

The Mita Campus

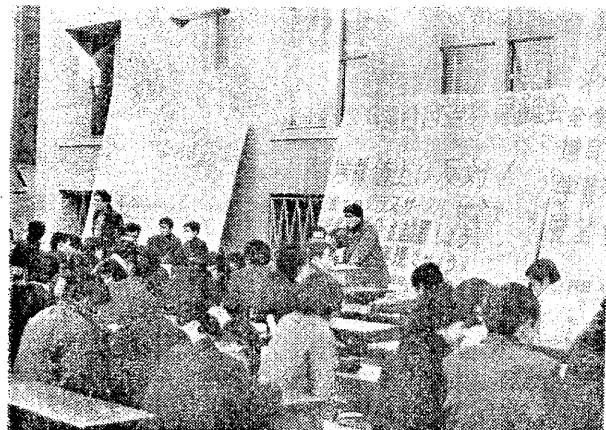
KEIO UNIVERSITY
1858
'calamus gladio fortior'

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Tuition Struggle Arises in Chuo Univ.



Students, holding an assembly against a raise of tuition fees at the campus of Chuo University.

On December 4 school authorities raise of tuition fee; but the students of the self-government of Sampa Zengakuren (a chairman is Motoyuki Tamura) were against this raise, so demanded to start with a clean slate. They indispensably stopped the meeting of professors who were discussing this raise of tuition fee.

Moreover, they demanded the conference with the directors and President Masumoto on December 6, and confined informally the members of the professor's conference. School authorities announced, "We will hold it on December 9." But students being persisted wanted on December 6. And this meeting was called off.

According to the announcement of the school authorities, the school expenses will increase by 47% on the average. The total amounts which students must pay at the beginning of the school term are 145,000-215,000 yen (Literature, Economic, and Commercial Faculties), and 255,000-315,000 yen (Physical and Technical Fac.) in which the tuition fee are 60,000-95,000 yen in the former and 80,000-125,000 yen in the latter.

On December 5 the self-government of Minsei (Young Communist party groups) invited Professor Takeuchi and demanded the conference with the director; but it was rejected. To this struggle, Minsei persisted the movement of the aid of Government, and Sampa Zengakuren did to start with a clean slate. Therefore Minsei and Sampa Zengakuren were pitted against each other. Moreover, the attitude of general students was evasive.

But a student of the self-government said, "After this, we will organize students union, and demand to start with a clean slate."

Mita Festival Ends in Success



Those who visit Hiyoshi Campus to see Mita Festival.

The 10th Mita Festival was held at Hiyoshi Campus from 23 to 26 of November. About 80,000 persons came to Hiyoshi Campus. Many projects were planned by Mita Festival Executive Committee, such as seminars, car rally etc.

This year's slogan of the festival was the "Adventures in Daily Life," which means, (though the meaning is perhaps differed by the construction of the man himself) we think that

we should do away with the existing state of affairs and seek not relief, but hardship in our life. This slogan is perhaps known to every student of Keio University but it is the question whether this slogan appeared meaningful in the festival.

A man who came and saw the festival said that he enjoyed it very much, but that at the same time he wondered what impression the people formed from the festival; and expression of pleasure or study?

I.S.S. Held by I.I.R. 100 Students Attends

On November 18 and 19, I.S.S. (International Student Seminar) was held at Yoyogi Olympic Memorial Youth Center sponsored by Institute of International Relations Keio University and supported by Ministry of Foreign Affairs.

One hundred students from 20 foreign countries including Japan attended. On the first day, opening ceremony began with the lecture of "Patriotism is our Country from Edo Period to Today" by professor Kiyooka. Group discussion followed it. Its titles were "Chinese Abroad", "Nationalism", "Draft System", "Mass and Individual", "National Flag and Patriotism" and "The world Federation". At night funny international party. Various folk songs were sang with traditional dancing. Next group discussion also continued in the morning. The seminar ended with exchange greeting between Japanese and foreign students.

In the discussion (Nationalism group) there were clearly different opinions between Asian students and American. In World Federation Group they argued the present-day's United Nations and the problem of balance of power.

The conclusion was how we will be able to construct it in the future. On the whole this autumn program led to the success in mutual understanding.

250 Students Gather at Hibiya-Park Against Anti- Subversive Law

On November 22, about 250 students of Sampa Zengakuren groups (Anti-Communist party) gathered at Hibiya-Park at 4:00 p.m. and held a meeting.

The purpose of this meeting was to oppose the application of Anti-Subversive Law. Those Sampa Zengakuren students of Waseda, Keio, Tokyo, Chuo and Hosei universities discussed alternately their own assertions.

The gist of them was as follows: Opposition to apply Anti-subversive Activity Law, to the Vietnam war and the expansion of U.S. military base in Tachikawa.

They stopped the meeting at 5:00 p.m. because of the order of the police superintendent, and began the demonstration march to Shinbashi Station. On the way, the riot police weakened the force of students by inserting a car between the students with flags and the other students.

Because the students reached Shinbashi Station at 5:45 without any serious conflicts, they held a meeting again and were in high spirits.

They broke up at 6:30 promising to obstruct the coming entrance of Enterprize. In this demonstration four students were arrested.

Bloody Clash Against Premier's Trip At Haneda, 333 Students Arrested



Riot police, trying to attack on students with helmets and stone-fencing plastic visors near Otorii Station of Keihin Express Way.

11.12 Parade Against Sato's Visit to U.S.

5,000 persons of the Anti-War Young Committee and 400 students of the National Student-Government Union gathered all over the country at Hibiya-Park on November 12.

The Center Assembly, "Against America's Viet-Nam War", "Against P. M. Sato's visit to U.S.", at Hibiya Concert Hall at 12:30 p.m.

As soon as this assembly was over, 4,000 laborers and 400 students started for Tokyo International Airport to protest P. M. Sato's visit to U.S. from the back entrance.

Then the demonstration was staged from Hibiya-Park to Shinbashi Station repeating the zigzag demonstration. And then they went toward Rokugodote Station by Keihin Express Way.

They gathered in Ota Ward Ground again. At 3:00 p.m., 2,500 demonstrators started for Tokyo International Airport, students taking the lead of this parade. Demonstrators broke through 10 riot policemen's line on the way.

