

The Mita Campus

KEIO UNIVERSITY
1858
'calamus gladio fortior'

Vol. XXII No. 2 146

Mita, Tokyo, Japan

June 1967 Price Y20

Mr. Vu Explained His Present Position At Hiyoshi



On May 23, the speech of Mr. Vu-tat-Thang, a student from South Viet-Nam studying in Japan was made at Hiyoshi. It was done at the noon recess hour, so the room was almost full of students. And it showed that the interest of students of Keio Univ. over Mr. Vu was very strong. Mr. Vu, in his speech, thanked students for their signing on petition, asking for an extension of his stay in Japan, to Mr. Tanaka, the Minister of Justice, and explained his present position.

He explained the problem of receiving foreign students to Japan from the standpoint of the foreign student himself. At first, he mentioned that, in Japan, politics and education are closely connected and that even if one comes to Japan to study, one cannot study quietly when a political crisis takes place in his country because of the order of return to his country.

In such countries as America, England and France, civil organization to receive foreign students are very progressive and receive them without any connection with the Government, he said, so they can study to their hearts' content.

And returning to the present standpoint, he insisted that the Japanese Government should

give complete assurance to him because she invited him to Japan.

After the lapse of this event, the following occurred: in April, 1961, he was invited to Japan by the Japanese Government. After he learned Japanese at Tokyo Univ. of foreign language he entered the economic dept of Tokyo Univ.

In February, 1965, he with his friends from South Viet-Nam demonstration hoping for peace. In April 1966, he asked for prolongation of his passport but was refused without being showed any special reason expect that it was because of the order from South Viet-Nam.

He often asked the reason why the prolongation of his passport was not admitted to the Secretary for Home Affairs. And in April of this year, he was told by the Ambassador that he had been informed upon secretly by someone.

But at that time he was not told the contents their report. So he thought upon the contents of it for many days, and as a result of it, he guessed that it was because of the demonstration in 1965. But he said "That demonstration was done only hoping for peace and it had no connection with national ideology."

In March, 1967, he graduated from the economic dept. of Tokyo Univ., and was admitted to the dept. of business administration as university graduate. In January of this year, he applied for special living admission to the Japanese Ministry of Justice but was not admitted. So he, with students from South Viet-Nam, asked for the help of the Japanese. And, at last 'The society to help Mr. Vu' was formed.

Movement in Establishing S.G. in Sophia University

On May 24th, at Sport Hall, a Student Meeting was held at Sophia Univ. They debated about students being expelled from school, the student handbook, S.P.S. (Student Personal Service), Co-operation. Leaders of S.G. (Student Government) establishment said: "Our movement in establishing S.G. has paid dearly for many victims because School Authorities' policy is fundamentally opposed to it."

School Authorities have restrained new Student Authorities, and School Authorities strengthen the present power system. School Authorities' ideology restrain the Sophia Press, and School Authorities are trying to change student thoughts.

Authorities professors directly interfere with Department Authorities. Also, School Authorities try to create students in view of Industry-University Co-operation and adapt to Industrial fields, this is the School Authorities' educational policy. Student Authorities consider the S.G. movement as we students recognizing our social view and world view. S.G. Authorities are never an

organ which protects only the student's interests.

As the Athletic Association takes a neutral attitude, the Student Government Authorities criticize it as follows. "It is bad attitude for students not to face the present situation and remain silent. They should show their out-look to all students."

Against the Co-op foundation movement the School Authorities partly put down the price of the Sophia Hall stand, in stead of establishing the Co-op. The S.P.S. Hall is scheduled for completion in October. And the School Authorities want to hold the management and operation rights of it. Also they hope to have leadership over student's club activities.

At the Students General Meeting, some students are puzzled, for they can not understand the real present situation. They asked whether the Student Meeting could discuss the punishment students re-enter rings or the movement in establishing S.G.

And at this Student meeting seems a good time to fight against the School Authorities. But most students think over their situations seriously, and

Intern System Problem in Keio Solved.

On March 9, the graduates of 1966's and 1967's juniors, and seniors of Medical department sent a demand including six objects to school authorities, its contents were: the abolishment of the Intern system, and of the cliques of medical societies. That is to say: the old habits and regimes.

And they decided that they would not attend classes and avoid their lectures and seminars. But school authorities did not give any answer to the students.

On April 20 the students began their strike. On May 8, the students held a meeting about this problem at Mita Heights, demanding a talk with director, Mr. Hisano.

Afterward, on May 9 they clashed with the group of professors. On May 10 the director held a talk with the representatives of the medical students, and he promised them that the group of professors would meet with them. But afterward school authorities did not give any answer to them. On May 11 the school authorities announced them that they would give a heavy punishment unless students attended classes to the 15.

