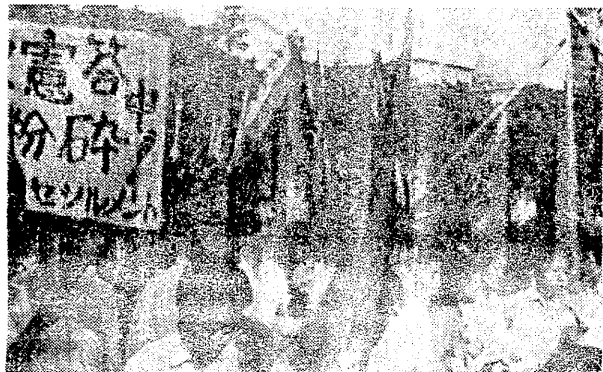
## Sudden Price Hike of Milk

The university authorities permitted the rise in milk prices and there are many dissenting voice against it at Hiyoshi campus. The dissent resulted because the Cafeteria nodded the university authorities faced in milk price in disregard of the Administrating Cafeteria Committee composed of representative of the students and the school authorities. At the sixth committee, the authorities proposed the rise in milk price, but it was carried over to the strong student objection. At

seventh meeting on July 26 the financial decision would be discussed at the next meeting after considering the general price of milk and the fact that the trader promised to stop the rise in price till the next meeting over summer vacation. But before the financial decision the Cafeteria trader practiced the rise in milk price 13 yen to 15 yen a bottle.

The Zenjuku Students Council Committee talked of the reason why only two yen up was getting important problem. "When

# Constitution—Its Today's Problems



This photo shows students' movement against amendment of the Constitution. About 700 students came together at Shimizudani Park on July 3rd. The students were those of Tokyo Univ., Waseda Univ., Hosei Univ., Keio Univ., etc. They staged a violent demonstration afterwards, and a few students were arrested.

## Doubts about the Emperor System

After the Meiji Revolution, the Emperor nominally or substantially has been a cancer which impeded the claim for democracy of the Japanese people. He exercised immense power in modern society where all the people should be equal. It is beyond dispute that the Revolution afforded an opportunity for modernization of Japan, and that the Emperor played an important part in the Revolution. In the history of Japan after that, however, many tragic events were stirred up under the name of "sacred and inviolable" Emperor.

Let us take World War II as an example. The war was declared under the name of Emperor and its end was also declared under his name. These externally identical deeds have been explained as following.

As for the former, the Emperor was not responsible for the outbreak of the war, because his presence was completely ignored and his followers were wrong. As for the latter, the close of the war was declared by his "will".

Are we aware of an inconsistency disclosed in these two explanations? Judging from the former explanation, the Emperor had not consented for the operation of the national power, namely, the declaration of the war. But he had the option to declare the end of the war in the next case.

Can't we gain only two answers from these words? The one is that both the outbreak and the end of the war were substantially decided by the Emperor, and the other is that they were decided by his followers. Don't these two answers mean that the Emperor was substantially a reactionary

or merely a puppet of reactionary groups? In any case, it is beyond dispute that the Emperor system was an immense tragedy to the Japanese people. But, why does the Emperor system still exist, though its essence has changed to some extent?

Shortly after the war's end, many discussions arose as to the maintenance of the system. After all, its maintenance was decided by political consideration that its immediate abolition would cause immense unrest and confusion among the Japanese people because the system had been right or wrong a mental support of the Japanese people.

However, a new generation has taken over. How much sympathy with the Emperor system have we? How much confusion will arise by its abolition? Perhaps its answer will be very little. Further, the existing Constitution of Japan seems to be one of the most ideal constitutions of democratic nations. But it is still not a completely democratic constitution, because it contains a reactionary provision, namely, the Emperor system. Can a family far apart from us people be allowed to exist in the nation of parliamentary responsibility, though there is a fundamental principle that "the King cannot do wrong"? We are doubtful about it!

Monarchy is incompatible with the parliamentary responsibility system from the first. It is quite a miracle in the world history that constitutional monarchy has succeeded in England.