When they came upon "Sangyo Road", 500 riot policemen waited to stop their progress. Then riot police warned the students to break up, as this parade was not authorized.

Upon hearing this warning, the students attempted to break through the riot police line in assuming a posture of defense.

A leader of riot police ordered an attack, and the student's parade was separated from the

center of the body. In the clash between students and riot police, students were beaten by fists, or they were kicked.

After this clash laborers arrived and they and riot Police watched each other for an hour. Demonstrators were induced to Haginaka Park by mutual consent by riot police at 5:40 p.m.

While about 400 civilians and students of Peace for Vietnam Committee against p.m. Sato's visit to U.S. held an assembly at Shiba Park at 11:30 a.m.

This assembly consisted of volunteers of the Japan Peace for Vietnam Committee, Anti-War high school students Committee, each university Peace Committee, various cultural parties and civilians etc.

They left here at 12:30 p.m. and went to Haneda in a small groups by train. At 2:00 p.m. they gathered at Ota public park and held an assembly. After "Sprechchor" "Stop Sato's visit to U.S.!" they started for Haginaka Park demonstrating quietly.

This demonstration was authorized and lawful. But at 3:30 p.m. near Haginaka 2 chome, about 100 students of Gakushuin university Anti-Vietnam war Committee were suddenly attacked by riot police. After a few minutes riot police noticed their misunderstanding therefore students explained their justice, and police retreated.

Students and civilians

'Civil War' Near Haneda Airport 44 Students, 77 Policemen Injured

On November 12, the bloody clash took place outside Tokyo International Airport, 333 students were arrested on charges of violation of the Tokyo Metropolitan Public Ordinance and obstruction of execution of official duty, of whom about 50 were in high school, which Sampa Zengakuren (Three Factions Alliance) enforced to break through riot police line.

5,500 persons take part in the demonstration against Prime Minister Sato's visit to U.S., while 7,000 policemen were arranged near Tokyo International Airport.

According to the report of Metropolitan Police Department, 77 policemen were injured in this clash, of whom 20 were hospitalized.

The Prime Minister Eisaku, Sato left a Japan Air Lines at 4:04 p.m. six minutes earlier than scheduled. P.M. Sato accompanied by his wife, Foreign Minister Takeo Miyi, Chief Cabinet Secretary Toshio Kimura and others.

At 1:50 p.m. about 2,000 students of Sampa Zengakuren, Student Socialist League taking a leading part make their appearance at and around Otorii Station.

Most of them had stayed overnight at Tokyo University, and they wore helmets being distinguished between colors, and covered their face with towels. And they were armed with timbers and stones.

They threw many stones for the armed riot police all at once. Police cannot help being pushed gradually back toward the Airport, and it was not effective that commander of police cried, "Don't flinch".

At 2:00 p.m. riot police hurled 77 tear-bombs into the students, and students threw them back. The town nearby Otorii Station was veiled in a tear-gas.

As soon as a command, "Draw clubs" were given, riot police rushed into the students. Students flinched and ran into alleys.

At 3:00 p.m., the second big fight broke out on the alley nearby Haginaka Park. Through this fight, violent students were scattered, and were arrested one after one. After this, till 4:30 p.m., some small groups of students pick fights with riot police.

But their bloodstained acts were in vain. By 7:00 p.m. they were perfectly scattered.

(Continued on Page 3)

Keep in Mind Dark Sunday till Ideal Days!

The Sunday, November 12, was one of the most significant days and left many problems behind to us. We, the members of the Mita Campus, feel keenly through the First and Second Haneda Affairs that the present Japanese peace is a pretended peace in crisis.

At present passing 22 years since the End of the World War II, the Democracy in Japan gradually shows sign to settle down in each mind of the Japanese, and they try to establish true Democracy. But in other words, the Japanese is drawn into the vortex of labour pains. In such a insecurity, some burns with their anger and endeavour to establish something new, but the other resigned the right of independence on their thought.

The Second Haneda Affair was one of the most important problems that many aspects of the Japanese were intensively appeared in. We propose a few problems and mention our opinion about this Affair. Let's reconsider it, now.

People in Disguised Peace

There exists
Strange Mood;
Gap between
Police and
Students

On November 12, the bloody riot happened near Otorii Station, Haneda Line of Keihin Express Way.

The reason why this riot happened was that Sampa Zengakuren Groups (Anti-Japan Communist Party), Student Socialist League taking a leading part, were trying to prevent P.M. Sato from visiting U.S. by force.

Police strengthened the defense near Tokyo International Airport, especially Otorii Station, Haginaka Park on this day, so as not to repeat the same failure of October 8 again.

The number of Police was 7,000, 20 defense cars, 90 patrol cars, and 110 white autobikes. Near Otorii Station, student were questioned by a policeman.

The general public censured the students, the members of Sampa Zengakuren, for their rash acts in the way they have believed to be just. They see only the surface of things and bring a problem to a successful conclusion—they are entirely mistaken.

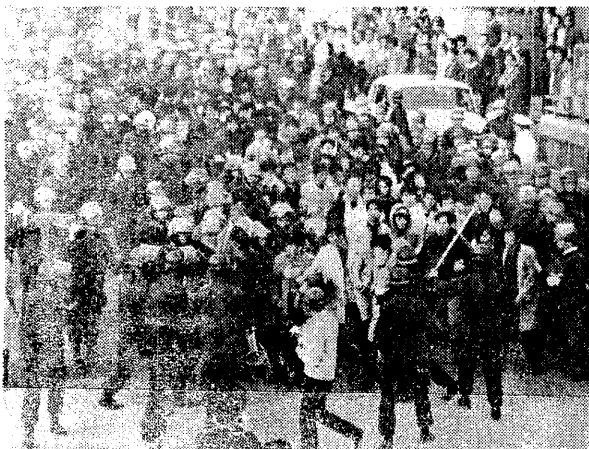
Each problem must not be given superficial resolutions but substantial ones, and therefore the problem cannot be understood and resolved without doing away the abuses caused by a trouble. We can find excessive abuses in Haneda Trouble.

It is a well-known fact that riot police gave violence to a certain student pressman at work. Under those circumstances, as he happened to be at the place he had no reason for being done violence, he was violated by police.