S.G. of the Economic Department planned to make this strike all Keio Univ. strike, and to help it. But Medical students divided into two parts: One part wanted to continue striking, the other wanted to stop it. And on May 13 they decided to stop striking at the meeting of all Keio Univ., but none of their demands were accepted by the school authorities. Afterward they planned to give the hospital three demands: (1) Not to punish any one. (2) To deal with the participants of this strike equally. (3) To supply the lectures and seminars which they avoided.

As this problem was very complex, and because to accept the demands of students means the destruction of the structure of Keio medical department, the school authorities took a very severe attitude. But this complete failure of the students side well have great influence to various student strikes after this.

North Korea to Tokyo Universiade

On May 27 North Korea gave an expression of participation in the Tokyo Universiade. But the focus of the problem, what to call the national name (North Korea, or Korean People's Democratic Republic,) has not been solved.

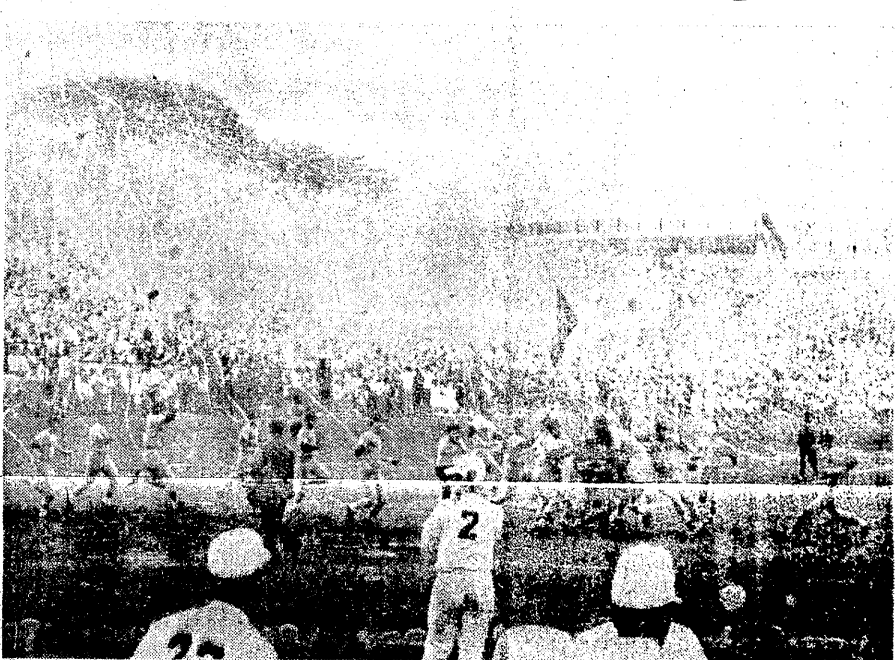
If this problem is solved, 144 players and officers are coming to Japan, this autumn, from Korea.

they agree to this movement.

Finally, the Press Dept., Sophia Festival for a executive Committee, Co-op Committee, Childrens Culture Committee for investigation and Students' of S.P.S. Hall appealed.

And the Student General Meeting composed a declaration as follows. "Against the School Authorities' oppression, we, Abe-Student Meeting will fight to the end for gaining students' self-government."

Keio Nine Won The 19th Title



Keio Univ. won the title in the Tokyo Big Six Universities Baseball League by beating Waseda Univ. 7-3 at Tokyo's Jingu Stadium. On June 4, the pennant was the 19th for Keio. It was a sweet victory for Keio, which finished in the cellar last spring for the first time in the league's long history.

After game, about 30,000 Keio cheering students sang Oka-no-Ue, which is a victory song, again and again.

Demonstrations Against U.S. Speech Meeting By Big Three Parties

Peace and Safety in Japan 1970

On May 19, the U.S. headquarter in Sai-Gon reported that yesterday combined forces of more than 5,000 U.S. Marines and crack South Vietnamese units went into the Southern half of the Demilitarized zone and began to sweep North Vietnamese force from the area.

The U.S. forces had already bombed or bombed the D.M.Z., but this is the first time that American foot soldiers were thrust into the growing demilitarized zone battle.

On May 20 about 30 students of Keio Univ., Hosei Univ., Tokyo Univ., and so on held a rally in front of American Embassy to protest against the U.S. escalation of the war. But they handed over a note of a protest and broke up when riot police arrived.

The U.S. escalation of the war is expanding every day. In proportion to it, the members of the anti-war movements are actively working. On May 17, a joint demonstration in Japan and America had just occurred.

Mita Festival Held From Nov. 23 to 27

The 10th Mita festival '67 is to be held from Nov. 23 to 27.

Mr. Tomonori Ayaki (Economic Department), was chosen the chairman of organizing committee of Mita festival.

The members of this committee are enough discussing the place, and the theme of this festival.