Anyhow, we want Japan to be truly peaceful and democratic nation, and we will seek to realize this aim.

Recently much has been discussed on the problem concerning the Constitution. Kempo Chosakai (The Committee for investigating the National Constitution) has ended its role presenting a draft report on July 3. The content of the draft report gave us, in a good sense or bad, many questions to think over. Is the existing Constitution really a ideal one? Does it fully meet the claim of the Japanese people for democracy? Or is it fit for Japan which seeks for the welfare state?

It is not the only way to cry out for the amendment of the constitution or anti-amendment. Let's try to mediate over the real situation of our country, Japan, and think about the best way to lead a really happy and peaceful life. Therefore in this issue we are concentrated on the Emperor and the fundamental human rights to live. We are never Communists at all. It is only our conscience that restrains us. It is regrettable, that, there still remain feudalistic society evils.

It is not too much to say that the existing Constitution is the source on which our minds work. We admit that there are some weak points in this Constitution to get rid to the evils that are characteristics of feudalistic society. We should be on the watch for the possibility that past dark days will come out again, and have the courage to prohibit its revival. We will do our best to realize a true democracy.

## The Fundamental Human Rights to Live

In Article 97 of the Japanese Constitution the following is stipulated, "The fundamental human rights guaranteed to the people of Japan by this Constitution are fruits of the age-old struggle of man to the free; They have survived the many exacting tests for durability..."

Thus the history of the fundamental human rights is the very history our human beings have fought against their freedom, the fundamental human rights is a product grew up the many human beings' fights.

The dawn of today's history of the fundamental human rights was broken by the American Independence Revolution and the French Revolution late in the 18th century.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights Government are instituted among Men, deriving their just powers from the consent of the people—That whenever any Form of Government, laying its foundation on such principles and organization its powers in such term, as to them shall seem most likely to effect their Safety and Happiness."

This is the American declaration of independence, and this should be one of the most typical fundamental rights for civil liberties in today's world. And so, we must applaud that it claims human beings' freedom against the national authority. The fundamental human

rights which has such characters as mentioned above made its basic on a free economy during 18 and 19 century, but there occurred various kinds of social problems which individual man couldn't solve by himself.

Therefore, instead of the freedom from government power, the demand of the positive interference by a state came to be insisted in as one of the human rights. Thus the right to live depending on collectivism was added as one of the fundamental human rights.

The establishment of the fundamental rights for freedom brought the emancipation of social position and created a free man of character. "From Status to contract" means.

However, the fact that there appeared many people who spent hard living under this circumstances showed new social problems. And it became the very important demand that these poor people should be given more human-like living. Thus the age of "from character to human being" began. And to realize this demand, some restriction on freedom rights came to be insisted in from social view-point.

The fundamental rights to demand the sufficient and positive policy of a state which gives people human-like existence is to be recognized and it is nothing but an idea of welfare state.

Such right is called the "fundamental human rights to live." Constitution of Japan provides this right in Articles 25, 26, 27 and 28.

Article 25. All people shall have the right to maintain the minimum standards of wholesome and cultured living.

In all spheres of life, the State shall use its endeavors for the promotion and extension of social welfare and security, and of public health.

Article 26. All people shall have the right to receive an equal education correspondent to their ability, as provided by law.

All people shall be obligated to have all boys and girls under their protection receive ordinary education as provided for by law. Such compulsory education shall be free.

Article 27. All people shall have the right and the obligation to work. Standards for wages, hours, rest and other working conditions shall be fixed by law. Children shall not be exploited.

Article 28. The right of workers to organize and bargain and act collectively is guaranteed.

But we must pay attention to the following fact. The foundation of existing Japanese society is formed by individual self-responsibility, and the responsibility for living is never placed on the government but on an individual himself, therefore the existing provisions of the fundamental rights to live provides only the legal and moral obligation of the government to realize this aim by concrete law making, and it never

means that every individual people has his rights of claim which avoids his responsibility for his own living.

The significance of the fundamental human rights to live lies in the following points: not only individuals have the rights which secure the freedom to act, to seek for a human-like existence, but also government itself is under the obligation to take positive measures for the security of the nations' freedom as far as possible.

