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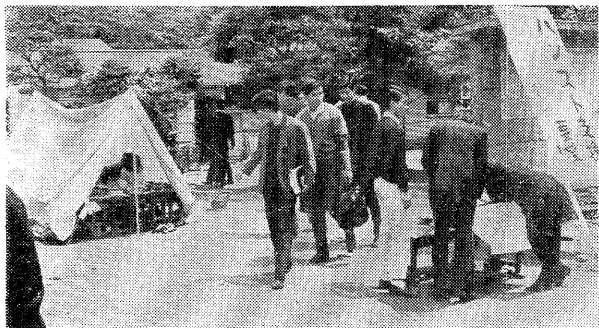
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Sophos' Hungerstrike Stud. Against Former Pres. S. Koizumi Died

U.E. Law



Two sophomores of the Political Science Course of Keio University underwent a hunger strike on May 12. It was against the refusal of an explanation meeting of the school authorities in spite of the demand for it many times. This problem started from the insufficient curriculum of sophomores of the Political Science Course of Law Dept. and spread all over Keio Univ.

The authorities gave step by step proposals of solution and the representatives of the students could make a promise to hold an explanation meeting in the interview with Dean Yoneyama of Law Dept. So it seemed the problem would be solved at once. Nevertheless, afterwards the faculty meeting of Law Dept. refused to hold a meeting. In spite of a few negotiations, they refused it. At last two sophomores, of the Political Science Course underwent a hunger strike.

The points at issue of this problem are the following:

- 1) International Politics of Prof. Uchiyama is changed from a required subject to an optional and lessened from two lectures to one.
- 2) Cultural Anthropology of Assistant Prof. Totoki becomes a part of curriculum of Mita, Political Psychology of Prof. Kikuo Nakamura can not teach for a year. And there is no one to teach the theory of Modern Politics in place of Assistant Prof. Nara. Namely, in reality only two courses of the above are to be given and most of the students can not attend these lectures because each lecture is given only once a week.
- 3) The History of Japanese Politics of Prof. Nakamura is changed from a course for juniors to a course for freshmen.
- 4) There are courses for individual free study in the Economics Dep. and Commercial Dept. but not in the Law Dept.

The authorities gave the solution; on Apr. 20, the System of Modern Politics and the History of the Near East were increased to two lectures each; on the 22nd, Modern Africa of lecturer, Oda was newly established; on the 26th, the day of the report of the studies was put off until May 6. The matter was deemed to have been solved at once. But there remained the meeting which had been promised by the authorities.

The explanation meeting was strongly demanded on Apr. 25. The statement of the demand for the explanation meeting was offered by the Political Students Government. At the same time, the day of the report of the

studies was demanded to be put off. On the 27th, the Students Government of the Political Dept. presents the contents of the questions at the explanation meeting.

On May 2 the authorities answered that they would decide whether the explanation meeting will be held or not. On May 4, the committee men of Political S.G. urgently interviewed Prof. Yoneyama. His response was that he could not say anything about the explanation meeting. On May 6, a class II-E decided to refuse to offer a report of studies till an explanation meeting was held. Other four classes decided to demand it. On the 7th, Prof. Kawamura, the chief of the Law Dept. of Hiyoshi, soveyed the content of the resolutions that the explanation meeting was not to be held. On the 9th, the committee men of Political S.G. had an interview with Prof. Yoneyama again. They asked him to promise to hold an explanation meeting again. On the 12th nevertheless the authorities refused to hold it, again. And the two sophomores undertook the hunger strike. On May 13 the faculty meeting of the Law Dept. decided the following:

- 1) An explanation meeting is not going to be held.
- 2) In its place the President of the Law Dept. is to air his thoughts about this matter or curriculum in an open meeting.
- 3) Professors involved the matter will attend the meeting and help him.

Mr. Abe Elected as Waseda Pres.

Waseda University Council Conference accepted President Ohama's resignation and elected Mr. Kenichi Abe as proxy president. Directors changed to new members. With the resignation of President Ohama, 30 students of Joint Struggle Committee were disposed of. University authorities expressed their wish to do their best to settle the struggle.

Entrance ceremony was held on May 1 and the campus is full of youth and freshness. Students are walking with a glad look here and there on the campus. The agitating voices of the tuition struggle sound strange, like dissonance. Commercial Dept. and Science and Technology Dept. have held classes already but four departments have had no classes yet, and still keep barricading. The students, especially, the freshmen want to take lessons so eagerly.