The Joint Speech Meeting of the great three political parties was held under the auspices of Debating Society of Keio University with the title of "Peace and Safety in Japan" in the 40th room at Hiyoshi campus from 1 p.m. on 11th May. Mr. Zentaro Kosaka (Liberal Democratic Party) who had been Foreign Minister, Mr. Soji Okada (Japan Socialist Party) ex-President of the International Office, and Mr. Eki Sone (Democratic Socialist Party) who was Chairman in charge of foreign affairs, were present.

The focus was concentrated on the problem of the Security Treaty between Japan and America to be concluded in 1970.

At first, Mr. Kosaka (LDP) explained his own opinion and opposed Mr. Hoshina's. He said, "His opinion bases upon the fact that Japan had better be on a good terms with America, until the U.N. is strengthened, has an effective army, and can defend Japan. And he added that it was clever that we should lend our land to America for her bases to make the Treaty to be bilateral and have her defend peace of the Far East, and criticized that unarmed neutrality of JSP was such a dream that to endorse it was asking too much of the DSP.

Against this speech, JSP advocated, "The treaty has not been made so as to give merits to Japan but it is a product of cold war, made immediately after the Korean War, and America is controlling our country and using it." He continued: "We should think first of peace around Japan before we fear foreign invasion. I think we had better conclude no treaty with other countries. Actually Japan plays a great role of America's direct invasion into Asia. We must revise the Treaty in order to realize independence in time of need. If America should admit the design of DSP, what would she demand for a compensation? We should break off the Treaty at any rate."

At last, DSP advocated as follows. "Japan should make a step forward to establishing a World State, and correct false peace between both camps but there is danger of war, if we correct it in a hurry. Defense and Diplomacy are our only alternative. "And so Japan has least self-defense force" DSP reports to LTD? "Added self-defense is unnecessary," DSP contradicted JSP, "on the grounds that unarmed neutrality is nonsense."

DSP said that an urgent question was how to use America, and finally emphasized that the most dangerous situation in Japan was not consistent with public opinion of our country. The audience were over 600 persons, and this very informative meeting ended at 4:30 p.m.

Ruin or Prosperity, Nuclear Power Decides Our Future

Since the ages of Greeks and Romans, the realization of eternal peace has been the ideal and the earnest wish of mankind.

Now we are driven by the fear of existence of the nuclear weapons, so we are in need of rational thinking about achievement of eternal peace.

We, the Japanese, are the only race that had dreadful experiences of being bombed by the Atomic bombs. Therefore, we must think sincerely of nuclear energy and inform it to all over the world.

The Mita Campus would like to make mention of a treaty to stop the spread of nuclear weapons which is now discussed at Geneva.

Three Meanings of Nuclear Power in These Days

What do you call to your mind, when you hear a word, "nuclear." Let's think of this question.

First: nuclear power means nuclear weapons, which bring down ruin upon the human beings in a moment. According to this point, all the people are afraid of nuclear power, and wish to abolish it perfectly. At least, a war using nuclear weapons should not be broken out.

In this point, our first assertion for accomplishing the permanent world peace should be thought. That is the cutback or restriction in the military strength, and ultimate purpose is its abolition from all parts of the world. And the cutback or the restriction must come into effect with the global scale, and all the weapons (not only nuclear ones but also general ones) must be restricted. The sectional cutback can be a cause bringing about war.

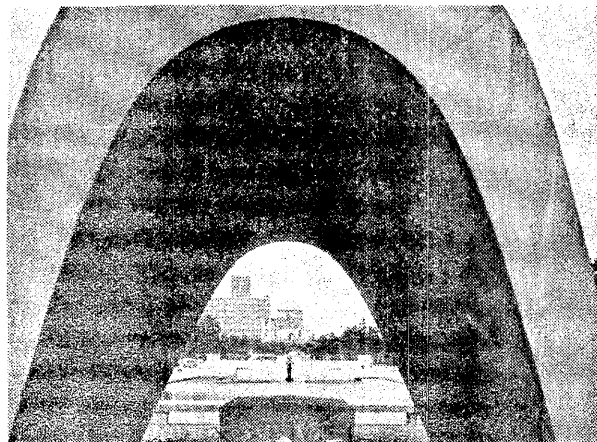
Second: nuclear power has a peaceful sense. It can be considered as the source of the energy to develop all the races. Because the nuclear science has been the most progressive one in these days. And so, the scientific level of each nation can be classified by the standard of the nuclear one. Then, the time, when nuclear power is the basic source of energy of all the industries, is gradually coming.

In this meaning, we cannot help asserting the following. In order to keep the equal possibility of development in the future, every race should have an equal chance of using the atomic energy for peace.

Third: in these days, nuclear power has the political meaning. Why does not the world war narrowly break out, though there is a great possibility of it in this international political situation? Because there exists the balance of powers; especially between the United States and the Soviet Union. Nuclear powers, which were used as weapons when they were first invented, play an important role restraining the world war.

