

# The Mita Campus

KEIO UNIVERSITY  
1858  
'calamus gladio fortior'

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## US-Japan Anti War Citizen's Treaty

### Peace for Viet-Nam

Students wearing the zekkens Anti-Viet-Nam War on their backs were seen on Sept. 17, on campus.

The zekkens on their backs said "oppose to the Viet Nam War. US army get out". They are signers of the US-Japan Anti Viet-Nam War Citizen's Treaty intended to collect more signatures at Keio University and to promote the movement against the Viet-Nam War.

The US-Japan Anti Viet-Nam War Citizen's Treaty was signed by Mr. Makoto Oda and Mr. D. Deringer in the US-Japan Citizen's Forum given by the federation of peace for Viet-Nam on August 15 in Tokyo.

The federation of peace for Viet-Nam was conducted honestly, opening the lectures on Viet-Nam and advertizing Anti-Viet-Nam War on the U.S. press.

The US-Japan Citizen Forum opened the theme peace for Viet-Nam in August. Japanese and Americans and observers from other countries took part in this forum.

This treaty was made out of

### 65% Keio Students Decide Vacations

The employment of Keio students who are expected to graduate in next year has been fixed at the rate of about 65% by the time 30th of Sept. The rate is almost similar to that of the last year when the number of the applicants for workers fell down greatly because of the business depression. So, in this year, the employers of big enterprises and little as well take a prudent attitude in employing, inspite that business in Japanese society has become a little more brisk than the last year. The dull mood in employment over-spreads on the enterprises.

The branch of employment guidance of Keio Univ. says that we cannot forecast for the future. The outlook of next year's employment also is not promising at all. Of course we cannot expect the good time like the surprising propriety in some ago.

Only in the engineering department the situation is good. The rate is 92%. At for girl students, who are not demanded in employment market. Only 25 girls were to be hired, but even the numbering is more than the last year's. Students, both boys and girls, have still much difficulty in finding work.

### Keio Baseball Team Win a Point

Keio University Baseball Team won a point defeating Meiji University Baseball Team in the autumn Tokyo Big Six Universities Baseball league '66. The Keio Team took botten place last spring but returned during summer vacation in better shape of his vigorous.

We wish the Keio Baseball Team good luck. We hope the players will wipe of the disgrace of the spring league.

human consciousness and a desire for righteousness. This treaty declared that everybody has a right to live at peace. This is the most important of all the principles of the man. No states can be permitted to violate the right to live or to threaten human lives. To refuse to join a project of the state violating that principles is man's right.

The treaty continued "The US invaded Viet-Nam using military force. Japan co-operate with the US for the US-Japan Security Treaty, and thus Japanese violate the right to live of Vietnamese. The action of these two status makes Japanese and Americans murders or accomplices. The Vietnamese murder the Americans with the expansion of Viet-Nam War. A War between the US and Red China is anticipated. Man may be on the brick of ruin. So we should oppose the Viet-Nam War".

Students gathered at the corner of the Mita Height at noon recess to read newspapers, and discuss the Viet-Nam War. They say that they want to make 'the palace' like the Hyde Park of Japan.

### Mr. K. Abe Elected Pres. of Waseda

Mr. Kenich Abe was elected new president of Waseda University on Sept. 17.

He is the 7th president and his term of office is four years. Mr. Abe is a graduate of Economic and Political Science of Waseda University. He is a doctor of Economic, 76 years old.

Mr. K. Abe took up post of proxy president on May 10, succeeding pre-president Ohama who resigned his post taking the responsibility of the long strike during the tuition struggle, and showed his skill to control the tuition struggle.

He said on a press interview, "The Waseda passed through the shipwreck but its body was damaged. The Waseda is still in a dangerous condition. We shall have to control the situation."

### Mita-Festa to be Held Nov. 19-23

The 9th Mita festival '66 is to be held from Nov. 19 to 23. The theme has been decided as "The thought for individuals", and The mission for our generation".

The committee of Mita festival will promote less showy exhibits and foster more academic ones.

The usual Invitation Forum of the all Japan Universities decided the theme, "The crisis of the University and its solution (What shall we recognize and do?) They will approach the discussion noticing concrete means to overcome the University's crises in ruins.

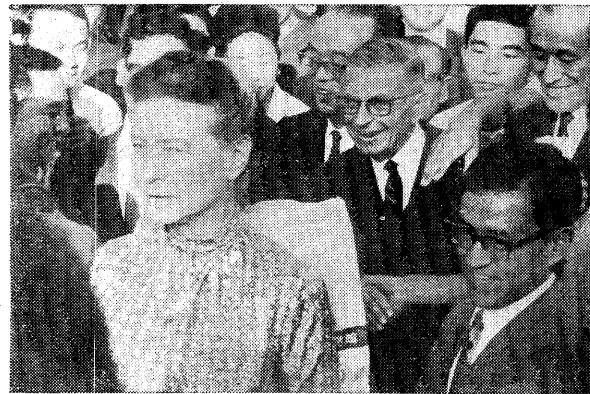
269 circles are going to take part in Mita festival.

The committee of Mita festival is progressing day by day in preparing the Mita festival.

## Sartre-Beauvoir Lecture Held at Mita 5,000 Students Deeply Impressed

"Specialists should stop to serve the prevailing system," remarked Sartre in his lecture entitled, "The Position of the Intellectuals." He regards scholars as only proposers of means to the ends of the governing class.

Beauvoir spoke on the emancipation of women under the title "Woman and Today's Problems." She said, "Today, the status of women is declining in France and Japan and along with this, the movements which take women back into the home are rising."



Sartre and Beauvoir appeared from the Keio Library after seeing 'A display of their works.' They were welcomed by Keio students and placards bearing "We oppose the Viet-Nam War" and met a crowd of students and paused to shake hands with them.

Jean-Paul Sartre- possibly the best-known and most discussed modern French writer and thinker- was born in Paris in 1905. In 1934 he spent a year in the French Institute in Berlin where he became acquainted with modern German philosophy. He then taught at the Lycee Condorcet in Paris. He played an active role in the Resistance during the war, and afterwards left the teaching profession. Since 1946 he has spent his time writing, and editing the magazine Les Temps modernes.

Les Mandarins (1954). Les Mandarins won the Prize.

### From Beauvoir Lecture

## Woman and Today's Problems

I speak on the problem of French women but this is a problem much concerned with Japanese women as well.

Woman suffrage is recognized after the World War II in France and Japan. Women seem to have a greater role in society than ever, but social status of women does not rise at all. Recently, we have noticed that the social status of women is declining.

The position of women is as subordinate to men as ever and women are still dependent upon men. The status of men and women is made equal under the law, but as long as women depend upon the economic capacity of men, women are obliged to be subordinate socially and mentally, because mental life is based upon material life. Women should gain economic dependence in order to win true emancipation.

It is said that women control men in America. It is not true. For even if a woman controls a man in daily life, this never means that that woman is truly



He said, "the intellectuals are the witnesses of the time."

Beauvoir spoke on the emancipation of women with an enthusiasm.

She concluded that the emancipation of women needed the realization of Socialism.

The Sartre-Beauvoir lecture was held on Sept. 20 at Keio University. Sartre and Beauvoir came to Japan on Sept. 18 by invitation from Keio University and Jinbunshoin (Sartre's publisher in Japan).

Sartre is the most popular philosopher among students in Japan. Five thousand Keio students applied to hear his lecture but only 500 students could enter the lecture hall. The others saw Sartre and Beauvoir on TV.

Sartre and Beauvoir were welcomed by Keio Students with placards bearing "We oppose the Viet-Nam War," "Let's co-operate with the leftists of France." Sartre greeted students with a smile raising his hand and entered the library to see an hour-long display of his and Beauvoir's works.

As they walked to the lecture hall, they met a crowd of students and paused to shake hands with them.

Sartre was going to speak on "Literature and Words" at Keio University, but suddenly changed the title into "The Position of the Intellectuals." Before visiting here, Sartre studied about Japan earnestly. Perhaps it was this fact which made him change his title.

At first they said that they wanted to visit Japan for a rest avoiding official contacts as much as possible. They gave in to holding three lectures because of strong requests of the Japanese. Keio University was chosen for one of the three.

emancipated. Women do not have social solidarity as citizens, by only keeping house. They are involuntary and incomplete citizens.

The vocational choice of women is limited to the extreme. Even if they enter intellectual fields such as, medicine and law, many obstacles await them.

Women's salaries are lower than that of men. Moreover women have to care children and household matters. It has been proposed that in order to improve the condition of working women, women were paid equal salaries with men for less hours of work.

But such an attempt to decrease productivity can not be accepted by capitalistic states. After all, if a woman's salary is much as man's employers would rather hire men than women. Women can not help entering what we call "womanlike vocations."

People have no other way to produce new social roles for women and renovate generally accepted ideas for the emancipation of women from their subor-

ordinate status. But traditional societies refuse to do this. In the United States of America the movements which put women back in the home are becoming prosperous. They emphasize the worth of women. That is to say, motherhood.

The governing class hopes that citizens will not oppose this system politically. The movements which take women back into the home make women only into consumers and force men to capitalism by fetting to them to the home. Women who are content with their present status serve to maintain the capitalistic system.

Only after the realization of a socialist system, women will become emancipated. The improvements of the status of women are historically concerned with the social reform.

There is no country where man and woman are perfectly equal. Socialism has a greater chance of emancipation of women than Capitalism, in the sense that Socialism will open the way for equal employment.



Fanatical Red Guards (PANA)

### Can Spiritualism Solve Difficulties?

On the 20th of August Red Guards suddenly started their action. They forced the names of roads and shopping centers to be changed. For example, East Wind Market, Revolution Street. They demanded that luxury goods were disposed of from shops and that people changed the hair styles. They also said that using red color for stop-signs is against their ideology. But from these childish actions they gradually changed into a political movement.

On August 24th they demanded that the liberal parties were broken up and because of their agitation the Democratic Federation closed its office. They also stopped the payment of interest to the national capitalists although there is no one who is living on interests. At last they demanded to change the constitution itself.

Who are the Red Guards then? To be Red Guards you must be a child of a laborer or poor farmer, leader of the revolution or of a soldier. You must be completely loyal to the Chinese Communist Party and Chairman Mao Tse-tung. You must be between the ages of 15-18. The Red Guards are thought to be organized by the leaders of the Party. It is too dangerous to see them as the action of the whole population.

Then what is the aim of the leaders? In order to know this we must study about the Great Proletarian Cultural Revolution. One of the great problems of the Chinese economy is agriculture. From 1952 until 1957 farmers were organized into communes. However there was little hope of economic aid from the Soviet Union, so China wanting to go ahead by herself, started the Great Leap Forward Policy to conquer the economic depression of 1957. By human sea tactics China wanted to establish the People's Corporation. But the Second Five Year Plan (1958-1962) had to be stopped halfway. This was because no aid came from the Soviet Union and because of the national disasters from 1949 to 1961. But these were not the only reasons. It was also because of the priority of heavy industry in the Great Leap Forward Policy. The most important reason was the failure of the People's Corporation. Its evil was that the rate of profits was not reflected in distribution and wages deferred little from one another. Therefore the system of the People's Corporation cooled the enthusiasm of the workers.