Four months have passed since the struggle began.

About 1,000 students of Tokyo Students Federation (Togakuren), leftists, but anti-Japanese Communists, demonstrated to protest the proposed revision of the University Establishment Law and the Teachers License Law from Shimizudani Park to Hibiya Park by way of Toranomon and Tameike on May 18.

About 1,000 students gathered at a rally held at Shimizudani Park to protest the proposed revision of the University Establishment Law and the Teachers License Law.

After the rally, they started parading through the street, zig-zagging and demonstrating students and Tokyo riot policemen clashed on the street of Tameike as students tried to change their course to Ministry of Education and policemen made students go towards Hibiya Park by force. Students reached Hibiya Park past 6 p.m. and broke up.

Twelve students were arrested by police when demonstrators clashed with police.

All-Japan Student Forum Held

The all-Japan Students' forum on university problems was held at Keio Univ. at Mita, on May 18. About 150 students from Keio, Waseda, Hosei, Yokohama National, Tokyo University attended to this meeting. This forum was held by Keio Economic Student Government. The SG has promoted the curriculum movement since a few years ago as a program which forms a part of the university reform movements.

At first, Assistant Prof. Okura of Momoyama Gakuin Univ. gave a lecture on university problems. He spoke the bad change of the University Establishment Standard. He also said that Japanese society was divided by the educational system, and that the university problems, therefore, may be considered as that of all the educational system.

Next, panel discussion was held. After the basic report of the president of Economic SG, they spoke about two themes; one is "Bursting campus disputes and the educational policy," and the other, "The way to reform of universities." As for the former, they mentioned the progress and the future direction of the disputes in each university; the dispute against the change of the department name of Yokohama National Univ., Tuition struggle of Waseda Univ., the "Opinion" of Tokyo Univ. and the curriculum movement of Keio Economic Government.

They emphasized that these disputes and movements were not separate problems but also the common ones of every university in Japan. They also certified that we must joint together these problems and movements against the revision of the University Establishment Standard, etc. and dealt with them collectively.

This forum is to be held on June 12, at Keio Univ.



Memories of Dr. Koizumi

by Prof. Taikichi Ito

My memories of Dr. Koizumi begin 40 years ago, the spring of 1927, when I was the third grade of a preparatory course, I wanted to know what Marxism which swang Japanese thinking world at that time. I could not satisfy the lectures of a preparatory course so I attended to listen to the lectures on "The principles of Economics" which was given by Dr. Koizumi, who was the great hope of the economics department. His lectures were mainly the introduction and explanation of Marx's "The Capital." I listened to his lectures in acstasy.

After a year and a half, I joined the Dr. Koizumi's seminar. I think members were 18, and most students' themes were about Marx. At the seminar, the discussions were vehement, for instance, a student criticized Dr. Koizumi's criticism of historical materialism as follows. "As you were brought up in the rich bourgeoisie, you take the criticism of historical materialism, don't you? If it's true, we can prove the historical materialism is right."

Dr. Koizumi answered with calm and earnest. So we were drawn into his point of an argument.

The discussion at seminar always did not finish on time. And then we continued to discuss in the library and coffee shops, drinking late at night. Never did Dr. Koizumi make wry face.

When his new writings "The Principles of Economics" was published, one of his disciples, Mr. T. Kotake who is now professor of the department of com-

U.E. Law and Teachers License Law

The Ministry of Education laid the proposed revision of University Establishment Standard and the Teachers License Law before the Diet in session and they are about to be passed through the Diet. Two bills are the important problem to us, university students. An opposition movement for the bills is raising among students.

The main problem of University Establishment standard as follows:

- 1) The Liberal Arts courses are diminished from 36 units to 24 units and 12 units are for basic and educational course.
- 2) School hours increase 50%.

The revision of University Establishment Standard gives out

Dr. Shinzo Koizumi who rendered great service to Japan as an old liberalist died of a heart attack at his home at 7:00 a.m. May 11. On May 10, he had been 78 years old.

Dr. Koizumi studied at political department of Keio Univ. When he was a Keio student he played tennis very well. And he became a professor of the Univ., when he was 29 years old.