So in this point, we may imagine of the road to peace. In the process for the true disarmament, all the nations must keep this balance of powers and an international organization must guard the security of the non-holding nations.

These three meanings of nuclear powers have no reality, if we think of them separately. And it is very difficult for us to



The Memorial Dome through the Cenotaph at Hiroshima presented with the oath to pursue peace.

(Photo. by Gensuikyo)

think of them totally. In order to overcome the contradiction and the difficulties, we cannot help relying upon the desire for peace and the humanity of every race, whether big nations or small ones. And it goes without saying that it relies upon each individual's sincere attitudes towards the way of living. It is obvious that the eternal peace cannot come to reality, if egoism of a nation impressively appears on its diplomatic policy. One's egoism, at last, leads oneself to self-destruction.

Treaty to Stop the Spread of Nuclear Weapons

The 18 Nations Disarmaments Conference now held in Geneva examines a treaty to stop the spread of nuclear weapons which aims to make the present non-holding nations promise not to develop or use nuclear weapons from now on, and to stop the increase of the nuclear-holding nations within the present 5 nations, including the United States, England, France, the Soviet Union, Red China, and to lessen and diminish the possibility of the nuclear war.

These purposes could be seen, at first, in the treaty draft proposed by Ireland in 1958, but the problems at issue are the proposal of America in August, 1965, and that of Russia in September. Then the U.S. and the Soviet Union have compromised each other except some partial disagreement. The joint proposals were made and shown to each allied nations.

Whatever draft of the treaty may have difficulties, we agree to the basic attitude to keep the peace in the world under the control of the international law, for the control by laws are the only way to the peaceful world.

Our agreement, however, does not mean the entire consent for the draft. We cannot overlook the egoism of the powerful na-

tions behind the scenes. The U.S. and the Soviet Union mainly intent to protect the increase of the holding nations in order to reinforce the control of the U.S. and the Soviet Union for the maintenance of world peace. This political intention is substantially the same with that of the Partial Nuclear Test Ban Treaty on August, 1963 which has prohibited nuclear tests in the air, while has permitted the under ground tests. The nuclear test needs to be carried on in the air in the early stage of its development. Therefore this Test Ban Treaty does not affect the countries which have already exploited the nuclear power, whereas, regulates the further development of nuclear power by the non-holding nations.

Let's examine the problems of the joint proposals.

Equal Chance for Development

First; in this draft, the holding nations' duties toward reduction of armament is only written in the preface of the text as the regulation of efforts. On this point, it is clear that the purpose of the United States and the Soviet Union is only to prevent numbers of the holding nations.

We claim that the control of the holding nations' armaments should be written expressly in the text. In this draft, even though the holding nations will not increase in number, it is clear that the absolute number of the nuclear weapons in the whole world will increase.

Second; in five holding nations, neither Communist China nor France will take part in the Reduction Council at Geneva. If the holding nations regulate the non-holding nations, the non-holding nations will not consent unless the holding nations assure their security.

If the human race wishes to establish a treaty which brings permanent peace, the treaty should be established on a world-wide scale regardless of the ideology or size of the nations. Then if we are to pursue peace led by the holding na-

tions, it must be under the leadership of all the holding nations. And there is one thing we must do before we discuss the treaty—assure Communist China's appearance at the place of international discussion. As the today without Communist China will never bring permanent peace, we should always keep open the door, through which Communist China can come and take part.

Third; the non-holding nations are restricted in the peaceful uses of nuclear power. According to the draft (Article 2), the non-holding nations of the present must neither produce nor import the nuclear weapons or even the equipment to produce nuclear explosions for peaceful uses. And all the nuclear activities of the holding nations should become objects of international inspection (Article 3).

At present, as the equipment for the production of nuclear explosions for peaceful uses cannot be distinguished from nuclear weapon, these articles were provided. Concerning the wording of the article, the equipment for the production of nuclear explosions for peaceful uses it is doubtful whether nuclear explosion will really be

used for only peaceful development and these is the evil of death-ashes being scattered during the explosion. So prohibited the treaty has not any real influence toward accomplishing this end.

But what matters is that this article regulates even the peaceful uses of nuclear energy made from atomic piles. In the case of the United States and the Soviet Union, atomic energy has been established in the position of an industry and the time of the atomic generation has come. Also in Japan, the time of the atomic generation as a heat sources and an energy source will come.

We should not forget the existence of economic background in the monopoly of the nuclear energy. For Japan and the other non-holding nations are driven by the necessity, to bring up their own atomic industry—to insure prosperity. So we should not admit inequality such as non-holding nations being forced into the inspection of nuclear activity in their countries while the holding nations are not.

Each race should discuss this problem on the national scale and study their convictions before ratifying this treaty; including such problems as mentioned before such as the fundamental problem of all races' existence.