These failures resulted in a change from the Great Leap Forward Policy to the Slow Advance Policy, from priority on heavy industry to priority on agriculture and in the reflection of the rate of profits in distribution and in the revival of private land and the free market. This policy of liberalization was successful and the Third Five Year Plan was begun in 1966. But the level of production remains the same as that of 1957.

The conflict of the radical party and the moderate party

can be better seen in this light. It is intending to revive the first People's Corporation. The purpose is to increase the national income by unifying the system of productive management and thus conquering rationalism revisionism. But this policy seems to be nothing but the repeat of history. The enthusiasm in anticipation, by propelling strongly the Great Proletarian Cultural Revolution and driving home Maoism. The result is obvious when we see the failures of the combined material and thought revolution in the Great Leap Forward Policy. The moderate party has criticized this spiritualism and persists in the policy of slow advance. Therefore the radical party has cleaned up the moderate party.

But it is very doubtful that this non-scientific kind of spiritualism to drive home Maoism is connected with economic development. Other than simply economic problems Red China faces many external problems. It may be said that Red China is isolated through the Viet Nam War, the Soviet-China Conflict, the successes of anti-revolution in Indonesia and Ghana, and the collapse of the unity of Afro-Asian countries.

It is because of these problems, that the radical party and the moderate party are in conflict. The radical party insists on driving forward the Great Proletarian Cultural Revolution and establishing the extra-ordinary system by universal conscription and confront with the Soviet Union. Lin Piao, Secretary of Defense, says that the best weapon is not an airplane, not a gun, not an atomic bomb but a mental atomic bomb with no fear of death armed by Maoism.

This spiritualism has met with strong resistance from the moderate party. The Maoist clique wiped out the power of those critics who are against their radical policies by Purge and now, with Red Guard Movement. The criticism against the spiritualism of the radical party was published in newspapers by the intellectuals.

Under this system of government, a critical attitude toward Maoism is regarded as revisionism or bourgeois thought and is purged for reasons of anti-Communism or anti-Socialism. The purge of the Party and the military, consolidated Maoist thought by liquidating anti-Maoist intellectuals. Thus all policies center around Maoism and all problems are treated by a few faithful people to Mao Tse-tung. Not only Maoism is absolute but Mao Tse-tung himself is inclined to be sanctified, resulting in the personal worship of Mao. At the 20th Communist Party Congress, Stalin's many mistakes were pointed out; his mistakes were in the guidance of agricultural production, diplomatic ideas in science and that the policy and domestic economy. Purge of anti-Maoist groups continues in order to justify a class struggle, we find Stalin's economics, history, philosophy and science had not forgotten its vivid period of research. It pointed out that Stalin's dogma had depressed the world of thought. Stalin said, in Russia as establishment of socialism proceeds, class strife becomes more acute. And he executed Stalinist groups as well as anti-Stalinist groups for being enemies of the public.

As to the agricultural production, diplomatic policy and domestic guidance now in force in Red China, we find there to be the same as Stalin's was. Seeing as Mao's centralist thought oppresses the realm of

# Neo-Stalinism Raises Its Head

Red China, thinking that she needs a "spirit" revolution following after the "material" revolution, has intended to complete it by "Purge". And "Purge" movement has grown up to the Red Guard Movement. Now, the movement is at the last step. But the movement has contained many problems. So we will examine world peace and culture in a socialist nation.

## Democracy Maoism and World Peace

### In Red China Struggle for Mao's Heir

How have policies been decided? Let us examine the Government of the Party as it determines policy. It goes without saying that Red China is under the Communist Party's despotic rule. According to party rule, the supreme agency in deciding the policies is the National Party Congress. It has the right to appoint committees, and the executive members of the Party. But the Congress has seldom held fast to the rule. It is the Central People's Government Council which is authorized to appoint leaders among the Party and the military government, and it is the supreme legislative organ while National Party Congress is not in session. This Council is seldom held twice a year. Therefore the Central Political Division and its standing committee with the right to represent official powers of the Central People's Government Council, decide the policy and the personnel administration of the Party; the two are in fact the supreme organs of the Party. Because the Central Political Division Conference is held only twice a year, we find that the central organ of determining the policy and the guidance of the party is the standing committee, consisting of Chairman Mao Tse-tung, five Vice-Presidents and Secretary General. The Administration arranges Mao's Communists to the core of every local body. Therefore the standing committee under Mao's powerful authority leads seven hundred million people.

The slogans of the present "Great Proletarian Cultural Revolution," which calls for the expulsion of landowners, rich farmers, anti-revolutionaries and opportunists, has been extremely successful in appealing to the masses and in guiding them. But in spite of all this, the fact that many prominent intellectuals were criticized and that several party officials holding high posts were removed from office, makes this revolution bear a striking resemblance to the past purges.

The only difference seems to be in the method used, unlike the past, pressure from the masses is playing an important role in the purge. Though it is possible to say that the purge of the masses was also used in the past, and that the only difference was in the ex-

tent, the thoroughness with which the present movement has spread among the masses (especially the youth) has no equal in the past. Thus there must be other factors in this movement. That is the second main characteristic of the revolution.

(First) the struggle for power of the top of the Communist Regime, (Second) alteration of the world affairs that surround Communist China, (Third) the failure of "Great Leap Forward" (this problem has been mentioned before).

The question of the first problem is that Minister of Defense, Lin Piao's party rank has risen compared with President Liu Shao-Chi. The great rally in which millions of people assembled on 9.15 to encourage the Red Guard, Lin Piao held a speech representing an executive committee of the Party and Chairman Mao.

Lin Piao has closely ap-

proached to being Mao's heir for he has succeeded in teaching Maoism to his whole Liberation Army and he utilized "The Corrective Words of Mao" not only with in the Liberation Army but also within the whole population of China. In this meritorious act, it is said that he is the nearest person to succeeding Mao. Then another question has been posed. It is as follows: Why theoretical President Liu Shao-Chi's situation has descended?

Mao and Liu have had some differences about Communist ideology in past days. Mao is called a Nationalist while Liu is suspected of being a Cosmopolitan and of being nearer to Soviet policy. Considering the Sino-Soviet dispute getting much serious nowadays, it can be said that he is losing influence in the party. In the past, there was another difference between Mao and Liu about the policy of "The Great Productive Movement". It was because of these and other facts put Liu's rank descended compare with Lin Piao's, who is the most earnest follower of Maoism and the man who spread it to the masses.

As Khrushchev abused Stalin in 1956, there are fears in Peking that the same thing might happen after Mao's death. In order to avoid similar situation they want to expose any possible Khrushchev. Nevertheless top level struggles are the method of choosing the successor in the Communist.

### Secondly; The affect of foreign affairs on domestic policy.

Recently China has been more than ever isolated from the rest of a fast changing Communist world. Indonesia and elsewhere she has suffered and continues to suffer foreign policy defeats of major proportions. These factors necessitate popular movement of solidarity with the regime. And these are now carrying out by the mean of "The Great Proletarian Cultural Revolution."

And the serious confrontation between the U.S. and China in Viet-Nam put strong tension on the Chinese mind. Within the same problem China is also confronted with Russia, about how to deal with Liberation Campaign in the developing countries as well as differences on the idea of peaceful co-existence. The question of peace and war is all important because to think about world peace.

The two problems which have been mentioned before are also the points of Sino-Soviet dispute, but we must not recognize as only two states problems. Its difference are now extended to the world peace. For China concluded peaceful co-existence between the U.S. and Soviet Union as the effect of compromise between imperialist and she says it is only the deception of both two states. China has no positive opinion about peaceful co-existence as Soviet assists that the possibility to gain the power of socialism in the world is useful to that policy. China insists there is no grand for reconciliation with the imperialist, especially with the U.S. imperialists without the use of violence.

On the subject of Liberation Campaign, Soviet Union insists

(Continued on Page 3)



Mao Tse-tung and Lin Piao in Assembly (PANA)

## Two Works Fallen First Victim in this Purge

**Yen San Yeh Hua**  
This is composed of 153 stories and published in serial in Peking Evening News.

"An egg as a fortune"  
During the Ming period, there was a writer. In his novel, he described a certain poor man's life as follows: One day, he acquired an egg. Showing it to his wife, he said that he had had a piece of property. His wife asked where the property was. The poor man explained that it was the egg. But we have to wait for more than ten years to make a fortune from this. We will have it hatched into a chicken, which will hatch more than 15 eggs a month. In this way, we can get 300 chickens in two years, which can be changed into 10 Ryo. With that money, we shall buy a cow. This cow will bear 25 calves in these calves to get 300 Ryo. I will lend that

money, and have 500 Ryo in three years.

This episode explains many problems. The poor man, a miser, knows that it takes a long time to make a fortune. It was rational for him to think that he must wait for ten years. However, there was no conclusive evidences in his plan. He set a hypothesis. And another hypothesis depended upon it. The fortune after ten years substituted angry; the dream of his fortune disappeared with the sound of her slapping his face.

**San Jia Chun Lio Ji**  
This is composed of 67 stories and published in serial in Peking Daily News. Writers are, that is, San Jia Chun Group.

"The grand falsehood"  
They have told a long story, but they do not understand what they said. The more they complain, the less they can

make themselves understood. In this case, there is no more explanation. The above mentioned is the character of the grand falsehood. The grand falsehood of this kind is not to be avoided on a particular occasion. Therefore, in a certain sense, its being can be accepted. But when the falsehood is generalized, and is applied in every case, it makes skillful speakers, and it becomes the terrible thing. If the skill of speaking a falsehood like this is taught our descendants and the specialists of this skill is fostered, it is all over with us.

So, when facing such circumstances, we must try to avoid doing such things. A child who lives in my neighborhood, lately writes many grand falsehoods in imitation of the great masters. He has composed a poem full of falsehoods as follows:

Sky is our father.  
Earth is our mother.  
Sun is our nurse.  
East wind is our patron.  
West wind is our enemy.

In this poem, there are many attractive characters; sky, earth, mother, father, east and west wind, patron etc. But these characters have been already abused and worn out. They cannot move people until they are inevitably used. If not, the contents of the poem become poor. If the great characters and words are used, they are not useful. In worse case, the more they speak, the less these characters become useful. Therefore I advise my friends who like to speak grand falsehoods to do the following. Read much, think much, speak less and when faced with speaking forever, take a rest. You have better not to waste your and other people's time and energy.

Under the leadership of Stalin economics, history, philosophy and science had not forgotten its vivid period of research. It pointed out that Stalin's dogma had depressed the world of thought. Stalin said, in Russia as establishment of socialism proceeds, class strife becomes more acute. And he executed Stalinist groups as well as anti-Stalinist groups for being enemies of the public.

As to the agricultural production, diplomatic policy and domestic guidance now in force in Red China, we find there to be the same as Stalin's was. Seeing as Mao's centralist thought oppresses the realm of

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# The Position of The Intellectual

## Jean-Paul Sartre



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**OFFICE**

THE MITA CAMPUS, Keio University, Student Hall Room No. 33 Mita Shiba, Minato-ku, Japan. Mita Office Tel. (453) 0216  
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**EDITORIAL**

### Towards A Classless Society

In the May issue of our paper, we insisted that the younger generation should look more thoroughly at the society in which we are living. And now, we try to take up the same problem once again. We do this because we feel that we ought to examine continually ourselves and the relations between ourselves and society.