Then in 1934 he received the Doctor of Economic degree from Keio Univ. From 1933 to 1947 he was Keio's president and did his best for our Univ. In 1934 he was the member of the Japan Academy and in 1959 he was presented the Order of Cultural Merit. In 1946 he was in charge of the Crown Prince's education and let fresh air in the Imperial House.

As an economist Dr. Koizumi was the leader of anti-Marxism and he wrote many books like "Common Sense of Criticism of Communism" and "Socialism and the Value Theory," etc. He explained the theory of the common sense of anti-Communist easily to general people by these books. The last book he wrote was "Yukichi Fukuzawa" who is the founder of Keio Univ.

talked together freely. This meeting was named "Thursday meeting."

After the war I decided to open my house for my seminar on the first Sunday afternoon as Dr. Koizumi did. But as soon as I carried it out I found how troublesome it is not only for me but also for my family. So I thank him and his wife for taking care of young men. As for me, the meeting became irregular now.

The other memory also shows his another character. When the rightists were against Keio University which was a seat of learning based on liberalism, a Magazine was published which said that Keio University was by force of money, and was corruptible at the entrance exam.

Dr. Koizumi dared to accuse the review of defecation, and many trials were held. We, who were going to graduate, were afraid that if the bribe was established, we would lose a suit.

But owing to Dr. Koizumi the bribe was not proved to be true and at last "Fatherland" lost a suit and announced publicly of their apology in newspapers. This affair had an effect not only on the enforcement of official discipline but on making us to think of our readiness for education. Dr. Koizumi was the man never to speak out the morality. We have never heard him persuade. But through his actions, we could comprehend the morality deeply.

He told me unexpectedly that there is not much good educators in the scholars of the education. In fact, I was fortunate in having my respectable teacher in my life. I thank Keio Univ., for it very much. And I swear within myself that in spite of this mass education, I would fulfill my duty as a teacher which Dr. Koizumi taught us.

Peace Denies J-US Security Treaty

The US-Japan Security Treaty will be revisioned in 1970. The arguments about the Treaty and the national defence caught fire with the arguments of nuclear umbrella in Diet. We will research the Treaty on which Japan in the future will depend.

Japan Under the N-Umbrella

On the 17th of last February, the so-called Shimoda speech was made. It was obviously connected with the message of February 2nd sent to the 18 Nations Disarmament Committee by Russian Prime Minister Kosygin.

Next is the view of the Vice-Ministry of Foreign Affairs Takezo Shimada about Kosygin's message.

"As for the Russian proposal it is a happy matter that the Soviet Union states that she will not attack nonnuclear countries and will not be the first user of nuclear weapons. The most important thing in nuclear scattering prevention problems is to take the course toward the abolition of nuclear devices in future with the nuclear powers paying a great sacrifice of disarming."

It is not sufficient that nuclear countries will not permit non-nuclear nations to possess nuclear weapons without any reduction of the Powers' nuclear devices. Japan cannot agree to such a self-centered treaty of nuclear nations.

From this point of view each nonnuclear country, such as Japan, should urge the Powers to undergo nuclear disarmament and should not expect to get in under the Powers' nuclear umbrella or to look out for her own safety asking for the Powers' pity.

At present Japan has the Security Treaty with the United States but yet does not let herself be under the American nuclear umbrella."

By this speech a certain active attitude toward nuclear expending prevention can be evinced. Problems, however, are in the conclusion that Japan does not let herself be under the American nuclear umbrella.

A few days was later offered the official opinion of the Foreign Affairs Ministry.

"Decisive arguments for or against the protection of what is called the nuclear umbrella are considered unsuitable. In view of the present situation of the world, the nuclear retaliative power of the United States is one of the very important factors to check an outbreak of an all-out war. So it cannot be denied that Japan is under the nuclear umbrella in a general sense."

If that Japan is under the nuclear umbrella of the United States has the meaning that Japan turns herself to be a base

for nuclear weapons or that Japan participates in, for example, the multilateral nuclear power group which is argued for in the NATO nations, Japan will never join such plans ever."

This unified statement of the Foreign Affairs Ministry distinguished between two meanings. That is, (1) in a general sense Japan is placed under the nuclear umbrella and the nuclear checking powers of the United States but (2) allowing no nuclear devices to come into Japan she is not in the nuclear umbrella.

In a passive conception of the word, nuclear umbrella means merely nuclear checking power. And in an active conception, it will mean that Japan will possess nuclear-armed bases and has completed arrangements to attack with nuclear weapons.