"Allergy to Nuclear Power"

As is well known, a treaty to stop the spread of nuclear weapons treaty contains some very important factors which will decide the future of Japan. In order to develop as one of the advanced industrial nations, Japan has to use nuclear energy as one of resources. So, when the draft, proposed by U.S. and the Soviet Union, is signed, our nuclear energy may become the so-called "second oil." If the nuclear energy of Japan, who has no uranium resources, remains controlled by foreign capital (mainly from the United States), Japan will have to use expensive electric power.

Another more important problem is: there appears the possibility that the conclusion of this treaty may decide the problem of the security of our nation, and this problem becomes an obstacle to providing adequate security. In other words, the stabilization of the Japan-U.S.A. Security Treaty, over a long period, will be jeopardized. And because Japan is a non-holding nation we cannot help but place ourselves under the protection of the nuclear wea-

pon of the United States.

Such problems must be solved by ourselves on the point of racial existence, but the fact is that it is not a long time since the problem came to be thought of as a practical question. We Japanese were attacked by atomic bombs on Hiroshima and Nagasaki in 1945. Through the bitter and cruel experience, the Japanese people took atomic energy to be something which has no relation to us, which must not be brought into our nation and about which we must not even talk. It is so-called an "Allergy to Nuclear Energy."

The present condition is that while atomic energy fields of the world developed, the Japanese kept away from atomic energy. Now we assert that we should get rid of our "Allergy to Nuclear Energy." The problems in the present draft of the treaty are very important and solution of the problems may determine the prosperity and existence of

the nations of the world. So, now we all must discuss and study the question of atomic energy. For the everlasting peace of the world and prosperity of the nations, we must act and declare our opinion with courage and a sense of responsibility.

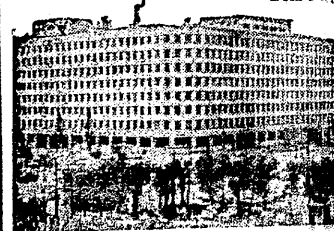
The Japanese are the only people who have the experience of being damaged not only by atomic bombs but also by the horrible fall-out of an H-bomb. On account of the cruel experience, we have a duty to appeal the dreadfulness of the nuclear weapons.

We dream that a discussion for world peace could be held in front of the Memorial Dome in Hiroshima. Of course, Communist China and France should attend the meeting. If each nation seriously thinks of prosperity and the prevention of war, we do not think it is impossible for the dream to come true.



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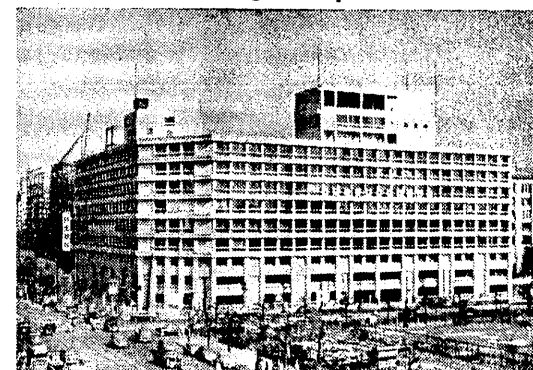
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The Young: the Bridge between Past and Future

Love between Sexes

It is the young who are able to see the world with innocent eyes and pure hearts. They are possessed with possibilities for the future. They are the very people who are to be the elements of the future and what the world is going to be depends entirely on them. We have chosen the subject "Love", and how should we think about "Love"?

Form of Love

We define "love" as the deed of blessing, to treat tenderly, and to sacrifice oneself for the present. But the objects of "love" make a difference in its meaning. So we classify "love" into three categories: philanthropy, friendship, and the love between sexes. We will not discuss "love" as it appears in each of these three forms.

1. "Philanthropy"

"Philanthropy" is, for we Japanese, thought to be a Christian word and very idealistic. "Philanthropy" stands for the feeling to love all people impartially, but how many of us can sacrifice ourselves for our neighbors? Taking more extreme example, how many of us can love our enemies? In truth we can hardly have an affection to our enemies, and even in our friendship we could often find utilitarianism.