KEMPO CHOSAKAI presents its draft report with the following opinions about the right to live

(1) The existing Constitution tends only to secure people's rights and freedom, neglecting to strengthen social collective responsibility and people's duty which are necessary for constructing a modern welfare state.

This thought, mentioned above, is born from the idea of liberal state in 18 & 19 centuries, and is unfit for today in the 20th century.

(2) The concrete prescription must be made which secures equal opportunity of education.

And it is desirable to prescribe clearly the rules of the minimum wage and equal between man and woman, to strengthen the right of labour. And by these

MORE CONCRETE PROVISIONS about the right to live are claimed in the constitution to realize the real welfare state

The right to live peacefully imposes the obligation on the government to realize this aim.

The concrete activity of the government is to realize this aim in all sorts of law registration. From this standpoint, it differs in character from the right of freedom which rejects such registative activities, because such activities easily destroy the right of freedom itself.

The former is based on an idea of a social state depending on collectivism. The latter is based on an idea of a law-governed state depending on individualism. However, the sense of the right to live is not the one never accepted by a law-governed country too. Because a sense of social collective responsibility should be considered, though the state is based on individualism.

In our country which stands on an idea of a law-governed nation indeed the right to live

is prescribed in the Constitution, but it is only abstract and not concrete. Therefore, the realization of the right is really unsatisfactory.

However, considering the above, such rights ought to be prescribed in the Constitution as more concrete regulations. After the warfare state is as more concrete provisions. will be enforced.

Article 25 of our Constitution says "All people shall have the right to maintain the minimum standards of wholesome and cultured living," but we are at a loss what to do, if we come to find no food in reality. Although we have the provision of Article 25, our minds are not easy. In our present condition, we can never declare that our existence as man with the right to happiness is secured.

Therefore, those who cry against the Constitution reform ought to consider not only "renouncement of war (Article 9)" but of this kind viewpoint.

**TOKYO Gas** ★

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## Campus at a Glance

### KEIO Students And Politics

Keio students often said to occupy the unique position in Japanese students' political movement.

Well, they can be divided into the three types. Generally speaking, most students are indifferent to politics, the rest are conservative, and a few are progressive. Compared with another universities, the number of both those who are indifferent and conservative is larger. In cafeteria, in the campus, and in another places, they never discuss on politics. They usually speak of school lectures, circle movements, bowling score, mah-johng etc.

But then why are they? The main reason is perhaps Keio students come from mostly Middle family class or high family class.

They never know well what this society is, or should be. They are satisfied with everything, they can't aware the reality, nor need to change the real society. Many students are interested in politics; want to know it at any rate. However, who do they wish maintain the status quo? They may have very progressive opinions with them. But they have already come to the conclusion that progressive opinions is only logical affairs. They never wish to carry them out in this real world. They will think, "Human beings should be equal, and share happiness." Meanwhile they know it's impossible to carry it out. They conclude that so-called progressive students are somewhat childish. Because they don't know the reality, they think.

Each university has her own character. At first, various students enter Keio University. One year pass, and two year, then three year... They are unformalized as so-called "Keio boys and girls."

A poor student may enter. But, at last, he is also influenced with his friends, and he will come to have Keio opinions unless he is indifferent to politics. If you doubt this, please ask your friends whether they may support communism, anarchism, or socialism. They know about these principles very, very well, but they will stick to status quo.

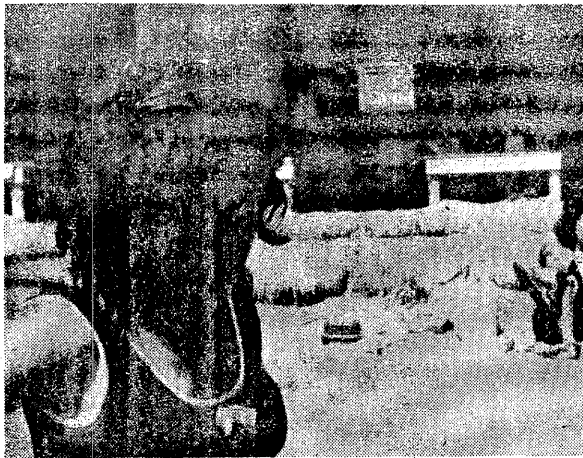
Those who are indifferent to politics are comparatively indifferent to college life also. They have only to get university degrees in order to engage in the fine professions in their future (or maybe to marry fine personages). They attend lectures at their pleasure; It's not their problem on what a lecture the professor give. They make the fine examinations when they have. They are very serious at that time. When they meet progressive students, they behave arrogantly.