In reality Japan herself is a nuclear base of the United States in a sense. Formosa, the territory of Japanese potential sovereignty, has been a complete nuclear base of the United States and atomic power submarines call at Japan proper where US Army's bases exist. This situation is justified by the Japanese-American Security Treaty.

US-Japan joint statement of the Sato-Johnson talk in January of last year made known the promise of the defense of Japan by the US including the defense against the attacking by nuclear weapons.

It is necessary to use nuclear weapons against attacks using nuclear weapons. Therefore, it can be said that nuclear weapons are prepared in some manner in Japan. One manifestation is the ports of the nuclear submarines. Therefore the government's argument that the problem of the US-Japan Security Treaty may be differentiated from the problem of the nuclear umbrella cannot stand in reality.

As mentioned above, it is sure that the US-Japan Security Treaty gives a nuclear threat when it operates as a part of the entrapment of Red China. Red China concentrates on nuclear development in order to combat this threat. Red China will be a nation with a threat of her own in the near future. But the structure of the US-Japan Security Treaty produces the reason. Therefore we Japanese may possibly be attacked

Red China. This menace from the US had driven Red China into an unstable situation amidst the peaceful coexistence of US and USSR. We must consider this fact when we see Red China absorbed in the development of nuclear weapons. US has drawn a line of defence around Red China believing in the myth of Red China's endless aggression and the so-called threat she presents by her bellicosity. With the above for a reasoning the US claims to be defending the free world when she is only defending the US. It may be said that these policies of isolation and the entrapment of Red China makes Red China a nation which proves to be a menace to the US.

The aggression is divided into the ideology permeation and military aggression. The ideology of Red China attaches importance to nationalism. Therefore permeation depends on a situation which would make possible the acceptance of the ideology of Red China. The example of Indonesia is suitable to this. What is the military aggression of Red China like? The Korean War is often pointed out as a fitting example. But it can be surely said that Red China took part in the war as Manchuria was threatened by the aggression of US. The US belief about the wars in the nations bordering on Red China reverses the cause and effect relationship. And Red China is apt to be considered to harbor territorial ambitions from the India-China disputes. But it is not right to consider the disputes over places with no border an aggression. We can consider that Red China has not an aggressive character for these reasons.

As mentioned above, it is sure that the US-Japan Security Treaty gives a nuclear threat when it operates as a part of the entrapment of Red China. Red China concentrates on nuclear development in order to combat this threat. Red China will be a nation with a threat of her own in the near future. But the structure of the US-Japan Security Treaty produces the reason. Therefore we Japanese may possibly be attacked

by Red China because Japan would be the first object of the attack. And it is because of the US-Japan Security Treaty that Japan is the first object of the attack by Red China. The Treaty is not only unnecessary but harmful to Japan. The aspect in which the US-Japan Security Treaty is a hindrance is not only in the above mentioned aspect. Trades with many countries are obstructed because of the Treaty. The independent foreign policy of Japan is limited and Japan cannot agree to Red China's entrance to the UN according to the US-Japan Security Treaty. The other example can be taken up. It is the problem of the northward territory.

When the Foreign Minister Shiina visited the USSR in January this year, he claimed the return of Kunashiri and Etorofu, but the USSR asserted that both Kunashiri and Etorofu are already Soviet territory. And the USSR declared that she would not return Habomai and Shikotan so long as the bases of USA exists in Japan.

Japanese Policy for Peace

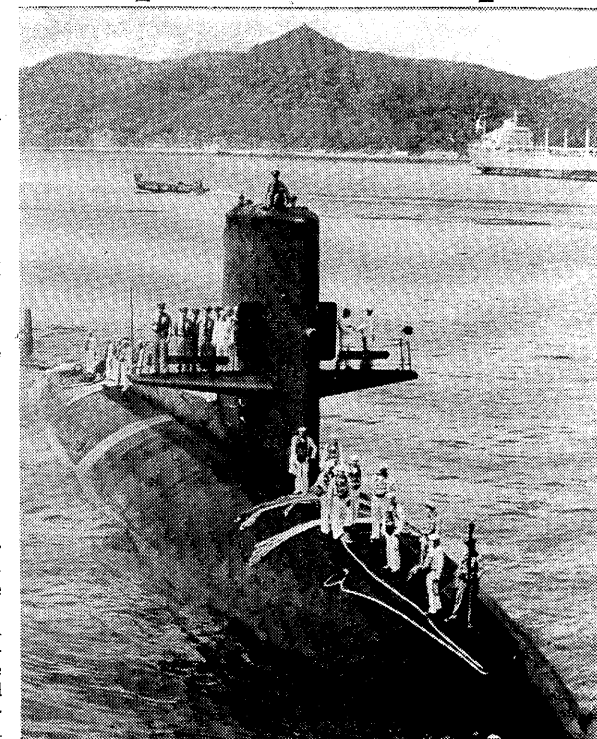
We do not mean to forget the advantages that we have received from the Treaty since the war. For example exceptionally high growth of Japanese national income is owing to the Treaty which allows us to save the expenditure on military service. Nobody can deny that. But now the condition is much different from those days and it is more a disadvantage than an advantage.