We are sorry to say, we can never deny the fact that university students constitute a sort of privileged class, because by economic circumstances we are divided into two groups: those who can be students and those who can not. Actually, some of us are earning their educational expenses by outside work, but they also are regarded as privileged persons. Hereupon we must recognize that without victims there can be no privileged persons. Aren't we too indifferent to the victims, namely those who are at the base of the students' privileges, for example young laborers.

Man hates to think that his future is determined. It is his own future which he himself will live in alone. There can be no room there for any fatalism or determinism to step in. The future of man will be created by himself. Therefore, man is the totality of all his possibilities. In reality this is not so. Many a man is given his future almost scheduled by his financial ability or that of his parents. Some men are able to walk along a smooth and easy road, while others are to take the rough and difficult one; their possibilities have been strictly limited. Moreover, this contradiction has been included in the prevailing value system of our society. The blessed few have ignored the contradiction and the poor many have not noticed it.

Nevertheless, fortunately, every university student is a genuine idealist; he tries to solve every kind of social contradiction and hates all evil and wrong doing. And he establishes an Utopia in his imagination for himself and for all others as well. Besides, he thinks that he has all sorts of possibilities, which is, in actual fact true, concerning his college days. It is disposed by, for example, the socially accepted thought that university students and the so-called average people should be placed in two different categories.

As soon as the students go out into the world, they habitually become self-preservers or promotion-seeker, not hesitating to use the others to attain their ends. Thus the one-time idealists skillfully turn to opportunist. Without critically studying the nature of reality and without trying to change the present in order to realize their Utopia, they become eager to adapt themselves to the status quo. And they come to shut their eyes to, and on the contrary, come to utilize ugly and unreasonable aspects of the society which they hated so much in their student days. In a word, they employ as their means themselves who ought to be their objects.

The students of universities are not different from the so-called average people in that each of them is a member of society. There is a lesson of life that "those who are not leftists in their twenties are foolish and those who are still leftists even in their thirties are not wise." It is a very silly story. We must question those who utter such a lesson or believe in it; "Which is more important for you, being human beings or receiving rewards such as social position, reputation or honor?"

An idealist is a man of many wants. A man of many wants is an analyst and a critic of the status quo. And an idea comes from what is not there. To realize an idea is to change what is there into what is not there. At present, however, generally speaking, all but the ruling classes and the preservers of the status quo are called leftists. If such a definition is accepted, every man is a leftist. This is because he is a being who will want to satisfy his desires and because desires will be necessitated by shortages, and these shortages are no more than the present situation.

Being a leftist is not a crime. Conversely being a leftist is more human. Today, the greater part of those who are called a leftist students, absolutely small number, know that they belong to the privileged classes. All of us students do not hesitate to dispose our situation. And we must revoke as idealists, our privileged position, not contenting with it.

We should like to urge all students to reconsider their plans for future.

**YOU CAN HAVE THE SPECIAL EDITION FOR THE KEIO-WASEDA BASEBALL MATCH ON OCTOBER 27.**

The Mita Campus



"INTELLECTUALS ARE WITNESSES OF THE TIMES"  
 SARTRE ON LECTURE

**Criticisms To Intellectuals**

In France as well as in Japan, there have been various increasing criticisms leveled against intellectuals who played an active part during the time between World War II and the Korean War. These hostile criticisms say that they are inclined to speak ill of the history of their own countries, or that they are anti-establishment people without any economic or political powers. And in Japan an intellectual seems to be thought of as an "inevitable vice." Intellectuals in France have been said to be "dead." "Realist" and "empiricists" have abused intellectuals, saying that intellectuals are idealists confusing politics with ethics or that they have a too abstract ideology. But the abstract ideology, namely Marxism, is the very opposite of confusing politics with ethics.

**What Is An Intellectual?**

What is an intellectual? He should be defined: a person who becomes famous for his brain work and who with his reputation intervenes in "affairs unrelated to him" to criticize society and authority. Such an intellectual, in France, originated from the Dreyfus Affair. Then defenders of Dreyfus, for example, Emile Zola, were called "intellectuals."

In general their method is to deny "What is there" (the situation to be changed) in order to realize "What is not there" (the object to be achieved). And every man can be a "creator" when he strikes on the possibility of changing and can be a "scholar" when he examines in the actualities the possibilities. But in our complicated society of specialized labor, there exist many specialists of practical knowledge, such as scholars, doctors, lawyers, professors and so on. Their

functions are to pursue the studies of means by which the laboring class will accomplish the ends set up by the ruling class.

These specialists are not intellectuals at all; specialists are the mother's womb of intellectuals.

**Formation Of Intellectuals**

In the Middle Ages, in France, the priests constituted one of the recognized classes, holding economic and political powers and believing in ideology Christianity. But they were not specialists but interpreters of the myths of their world.

Specialists appeared with the birth of the bourgeoisie. At the end of the seventeenth century, when the bourgeoisie raised its head against the church, specialists began to work actively; Montesquieu (lawyer), Helvétius (theorist), Voltaire, Rousseau, Diderot (literary men), D'Alembert (mathematician). They professed themselves "philosophers." It was they whom we name "intellectuals" today. Their thoughts can be characterized by an analytical method, a natural law, an idea of "liberty and equality," individualism and the like. Upon these base, they tried to build up one ideology. Then the aristocracy abused them but bourgeoisie stood by them. For "philosophers" grew up among the bourgeoisie and expressed its objective spirit in Gramsci's sense.

Now bourgeoisie has had power. Its ideology, a product of the family capitalism days, can not be justified today, the day of monopolistic capitalism.

**Nature Of Intellectuals**

To understand an intellectual, we must know the nature of intellectual technicians or the specialists from whom he came. An intellectual technician was given two roles contradictory to each other. One was a role as

a specialist of scientific matters and protector of the traditions, i.e., the role of "a watch-dog" in the words of Paul Nizan.

Taking the example of Arinori Mori's educational reformation of 1886, though he insisted on primary education based on Japanese nationalism and militarism, he could not help permitting some measure of freedom of research in higher education so as to cultivate scholars and technicians who were necessary for the industrialization of Japan. Such an education could inevitably bring up only those with deep contradictions.

**Intellectuals As Witnesses**

Today, exploitation of the laboring class is covered up with "humanism," the War of aggression in Viet-Nam by "peace," "development" and "philanthropy," and the exist-

ence of two billion starving people by "affluence" of bourgeois ideology. Universality of the bourgeoisie has guaranteed exploitation of the many by the few.

A technician, knowing these contradictions between the false universalities of bourgeois ideology and those of research activities, cannot become an intellectual until he realizes the contradiction and refuses to serve an invisible object and ceases to be a spokesman of the ruling class. An intellectual is a being of historical significance in each particular society. Therefore a society cannot abuse intellectuals without abusing itself.

Intellectuals are witnesses of the times. They shall continue to exist as long as the contradictions of the society that produced them are not solved.



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# J-P Sartre Gives Us New Light

When Sartre and Beauvoir had their first lectures in Keio campus, a number of students gave a warm welcome and listened to his lecture intently. Sartre is popular among Japanese students. Where does his popularity come from? We, the Mita Campus, requested some students to write about their experience of encounter with Sartre.

## He is my Mephistopheles

Jun Wada Junior, Eco. dept.

I was overtaken by Sartre's *Le Mur* in the summer of my second year of high school. After reading it, I was awakened. I felt all things needed rebuilding.

At that time the urgent problem for me was the choice of "all or nothing" rather than the university entrance examinations. Before I found myself caught in a trap, I had already reached Kierkegaard from Nietzsche, the condition of my disease had been inevitable and could not take a turn from death by following existentialism to its source. I steaked my youth on the existentialists with Sartre as a central figure.

Thus, at first I felt the rapture of first love in Sartre. The existentialists, however, gave me nothing. They made the base, on which I was standing, collapse, in other words, I came to reject desperation and reject the Absolute. I fell into terrible solitude.

It forced me to the final choice between being free, choosing "all" receiving the young leaves like a Jansenist, or to becoming an object, choosing "nothing" and receiving eternal gentle-and-easy-death.

I, a seventeen year-old boy face of an cruel executioners of torture leaving God. I received absolute freedom. By shouting "I am free!", I could think of the world and all the process of the history which wash away continuously our lives as something unreasonable, hanging in the air, unbalanced. I also understood that I was only a child with perpetual anxiety about the future, surrounded by this unbalanced situation.

I was caught in the trap. I thought that I could not exist in the world, but as an outsider, and moreover I could not help becoming, at the very step of Japanese society, a heretic who would deny all basis to that social structure.

When I entered the university, I saw that my friends, to say nothing adults, were deceived. Finally, Sartre was a magician, who could expose to me the deceptions of this world. He revealed magic tricks of the world and human beings, but he did not give me any suggestion. He only taught me, "You are free. You are one in the world." I passed the gate of Hell following Mephistopheles, and then I came to know corruptions even my own. I can do nothing but bear the burden of my corruption on my back and taking the harrowing, way of the eternal reformist or revolutionary walk the uncertain steps of a child.

Blessed are those who know nothing about Sartre. I heartily advise you who have not read Sartre, not to read him. If you fear Hell, keep away from its janitor. It is impossible to escape from Hell.

## Theories Attack Us

Matsuo Ohnani Junior, Law dept.

Sartre's writings excite us, because we are presented a logical system expressing an aggressive spirit. Sartre's literature is aesthetically conscious, but it is his intellectual literature which is logical.

I don't approve of existentialist philosophy, nor fall in love with Sartre. I read his books only because I think them interesting experiments of thought, and I am interested in the logic of the fighting spirit. Therefore I have no right to criticize his philosophy or literature. I am only interested in how he manages to weave his opinion into the contents of his works.

First I came across a short criticism about youth—*Situation* and *"A Plot" by Paul Nizan*. Its style is not particularly logical but it excites the reader's feeling. I felt myself a victim of Sartre while reading this book.

The consciousness of being a victim enabled me to take a step beyond Sartre.

In this book, Sartre gives a structured concept to youth, an idea, quite different from the generally accepted one. His attack on the common idea attacks, consequently, on the readers.

He applies the scalpel of short criticism to the prejudices about youth, he does this backed by a logical hand. It cuts into himself at first and then, painfully, the world around him. This attack on himself increases his aggressive power on us. This method made me feel the consciousness of being a victim.

Thus began my first step toward Sartre. It was very emotional, as it still is. Since then, however, I came to feel an on-looker's interest about Sartre's criticism and novels.

I cannot talk about the contents of Sartre's ideas in my own words, because the 'a priori' view of the world and the ways of deterministic thoughts come from philosophical conceptions which fail to convince me. Of course I have no intentions of denying them.

I am mainly interested in the ways he expresses the propositions which are set in his literature and plays. In Sartre, this methodology depends on logic, which displays his veiled world in light.