Progressive students who take part in students' political movement are very serious. They may be childish, you will say. That is true in a certain point. But they are very sincere and keen on what they should be. Generally, they do not know well bowling, movies affairs and others. They don't know the reality so well. They are stubborn concerning to their beliefs. They would never change them. They have steadyfast beliefs that their deeds are right and will profit someone's life. They believe their ideal will come out true some day.

After four years' learning, Keio students have to graduate and must go out into the world. They must contribute to tomorrow's Japan. However can we feel easy for them? Can we look forward to Japan's future because of them?

No doubt that this answer is in your minds and will be in your deeds. (T. Ueda)

# TWILIGHT GIRLS



One of streets at Ginza, Miyuki street is famous for its high shopping street, Ginza itself is one of typical flourishing quarters ranking with Akasaka, Shibuya, Shinjuku, Ikebukuro, Azabu, and Ueno, etc. Girls so called "Miyuki tribes" wearing a lower-hemmed skirt, with a lunacy bag, crowd round this Miyuki street and peep into show windows of a haberdashery, tailor shop, jewelry store, etc. They hanker after gaily something, emergence from daily life, and these stimulate their curiosity. But they are simple and uneventful girls, and I take an attitude of affirmative.

"Miyuki Zoku" was named by journalism, you can regard them as a variety of rising high-teens (Beat, Roppongi tribes, Rat group, etc.). Recently, obstruction of traffic, violence, gamble, invitation to indecent Ball, leaving home, and sleeping drug play prevail among them, but they are not misdeed girls excepting some prodigal teenagers. If you draw a division line between deed and misdeed, it will end in nonsense. Now then, I shall open the documentary reports relating to misdeed girls—by a special permission of Authorities.

What is the misdeed girls? If you believe civilization or culture, the actions of human beings in rich times are the most complete far from brutal ones, it may be a great vision of human beings by nature, but I don't dream a man indulging in depravity.

One day, a hysterical girl whose eyes with tears entered the dormitory. She clamors as possible as she can, and sobs in excitement, but soon she sinks into silence. She is a misdeed girl, her only acquaintance treated her as a nuisance, and now one left her alone for ever. But some day this misdeed girl will grow up into sound mother for her lost days, I pray it.

This reports exposing the actual condition of the misdeed girls base on the data of them by an inquiry section at the national Kinugawa school. This public welfare institution by the Child Welfare Law takes the vast ground (81797 m<sup>2</sup>) of Nasu tableland in Japan, and representative misconduct girl have gathered all over the country.

Their bad conducts are unpure sexual intercourse, which is frequent in extreme, taking up a considerably high percentage (38%, over in reality), of course, their most is no virgin, and leaving home, pilfering, sleeping drug play, wandering, to take out money and goods, shoplifting, pickpocket, threatening, sneak thief, prostitution, these stand high rank, and next drinking, smoking, fraud, stealing into room, violence, and burglary. An age layer is from 6 to 17 years old, secondary school girls and high school girls take the greater parts. These amorus or flirtation group are equal to nothing, but rather an individual act.

Misdeed causes considerably by remarkable open-hearted

feeling or sex appeal, miserable circumstances, for example, no parents, only one parent, separated lives, collapse home or indigence, bad makings hereditarily, lacks of love, school unsuitability, social minor parents and especially their physical premature and misdeed girls have already had the first menses last early days.