Then what policy should we take after breaking the Treaty in 1970?

1. Armed peace or demilitarization

China succeeded in a nuclear explosion and so has France. Now there are five countries which have nuclear weapons and we can count nine more countries which can have nuclear weapons, including Japan.

It is quite doubtful that Japan's insistence against nuclear weapons will be heard but as a country which experienced and which is experiencing the tragedy of nuclear weapons, we



How can we say there are no nuclear weapons in this submarine.

must protest against all nuclear weapons.

2. Our policy toward the USA

After breaking the Treaty we must carry out the true meaning of what Prime Minister Sato said, "To be a friend of the USA does not mean that we will obey what USA says!" Firstly, we must make the USA recognize China and agree to a peaceful coexistence with China. Secondly, we will protest hard against the USA's intervention in the internal affairs of other countries. What the USA is doing in South Viet-Nam is nothing but an intervention and what ever the USA may claim we are against their policy. We must let them know it is not only against the international rules but a disadvantage for the USA.

3. Our policy toward China

First of all we will recognize China and in the same time let China recognize peaceful coexistence in international affairs. Their feeling against the USA

might be deep but we must try hard. To know each other is the foundation of peace.

4. To realize peace in South-East Asia through the improvement of economical affairs

It is not too much to say that instability of political situation is caused by economical instability. Especially, it is quite difficult or rather hopeless for the developing countries to undertake an economical take off from their present standards without other's help. We must offer effective economical aid to those countries. Through this offer we can gain not only peace in Asia but also a huge market for Japanese goods.

We have a lot of things to do after breaking the US-Japan Security Treaty. We all love peace but just loving it will not help improving the present circumstances, we must say so and act in that manner. For that reason we must break the Treaty and be independent in the true sense of word.



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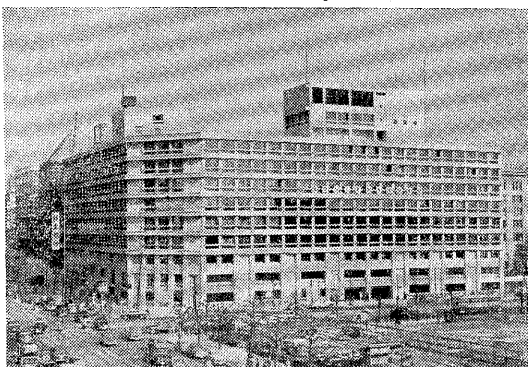
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Folksong, Full of Humanity

Lately the folk song, especially, the modern folksong has been the cause of excitement among the intelligentsia led by the collegians.

The boom itself is not showy like an electric guitar or a go-go rhythm, but it fascinates the youth extraordinarily.

Let us consider why the value of the folk song has been recognized and what the antiwar song is?

Folksongs from Mayflower

Nowadays, in USA, the revival of the folk song, which has been fostered among the people for many years, is the recipient of record of breaking popularity. And the folk festival and the folk song concert which have been held at several places have succeeded sensationally.

What made this a great sensation? We can think of many causes. One of them is that the old folk song which their ancestor had been singing have been sung with renewed understanding. They reflected the confusion which the new born rhythm such as the 'manbo', 'rock and roll', 'go-go' had made.

Though we say in a word 'folk song', there are various kinds. The origin of the folk song can be traced back to the birth of America. The history of America started in 1620 when one hundred and two Puritans arrived at the east coast of the New Continent by the Mayflower with the desire of getting their freedom. They started to pioneer the new land to the west with the objective of new "Freedom," "Equality," and "Philanthropy" which had never existed in any country.