## Sartre's Social Engagement

Makoto Yamamoto Soph., Eco. dept.

Sartre began his philosophy analyzing human consciousness. He sought to find out where man's consciousness aimed to go, because it provides the key to our consciousness, and he analyzed the structure of man's activities on which he lays human liberty. He asserts that liberty has its source in the existential structure of human beings.

There is social intercourse at the end of this chain of ideological development. We find it to be vitally significant in human conformism and isolation which advanced in the situation of socially developed capitalistic countries, while the intellectual gives up the inevitability of his social activities.

In those circumstances, the most urgent problem for us is to establish our own subjectivity, and to decide how to practise it in the light of history. This problem seems to be an important motive to lead Sartre to social intercourse.

In Marxism in the past this recognition of the historical law leads directly to the decision of individual activities. Therefore the individual can do nothing but depend on 'a priori' idea, then Marxism remains to

criticize a class society in an ideological and moralistic way. We can say that Sartre intends to analyze Marxism from the view point of existentialism, and re-construct historical materialism by the means of his theories on alienation, in order to work out defect of, Marxism and ideological stagnation.

At any rate, existentialism is the ideology, as Sartre himself asserts, which developed partly from Marxism with its purpose to recover humanity. In this sense it is impossible to talk about today's existentialism without Marxism.

Sartre's thought, social intercourse, takes the direction toward social reforming with the relationship with Marxism for a background. And it can be said that it plays an important part to recover human solidarity in an age of alienation and realize Man's possibilities.

## To Recover Myself

Katsuhiko Kohda Junior, Com. dept.

I lost my way. I met Sartre at the end of darkness. My being has rested heavily on my spirit. I have been conscious of my existence from which all

## After Reading Essays

The six students have, more or less, painful experience of encounter with Sartre, which awakened or changed their spirit or thought. We expected them to write emotional essays, but all of them are not so.

They respected Sartre in their own manner. They have various point of views, such as literary, philosophical and political. The fact shows us Sartre's width. We chose the writers with a little care. Mr. Yamamoto is a member of French Culture Society, Mr. Ohtani is Pen Club, Mr. Ushiba is a students of French literature course and Mr. Motokawa is a member of Student Government of literature

department. The other two students, Mr. Wada and Mr. Kohda also prosecute Sartre's philosophy.

Sartre and his ideology was the barriers which is difficult for almost all of them to pass. The conception of engagement is significant for the younger generation who lost themselves. We should not leave our understandings of Sartre's philosophy as it is individual and impressional one. Because such as attitude conflict with existentialism. And for that matter Sartre himself touched in his lectures on the intellectuals.

At any rate, Sartre seems to be a dreadful philosopher, in a sense, for us young students.

my thoughts come. I had lived in a world which seems to have been like a nursery. It was little and immature.

I found myself thrown out suddenly. The wall around me crumbled down and there was nothing left but the darkness of Hell—man's being. I came across him in this darkness. He seems to be a man who found a way out of darkness.

I believe that his concepts on encounter was born in his own practical activities. So I feel I must pursue further my thought to their limit, in other words, pursue my own existence while abandoning myself.

I regard him as a man of activities and a remarkable man in projective (historical) action. The examination of genuineness of the way out is significant for me. I don't consent to all the conceptions of political engagement which is a means of escaping from vivid existence. Then he thinks that historical activities have its best propriety, on which all of his activities lie.

I think that between pessimism and optimism there is an object which we cannot reach except by means of action. He acts in halfway from existentialism and historical probability, the product of thinking. Seeing the fact, we expect him to bring forth probability into the world by his intellectual activities. And there comes up a proposition which is important for liberty. I suppose. We cannot get over him until we realize ourselves in society.

Individual alienation and circumstance follow us. But we can leave them and recover

ourselves. So individual must struggle ceaselessly. Then the theories of action develop, bearing in them probability, which are to be realized. The engagement action cannot become the subject of activities in realizing myself in society. The fact comes from the unconsciousness about the base of the theories. So the meaning of his existentialism won't be able to the center of the theories.

I feel my consciousness about my being had been extremely changed by having read Sartre. But his atheism was faded by the engagement. I cannot help thinking of it as an escape from Camus' irrationality, thought it might be my vision.

Once I encountered His Resistance, but...

Ryuzo Motokawa Senior, Lit. dept.

When "resistance" and "martyrdom" fell down, our generation started. Therefore we can remain spectators to theories of "bitter resistance", and "martyrdom" of the Ampe generation (those who struggled against the Japan-U.S. Security Treaty). It does not, however, mean that we live in an easy age. I would rather say that we refuse to act. It can safely be said that the theories of resistance and martyrdom of the "belle époque" generation has, in a sense, already ended. Our generation stands at a beginning which seems to have no end. Positive nihilism is our passion. We can say that our generation's resistance and martyrdom find their source in our positive nihilism.

In his first lecture in Japan entitled "What is the Intellectual?", Sartre said "One becomes an intellectual when he emerges from the ruling class, though he himself belongs to it, or when he becomes an anti-order being."

But present problems are about the students around Sartre, especially about the resistance of our generation. The day, Sartre and Beauvoir came to Keio, they were met by a number of anti-Viet Nam war placards bearing students. I believe that these people neglect the contradictions and differences of their situation and that of Sartre, and they use Sartre's struggle as an intellectual in the "belle époque" in order to conceal just how limited their own activities are. They surround Sartre without having made any questions about existence, their purpose, and whom they want to reach.

It is necessary to question for ourselves the theories Sartre propagates. We must refuse to depend on him emotionally and return to our own individual situations. We cannot pass over Sartre until we can make sure of our generation's situation, examining where we should have started.

That was a sentimental confession of a man who had been shadowed by Sartre's ghost for years.

## Literature has to be Engagement?

Akio Ushiba Soph., Lit. dept.

Sartre advocates the literature beauty is dreadful because we cannot define it by any rule and measure; it has that contradiction. Or, let's think of the image of Melville's *The White Whale*. The captain steaks his life on one white whale, and it is his energetic life that charms us most. Nobody can analyze them from the social view point as Sartre does. In that case, literature is no longer the means of escaping even if it does not engage directly in society.

Thus I had some doubt about world by engaging in art. He criticized, however, in his engagement in society," thinking next works, people such as Mallarme or Baudelaire who made writing their religion and prepare bourgeois's characteristic fatal solitude and that of the creator's. Sartre thinks that bourgeois escape from reality in spite that they use literature and art as the means of their resistance to the disorder of reality and departure from this disorder. Then he began to act directly on society.

I don't always consent to his way of thinking about beauty, art and literature. He grasps them as products of bourgeois' idea, and thinks that all are the products of society and time. Dostoyevsky writes in *The Brothers Karamazov* about beauty:

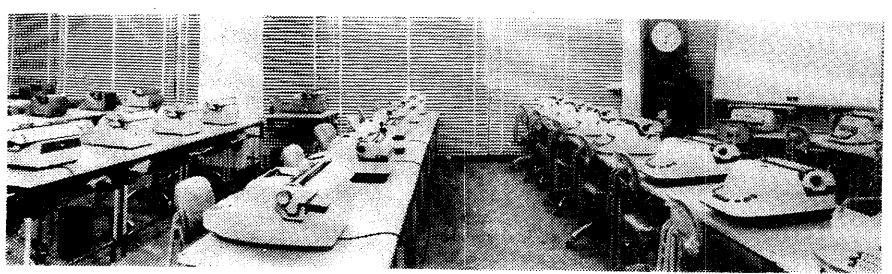
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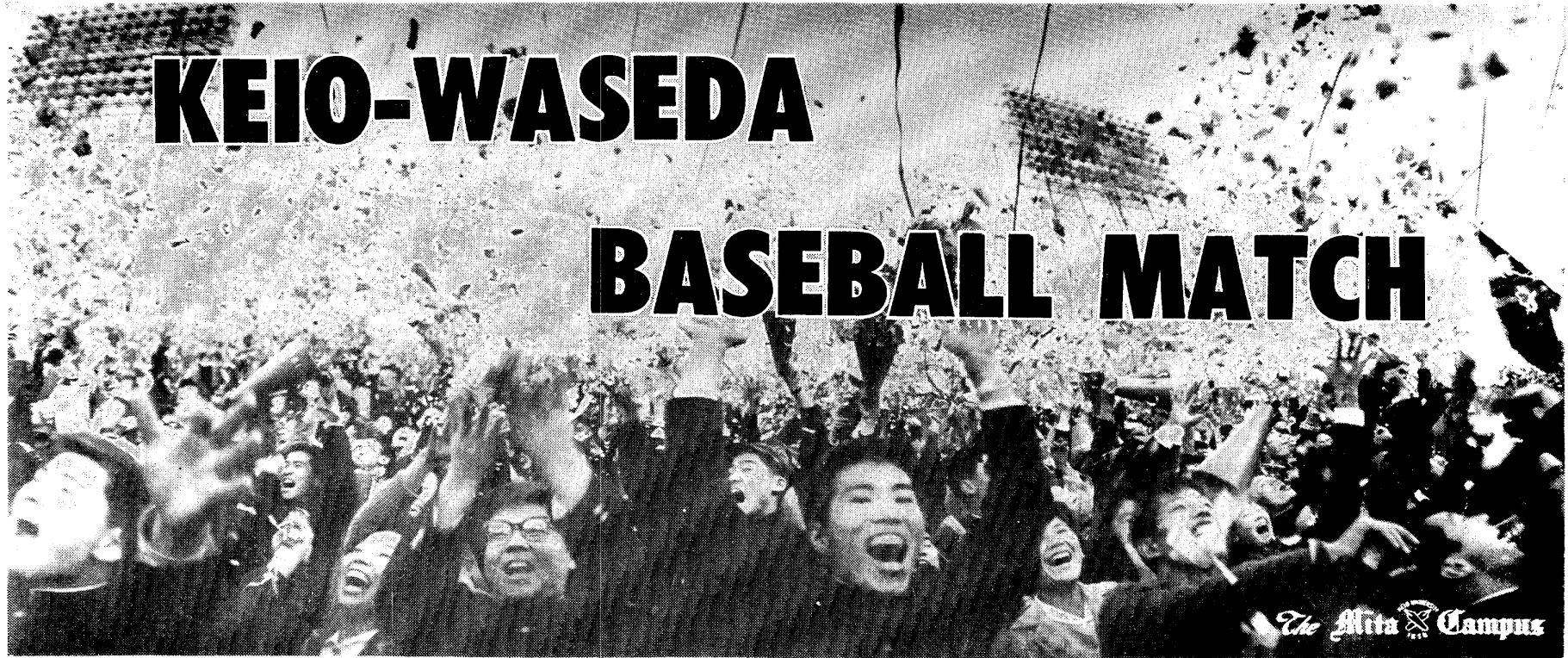
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## Chance to Beat Waseda

K-W Match in this spring  
Photo by Nikkan Sports

To wipe out the shame of last match, Keio team was in hard training throughout this summer for K-W match. Naito, Shimada, Yoshiwara (Captain) and Fujiwara (Ace) are in high spirits. Especially Naito is in good condition and hits at every bat, so he is regarded as the leading hitter. His batting has improved much and he shows his ability enough to smash the ball of Waseda's Aces Yagisawa and Miwata. Naito versus Yagisawa and Miwata is the focus of public attention in this K-W match. Besides Shimada, Suzuki, Matsumoto and Ohtaki who show fight at chance should beat Waseda's both aces.