A riot policeman said to a cameraman, "It is impossible to foresee when and where stones are thrown. I fight for my life." His words seems to be very expressive of his comrades' feelings. They had hostility toward the student pressman around them, and therefore they might have given violence to a student pressman.

What on earth makes them do so? This is chiefly due to the wrong way of education of a public servant. They must have impartial thoughts on various subjects. The fact is that they are educated according to anti-communism policy. Those affairs of bloodshed, if not so, would have not happened.

The Students of Sampa Zengakuren wearing helmets and masks to keep tear-gas out, carrying timber and stones were prepared to fight with riot police.



About 2,500 persons of Anti War Youth Committee: they demonstrated with a formal procedure at Haneda, too.

Nothing Makes Progress On Return of Okinawa

It is a matter of course that the bloody riot happened under that strange mood. We should not look at the surface of this affair but we should examine why it occur. The students asserted, "P.M. Sato is going abroad to co-operate with 'Viet-Nam War'."

As the result of Japan-U.S. Talks, U.S. returned Bonin Islands to Japan, but no progress were made concerning the 'Return of Okinawa'.

P.M. Eisaku Sato stated in Japan-U.S. joint Statement that Japan and U.S. Governments endeavor to consent 'Return of Okinawa' in a few years. But U.S. will not guarantee this

statement, therefore we can not help considering that P.M. Sato substitutes 'Return of Okinawa' for 'Return of Ogasawara'.

When we observe Japan-U.S. Joint Statement, we can see that he supports 'Viet-Nam War' and takes an active attitude to co-operate U.S. in economical field.

In 1964, when P.M. Sato visited Okinawa, He said, "if Okinawa is not returned to Japan, the post-war day don't end." The Okinawans expected him, but he betrayed their expectation cruelly.

They were angry and said, "We do not expect P.M. Sato's Government, they return to Japan for themselves." They shall promote furiously Anti-U.S. movement for the future.

Vietnam War had been intensified recently, and Red China takes a strong attitude as the diplomatic policy, under those world situations, U.S. will never return Okinawa to Japan, though P.M. Sato visits U.S. with the demand of 'Return of Okinawa', we can not understand his real intention.

Never Forget Mission of Journalism Look for and Tell Truth

An attitude of mass communication, radio, television, newspaper, etc., should be to blame on 'Haneda Trouble', mass communication reported the clash between Sampa Zengakuren students and riot police sensationally, mass communication scarcely explained why it has occurred, and then they reported only the radical demonstration against Sato's visit to South Vietnam.

They did not present the real significance of this visit to U.S. as well as to South Vietnam to the public, and then they reported the late Premier Shigeru Yoshida's death sensationally. Role of mass communication is to conduct righteously the public opinion. An attitude of mass communication should do justice. A word, Democracy, has been interpreted variously for 22 years after war. It is the very time when mass communication should present true Democracy to the nation.

Never be Blind to Our Present Situation

As above mentioned, the Second Haneda Affair left many problems to us. Lastly, we must refer to one of the most important warnings that we gained through being based on this Affair. It warns general public to escape from their mental attitude, on which they would not think, for themselves, over political and social problems. Especially, as mentioned lately, it is one of the most striking phases among the general students in such a peace of Japan as "a house built on the sands".

At the beginning of this Affair, a great number of inhabitants around the Otorii Station, looked on the clash between the Sampa Zengakuren and the riot Police, with a kind of amuse-



P.M. Sato started for U.S. at 4:05 p.m. on November 12, while near the Airport 5,000 demonstrators were severely clashing, and the citizens were in fear and trembling.

On Application of 'Anti Subversive Activity Law'

It was reported that the problem concerning the application of the "Anti Subversive Activity Law" against Sampa Zengakuren Groups (Anti-Japan Communist Party) is now being argued among the Government authorities.

Retraining to this issue, we decided to persuade this problem, particularly concerning the possibility of application to "Sampa".

On the promise to consider this problem, we must consider the following three items; First, under what circumstances, by what reasons and what purpose this law was legitimated? Second, on what case its force operates, by what process, what rule is made? (We must interpret exactly by its provisions). Lastly with the conclusions of the problems above, whether

this law can be applied to Sampa Zengakuren or not.

"The Anti-Subversive Activity Law" was formed in the 13th Diet Building in 1952. The purpose of this law, containing the intension of Anti Communist policy, caused many kinds of discussion among the government and the general public.

"The Law to maintain Public Peace" in the former constitution became void and "the Government ordinance to adjust some kind of groups in 1949, and to punish obstruction activity against occupation aim in 1950" were abolished, because of Japan-U.S. Safety Treaty going into effect.

This law was legitimated because the government's force controled the communists' activities.



About 1,500 students of Sampa Zengakuren stayed by force in the Komaba Campus of Tokyo Univ. the night before.

Smith Law (1940) and McCalm (1950) on the same purpose were modeled upon in enactment of this law.

The second point, is the interpretation of the law. It contains two main ideas, which are 'terroristic activity' and 'legal formalities to regulate terrorist parties'.

Two ideas above extend the crime of internal disturbances established by the criminal code; From the mentioned above

(1) The "Anti-Subversive Activity Law" have some possible risk to deprive freedom of thought, expression, association and study; still more, the right to unity, and act as a group for collective bargaining.

(2) "Sampa" can not be defined as the group of this law, because it is not headed by the leader we can clearly discriminate.

(3) As for the government and standing on the side of the authorities concerned, it is not such a clever way to apply this law because it is the only law they can use of regulate such groups as "terrorist parties" and their activity as "terroristic subversive activity".

Using an expression of the Liberal Democratic Party (the ruling party), the "Anti-Subversive Activity Law" is 'denkanohoto' which means (the last measure) to use.

Accordingly, we are able to reach the conclusion that the "Anti-Subversive Activity Law" will not be applied to Sampa Zengakuren under the present situation, judically and politically.

Sampa's Assertion

Japan-U.S. Talks Lead us to Imperealism

Prime Minister Sato is going to visit Washington with the result of his visit to South Vietnam, which he openly showed to the world his positive support of the U.S. aggressive war in Vietnam.

And Prime Minister Sato and President Johnson are planning to establishment of military and economic role in Asia.