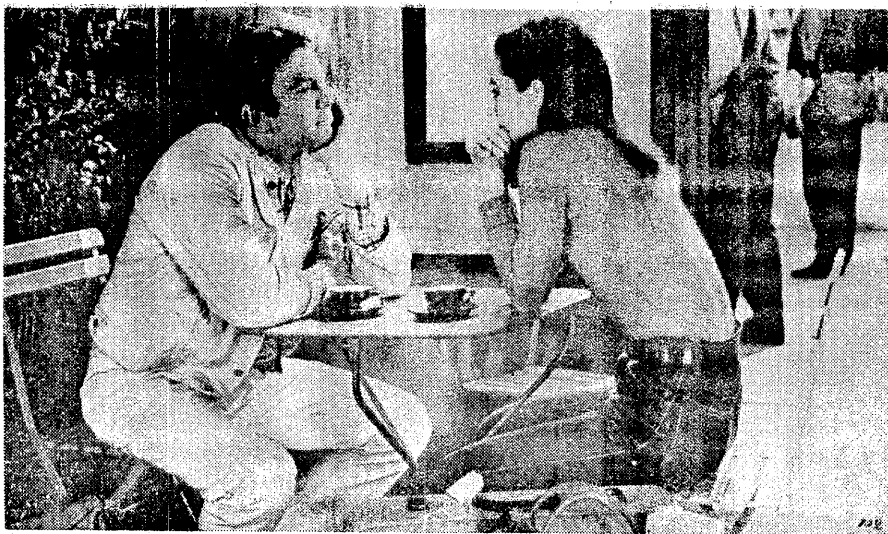
So we think, for human beings, Philanthropy is to be forever idealistic.

2. Friendship

Sometimes friendships between the sexes is called in question. We cannot sweepingly say whether or not such friendship exists, because it depends upon their environment. Friendship is a relation in which each equally gives and takes. Does such relation exist between the sexes really? If it exists, it is apt to change to love and is therefore, obviously unstable.

3. Love between the sexes

Whenever we hear the word "love," we immediately assume that it refers to love between the sexes. That much love between the sexes is the ideal of young. There is no-thing more beautiful than love between the sexes.



Two for the Road. Photo by 20th Century-Fox

Ideas of Love in Famous Novels

In Shukke to sono deshi means that they are too unworldly to be got based in reality. That is what Kurata himself thought after he became old enough to realize it. This concept of love itself changed in Kurata as he grew older. He gradually came to regard "love" or "amour" as the purest, and the absolute. Love between a man and a woman means really much. This is a being's positive and fundamental desire. Love is the most necessary of all for man to exist and to attain his purpose as a man. Though his idea of love (between man and woman) changed, the new ideas also were based on Buddhism and he said in Zettai no Ren-Ai that even if a man could not complete his love on earth, he would be able to do in the world hereafter with Buddha's help and benevolent love. He also said he himself could die (commit suicide) for the sake of love.

I have mentioned how Kurata's ideas of love changed. And after that I would like to make a rough sketch of his love concept as a whole. Love to him is divine and decided by fate. It is necessary for man to exist, as he is possessed of culture, mind and spirit. Love is and should be pure in itself. Love without desire for virtue, goodness, and moral is not real love. Emotions and feelings, which are the characteristics of the Japanese people, play really important role in making love possible and pure. And so we should cherish these deep emotions and feelings. Love reveals itself, Kurata said, when one can make sacrifice of oneself for the other.

These ideas most of may agree with except several points. I myself agree with Kurata in most of the ideas. And I respect him in his way of leading his life, which he was completely true to himself all through his

life in spite of many difficulties he met with and he tried his best in carrying his beliefs out. One thing I cannot agree is when Kurata said he could commit suicide for sake of love and his unaccomplished love would be secured in the hereafter. The life itself has been specially given to mankind and we should take care and cherish it with our might best as we can. His too religious ideas of love may not be accepted by many people today. These ideas are much too idealistic, I think. Idealism in itself is all right, but too much of it cannot apply to the reality of the world. In this materialistic world today we are likely to lose the innocent eyes of minds and hearts to ascertain the "true love" with which we should make our beliefs sure. Love without practice is no good. We the young today should consider "love" in our own way through our experiences. We should regard "love" pure and beautiful and try to carry out the idea and beliefs whatever the ideas and beliefs might be.

In Kokoro, Soseki Natsume tells about love and friendship. "Teacher," the hero of this novel, betrays his intimate friend for the achievement of his love. And as the result his friend commits suicide. His suicide does not make "Teacher" believe himself. Of course he does not believe others. And he lives his life negatively and

finally kills himself.

He expresses his love, "I had the love close to belief," and says "Love is a sin, because it is strong enough to cause a man to betray his intimate friend." But we want to regard Love as a wonderful thing, to be cherished because of such strength.

In Taiyo no Kisetsu, Shin-taro Ishihara, the writer, severely criticizes the present form of love which has only wanted pleasure and there is no mental combination. The love between Tatsuya and Eiko was held with only the carnal thing. When Eiko interferes, also, the carnal intoxication with Tatsuya arises and he feels troublesome. Their love was the eformity. Their love was easily broken away. But Tatsuya had a little mental love in the bottom of his heart. Tatsuya's tears at the funeral of Eiko is very symbolic. The writer should not be disgusted with modern era. Kanashimi yo Konnichiwa

What is the essence of love? Is it what we satisfy our sensual appetites and get only the pleasure? We think the essence of love is more superior. It was Sesil felt against Sihil. What was it that Sesil felt against Anne? When Anne died, Sesil knew sorrow for the first time. We think know sorrow is the essence of love. And the essence of love is not satisfying our sensual appetites or attaining carnal pleasure.