While Fujiwara, Keio's Ace, has pitched most of the games through and proved to have enough stamina. And with his nerve, he is expected to shut out Waseda. As relief pitchers, Endo and Tsuruoka are ready to fight. The traditional match, Waseda arranged with big figures versus well trained Keio, is now at hand. Over which team will the victory paper storm? We tried to ask four captains, Rikkyo, Hosei, Weiji and Tokyo, which team will win in K-W Match.

**M**eiji: I think Waseda has advantage over Keio in K-W Match. The reason of my judgment is that the pitchers of Waseda especially Yagisawa and Miwata are far better than those of Keio. However the Keio has formed much better team this season than the last spring season. So, this coming K-W Baseball Match will be the most existing one.

**T**okyo: The victory will be on the Waseda team with Yagisawa's sharp pitching. We will do our best next season to beat at least the Keio team. Thus our team will be growing into a team without specific characteristics with good teamwork. Anyway I am sure we will do all our best to have exciting games with other teams.

**H**osei: I think there is a sixty percent chance of the Waseda's winning with a great advantage of having Yagisawa and Miwata, who are two best pitchers in the Tokyo Six University Baseball League, but, Tsuruoka in Keio will play an important role as a pitcher better than we might expect.

**R**ikkyo: The Keio seems to have made a remarkable progress compared with last season. Though the pitchers of Waseda, especially Yagisawa, are skillful, I think both teams have the same standard of batting. Therefore the victory of Keio owes to its unity.

The hope for the next season in our team is reinforcement of pitchers and advancement of the underclassmen.

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(K-W Baseball Match in SF).



# STAY STRONG!

Prof. SHINJIRO IGARASHI



Even now unrefined spirit and so-called Waseda Spirit have been kept at the bottom of their heart by students. But the number of students have been increasing and I wonder if the spirit has changed at all, and if the reformation of the educational system has influenced on this change.

In my school days I seldom went to the W-K baseball match. After the games were over, Waseda men used to drink at Shinjuku or Ginza. Some of them quarreled and I used to calm them down, because I was on the committee of class. When "Apple Affair" occurred, I had to go and stop it. Even now I am satisfied with just watching the W-K baseball match on the television.

Now there are some sort of restriction and students can not enjoy enough. So I think it may be good that after the game are over, students get dread-drink. I hope present students do their best whenever they will do anything.

I have often been asked about my mustache. The reason is that I use an old book at my lecture, so I wore mustache and old fashion dress to go with that book.

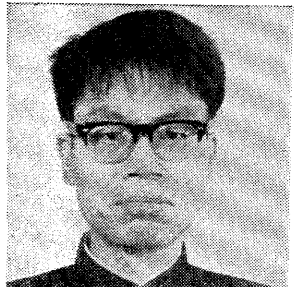
Well, as to the W-K baseball match, students of course have strong interest in it, but particularly the graduates have stronger interest in it. I can not find any difference between students of old generation and present students' essentially.

Then, it created a great sensation; old men of seventy or eighty sent me many letters. They said I was similar with teachers who had taught them. In conclusion I should like to say that I hope members of Waseda team do their best at the present W-K baseball match.

Other Waseda Members			
Position	Name	Back No.	Grade
Pitcher	H. Inoue	11	Senior
Pitcher	N. Takahashi	16	Junior
Catcher	Y. Matsumura	5	Senior
Infielder	M. Ochi	24	Junior
Infielder	H. Kawakami	18	Senior
Infielder	T. Tadano	4	Senior
Infielder	T. Minowa	3	Sophomore
Outfielder	H. Kitatani	23	Senior
Outfielder	Y. Hara	21	Senior
Outfielder	Yazawa	25	Freshman

## Surely our Victory

Sub Head-rooter SHIGENORI HARUKI



We haven't done our best yet because of the confusion we had at our university this spring. But we'll fight off this fuss keeping up our baseball race consciousness.

We'll pep up our team by the roaring cheer, and besides Prof. Abe, our president, will be at the game and give a few words there. President K. Nagasawa is expected to attend the game, also.

We are much eager to set up a record by winning the perfect victory, since only Keio and Rikkyo have done it so far. It's quite sure Waseda is going to get the cup.

We'll beat Keio even if we are defeated by other teams, because we have special consciousness against Keio as Keio has it against us.

The championship would mean nothing if we are beaten by Keio. We would like to parade through Jingu Stadium to Shinjuku.

# GLORIOUS! WASEDA NINE



**Tokichiro Ishii**  
Waseda Manager

When I look back upon my life with baseball, some W-K matches in the past come up to my mind in a moment. The match is different from any other baseball game, and even if it is impossible for us to win the championship, we want to win only the W-K match. I hear all the Keio players are making a progress under the leadership of Mr. Kondo, and we, too, are in usual condition. So we are looking forward to playing exciting games. I do not expect



**15 Katsutoshi Miwata**  
Pitcher, Junior

Even if the Waseda team would take the first place of the league, it will not mean anything to me if the Waseda does not win at the W-K match. It is myself and friends that I have learned through being a student baseball player. And what I have got through playing baseball will mean really much to me through his life.

much from some special persons but from fight and co-operation of all.

**10 Souroku Yagisawa**  
Pitcher, Senior  
Waseda Captain  
The idol of the Tokyo Six University Baseball League

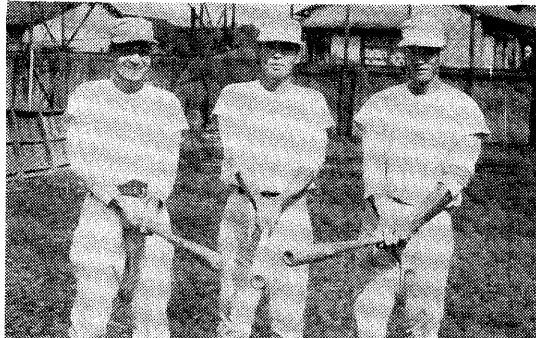
The W-K match in this season will become my good memory. Compared with the High-School Baseball Tournament at Koshien, the W-K match has a traditional dignity.

If Waseda and Keio, each other, win every game and decide the championship of the League at the W-K match, I think it will be nice.

In the last spring Keio team sat in the last rank, but keeps the might underneath. All the players of the Waseda team always try their best, and this is what is called the Waseda Spirit. Through the four-years as a baseball player, fortunately I have changed my character for the better. I am in worse condition now than this spring, but I will do my best and will gain victory after victory because the next W-K match will be the last one to me.



**S. Yagisawa**  
(Photo by Nikkan Sports)



**Powerful Waseda Outfielders**  
Left to right: Kinoshita, Yoshida and Hayashida.  
The victory owes to their hitting.

**22 Michio Kinoshita**  
Leftfielder, Junior

My motto in baseball is to put my all power into every each moment of the play. I like baseball more than anything else. I, like the others, hope to get the first place in the League with the victory over Keio.

**20 Haruo Yoshida**  
Rightfielder, Senior

I have learned what "harmony" means to life through playing baseball. With what I have learned, my motto, to be modest and to lead a regular life, have been derived.

**14 Makoto Hayashida**  
Centerfielder, Junior

I think that the Waseda and the Keio teams are playing the important roles as the leaders of the League. So we have got to be strong and to play good games. I have learned by play-

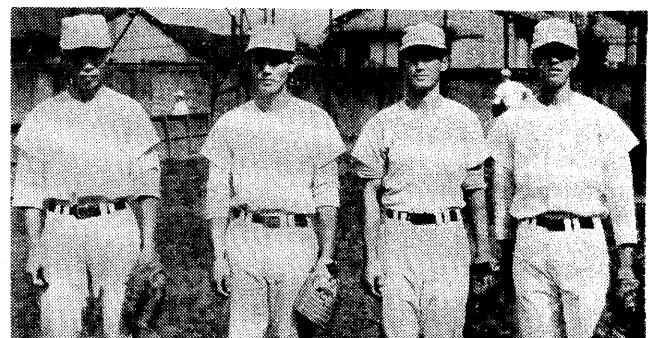
ing baseball that everything can be obtained with one's effort.

**9 Ryonosuke Konishi**  
Third Baseman, Senior

Right now my condition is not quite good, but I will do my best for the W-K matches. This is the last season for me, so I want to beat Keio and get the championship of the League. At K-W matches the Jingu Stadium is just full of people, and I feel some unusual atmosphere, so I play with great eagerness. For me the most valuable thing that I got these four years as a baseball player is to have many intimate friends.

**1 Toru Nishida**  
Shortstop, Senior

When I participated in the W-K match for the first time, I was strained by a largeness of spectators. As the W-K match is a show game of the League and the most traditional game, I



**Skillful Waseda Infielders**  
Left to right: Konishi, Nishida, Katayanagi, and Takeda  
They are sure to be steady in their defence.

have a different intention to it from to other games. I have played baseball for four years with much benefit, that is, the Waseda Spirit. I am luckily in best condition now, so I will put out all my strength against Keio team.

**2 Eiichi Katayanagi**  
Second Baseman, Senior

To keep good teamwork is really important and to practice steadily everyday is the essential point in playing baseball. I think that students' baseball should remain really a students' sport. In other words, every player should not forget that he is still a student as well as a baseball player.

**8 Yuji Takeda**  
First Baseman, Senior

Physical and mental peace, and reconciliation are what I have learned from the experience as a member of the Waseda

baseball team. And this will help me a lot in my long future. I am very proud of having taken part in this traditional students' baseball matches.

**7 Haruo Nagakura**  
Catcher, Sophomore

It is very difficult to carry out the role of a catcher. I think that a catcher naturally gets isolated sometimes and so he should look up inside himself alone and try to know himself. I respect Mr. Mori and Mr. Nomura as good catchers. My motto is just to try my best and to take a steady step.



**H. Nagakura**  
Promising batter and catcher

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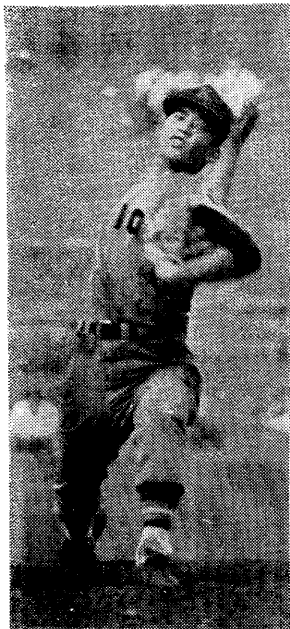
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# NEW-BORN! KEIO NINE



-6 Makoto Fujiwara  
Pitcher, Junior

Though my right shoulder hurts me a bit, my condition in general is very fine. I took part in the K-W match of the first time when I was a sophomore. I like the atmosphere of the match very much and I earnestly hope to win the victory. I started playing baseball when I was just a little boy and I have enjoyed myself playing it.