Generally speaking, she has a strong impulse, changeable emotions, and character of weak will, emotion, restraint. I.Q. index is between 61 and 120 (most parts are 81—90), and F.Q. emotion index is between 61 and 110. Supportable duty owner is parents (43%), only parent (28%), adoptive parents (4%), the rest are grandparents, parents-in-law, a stepmother, brother, sister, foster parents and no parents, etc.

Main misdeed places are popular resort, the busiest quarters, tea room, gay trade or profession of entertainment, hotel, park, summer resort, recreation ground, night theater, underground passages, and planetarium, etc. This school equipped with brain wave, psychology measuring room, special class, library, family room, medical treatment room (dispensary), manners room, gymnasium, lecture hall, and swimming pool. The number of persons to be admitted are one hundred misdeed girls. It aims at making sound social members comfortably for object. The term of entering a dormitory are during 4 or 15 months. Some misconduct girls escape from this service, but they have opportunities of going on an excursion and this trial obtains good results. Misdeed girls abound in district of Tokyo, Shizuoka, Ibaragi, Ehime, Fukushima, Niigata, Nagasaki, Aomori, Hokkaido, Gunma prefecture, etc., by data. Their life is learning, washing, needle work, cooking, agriculture, manners, music and sym-nastics.

Misdeed girls after rebirth grow into domestic affairs assistance, mostly waitress or hostess (In this sense, it must criticize that some students take them as playfellow.), factory girls, maid-servant, salesgirl, probationer of a business girl, nurse, beautician, cleaner, foreign-style dressmaker, and to enter a school of higher grade, she starts her life afresh. On the other hand, failure of regeneration results in lost employment, leaving school, misdeed again, reformatory and prison (missing 20%).

To make it more meaningful, this school includes many half-breed misdeed girls among them. Some of international misdeed girls mixed blood an American, Chinese, Korean, Philippine, Indonesian, Indian, and Black, etc. They are very fine, beautiful and charming, but here you don't allow me to admire half-breed misdeed girls, do you? The crux of misdeed problem is aftercare, lack of counselor, home helper, investigator, and promotes cozier circumstances, to grow mother sociably. One is sure to visit this school for her cherish child with affection once a month, the other never visit there forever, there are abandoned misdeed girls solitarily. In our times, it brings about a better understanding and a social concern saying misdeed.

Well, warmest thanks to the headmaster of the National Kinugawa school, Noboru Ishihara and a technical official of an inquiry section Yoshihiko Tsuchiya for all their kindness.

Finally, conspicuous point is a fact that misdeed becomes of no misdeed by growing old, for example, drinking and smoking merely from a legal point. A romance or adventure takes the place of unpure intercourse. I don't know whether this is a tragedy or not. But my respectable misbehavior girls of the upper classes are forerunners of a new moral and orthodox apres guerre generation. I favor them—from a summer seaside of lament.

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(M. Yamane)

## Interpreters of Olympic

Sept. 18—Fourteen students, six English-speaking and eight French-speaking students will be assigned to rowing events to act as official interpreters between the Japanese officials and foreign participants. The site of their work will be Toda Rowing Course in Saitama Prefecture. Some 280 people representing 32 countries are expected for this event alone.

A total of 300 students interpreters from 18 universities in Tokyo were selected for the Olympics by J.O.O.C. (Japan Olympic Organizing Committee). Screening tests were conducted at each university a year ago.

Unlike other interpreters under different classifications such as tourist interpreters and Olympic village interpreters, student interpreters attended special language training schools and camps, among which the Gotenba Camp, during the past year. This final training program which lasted from Sept. 30 to Oct. 2 was particularly worth noting in that some 14 active European interpreters were guest instructors.

They assisted the head of the training section for interpreters, Mr. Cunningham, better known as an economist and honorary professor at Hosei University. The party of 300 students, 14 interpreters from Europe, and personnel from J.O.O.C., plus several American High School students in Japan stayed at the former U.S. Marine Corps training camp which now is a Youth House belonging to the Japa-

nese Government. This program is said to be one of the most successful seasonal and periodic trainings sponsored by the External Department of J.O.O.C.