Prime Minister Sato and President Johnson are going to definitely strengthen the system for accomplishment of the Vietnam War through U.S. and Japan summit talks.

Return to Japan of the Ryukyus containing free use of the U.S. military bases with nuclear weapons is nothing but an attack on the Vietnamese, the people of the Ryukyus and the Japanese.

(Continued on Page 3)

University Festa at Dead End

Nowadays, there are many Japanese people who are indifferent to the present systems of our society. For example, people in general are contented with various kinds of social evils.

On the other hand, almost all the students are willing to shrug a tolerant shoulders to these evils too, forgetting their duty, learning.

So, "Adventures in Daily Life", the theme of the Mita Festival this year is filled with meanings of importance both to the people in general and students in all respects. And the word, "Adventures" gives light to all people who are blind.

So, should this word mean to that we, students who are destined to bear future Japan on our shoulders, think of ourselves in our society through the Mita Festival.

Problems of Mita Festa in Near Future

The university festival originally offers the place where we can show the result of study in our daily activities, and we have to recognize clearly the consistent tendency in the theme we have laid down. But in recent Mita Festival, each club circle tends to fall into self-satisfaction for lack of their united consciousness toward the consistent theme.

This may be due to the fact that each club or circle understands the theme in a narrow sense.

Thus, this shows that students participating in the festival are idle. This weak point is visible in all aspects, especially in aspect of exhibitions.

In other words, it is the fact that the university festival is going far from its original meaning, owing to both mannerism

Behiren Parade

(Continued from Page 1) protested against this sudden police attack.

Their demonstration continued still, but when they reach the road crossing they began a sit-down strike at 3:50 p.m. At 4:20 p.m. the report of Mr.



Visitors gathering about the fancy shops.

and the idle attitude of participant toward the academic subject.

To cope with this important problem, each student must reflect his idea of university, overcome his nonchalance consciousness, recognize the meaning of the festival, and in harmony to emphasize a constant discipline

in his school life.

This statement will be an guide for the future direction of his school life.

Concerning this guide, each student must consider his situation in society, form each personality besides fix each subjectivity, then this goal will be attained naturally.

Yuki's death was communicated. All the member, demonstrators the press corps and civilians prayed in silence. After that they started for Otorii station to demonstrate again.

Sampa's Assertion

(Continued from Page 2) the reason why such affairs Sato-Johnson meeting is one to

plan the system for decisive accomplishment of the Vietnam War. It will make U.S.-Japan anti revolution League strong and make off the beginning of the conversion of U.S.-Japan Security Treaty of 1970. Consequently we, Zengakuren students, must decisively obstruct Sato's departure at Haneda.

State of Each Class In Modern Society

The Mita Festival of this year was held at Hiyoshi Campus with the basic theme "Adventures in Daily Life", between 23th and 26th of November.

Presently, the situation in Japan seems to show a lull in people's thinking, since generally the common people seem to be consistently under the influence of various kinds of economic commercial advertisements; while the students in universities take in the contents of the lectures of professors without any efforts to think and without making criticism about it.

Especially in case of students, they often escape from learning (the quest of truth), and as a result become dissolute. So there appears a series of activities nowadays which produced a great sensation among mass communication. For example: they can't distinguish between virtue and vice, so must deal by themselves with many affairs with self-consciousness.

For students in universities are already a grown-up person. After all, the reason why they do many idle acts must be their indifference to society.

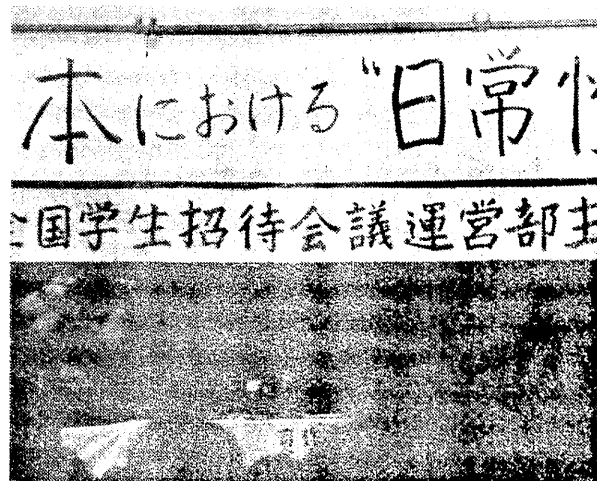
However, it seems repulsive that the greater part of the common people are onesided in their thinking and actions.

For it is very clear that are potentially many contradictions in the social order surrounding us.

What in university leads these students to become disputed? (the significance of the existence of university)

Yet it seems that students have no will power to improve these stagnant situations and to make a research for the essence of learning.

Because of this, they are always



Panel discussion about "What is daily life in Japan?"

at the same level not absorbing knowledge or not performing a series of conducts which intend to break down the contradictory social order. For example;

"A wage system through a long service", and "The employment system through a whole life", which are even now excessively valued traditionally in Japan. And even if they can do these, they are only a few chosen men.

Another example; when students take an interest in the political problems from the academic stand-point, and find some contradiction in them, then express opposition towards such problems, they find indifference among society's people. Some students are willing to submit social order, and regard such people as outrageous fellow, even though there may be some fallacies in the method of such a behaviour.

Isn't it necessary to face the more essential aspect of society, besides finding faults in the use of violence at Haneda Airport?

Here, lies idleness of daily life. This is the very reason why the life of this nation is designed so as to escape from this repetition of daily idleness; recover oneself, and awake mutual appreciation by means of dialogue. In this case, appreciation conviction must be drawn out to historical existence and to students who are destined to bear the future Japan on their shoulders.

What was the attitude of Keio students to this theme reflected in Mita Festival? Concerning this theme, the students seemed to understand only the surface meaning of this, so that they did not show much reflection. Isn't it due to the fact that university festival falls into mannerism, and that the theme itself, which is supposed to be designed to break up, falls into the same tendency?

But, as the word "Festival" itself has the meaning of entertainment, it is very difficult to hold a university festival both in academical way and in the entertainment.

Moreover, visitors from outside the campus are likely to show little interest in seminar exhibitions, lecture meetings and other academical things which are the real fruits of students' university life. And so, the chief staff which plans the Festival is always worrying about the system of entrance fee and other things.