Baseball, like other sports, needs good teamwork and mutual cooperation of the members, and we learn quite a lot from it. What I have learned as a baseball player means much to me and will be the ground of my way of living throughout my life. Since Keio and Waseda are usually considered as rivals, you may think we have hostility towards Waseda. But it is not true. Of course we feel sometimes that we have "rival spirit" in our heart. But it does not mean we have hostility towards them and on the contrary this "rival spirit" leads us for the better. Anyway I will keep my good control in my pitching and try to do all my best so that I may be answerable to your expectation.

Makoto Fujiwara  
His dynamic form must fascinate us.  
(Photo: by Nikkan Sports)

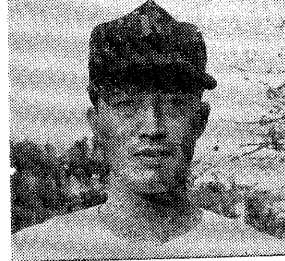


Y. Yoshiwara

10 Yutaka Yoshiwara  
Centerfielder, Senior  
Keio Captain

The tradition of the K-W match is that both Keio and Waseda play for the Victory of the League. In this spring season we, Keio members, had a hard time. But in this season, we are in fairly good condition. I, as captain, intend to play at the risk of our life.

In our club, I lived as the lower layer for a long time and had many troubles. But those were valuable experiences. As Keio does not give a special favor to the members of athletic clubs, I have an impression of having passed sincere college-life.



R. Kondo

Ryosuke Kondo  
Keio Manager

Now, Keio team is in normal condition and our training goes well. My players have done their best in every game. So we are not specially training for the K-W match.

Because of its tradition and marvelous spectators, I always feel something special like my players. Looking back upon my Keio days, the Series of Six K-W matches is one of my best memories. (It was when he was a senior in college).

Our destination of this K-W match is "Beat Yagisawa," and if all the players do their best, I believe that the Goddess of Victory will smile on us.



## Significant Fight!

Prof. TAKAO SHIMAZAKI

Since I got the place of the Dean of our Baseball Club last spring, our Keio team has lost six K-W baseball matches successively and has not been able to win a championship these three seasons.

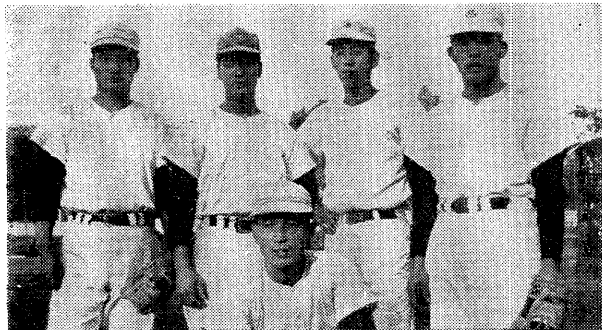
We all hope, of course, that the Keio team will win all the games. However, it is worth while to hold the traditional K-W baseball match what the result may be. All the Keio students can feel the "Spirit" of Keio by participating in the cheer. It is a wonderful chance for all the students to reconsider what their university Keio means to them. It also is great for the students, who seldom have chances to communicate well, to get closely knit in the same spirit.

When I was in Keio as a student, which was during the years of Showa 10th to 16th, all is to help the students in Keio won the championship only once. So called "The Second Golden Age" in baseball started after I had graduated, so I could not get really impres-



sed by the taste of the Golden Age. In those days, there was no cheering party as is now and so the members of the students' council of the university had to play a role of the cheer leaders. Besides the students' council, every department consisted the cheering party.

I think K-W baseball match is quite significant to all the students of both universities. However the most important of all is to help the students in Keio won the championship only once. So called "The Second Golden Age" in baseball started after I had graduated, so I could not get really impres-



Left to Right: Matsumoto, Suzuki, Kawai, Susuki, Sugiyama



Left to Right: Shimada, Yoshiwara, Naito

11 Shigenori Kawai  
Catcher, Senior

I am not in my best condition. But as this year is not fruitful, I want to win this K-W match, and make a good memories.

Through my four years in Keio Baseball Club, I have learned the necessity of seriousness when we intend to do something. And I have noticed that Keio students are much more serious than they appear.



2 K. Endo  
Pitcher, Senior

26 Toshitaka Sugiyama  
First Baseman, Senior

I broke my bone and have had a difficulty in playing, but my condition is getting better so far. I have realized through my experiences that to try first is the very base of everything. I always try to wear dirty uniform to break the Jinx.

22 Atsuhiko Susuki  
Second Baseman, Senior

Although my condition is not so good, this is the last season for me, so I will try my best. Now I intend to beat Waseda. I hope my followers will enjoy the victory over Waseda, too, in the future. I have experienced "the group life" in this club. This experience will be helpful to me.

21 Hisataka Matsumoto  
Third Baseman, Sophomore

I was struck out in the first inning of the last K-W match. It is vexing very much and memorable forever. I am a lucky boy, because I can take part in the K-W match in sophomore. I am in best condition now, so I intend to make efforts to be a thirty-percentage batter.

23 Yoshihiko Suzuki  
Shortstop, Sophomore

My condition now is very good and I intend to play all games. I first took part in the K-W match in this spring season tournament. In that game, after 2 outs in the last inning, our manager picked me up as a pinch-hitter but I fell short of his expectation and I hit a catcher-fly. I keep that matter

in my mind.

24 Seishiro Shimada  
Leftfielder, Senior

As to be a student baseball player means quite a lot to every player himself, baseball on me is a great thing. I think baseball has been and will be all the ground of my way of living. I feel privileged to be able to take part in the traditional K-W match.

25 Takao Naito  
Rightfielder, Senior  
Towards the Leading-higher

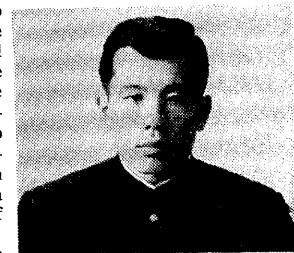
My condition is extremely good, and I think I can keep my good condition all the way through. I think the tradition of the K-W match is really great and every player should try his best to cherish the tradition and not to put any shame on it.

Other Keio Members			
Position	Name	Back No.	Grade
Pitcher	A. Tanaka	2	Senior
Pitcher	F. Tsuruoka	9	Junior
Catcher	I. Matsuda	12	Sophomore
Catcher	S. Shimamura	13	Sophomore
Infielder	T. Ugayama	14	Junior
Infielder	S. Iwasaki	16	Senior
Infielder	N. Ohki	17	Sophomore
Infielder	H. Hashimoto	19	Junior
Outfielder	F. Hirakata	28	Senior
Outfielder	K. Shimamura	31	Sophomore

## This Season! Victory in our Hand

Head-rooter HISAO MIYAMOTO

He is the chief of Keio University cheering party. The Keio team has been defeated so many times recently that he wants to put an end to the notorious record of six successive defeats as all the Keio students do. It would be wonderful if all the students can sing "Wakaki Chi" and "Okano Ue" with good feeling of victory.



Keio and Waseda are the two most outstanding among the private universities. They are the rivals in many ways, mostly in good ways. This "rival spirit" lies deep in the students' heart and it has really good influence on them. The K-W baseball match is the very chance that all the students think over what this "rival spirit" means to them.

It is the cheer-leaders' duty to lead the students to cherish the spirit as well as to cheer for the team. It is a hard yet meaningful task for him the chief of the cheering party to take the initiative at the K-W baseball match is the cheering with all the students at the stadium and leading the team to victory.



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# Look! Two Runners Toward Victory



Koji Ishizaka

He has the memories of the K-W baseball match through his junior high, high school and his college days. Although he has never watched the K-W baseball match during his

## No More Tail Ender!

college days, he has the memory of getting up in the morning and going to Jingu Stadium to get a box seat.

The most pleasant memory of the K-W baseball match is that when he went to Shinjuku with a Keio flag because he thought he would not have a good time at Ginza when Keio was defeated by Waseda. But at Shinjuku, nothing happened to him and luckily he was of the same figure when he came back from Shinjuku.

He says he also will not forget the memory of going to Ginza and watching the K-W baseball match all his life.

His impression about Keio-Colour is its liveliness. He felt it most when he read "The Lieutenant of the First Class, Shinkichi Koizumi." Because the Keio boys did not lose the

liveliness in spite of having been in the dark years of the war.

He says we shall bring up good Keio-Colour all the time. He will play Aryosha in Karamazofu-Kyodai from Nov. 28 to Dec. 16 at Nissei Theater.

The character he wants to play most is Gyustava and the things he wants to have most are Courage, Patience, Perpetual love.

The thing he only hopes is the Keio team will win the victory at the K-W baseball match. He believes Keio team will surely defeat Waseda team without fail.



Kyosen Ohashi

## K-W in Homestretch

I long for free time all day long, for I am too busy. As I appear on the stage of 11 p.m. show, I will devote myself to my task. I have many friends in Keio, and Keio and Waseda are friendly different from what you might think.

In other words, Keio and Waseda have an elite consciousness of the private university as Cambridge and Oxford.

Of course, Waseda will surely beat Keio in K-W baseball match, but I want Keio to beat

other teams. Waseda will certainly win a championship this season, so I want Keio to do the best in order to compete with Waseda for the championship in K-W baseball match. I have been going to see every K-W baseball match since I had entered the Waseda university, particularly the time when I drank and reveled in

Ginza and Shinjuku after game impressed me a lot. When you drink and revel, you should show studentlike moderation. By the way, I think that K-W baseball match needs a festival factor.

We must cheer up the game and produce a good atmosphere, so the excessive love of one's own university is undesirable. It goes without saying best, but I want all audience to have an attitude of a participant of K-W baseball match.

I want that K-W baseball match will be one of the high light of the pleasant college life Keio boy and Waseda man have been similar. Though I do not know whether it is better or worse, I myself am sorry for it. I want students to respect the school color peculiar to the private universities. I conclude that Waseda will surely win!

## You Will Overcome!

Miss Ai Sasaki, who has many fans for her distinguished performances and cute looks in "Zessho" (on TV) and "Tsuchi" (on stage) etc., talked frankly in spite of our sudden visit.

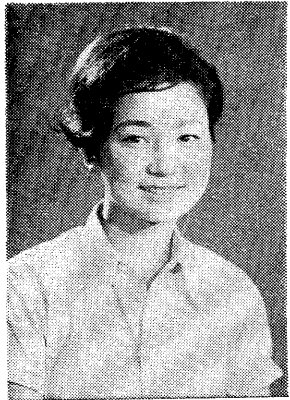
She seems not to have many experiences of watching the K-W baseball match, probably owing to her fear of getting too much

And in this complicated world in the K-W baseball match is good, but you students should not stop at this point, thinking this is the best."

She began performances from her high-school days she liked it so much and had a hard time to choose drama or university. So she has a sharp view point on university. "Schooldays is when one in his pure sense can associate with one another without interests, so you should do what is to be done. For myself I wished to take both (drama and university) but in either way I wanted to be a person who will have no regret when he becomes old, and who is never said by young people that those adults are damned."