At the end of the day, after their work, they prayed to God.

And centering ground the fire, they sang their native countries' tales, ballads, verses and hymns accompanied by their instruments which they had brought all the way from their native countries such as England, France, Italy and Germany.

In those days, there was no means of mass communication and transportation, so the events of their hard trials were sung and spread among the people by the minstrels as a ballad.

On the other hand, negro slaves brought from Africa were driven like horses, so they asked God's mercy. They arranged the style of the hymn to what they wanted, into the new religious song such as the 'Negro Spiritual'.

Besides, there were 'Chantey' which sailors loved to sing, and 'Folk Blues' in which the negro slaves sang the agony or the pain or the exodus to freedom as the theme, later on this 'folk blues' came to be the foundation of jazz. These 'Negro Spiritual', 'Chantey', 'Folk Blues' 'Ballad' are so-called 'folk song'.

But the true style of folk songs were unrefined, so for the people, who live in a civilized society like the present, these songs were difficult to accept. Therefore it was necessary to arrange those unrefined songs into the modern style.

It is the Kingston Trio who

did it and made a sensational hit. As this example shows, by the skillful arrangement traditional ballad can become popular today. It is these modernized folk songs that are popular among the intelligentsia. It is said that this arrangement into modern folk song was made for the first time by the folk song group "Weavers."

Now, a part from such Traditional Ballads, Folk Scene especially noteworthy phenomenon in the present is the new Ballads which are called Protestant Songs are much popular with college students. Well, the Protestant Song is one of Contemporary Songs. The Contemporary Folk is divided into a Topical Song, Social Protestant Song. But they are in distinctly divided. And the greater part of these contents were made of subject matters; antiwar campaign, prohibition of using nuclear weapons, movements to acquire civil rights, abolition of racial discrimination and protest of social vice. And "Contemporary Folk" is present Ballads which appeal to the general public.

We can call by name Woody Guthrie. He is a poet of Ballads and has made this Contemporary Folk popular in public. He composed more one thousand music of present Ballads from 1932 till 1952. Bulk of his music made use of the melodies of

original Folk Songs and it was adapted to Guthrie's scene and interpretation. And Young Ballad-Composers, who are influenced by Guthrie, appear one after another. This group is called Woody Guthrie's Children. By Folk Artists, we mean Bob Dylan, Fil Oxe, Tom Paxton, Peter Rafirge, Ren Chandler.

Development of Modern Folksong

About fifteen years ago, four men formed a folksong group named the Weavers. One of them was Pete Seeger called the god of folksong. In 1950 they won a sudden fame by singing "On Top Of Old Smokey" and "Good Night Ileen". Pete Seeger had arranged them with modern feeling. These songs had been only known by some people and partial search workers of folksongs as traditional ballad. But they sang them for young generation to understand simplicity of the folksong matched with the era.

Afterwards, they have continued the movement, what is called, modernization. They introduced old folksongs, for example, "Midnight Special", "The Wrecked of The John B.", "Kisses Sweeter Than Wine". They rendered distinguished service in setting the fashion of folksongs.



Joan Baez (photo by King Record)

Popular modern folk song groups of today, Peter Paul & Mary, The Kingston Trio, The Limelighters, The Brothers Four and The Highway Men, have appeared as "Weavers" followers.

The masterpieces of Topical, Social Protestant Songs are "Blowin' In The Wind" sung by Bob Dylan, "What Have They Done To The Rain" by Joan Baez, "I Can See A New Day" by Less Price, "We Shall Overcome" by Pete Seeger and "Last Night I Had The Strangest Dream" by Ed McCurdy.

By the way, why are these songs in fashion all over the USA? Folk songs have the story in basis of the truth, and true story, and had been conveyed plainly and told the truth about actual life and event which happened in social life.

After all the folk song contain many factors. The factors are compound with the true story with the deep historic background of human beings; a Negro issue, a hearty desire for peace and musical form which is free from fashion. And they pursue the eternal human relation, which many folk singers entertain.

These factors matched with heart of human who live in the dizzy battle of life. Further we should not forget that these folk songs have sociality. Only the simplicity that folk song has originally and easily singing evitable result.

could not have produced this boom. And this boom of folk song speaks for complainment of publician against American society which grows high level rapidly and speaks for spirit burnt with love for humanity. As is generally known, there is the conscriptions system in the USA, and everybody is forced to go to war when he is enlisted.