All students and guest instructors were subject to something similar of military discipline. The reveille sound is heard over public addressing system in every barrack at 6:00 to set the students for a day's work which was constituted of two periods of language class and two periods of recreation. For the evening, movies and brief comments by guest speakers Mr. Kazushige Hirasawa and Mr. André Perez from French News Agency (AFP) were programmed.

The following are the names of 14 students active in the Olympics:

English Speaking:  
Eiichiro Kira (sophomore-economic), Ryoji Morino (sophomore - economic), Tsuyoshi Shimada (sophomore - political hist), Hiroko Ohta (sophomore-literature), Namiko Tadokoro (senior-literature), Motoko Hayama (junior-social science).

French Speaking:  
Kimimaro Ikeda (post grad.-french literature), Tadanori Inomata (post grad.-political science), Nobuko Matsubara (junior-literature), Mitsuko Odagawa (senior-literature), Kuni-hisa Izumi (senior-economic), Kazuko Mizushima (senior-literature), Hiroshi Kataoka (junior-economic), Hidefumi Kawai (senior-economic).

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## For the Betterment of Keio

At the end of June, Shohei Takamura was re-elected president of Keio Univ. and in July, succeeding to the last five standing directors—Juji Ishimaru, Kenzo Kiga, Yasaburo Ikeda, Ichiro Watanabe, Eitaro Anzai—following four men obtained a seat on the board of directors.

They are Tokutaro Koike (from economics dept.), Kotaro Imaizumi (from law dept.), Saku Sato (from literature dept.), Shinichi Yamaguchi (graduates of Keio, Kaneka food service). Koike, Imaizumi and Sato were the head of each department. These four directors were selected by following system.

President Takamura presented these four members to the council with the approval of the presidency nomination committee, and the council noted for them. The limit of the board of directors are 10.

The mission of them is mainly to assist the President, i.e. to say in details, Koike—the accountants' business and personal management, Imaizumi—General Affairs, Sato—School affairs, Yamaguchi—financial affairs and personal management. Personal management is to chiefly negotiate with Keio labour union.

Keio Gijyuku has strong conservative aspect because she has about 106 years history and tradition. For example, the council, made of 97 members, is almighty when important problems are decided. Shinzo Koizumi is its president, 12 members of 97 are belonging in Keio Gijyuku (university, high school and others) and last 85 of them are outside of Keio (they are of course the graduate of Keio and most of them are the boss of every circle—official circle business circle and others.) At the selection of the president of this time, Masao Matsumoto was recommended for Takamura's rival, but was defeated because his way of thinking was too progressive. He was popular among young students but the right of final decision has conservative council.

A young student said, "The management of Keio should make better studying equipments. On the other hand they are generous to build a big hospital because it can gain much money."

One of the members of the Keio Labour Union said, "We gain lowest wages in comparison with other private universities, and when wages are raised the managements raise students' school fee and increase the number of students, then school-houses are made larger. At present, private universities stand at the turning point. The financial problem is a curse to the management of the private universities. We must break feudalistic, conservative aspect of Keio, and take the initiative in this problem to other universities."

First of all we, the students of Keio university, must know the following actual situations. We, students, are ignored at the selection of our president. Almost all important decisions are made by feudalistic council. We must make efforts to break out of such feudalistic ideas. Referring to our chief problem—the financial problem of the private universities—we expect like the statement made by a member of the labour union.

The best solution of this problem is to depend on a government subsidy, so president Takamura should understand the present state of affairs, display political ability and endeavour himself to decide this problem in the initiative to the other private schools.

Our new directors also should be positive in his attempts to make our Keio better.

# Studentlike Character Of Today

Recently the existence of students is seriously taken into consideration. No one can talk on Japan's future without mentioning students' movement.

After graduation, they will work in their own society. So, they must be conscious to what they should be now. Because it goes without saying that Japan's future depends upon them.

Meanwhile, it is often heard that students of today are very rational, realistic and always calculate something. In fact, it is reported by journalism every day that university students have no purpose for their learning, and call them, so to speak, "The Nineteen Sixties' lost generation."

However, we, The Mita Campus insist that we should think of what is making them like that, and why they should do like that.