She compared drama with baseball. "Actors and baseball players are the same in the way that they are judged in public and both need mental power to endure and confidence. I think that players' state in making their way to victory is like actors' one to success of a drama. So I want to ask you when you watch the matches to root for the Keio Team putting yourselves in players' place."

Since we said good-bye to her of intellectual charm which makes us feel like to talk with her much longer.



Ai Sasaki

enthusiastic about it but she said about the merits of the K-W baseball match as follows. "For the students of Keio and Waseda Univ., the fellowship that they can feel at the K-W baseball match is a happy one, I think.

## Go-go with K-W



Bibari Maeda

Miss Bibari Maeda is, as you know, a fresh feature in our memory as a cover girl in white suit.

Three years ago, when she was elected "Miss No-Strings," her statuesque torso and her beautiful exotic face attracted much praise and attention from many people. Now aged eighteen, she belongs to Toho Modern Theatre, and she wishes to become a great actress.

While we had an interview with her at Hibiya, in her slacks and sweater, she consistently smiled at us. Though she is treated as an adult by journalism, she is just a pretty girl. She is to perform dancing on

stage in "Gone With The Wind" by Margaret Mitchell at New Imperial Theatre (Shinteigeki) during the months of November and December, so she is very busy now with preparation for it.

She is an excellent dancer and promising actress and at the same time she is a senior of Bunka Gakuin High School at Ochanomizu. She likes almost all kinds of sports, and her special favorite is swimming and she willingly answered our questions on the K-W baseball match as follows: "I went to watch the game at the stadium only once when I was in a Junior High School. I am one of the Keio fans, for I like a Keio boy and I have many friends there. When Keio became tail ender last year, I was so disappointed." Finally she said to us, "Though I am eighteen years old, I do not want to be regarded as a child on the stage. I like a person who has his own thought on everything. For example, at present a kneel length skirt is in fashion, but I cannot follow it. I want to improve and make a better character through my work, and want to be a woman who devotes herself to what she really wishes, whether it is a sport, study, play or dance.

In K-W baseball match every player tries to do his best for honor of his university, and it is wonderful. And I want to cheer for both teams, Keio and Waseda. Hurrah! Hurrah!"

## Now, Break Silence

We, some members of the Mita Campus, had an interview with Miss Mari Sono at Shinjuku ACB. She appeared to the greenroom with a white dress and white shoes on. The number of her records which have been sold amounts to two million and she is a familiar singer to many men and women. (Her popular records are: "Aitakute Aitakute", "Yume wa Yoru Hiraku", and "Nandemo Naiwa") Though she was very busy with her work, she kindly accepted our request to have an interview.

We asked her some questions

ates of Waseda, so we took her to be a Waseda fan. But in fact, this is not the case. She is, as it were, a fan of both Keio and Waseda. And she said, "The characteristic of Keio boys is smartness and well-bredness in their way of living and that of Waseda boys is simplicity and indifference to personal appearance." And she added, "Perhaps due to the mass education, the students of both universities, Keio and Waseda, have become very similar to each other. And there is no accurate distinction between them."

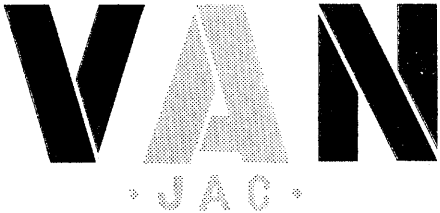


Mari Sono

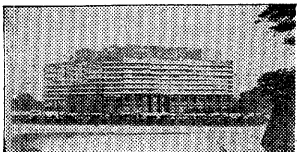
on the K-W baseball match. But she seems to have little interest in it. Her manager is

Charly Ishiguro, who was working with her then and is a graduate of Waseda University, said with humor as follows: "The fact that Keio team has become weak in baseball means that the intellectual faculty of Keio students has become higher. And if there were not the K-W baseball match, there would not be the Tokyo Six University Baseball League." His opinion certainly may be true. But we have to hesitate in agreeing with him. His opinion is interesting and we think it is to the point in a way.

Last of all, we asked her about her life these days. As to her hobby, she sometimes bowls she said. Her highest score is 182. She established a baseball team lately. She is anyhow too busy to enjoy her hobby. Though she appears to



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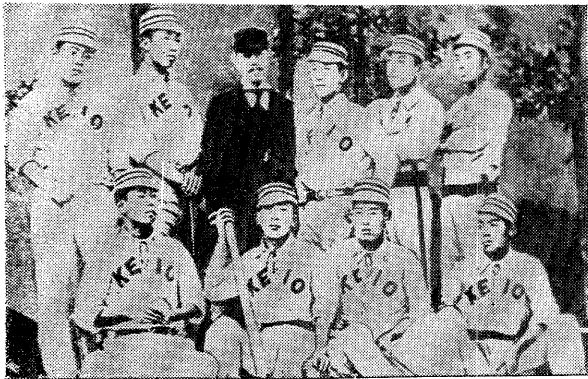


# Historic Events in Student Baseball

Baseball is, no doubt, one of the most popular games in Japan. This tendency might be explained by the national taste for baseball but its long history in Japan is also an important factor.

In the early days, college student played a vital part of it. The present university baseball games and all other ones are the historical fruit of K-W match held 63 years ago.

## Dawn of K-W Match



Members of Keio Team in Meiji era

It was in the sixth year of Meiji when the Japanese played baseball for the first time. Thinking of this fact, we can easily realize that baseball was imported into Japan much earlier compared with some other foreign cultures. In our country, it was only one year after the railroad had been laid between Yokohama and Tokyo. An American professor, H. William taught the Japanese how to play baseball. In those days, among enthusiastic baseball players, there were Takamasa Kido, Jutaro Komura, and Jigoro Kano (who quitted playing baseball and started judo afterward.) There were no implements as we use today, and rules were something like those of recent softball game. Even on rainy days, with straw-hats on they played games eagerly. At the end of Shimbashi Club (a baseball team), there appeared semi-bare players.

Ichiko fought against various teams in the country, was proud of invincibility, and made up the baseball kingdom of the day. On the twenty-fifth year of Meiji, Keio University once defeated it, but after a hard training, Ichiko gained an easy victory over Keio University, and then it had no rival to cope with again. At this time, there was a jeer "Shall I lend you a racket?" for the fighting team. After then, in the first international tournament on the twenty-eighth year of Meiji, Ichiko won the victory. However, in the other game, Ichiko was defeated by a team con-

taining a professional baseball player, but taking this opportunity, a change came from bare hands to mitts. And then, Ichiko became more and more famous in the world of baseball.

But in the thirty-sixth year of Meiji, when Ichiko was weakening, the first K-W baseball match began. There were some difficulties in finding the playing ground, but Keio University soon built the Tsunamachi Ground at Mita, and they in-

The new born K-W baseball match had been ceased for more than 19 years since the 39th year of Meiji (i.e. since 1906). The reason could be found in the highly excited cheering parties of both universities. First of all, to understand why they became so fanatic as to make the game postponed, we have to see the circumstances through the preceding two games.

Keio edged 2-1 over Waseda in the first game held on October 28 in Totsuka Ball Park. The cheerers of Keio yelled as soon as their team gained victory, and some of them cried "Banzai" toward the mansion of Marguis Ohkuma, the founder of Waseda University. For the next game, vexed and raged Waseda side organized with hostility a big cheer-corps of more than 1000 students and fans including strong furious looking students of Judo

visited the Waseda team to the ground. And on the twentieth of November in the same year, the first K-W baseball match was finally held. At that time the players of the Waseda team walked some twelve kms. to Mita. But as the manager of the Waseda team rode on a Jimrikisha (a bicycle pulled by a man) with sacks of bats and balls, someone in the team said, "I want to be a bat."

Compared with the Ichiko Period, the equipments for baseball had been remarkably progressed, but not every player used glove and mitt. Judging from such a condition the content of the game would have been a batting match rather than a hurling match which we enjoy today, because pitching technique was not just as good. On the next day, a newspaper expressed "The game was just like splitting lumbers." After all, the Keio team which had more experienced won the game by a score of 11 to 9. At the conference after the game, they decided to continue to have a game every spring and autumn. This was the beginning of the world famous K-W baseball match.

## 19-year Long Suspension

The cheerleader sat astride a horse. The game was held at Tsunamachi near Keio University. Waseda scored 3-0 against Keio and gained shut-out victory.

This time the joyful Waseda side cried "Banzai" toward the mansion of Fukuzawa, the founder of Keio University, and they walked in high spirits through the streets near Keio University forming lines. Seeing, as time passed by, the hostility getting stronger and stronger, the authority of Keio University judged the condition so urgent that they said to Waseda, "Anyhow we had better not take the final match." They compromised that they held better put an interval before the next game to cool down the cheerers. The Waseda side considered that the interval would be a week or so, while the Keio meant it semi-permanent one. As Keio did not claim the resumption, Waseda kept offering proposals of settlement and revival of the match for several times, until at last they issued a challenge to Keio. No answer, however, was responded which made the Waseda side so irritated that they sent to Keio the announcement to break off friendship. Things turned out the worst.

Three years later this break-up was dissolved when the Meiji University team joined in the former tow-team baseball match. Nevertheless no game between Keio and Waseda was held until the Tokyo Six University Baseball League was formed in the 14th year of Taisho (i.e. in 1925).

## Sinister Apple Thrown at Mizuhara

In 1933 (Showa 8), Jingu Stadium was enlarged but not satisfactory yet, and it was a matter of common knowledge that the spectator at K-W baseball match had an all night lining up. The famous apple affair happened among young students of ardour and high spirits.

In autumn Keio appointed Mr. Mizuhara a starting pitcher but resulted to fail scoring 1-1. The last game was held with full-up crowd on October 2 and was a see-saw game. In the last inning, the close game came to its climax. Waseda team was leading by 8-7 but the Keio nine turned over the game to 9-8.

In the last inning of the exciting game, paper scraps, stones, etc. thrown at Mr. Mizuhara, the third baseman of Keio, by an audience was the cause of the trouble. As rooters were confused by the appeals by Keio nine, the perplexity erupted finally. Waseda rooters aimed Mr. Mizuhara, who was incidentally standing close to

them. First he was trying to calm them down with the base umpire. He saw half-eaten apples roll over, picked them up, and threw them back. They were thrown into the Waseda rooters' section, and then, the audience made it a greater affair because they were surprised at an unexpected reversal.

As soon as the game was over, from the Waseda rooters' section some of them dashed at the Keio side of the field, and the Keio nine left from the ground, feeling the danger. They were in a fit of anger still, and rode into the Keio rooters' section just for fun. Suddenly one of them stole a new baton made of silver which had been presented by President of Keio University. For that reason, there happened a controversy — "Mizuhara! Apologize us!" "Give back the baton to us!" Policemen had to refrain them, and they com-

posed the matter for the time being. On the annual night at Ginza, students of both Keio and Waseda Universities caused troubles everywhere.

Waseda University demanded Mizuhara's apology, while Keio University insisted on Waseda's dismissal from the league. Though they were opposed to each other in the league, as they had had a precedent of the interruption of K-W baseball matches, both sides did not want the situation to be the same.