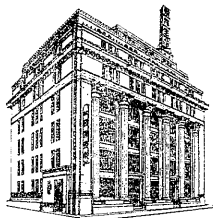
They have the feeling of crisis and it comes out as hatred against the war, and folk singers criticize about the policy of America openly. Further these folksingers, in particular, Pete Seeger and Joan Baez have high hope "Freedom" rather than high technique, high culture and refinement. Dare to say that their all characters are unified in firm claim. So their intellectuality and anti-sociality attempt the student who had been maintain idealism. And they make hot attack against conformism in American Society with musical movement named "Hootenanny". It is worthy of special mention that the intelligentsias who had been on-looker whatever had happened, begin to join willingly social movement throughout the medium of the folksong which is familiar, and which is full of love of humanity. At all events, the sociality of the folksong, in other words which is the reflection of the age, are the originally and easily singing evitable result.



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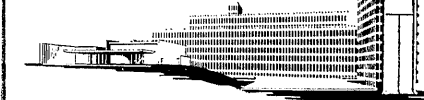
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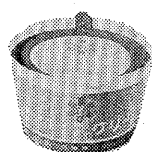
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EDITORIAL

The Late Dr. Shinzo Koizumi

Dr. Shinzo Koizumi, former president of Keio Univ. and tutor to the Crown Prince died of heart attack at his home in Minami Azabu, Tokyo at 7:30 a.m. on May 11. On the previous day he had celebrated his 78th birthday. A member of the Japan Academy and recipient of the Order of Cultural Merits, Dr. Koizumi was one of the few among Japanese intellectuals, who had given voice to sane and sound views, definitely a minority position among Japanese intellectuals. During the stormy months of the anti-security treaty campaign in 1960, Dr. Koizumi remained quite unaffected by the agitation which had driven his unripe colleagues to the steel at the head of the procession of hoarse demonstrators.

Born in 1888 in Tokyo, as son of Mr. Nobukichi Koizumi, the then President of Keio Univ., Dr. Koizumi studied at Keio Univ. through Yochisha and Futsubu. After graduating from the political course of Keio Univ. in 1910, he went to Europe to study, under Sombart (a famous sociologist) and Marshall (a notable economist).

At the age of 29, he became a professor of Keio Univ. and was widely known both as a research worker on Ricardo, and as a theoretist of Anti-Marxism.

"A controversy on Marxism Value Theory" existed between Dr. Koizumi and such Marxist as Mr. Hajime Kawakami, Mr. Tamizo Kushida, and Mr. Hitoshi Yanakawa is well known.

As an economist, Dr. Koizumi authored many books including "Fifty Years after Marx's death," "Socialism and the Value Theory," "Adam Smith, Malthus, Ricardo" and "Common Sense of Criticism of Communism." The last item reflected well Dr. Koizumi's position of cogent criticism with regard to communism and Marxism.

From 1933 to 1947, he was the president of Keio Univ., and obtained the degree of doctor of economics from that University in 1934. In 1943, he was made a member of the Japan Academy. During the World War II air raid, his Tokyo home was destroyed, and Dr. Koizumi, in attempt to save his precious books, suffered serious burns on his face, which remained as permanent scars. In 1949, when the Crown Prince entered senior high school, Dr. Koizumi began giving regular lessons to the Crown Prince for his character building. From the Crown Prince's marriage in Apr. 1959, to his death on May 11, Dr. Koizumi was a "special adviser to the Crown's Household." During this period, he was elected a member of Central Education Council (Chuo Kyoiku Shingikai), and was given a degree of honorary doctor of human and cultural science from Columbia Univ. in the U.S.A. In 1959, he was decorated with the Order of Cultural Merit because of his contribution to the development of learning, and was recommended to be an honorary metropolitan citizen in 1965.

Dr. Koizumi, through all his life, studied "Mr. Yukichi Fukuzawa" and used to describe his own thought by quoting Mr. Fukuzawa's words. He kept admirable attitude towards his respected teacher. He was also an incarnation of the Meiji-Spirit in a good sense of the term and seemed to have a missionary thought that he should convey Japanese tradition to the coming generation, which was something less than Conservative.

He took a view point of Anti-Marxism and insisted on amendment of Marxism throughout his life.