Russian folk dance in front of the Hiyoshi Memorial Hall.



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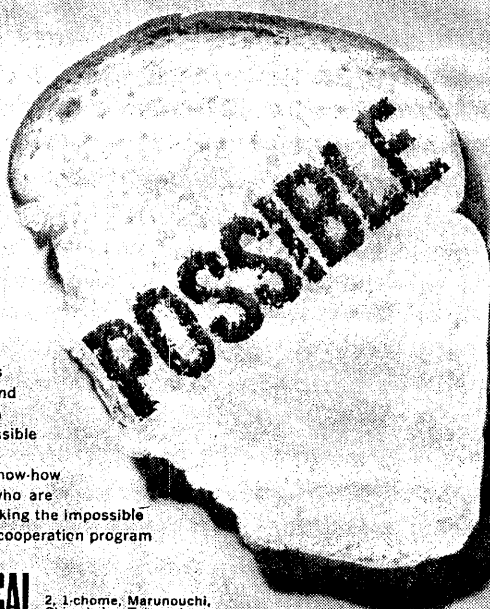
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Reconsider the Security Problem of Japan

Now under the extra diet, the security problem of Japan, centering on the J-U.S. Security Treaty, containing the territory problems of Okinawa and Ogasawara is being at the footlight. It becomes energetic as the time of reforming J-U.S. Security Treaty, 1970 comes near.

The Japanese people should form a unified public opinion about this problem, not relying upon the statesmen. That is, discussion about the J-U.S. Security Treaty which is a key of the present security policy of Japan is an important one. Now we shouldn't pretend to be indifferent to this problem. As each Japanese must recognize deeply about this, we develop some attitudes to cope with this problem as one datum.

What is the Conception of the Security Today?

A country, which wants to be independent in International society, cannot help considering its "Security". In the nineteenth century and the beginning of the twentieth century, "Security" meant country's policy in the expansion of armaments, alliance to another country, or neutrality.

But after the World War II, a nuclear weapon (the unprecedented weapon of mass destruction for mankind) has appeared, thus international relations has been connected more closely. In the Security system, many countries have come to join together and co-operate to keep their Security.

Today, Security, for example, is represented by, "the United Nations" which is, to some extent, a world-wide organization. In a narrow sense it means regional collective security, which as caused by the appearance of the nuclear weapons and the confrontation between USA and USSR.

The main function of security organization is the judgement, prevention and punishment of invasion, the former—the United Nations—acts systematically and efficiently on its full strength. But if there is some opposition inward, its power is extremely weakened. The latter—regional collective security—controls the self will decisions of big countries which have nuclear weapons and have an active function as the umbrella of nuclear machines.

But in its Security policy, armaments or alliances is so highly regarded that the opposition between alliances becomes violent and that the peace of the international society is threatened.

The rising nations of Asia and Africa, which became independent after the World War II, have taken the active neutrality policy. It means that they have not taken the passive neutrality policy which some

countries are compelled to take because of their location between big countries. Those countries which take such as policy have come together or organized "non-alignment" and contributed to world peace.

But as such an alliance has no strong common interests except to keep its independence and world peace, each country seeks its own profit. This is thought to be the limitation of such an alliance.

Against: Dangerous Security Policy

As mention above, the peaceful condition of the present world is not on the trust but on the overconfidence concerning power, the arms and nuclear weapons, and is only a pretence.

What made Red China one of the Key points of the present strained relation? The answer is the military containment policy which comes from the supreme principle of nuclear weapon of the U.S.S.R. and self-conceit and overconfidence of the U.S.A. And this policy made Red China, one of the under-developed nations, whose condition was very unstable have the nuclear weapons.

Moreover the U.S.A. labels the Red China as an aggressive country, by the fact that they have the nuclear weapons and that the President of Red China made some warlike speech. But the truth is that the Red China's policy is based on 'The Five Peaceful Principles' and whose strategic constitution which is called 'People strategy'

between nations was lost. So the world situation was a dangerous condition hanging by a hair.

In the serious world situation, Japan has Self-Defense Force and connects Japan-U.S. Security Treaty as a collective security. We must think now to move and what to do so as to keep peace in Japan and to bring the true peace into the world.

is very passive. So what shall Japan do as one of the neighbouring country?

Japan is said to have made a great progress by depending on the U.S.A. But, now we must think and analyze the present condition carefully. In other words, we must notice the limitation of the dependence on the U.S.A., that is: The political leadership of Japan in Asia is available only to some liberal countries and the possibility of cultural and political interchange between Red China is vanishing little by little; and what is even worse is the Japanese right to voice may be limited on the world's stage.

Another important factor that we must think seriously, is that we are facing the danger of being dragged into the war because we are concluding the J-U.S. Treaty, which is the biggest foundation of the dependence on the U.S.A. In other words, we are supporting the U.S.A. in the Viet-Nam War by offering the military bases in Japan.

By all these reasons, we insist that we must abrogate the J-U.S. Treaty which causes the strained relations between the nations of the world. The problem of this treaty which attaches importance to the U.N. is meaningless for the U.N. lacks Red China's vote and is sometimes moved by the bargaining of the U.S.A. The abrogation of the

For: Actual Policy

At present all the sovereign states keep independence individually. In these circumstances, it is natural for each nation to keep independence and safety by their own hands. But in the appearance of the nuclear weapons, each nation has not been able to defend their nations boundary for the destruction of nuclear weapons and the development of the air-planes and missiles. And because the armament expenditures are so large that each nation can not procure it for itself due to the complication and stronghold of the weapons.

For these reasons, the best safety and reality defence system is not to conclude the Collective Security Treaty and enter the Umbrella of the nuclear weapons. The Japan-U.S. Security Treaty is a typical example, for this treaty is concluded under the equal conditions. And many merits can be seen in it.

Let's look at these merits.

1. If the peace is assumed to be the condition, which there is no war there is no fact that it is threatened by this treaty and the democracy is prevented by it.

2. The economic group of Japan is, as the result of increasing the trade to the U.S.A., in close co-operation. The armaments expenditure which influence the economic growth occupy only small part in G.N.P., regardless of the past and the present. For this, the surplus funds could be invested in the country's economy. For these reasons Japan could increase her prosperity. Many people criticize the fact that

Japan relies upon the aid of the U.S. in all aspects too much. If such a criticism is true, Japan has only to increase the national force.