They negotiated day after day until it was settled down after about one month. Waseda University issued an official statement that Mr. Terasawa, the head of the team, would resign and that they had made up their mind not to raise such a trouble hereafter, and not to participate in the league during the next season. Keio University showed the similar statement and Mr. Mizuhara retired voluntarily from the member. Thus the apple affair came to an end.

## Latest Vacancy by the War

In the 18th year of Showa (i.e. in 1943), the progress of World War II became drastic and the army and the Ministry of Education suppressed to play foreign sports especially baseball, tennis, etc. In that situation, all the amateur baseball games such as the Tokyo Six University Baseball League, All Japan junior baseball championship tournament, Inter-city baseball series, were forced to cease. Students went to the war-front with guns leaving their schools. Because they received an exceptional "early-graduation" and the postponement of enlistment for students was abolished. Meanwhile professional baseball game had been barely continued.

In the autumn of the same year, Keio told Waseda that they wanted to have a K-W baseball match in memory of the students participating in the War, and to make the game the celebration of the students instead of the ordinal cheer-up-party. It was Mr. Koizumi, the late president of Keio University, who made the plan come true which seemed to be very difficult or even impossible.

The game was held on October 16 at Totsuka ball park with nearly 10,000 students of both universities. But the space was so narrow that fans outside of the two universities could not

get into the ground to watch the game.

Waseda won the game by 10-1 over Keio. After the game there stood up students all over sand-watching the members of both teams to sing the Navy ceremonial song, "Umi-Yukaba". There was no one to care about the score. The game would have been an informal one but there would never be such a meaningful and impressive game in history.

Since then there had been the vacancy of baseball game for whole two years.

The first big baseball game after the War was held between All-Keio and All-Waseda on November 18 in the 20th year of Showa (i.e. in 1945). As the professional game was held on the 23rd, five days later, the university baseball game was really the first one. The next year, the present Tokyo Six University Baseball League was re-organized. At that time, all the teams suffered from the scanty of players who also suffered from the scanty of foods and everything. Thus the present league has overcome many difficulties since the beginning.

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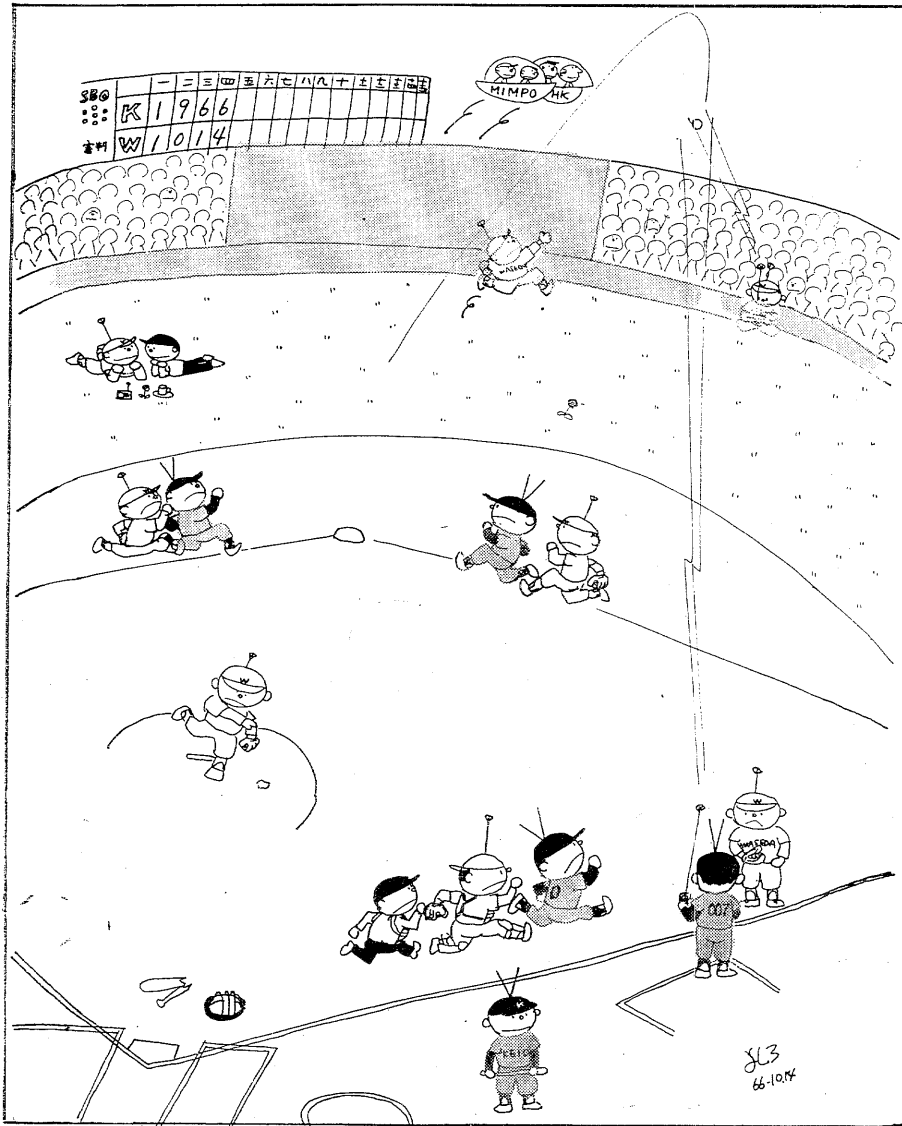
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# Welcome to 21st Century!

(K-W baseball match in S. F.)

The following story is not present one, but future (a hundred years after) one. . .

At the hill top of Mita, looking at the dome of the school building made by highly efficient plastic, an old man with white moustache is grumbling something. "Heaven hasn't created a man over the others, nor under the others." Oh, is this thought of mine wrong? According to the news of the broadcast by electric light, Keio baseball team was ranked at the lowest part. Ah, this inequality! Oh, this contradiction! Surely, this man is the ghost of Yukichi Fukuzawa, who won world-wide fame in the ancient Meiji era. By the way, in the forest of Waseda, oh, no, in the botanical gardens with artificial brains, looking at the words of "Independence of Study" on the notice board of electric light shining at the roof of the school house, an old man with white hair also thought about the present conflict of school expense. Certainly this man is the ghost of Shigenobu Ohkuma who established the Waseda University.

Both men are anxious about present situation of their own universities and appeared in the present world disguising themselves as ghosts.

The next afternoon two ghosts met in the sky over Marunouchi. Each eye is glaring and they stand ready to stake the pride of their own school on the following K-W baseball match. "Play ball"

Before we see the baseball match, let us consider the world after one hundred years. Can you imagine it? At first I'd like to begin with our earth which belongs to the galaxy. The population is one-third of that of today. Houses are made of glass fiber and plastic. They shine beautifully at the light all day long. Every home has a green garden to ease their fatigue. We can see various kinds of artificial flowers whenever we want to. Whole city is covered with plastic dome so that we do not suffer from typhoon, one of natural calamities. The means of transportation are rockets and saucers. Well you must open your eyes and watch world maps of their age.

In twentieth century Mao-Ts-tung and the President Johnson abused each other about the use of nuclear weapons. But now it is no use to speak about such a thing. They have no usage except to be used peacefully. Famous cities are reserved as they were in their time. You can see sleeping Tokyo and London. As the buildings are the same everywhere, you can never find sectional differences. These are the stories of the earth. In the moon we now see in the far, far distance the resort houses of our people on the earth standing. At school the way how to use computers and time-machines is the main subject.

"Attention please, we examine the tickets of the 3.30 p.m. rocket for the Mars." The announcement echoed through the space craft. I went to see my friend off who is going to the Mars. In the station room many passengers were watching eagerly the timemachine television. The scene of demonstration by students was clearly shown with color on the T.V. What a change we can see in the university today! As our life is largely occupied by the machines, the physical labor like demonstration is not held.

When the lead-off man entered the batter's box in the first inning, the audiences who waited impatiently give craps. Fifty years ago, it was impossible to play in such a weather, but in this chemical gymnasium even in the typhoon K-W match is going to be held.

Cleanup trio of both teams are girls who are proud of their physical beauty and the other players are boys who are plump and put on high degree glasses.

Well, turn our eyes to the game, here. On the first half

of the third inning, Keio goes to bat. The pitcher of Waseda side is Yagiwa. At the batter's box is Miss Yoko Naito, slugger. The catcher was Kinoshita, the catcher was moving his fingers backwards and forwards. He seemed to operate the transparent-psychological-detection-machine to spy on Naito's mental state. Naito also seemed to spy on Yagiwa's mental state, operating the same machine on the brim of her cap. Such is the occasion, it is the machine of good competence that controls the game. Yagiwa pitched the first ball. Naito swung and missed. The machine of Waseda side is likely to be superior to that of Keio side. But Naito overcame the power of machine with her spirit. She hit the second ball and it went half way between left and center. The left fielder, Yamanaka opened his glove with drawing-a-ball-machine.

Then the speed of the ball was made to slow down and the ball was sulled into the glove. Mr. Fukuzawa V, manager in the coach's box, said "Dear me!" He operated the gravity-destroying-machine desperately. Now the game is performed by the machines of the two sides. We can call K-W machines match. The battered ball speeded up again and was swallowed by the stand. The victory of Keio! The department of technology of Keio is one step ahead than that of Waseda at last. Each of the rooters on the other side in the cheering parties has microphones. And the cheer is larger than that of past but the number of the rooters is about a hundred and two thirds of them are girls. On the other side the general seat is full. But the spectators are almost old and their styles are old-fashioned—"Ivy Look" "Mods Look" and so on—which you cannot understand their senses. Probably they bring to mind their good old days and make them forget present time. What has made K-W baseball match what it is? It is fifty years ago when the crisis of university was social problem that the students are decreasing.

Only in Tokyo there are scores of universities in the golden age but now there are very few. So universities in Japan will soon disappear. But Keio and Waseda will not disappear till the end of the world. Be glorious to the K-W baseball game, here. On the first half

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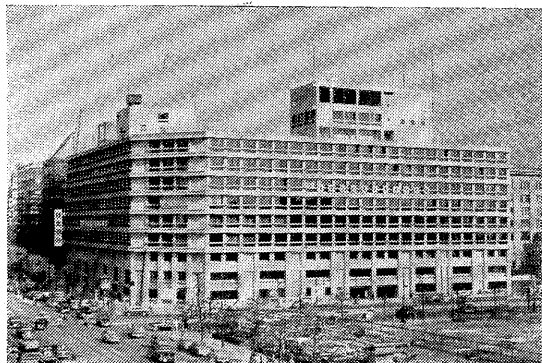
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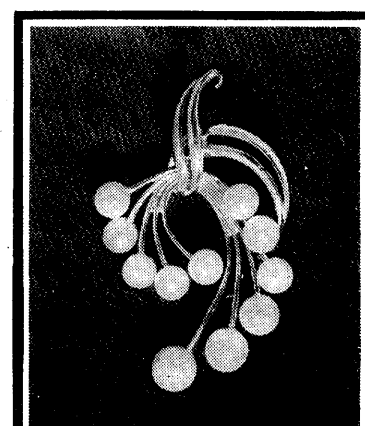
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