At any rate, Dr. Koizumi lived consistently through the pre war age, the war age, and the post war age, and moreover, was a punctilious person for his 78 years.

Dr. Koizumi was so called "Big Tree" of our time, and it goes without saying that we, the students of Keio Univ. are fortunate to have such a splendid person as Dr. Koizumi to be our own predecessor. His persistent effort should not be wasted. By the way, if we were to express our sincere wish, we wish he could have lived longer to speak for Japan.



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University Established Standard Revised in June

Control Toward Education

History of Japanese Educational Policy

Universities face a new crisis again. The Standard for University Establishment which is scheduled to be revised in June forces the educational reorganization of universities. We must know the course the educational policy took after the war, in order to understand the true intention of this standard.

American Educational Mission which had come to Japan in 1946 proposed the following; administrative power must be cut down in education and it is important for the teachers and schoolmasters not to be subjected to the higher government official's control of education. That was the democratization which was forced by the American occupation with the power from the top command, but nevertheless at present the idea is now our own belief—that power should come from lower ranks.

The second mission in 1950 appealed clearly to anti-communism in the educational field. And at the "Ikeda-Robertson

talks" in 1953, Prime Minister Ikeda said as follows; in order to cooperate with America, Japan must deal with 4 restrictive elements and one of them is education. Here, there appeared a hint of reinstatement of militarism.

Such intention of criticism by the Ministry of Education against the Fundamental Law of Education has claimed its legitimacy merely in putting them into writing. For example, Bill of Education Management in '51 and in '62 (not pass), revision of guidance outline (it was not a final restriction till '51) from '51 to '61, Prime Minister Kishi called for an investigation of the office of text-books. The change from public election to appointment system of the members of the Educational Committee in '56. So-called "A model of the ideal man" which is in the report of the Central Education Council in '60 made a note of warning against political activities of university faculty in '65.

Academic Freedom & Self-Government

When we see the present situation in which more than sixty university dispute, such as Tohoku, Takasaki Economic, Yokohama and Waseda since Keio University, have occurred, we know that the self-government of university is at a turning point. So let's us reconsider what is self-government. University is the very place where we receive culture and, going ahead, learn and work and do research. And self-government must be a method by which we defend the academic freedom of study.

The pre-war incidents, such as Sawayanagi and Takigawa and Popolo cases in 1952 and the present more than sixty university disputes are the manifestation of the resistance against the

pressure on the academic freedom. Then, who performs the self-government of university after all, who defends the academic freedom? Naturally the man, who studies and does research in fact, must defend the academic freedom and has the right to do so.

But the fact the Government shows the revision of the Standard for the Establishment for University presents a problem from the view-point of the self-government of university. And there is a danger that this might be a manifestation of the Government's post-war policy of education planning to make the universities their puppets.

Educational administration is to guarantee the development of schools and to fully equip

schools, and not to administer education itself. But how about today's universities? The inadequate planning in education has brought forth chaos among the universities. There are many problems such as the confusion of image about the university in the society, the financial crisis or mass-education in the university itself.

They are ready to revise the Standard for University Establishment amidst such conditions. The Standard presents a danger that it may become a compulsory means of control, and not interpreting true meaning of the word "standard" it may come to signify "the lowest standard." With such a situation at hand, our academic self-government is at a crisis of being violated.

Because Japanese universities had been established and controlled systematically by the state, it is important for us to know the facts when we comment on the self-government of the university. The idea of the university self-government and of academic freedom has not a very deep root in Japan. So, in this condition, centralization around the state will never produce a good result for the universities.

The law of licensing teachers is also being revised with the Standard. It is a little better than the Standard. It surely people.

Fundamental Law Of Education

Now let's consider the educational basic law which is the basic component of our educational idea.

The Fundamental Law of Education is based on the Constitution of Japan. It is the consideration of the detailed idea on education as a basic power which may contribute to world peace and human welfare.

The purpose of education is the making of people who have an independent spirit as a creator of society. In order to achieve this goal, we must respect academic freedom, nourish a self-active spirit and try to contribute to the creation and development of culture.

So, in the view of the Fundamental Law of Education which urges to respect human dignity and educates a man who aspires to truth and peace, we cannot help having some doubt about this Standard.

might have the purpose of elevating the quality of the teachers. But we will lose academic freedom by the admittance of the state power.

Because education belongs to those who are concerned with learning as well as to all the people.

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