## What way, we take

**In order to enter famous high school, famous university and get fine profession, what they must do.**

"Situation of today's students" was taken for the title of this edition. The chief reason why we took it as the theme is as following.

The idea of a university has never been discussed as it is now in Japan. We can guess that the cause for being discussed is the popularization of a university. And the university has much to do with not only students but also the man in the street, for example, hard competition to enter a famous university, mass productive system in the university, of course that's right, but in this page it's not necessary to decide what is problems. We will find the answer and what we must in thinking of "Situation of today's (Student &) university."

Now back to the title and let's watch the consciousness and behaviour of students. As

soon as they were born, competition begins. They entered the primary school to pass the good Junior High School, Junior High School to pass senior High School a and Senior High school to pass a famous University. They are taught that they must win the competition through examination.

From childhood educated in such circumstance, he always thinks only of the present and has no time to spare to draw his dreams in his future.

Before entrance ceremony of the university they already regards the university as the ladder to get a job.

And spends his leisure time by mah-jahng, dancing party, travelling. The Most interesting matter is good marks, which he needs for getting job, and the way is not important; any way he needs good marks.

## Univ. in the post-war

On the other hand we often do because they had nothing to read or hear that students of play more than we have. Well, today are different from the what makes our behavior? Yes, students in the pre-war. Their that is situation of society. standard is lowering. Of course From the end of the World time changes everything. But War II Japan changed greatly. By the prewar Japan had been can't we admit what the grown-ups say? We can't say that capitalistic society, on the other such acts as getting good marks hand having the feudal situa- and playing mah-jahng, etc. are tion. But from the end of the wrong. In the pre-war univer- World War II everything which sity students are few and they had been regarded as mysteri- had the consciousness as elites ous thing have been clanged by who were promised in their future.

At that time, generally they read much books more than we

Many university was built and university had much connection with mass. As you can consider from the economic principle of need-supply, worth of a student has been lowering by increasing university students. On the other hand Japanese productive powers has been increasing and abundance of material has effected people. People enjoy abundance of material and so does students. Most students, who dislike to

study, prefer playing to thinking except struggle for getting good marks. And they lose their position where they are set or they don't try to think what they must be. They lack philosophy and have not ideology. Their Purpose of action is a small matter which had to do only with themselves, that is, they are realists and individualists. It means that today's students are not political. But they have much knowledge which is dead.

## Student seeking a leader

Some one says, "Today's student has not the custom to think by himself. When struggle for the U.S.-Japan Security Treaty, a student, who is always playing mah-jahng took part in the demonstration. We can't understand his action."

They have not courage and self-confidence to go their own way and always act as many people do. They are uneasy. They need their leader which grasp their mind but they have not now.

But in the world they can recognize military facts which destroy the human race. We can find that Japanese military power has been increasing from the World War II like U.S.S.R. or U.S.A. in setting self-defence military, concluding the U.S.-Japan Security Treaty and atomic-submarine. And all the people forget matters which has much nothing to do with their profit, for example, problem of Okinawa, which had forgotten since the end of the

World War II. Let's arrange the above:

Japan is now capitalism society and the greatest purpose is therefore produce material and human life as a mean of capitalistic production. In this society man must be an article and has no power. The more people think of themselves, the more they give up.

## Let's widen eyes

So people act only for themselves in their material wants and in their leisure time. Such a situation is reflected in life of students. And they act only for the present.

They think it's in vain to think of society. We admit the influence of this circumstance, capitalism society. But we can't allow such a situation as far as we want to make our world better. Let's lead our history more strongly that history leads us. Let us think and act for real democracy and peace. In history resistance is needed to make our society. Now our brain is filled with knowledge but we lack wisdom. So we must widen our view point. Burtrand Russell says resistance for peace requires the greatest understandings and the smallest force.

Let's discuss about our problem and widen our view. Finally we promise that from next edition, we will discuss about the theme which is the U.S.-Japan Security Treaty great problem for us, for example, U.S.-Japan Security Treaty, stopping of atomic submarine at Japanese port and reconfirming Japanese Constitution etc., touching with our consciousness and future.

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