Differences Between Pre-war and Post-war

The pre-war love was, in a word, the self-sacrifice of the women. Through the woman's service to the man platonic connection was born, and true love also was born there. The woman's post in family was low and the women were considered as the tool with which to make descendants. And as the feudal moral sense was very strong and the will was repressed, the love could not be bad. In such the social environment the physical connect on was stronger than the mental connection.

Today, the man and woman's attitude for love have roughly equal. While the man and woman associate with each other, in the point of the instinctive view, it is natural that their relation becomes carnal. But if the present love remains in only the carnal relation then it does not advance to the platonic love. It often sometimes that they are bored with themselves

or with each other. That shows their love does not advance to the platonic love and they do not understand the true beauty of the other.

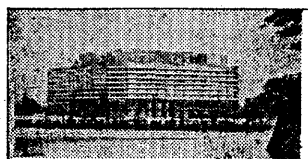
Platonic Love

We will now discuss the manifestation of love. We think that people often misunderstand love. We feel that people escape from the essence of love.

Many people seem to escape into sex. And such tendency is praised by many people. We think that love is more superior. At the present time, the material civilization produces this attitude. Most things, besides an act of kindness, can be reduced to matter.

Now, human is a curious creature. If all of the acts of humans were reduced to matter, how cut-and-dried a life we should spend. "Love" should not be reduced to a matter and should be mental.

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KAN
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A NAME OF AN AIM

Reading as "Kangyo", these Japanese ideographs originally connoted "the promotion of industry and trade" but are no longer in current usage. Their significance has thus been lost, except to the thousands of businessmen at home and abroad who associate it with "Nippon Kangyo"—their bank in Japan. The Nippon Kangyo Bank, through its efficient foreign and domestic services, fully meets the purpose for which it was founded in 1897—the promotion of industry and trade.

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What we think and how we act in college life?

Catch up with Essence of Club

Now, there is a question whether the club is necessary or not in the university. Therefore, we will deal with the problems about the position of club in the university, in our student pages. What meanings are students looking for in the club? Let's think of it from the point of one student who belongs to a club and is wondering about it.

One Way of Education

He, belonging to the English Paper Club, is worried about the compatibility of study and the club. He has many thoughts about the life in the university. It is not able to have a friend in the university, or to trifle lessons and the present university is only a stepping stone for getting employment. Do all the students think that the clubs are compatible with lessons?

So, we tried to have a deep thought clubs. What on earth has the club originated from? After we looked into it through a book, we found that it was as follows.

Extra curricular activities were found in every country. But it was the U.S.A. that had taken it as an important matter for the first time. In America, they began to discuss them from 1910, since the problem of extra curricular activities had become one with that of education. And contents of the lectures in the universities of America were so simple in the first days that new demand for education had arisen from the political, economical and social changes. With the increase of wealth and leisure, students could not satisfy with lectures. And so they took many kinds of social activities into the university. In fact, the extra curricular activities were produced to gain something not gained in the university otherwise.

Don't Forget Study

We distinguished four kinds of common clubs (clubs of music, news paper, camera, etc.) the science party, the physical training party and the Student Government and took a questionnaire in order to examine the present condition of the club.

The questions:

1. Why did you enter the club for?
2. What do you think of your club now?
3. Are you satisfied with it?
4. Is the extra curricular

activity necessary for the university education?

4. What do you think of the true form of an activity? The answers:

Common Club

1. Most of the motives are that we are interested in the objects with which our circle deals. And for getting friends.

2. Most of us are satisfied with it, because we can make friends through our hobbies. A few could not understand their clubs. So they don't know their motives.

3. All the answers were "necessary." The reasons are that it is the place where we make ourselves better or become more mature in mind and to be a specialist.

4. We think such clubs as we see today should help as with character building.

We also got other different opinions.

Scientific Party

1. Most people belong to such clubs which in some way take an interest in their studies.

2. They are almost all content with their own clubs.

They are not content with the result of study but are content with the present club activities.

3. They think their clubs are necessary places for pursuing intellectual things.

4. The aim of their clubs is to have a thought of themselves by prosecuting their studies.

Physical Training Party

1. They like the sports only and play at a high school. Their motive is to build their body.

2. Rather satisfactory. But we felt a restriction in their answer.

3. They think that their clubs are necessary to form human nature.

4. The place to acquire leadership.

Students Government

1. We are interested in the problem of the university. And we were obliged to enter the S. G. And we entered the S. G. thinking of the meaning of the student life.

2. We were satisfied with our movement of solving student problems.



Busy members with club activity

3. S. G. is necessary for me. But it was not necessary at the point of the original S. G.

4. The original club of the university was academic.

Today's S. G. looks academic, but we think the original club should be like today's S. G. academic.