3. Japan relies upon the natural resources from the foreign countries. In this point it is the matter of life and death to secure the ocean line. For these reasons the co-operation between the U.S.A. and Japan is very efficient.

4. It is not probable that the Japan-U.S. Security Treaty prevents the trade of the communist countries, because the trade isn't concerned the political structure, and Japan is in a better position than other countries geographically.

5. In the international affairs, politics is closely related with the military force. But Japan who has not military force has been able to gain a position in the world. This is a result of co-operating with the U.S.A.

6. The position of Japan in Asia is increasing now. And the group of free nation in Asia dependent on the stability of the economic and politics of Japan. This makes a contribution not only to the peace of Far East, but also to the peace of the world.

As mentioned above, six large merits can be seen. Of course the some defects can be thought to conclude the Collective Security Treaty and entrance into Umbrella of Nuclear Weapons of the U.S.A. But when thinking about this real problem, the Security Treaty is more excellent than some other defense systems which are presented by the each political party. The politics is the selection.

J-U.S. Treaty is the first step to the independence of the Japanese race and in the defence of Japan since world situation getting worse.

After the abrogation, we must take the neutral attitude without weapons and at the same time make diplomatic efforts. In other words, we must abolish the J-U.S. Treaty and try published in the presence of participating nations of the security system is the best.

(Continued on Page 5)

Present Serious World situation

Surely, the security is changing from the individual security in prewar to the collective security in post-war. Today Regional or mass collective security is existing, centering around NATO or Warsaw Pact. Even if, it is true (false peace), we may say that with these systems some degree of balance in keeping peace was kept by them.

But the national circumstances are always moving, so we can say the situation is changing if we think more deeply. In short, the appearance of nuclear machines which have a large destructive power, are recognized as powerful weapons which can change the world easily. Each country which has enough power of her own in military and foreign policy, as heightened the tension in national circumstances.

In France the government succeeded in its own nuclear development under the circumstances America do not venture to use nuclear power against allied nations. It is true that independence does not exist without having own defense power.

The Communist China asserts to eliminate wars. However she succeeded in nuclear exploiting, thinking that only with wars she can eliminate wars, with arms she can eliminate arms.

The hope for the world peace is common, while many countries still are increasing military power.

Everywhere peoples seek for the peace of the world, and peoples want to decrease the armament which is regarded as

a dangerous thing. France and China disagree with this while real condition is that U.S. and Russia do the underground experiments as a way of escape. Though the balance of powers, which existed in 19 century, as a balance policy seemed to be successful at one time, it is destroyed. The reason is that, its thoughts centered on individuality so the blocks came to the saturation.

The element of groups came to be rather strong, so destroyed the balance of powers in 19 century, because each country had her own way and blocks move as a block, so flexibility

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Neutral: Necessity of the Revision Review of Japan-U.S. Talks

Thinking of this world's peace, the Japan-US Treaty must be dissolved gradually in the future, corresponding to strengthening of the U.N.'s faculty for the maintenance of the peace. But the present peace of this world is barely kept by the balance of powers between camps of the East and the West; self-defense of each country and regional security, etc. The principle of non-resistance and defenselessness, and that of neutrality must be driven out, because they will turn over the balance of powers upon the moment. It is very dangerous that an open state appears in this enormous military blocks, by the abolition of Self-Defense Force. Though the Constitution provides the abolition of armaments, there is no assurance that there is no outside aggression to Japan. The examples of the Korean War and the China-India War prove this.

As for the system under the J-U.S. Treaty, it must be estimated justly that it has been contributing to the security of Japan as defensive weapon in case of showdown between China and U.S. and intensification of the tension in Asia. Though the Treaty implies that the U.S. utilizes it for her plan of strategy in the Far East and the defense of Japan is number two. The system, however, must not be approved without qualification and it is necessary for J-U.S. Treaty to drive out the evil part. The treaty must be revised in essence.

The evil parts of the treaty

are the sojourn of U.S. Army and the existence of lending bases which bring about the rise of anti-U.S. sentiment among people, the disruption of the public opinion, and the confusion of the consciousness about the self-defense. This defect must be revised first. J-U.S. Treaty must persistently exist as a supplement of the defence-power of Japan. This is the reason why the treaty must be without the sojourn of the U.S. Army. The main points are: First, the abolition of the sojourn of the U.S. Army. The sojourn will be accepted provisionally in accordance with the demand of Japan, when there will appear the fear of armed attack or actual armed attack to Japan. Secondly, the abolition of the bases of U.S. Army in Japan. This, however, doesn't mean that the abolition is perfect, but Japan can accept the minimum possession of the base in case of necessity.

Japan must begin to make an expression of her own position so as to deal with the tensified world situation. Certainly, under the present system, the Japan-U.S. Treaty depends too strongly upon U.S. The rise of anti-U.S. sentiment, therefore, has been strong. It is necessary for the Japan-U.S. Treaty to be revised as above-mentioned. The peace of the world without armament is the ideal inconformity with the earth-nationalism and United Nation Forces maintaining the peace. As for the self-defence, Japan must decide on her future course in the same direction.

Keep Out Internal Split

As for the self defense, the most important thing is to keep the security of the each state by themselves. It is grave for the people not to make a split of political sense; there must be a national consent to the security policy at all times. The history proves, no matter how prosperous the economic is, the state ruins herself when she cannot defend the internal split. If she has the strong military installations and the capable statesmen, she ruins herself for the same reason.

But it is impossible to defend the internal split only by saying the word 'defense of the split'. What is necessary, is the independence and the creative power. Arnold Toynbee puts it into a word 'self-determination', and says that 'In the civilization the self-determination wins itself, and the state without self-determination collapses.' It is not good to be controlled by the foreign states. The necessity of the independent policy is obvious;

so we neither have to make a speech according to the content of the broadcast from Moscow, nor have to act according to the request of the Government of the U.S.

All the Japanese people must maintain independence, analyze the progress of world situation, have the power of the observation at all times. Japan must defend the internal split which is more terrible than missiles and hydrogen bombs.