In the club most people are trying to discuss some problems to promote human nature and get

Pursue Collective Human Nature!

Nowadays our society and the universities are suffering from difficult problems. And the former is getting more and more complex everyday. One of the greatest problem between them is the cooperation of the university and enterprises. This phenomenon occurred through the vocational training. We could study what we wanted to at the old university. Of course, the research and truth of studies were available. We didn't have to be good-markers or specialists at a certain subjects such as everybody sees at school today.

On the contrary what is the end of today's university? There is a tendency among the enterprise dictate to them. Of course this is very natural of them. But is it good from the whole view point of the world? This makes

the freedom of the university fade and it is reducing every day. From the viewpoint of the university education system, we have a mass production education. It brought down the level of education. There are the bad points in today's education as well as in the subjects for us. To release ourselves from such troubles we enter the club, do not we? The extracurricular activities in the university exists for two reasons. One is to get wider characters and the other is to build ourselves better. Mass production education and the social systems them from their origins to the from which we see today, did not they?

Students pursue a collective human nature. Both study and clubs are processes toward this goal.

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EDITORIAL

Problems of the Kennedy Round

In the midnight of May 15, the Kennedy Round closed its 5 year long negotiations with basic agreement among main countries in Geneva. This success would be favorable for every associated country to enlarge and increase their trade.

We cannot, however, over-look the hidden problems under the success. The Kennedy Round was planned in 1962 as a part of the Great Design by the late J. F. Kennedy aiming to advance the American Trade of industrial goods between European nations, including E.E.C. countries.

But later, the weight of the aim had changed to the trade of cereals.

This policy is obviously advantageous for the wheat supplying countries, especially for America, and disadvantageous for the wheat import countries, especially for the developing countries. This development tells us how the pact is a selfish one for the advanced countries.

But before we discuss the problems, we have to re-examine whether the treaty is really faultless even among the advanced countries. We point out two problems:

a) Problems among the advanced free nations

The average tax rate was depreciated by 30-35%, which would be the limit at least for the time being. On the contrary, the non-tariff barriers for the free trade has remained unchanged.

One of them is the American Selling Price (A.S.P.) problem. If this system is not subjected, decrease of the rate of the tax would be depreciated as the standard of the price for the taxation is set higher than that of exporting nations. The Anti-Dumping Act and the American Taxation Act (article 402) would have the same effect. There still remain various barriers. For example, voluntary regulations, and establishment of import-regulated goods etc. After such kinds of invisible protection are abolished, free trade would virtually be realized.

b) Trade between East and West

The Kennedy Round has a special feature in that the participating countries were all free nations. Therefore it was exclusive of the communist countries, of one third of the world's population.

Moreover, the free nations had organized the Coordinating Committee for Export Control (COCOM) in 1949. This regulation for the communist countries is a great obstacle for the development of free trade and creates an excessively serious situation in the world. The problems of East and West derive not from the ideology, but from the difference of the stages of the economic development. All will agree that co-existence and co-prosperity is a basic premise for world peace.

c) Trade between North and South

On the other hand, co-existence of North and South, too, is a great premise for world peace. As we mentioned first, this agreement is a selfish one for the advanced nations. Therefore to lessen the differences, advanced countries have to help in many other ways.

At first the advanced cut of tariffs for the goods that developing countries export should be confirmed. Secondly, drastic preferential duties should be admitted. But these ways do not give a real solution to the problem of the countries becoming self-supporting. To attain this objective other nations should supply not only grains but also fertilizer, agricultural technology and farm implements. On the other hand, the prices of agricultural goods should be stabilized. Thus they would help to develop non-agricultural industries to increase the total amount of trade and gain foreign money. Should the developing countries rely on the advanced countries, their emancipation and self-determination will never be attained.

The self-support and independence is the only way to escape from poverty and begin to move toward prosperity.

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英語論文募集

大学生の皆さんに英語の実力と広い視野を身につけていただくため シエル石油では過去10年間英語論文コンテストを行ってきました。今回第11回目のコンテストを下記の要領で実施いたしますので奮ってご応募下さい。

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切 昭和42年10月10日

発表 昭和42年11月下旬シヤンタイムズ紙上

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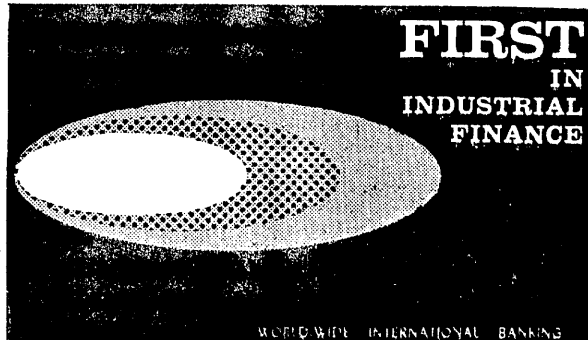
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