Self Defence Force and J-U.S. Security Treaty are the chief points of the security policy of our present Japan. As above mentioned, several attitudes are thought toward them. Though it is a problem of a means to select the best policy for the security, the Japanese people must reconsider these problems basically so as to keep the independence and to defend the internal split. Namely, all the Japanese people must make the effort to gain the national consent to the security policy.

Not Follow Johnson's Vietnam War Policy

In the middle of November, the Japan-U.S. summit meeting between Sato and Johnson was held. As a result, the joint-communicé appealed strongly by the mutual relationship. However, despite of Ogasawara's return the communicé contains many problems. Let's think of its essence.

The most important point is the Okinawa and Ogasawara issue. We, Japanese expected to Prime Minister Sato before he departed from Japan to confirm the return of Okinawa and Ogasawara. Truly, Ogasawara will be returned in the future. However we must consider the conditions for the return of Ogasawara.

What did Sato offer in exchange for these islands? The Collective Statement expresses clearly that the most important agreements are the entire support to Vietnam War and the Defense of Liberal Countries. Of course the military support, such as despatch of troops to Vietnam is impossible, since Japan has only a self-defence company. Thus the support implies economic support to the Southeast American Countries will strengthen the union of Liberal Countries and promote the U.S.A. to fight successfully in Vietnam.

From our fundamental point of view that Vietnam war is evil, we think, this condition is too large. Ogasawara Islands are of no value to the U.S.A. and are naturally to be returned. Concerning the use of Ogasawara Islands, many people say that the U.S.A. uses the Ogasawara Islands as the sight-seeing place or self-defence military base.

But we must think about this subject positively, having World Peace in our minds always.

Our prospect, the return of Okinawa, has been extinguished by the result of the recent Johnson and Sato Talks.

According to the manifested joint communicé, President Johnson apparently understood the desire of the Japanese people concerning the Okinawa Problem. And both leaders recognized that the U.S. military bases on Okinawa Island had played a vital part to secure Japan and other liberalist nations in the Far East. The communicé, after all, shows us the importance of bases for the defense of the Far East.

In Asia maneuvering by right of administration in Okinawa, the U.S. insisted on the importance of the functional bases. On the other hand, Japan insisted that the return of Okinawa was different from the use of the

bases. Regardless of discordant assertion with each other, why did Prime Minister agree with Johnson?

He made a visit to America under international circumstances that the U.S. had secured for her life, and to Asian liberalist nations. Even before his visiting, it seemed that it was clearly impossible to resolve the Okinawa Problem. The result was, of course, as we had

guessed.

Why on earth did he dare to visit Washington with grave matters at such a confused time? It must be much related to the forthcoming revision of the U.S.-Japan Security Treaty in 1970. Sato at that meeting stated the solidarity between both nations and the defense of Japan by the Japanese people. His statement, however, seems to be contradictory.

Japan, at all events, demanded the return of the Ogasawara Islands and of the administrative right of Okinawa in return for appreciating the U.S. military bases for the common defense of Asia. This, in short,

means the Joint Anti-Communist policy between the U.S. and Japan.

He might, during his visit to Southeast Asian countries, recognize the important role that Japan must contribute to the peace in Asia, especially for the necessary defense against Red China and other communist nations.

Although we admit the necessity of the military solidarity between the U.S. and Japan, we must consider the peace in Asia with a broader outlook.

We must consider the independent defense said by Prime Minister Sato, which is also a key to the future of Japan.

P. M. Sato Isolated from the Nation

As we have mentioned above, the return of the Okinawas and the Ogasawaras contains many problems. What are the contents of the promises that Japan had engaged with the U.S.? To what extent and from what point of view did Prime Minister Sato maintain (or was said to maintain) the reversion of the Okinawas and the Ogasawaras? Here arise and follow many questions that make us feel uneasy.

We expect that the analysis of the joint communicé between President Johnson and Prime Minister Sato will serve for the understanding and the appreciation of the present foreign policy of Japan.

When we first take the general view of the joint communicé, we notice what were stated in it are the faithful oath of Japan to co-operate with America in economic and military problems especially in the Vietnam war problem. The return of the Okinawas and the Ogasawaras, which would have been the extreme objective of this visit, has come to the agenda at the seventh article.

From the view that the weight of the problem was too minor in terms of order and seriousness in the communicé, we cannot help saying that the problem was an appendix to the Japan-U.S. talks. Moreover Prime Minister Sato has positively affirmed and supported the U.S. policies against Red China and Vietnam. His fundamental attitude was lack in autonomy and independence.

Why should we be subordinate in diplomacy though we have

much economic power? We are not simply opposing to the dependence of Japan to the U.S. but as we oppose the American "Balance of Power" policy which is destructive for the stable peace in the world, we want to make stop the affirmation of the American military aggression. But Prime Minister Sato positively supported the U.S. policies. If he is a little pacifist, we can not understand his political intention to affirm the U.S. policies.

If we try to understand his intention consistently, we have to consider that he wanted to solve the Japanese self-defense problem through the return of Okinawa. To our great sorrow, our suspicion has been materialized by the fact that after the decision of the return policy,

of the Ogasawaras.

Defence Secretary Masuda insisted the necessity to cooperate in the Japanese defence with the U.S. army. He added that after the reversion of the island he is going to place missile launchers and use it for Nike-Hercules and Hawks.

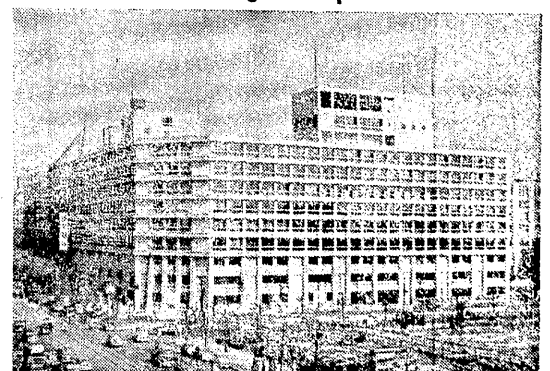
Before the settlement of the islanders has not been discussed, such a military problem, (though it is a defence problem) has become the greatest concern of the government. This attitude is the same with the U.S. military priority policy and the pursuit of the peace in the "Balance of Power." To construct an eternal peace we deny the military settlement and therefore the attitude of the present Japan's after the decision of the return policy.



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Recognize again Origin of Christmas

Christmas is celebration of the birth of Christ. Centuries ago, such a feast had not been celebrated in Christianity. However, on January 6th, Christ's birth had been celebrated in eastern churches including Greece. Clemens at Alexandria, wrote down that the first birthday of Christ had been held on 20th May about B.C. 200. But in Christianity, from about B.C. 300 the feast had been held on 25th of December. It is not certain that Christ was born that day, merely it is decided that day only on ceremony. Priests hold mass three times a day on that particular day.

Thinking on the position of Christianity, its purpose is to sacrifice the body and soul for God and to spend a pure, silent day. Surely, during this religious event, solemnity is thought much of in foreign countries than in Japan? Among sects of Christianity Puritans do not celebrate Christmas because its custom has a pagan origin. The most all Scottish belong to the sect so they do not have a special service on Christmas Day. But in Scotland and northern areas, on first Monday in January-Hansel Monday-is held (the custom is as same as "Christmas Boxing"). Thus, except the special example, the people who celebrate the birth of Christ is rather many; in short, the people join the solemn mass, think about God and celebrate His birth cortially. and spend a silent day. But it does not necessarily follow that you must spend it such a way. Unless you forget this spirit it is very nice to spend a Merry Christmas with all the

members of family or many friends. Originally, to select 25th December for Christmas seems to be based on the universal opinion that the winter solstice is a turning point in a year and besides a time to prepare the new life.

Such an opinion is common to us all; above all the feast the Romans held on the winter solstice was called "Saturnalia" (the feast of the Farming God Saturn, the Feast of Harvest, being done bottomless merrymaking). This feast seemed to have been taken over by Christianity and became a religious Christmas in northern Europe while it became the Carnival in southern Europe. Among the Celts or the Germanic race, there was the feast of the winter solstice from old times. Among the ancient northern Europeans, it was said, that the Gods they had believed in, appeared in this world and were active from 25th of December to 6th of January. They can notice the existence or symbol of Gods. Excluding services of Christ's birth at churches, ethnic events of Christmas pagan customs in Europe still remained.

In Japan, merely availing themselves of an opportunity as "a feast day" they go on a spree. . . It is a pity that many people having no connection with Christianity. Today there is a great difference between the number of Christmas in foreign countries and Japan. Since they have different opinions about Christmas, the basic spirit should not be forgotten. Gradually, it is delightful fact recently Christmas in Japan is becoming more significant. To decorate mistletoe at churches in Christmas

has pagan origin, the custom to make a present to friends is ancient Roman tradition. The events or traditions connected with Christmas in the middle ages and after that is innumerable, but almost all were forgotten except, Christmas-carol, Christmas-tree, Christmas-cooking, concerning Christmas-tree, the origin to decorate a young tree, spruce or fir on Christmas is not clear, but generally the first propagandist in Germany, Boniface was known to sacrifice people for sacred oak-tree of Odin (the God of wisdom, poetry, battle, fanning in northern European myth) and then make an offering for infant Christ so on the following day Christmas was

called. "Boxing-Day" (a legal holiday) like the Servant's Day in Japan is when they give Christmas Box (tips) to servants or mailmen. In ancient times, the box to gather contributions was put in churches for the poor and the unfortunate. In the city of Ikitsuki near Hirado City in Nagasaki Prefecture, the recluses are said to have celebrated Christmas in cowsheds until the Tokugawa era.

If we have feeling to celebrate the birth of Christ sincerely, we should never forget the spirit of giving for the unfortunate. According to the range of times the origin of Christmas is tended to be forgotten, but indeed we must recognize its origin.



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EDITORIAL

Problems of J-U.S. Talks

On November 15, Japan-U.S. talks were held at White House in America. In result, early restoration of Ogasawara, which is one of demands of Japan, was decided. Government and the Press in Japan extensively informed the nations of it and regarded this talks as being successful.

But, this Japan-U.S. talks is never successful for Japan, because what was given to us in compensation for the restoration of Ogasawara, is a serious problem for the country.

That compensation is, of course, economic assistance for South Vietnam. And Okinawa problem, which is the main point of this Japan-U.S. talks, was not solved clearly. So, this Japan-U.S. talks brings the worst upon Japan.

Sato's support to South Vietnam's became clear through this Japan-U.S. talks and his visit to South Vietnam.

Thinking that U.S. has made war with Vietnam during the present time, everybody can expect that the restoration of Okinawa is absolutely impossible and that if Japan-U.S. talks will be held under these existing conditions, U.S. will demand assistance for Vietnam War.

In spite of this, Sato dared to visit U.S.A., which means that Japan Government wants to be a cat's-paw of America and renounces its independency. Under the Peace onstitution Japan should not be allowed to take part in the Vietnam War, directly or indirectly. What leads to these present conditions?

The cause is Sato's Cabinet which ignores the people's demands. Sato never had a talk with the nation about his visit to South Vietnam and U.S.A. Without having a talk with a nation, Sato, who thinks that the Government's actions are accepted by the nation, is against the rule of democracy. It was only through a concealed his heart that he was elected by the nation and lost conscience as statesman.

The inconsistent democracy caused Zengakuren Sampa's violent demonstration against Sato's visit to South Vietnam and U.S.A. But, thinking nothing of the cause, the Government and the Press considered them as riot, and moreover they try to suppress legal demonstrations including radical ones. It is feared that Japanese democracy will be destroyed by its leader. Now, we must think what democracy should be.

To Action from Expectation

We, Japanese, have a tendency to value the beginning of all things and to hope much from them.

Especially, the New Year's Day, we are in the habit of making plans and clarifying our aims throughout the year. Though this custom is not common all over the world, it is common for all to expect something in the New Year, I think.

We may each have an expectation for the New Year individually, but the common hope may be the world peace. Whether we are Liberalists or Communists, old or young, men or women, all the people in the world eagerly long for peace.

To make our hope come true, somehow we should act. For it is nonsense to have only hope without carrying them out. Now is the time for us to fulfil our hope substantially.

We, the Mita Campus, intend to act for realization of our hope, the world peace, by means of the newspaper, next year.

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