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# The Mita Campus

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Sampa Zengakuren students hold assembly in front of U.S. Army hospital.

## 38 Students Are Arrested at Ohji

Sampa Zengakuren (three-factions) and Kakumaru groups of Zengakuren (Revolutionary Marxist) students staged a rally at Ohji, on April 15, protesting against the U.S. Army hospital at Camp Ohji.

A total of 38 students were

### 4.21 Parade

The Anti-War meeting was held at 1:00 p.m. on Sunday, April 21 at Hibiya Outdoor Concert Hall under the auspices of the National Anti-War Youth Committee which opposes both war and the renewal of the Japan-U.S. Security Treaty. After this, slogans were decided, namely — we want the General Evacuation of the U.S. Military from Asia and the Return of Okinawa from the U.S. at 3:30, they began marching in demonstration to Tokyo Station by way of the National Diet, the U.S. Embassy and Ginza. The tight control of about 5,000 riot police prevented any violent outbursts, but the demonstrators excited on by the spiral demonstration, staged a sit-in demonstration at Ginza.

On the other hand, Kazuyuki Akiyama, the chairman of the Middle Core faction of Sampa Zengakuren and 26 students were arrested near Hosei University on charges of instigating a riotous demonstration, on April 1, when they led Middle Core Faction students to the demonstration held at Hibiya Park.

### Pres. Abe Resign

On April 16, President Abe of Waseda Univ. indicated that he would resign from presidency and a new president would be elected on May 17 or 18. He stated that old had brought about this resignation (He is now 77.) Because his term of office only commenced in September 1966, such a short presidency is very rare. Furthermore, there seems to be diverse opinions on his resignation.

and Kakumaru Zengakuren (both anti-Japan Communist Party) students, who had been refused participation in the meeting by the Tokyo Goken coercively took part. After the meeting, students, labourers and others marched in demonstration to the U.S. Army hospital at Ohji and Zengakuren students arrived there about 7:45 p.m. They staged a rally at the front gate of the field hospital, crying out persistently, "We are against the U.S. Army hospital at Camp Ohji!"

About 50 masked and helmeted students with wooden poles of the Middle Core Faction of Sampa Zengakuren, who had attacked the police box in front of Ohji station, had smashed window panes, joined the rally at 8:30 p.m. and clashed again with armed police. This led to great confusion near the front gate with the result that a concrete fence of a house belonging to a company employee was destroyed and considerable damage was done to other houses near the Camp.

Rioting Charge, however, was not applied in this case, though it was anticipated.

In protest against the U.S. Army hospital at Ohji, about 700 labourers and citizens gathered in a mass meeting organized by the Metropolitan Federation for the Preservation of the Constitute (Tokyo Goken) at Minami-Yabata park in Takinogawa, Kita Ward, Tokyo at 6:00 p.m. About 500 Sampa

### Mr. Den Talks At Hiyoshi

On April 11

Mr. Hideo Den, a famous journalist, delivered a lecture on U.S. President Johnson's order to de-escalate the Vietnam War on April 1, at room No. 48 on April 11. More than 500 students listened intently and clapped in applause to his words.

He said that the reason why Johnson ordered the bombing halt was that the U.S. was at a disadvantage with North Vietnam (and the Viet-Cong). The Japanese people think that the U.S. fight an advantageous battle in Viet-Nam. This is because the news reported to the Japanese is mainly sent or aired by the U.S. reporters and that it cannot always be said to be correct. Mr. Den who actually went to North Vietnam realized that the North Vietnamese lived a far more hopeful life and the damage was far less than he had imagined. And he said positively that North Vietnam will win this battle. Concerning the Viet-Cong, he said that about 80% of them act according to racialism against U.S. thought. He also mentioned Johnson's not seeking re-election.

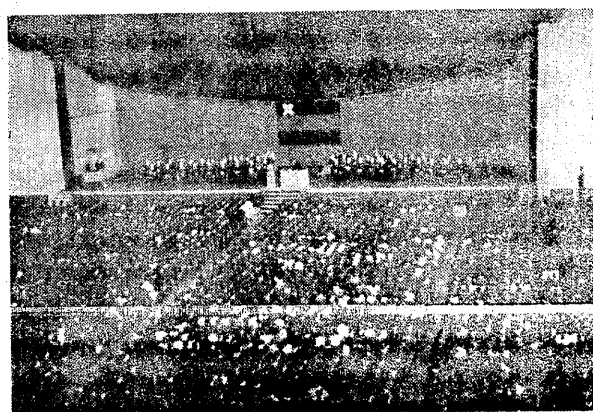
After his lecture, questions were asked. In answer to 'What do you think about the Zengakuren?', he replied how he

actually felt going to Sasebo, was that the Government must thoroughly consider why the Zengakuren students had to act in such a way, before it suppresses them. Further he pointed out that some of them spoke with the citizens of Sasebo. Of course he himself did not condone the rioting. And at the same time he pointed out as a journalist he was aware of the bias in news reports, and stressed that such bias must be remedied and the impartiality of news must be striven forwards at all times. In conclusion, he mentioned the most important fact that in the modern age natural science is developing far more speedily than morals.

This lecture meeting finished at 3:00 p.m. 30 minutes longer than scheduled.

## Entrance Ceremony Held at Hiyoshi

This year's entrance ceremony was held at 10 a.m. on April 6 at Hiyoshi Memorial Hall, with the attendance of some 50 school authorities and about 7,135 freshmen.



More than 7000 freshmen attend Ceremony.

President Nagasawa delivered a congratulatory address as follows:

"This year is the Centenary counted from Meiji Era. But we, who are concerned with the university, have a different sense of history in comparison with that of people in general, because it is a hundred years since our university changed its name to Keio University. Now, a university is the place to attain knowledge and it demands positive self-analysis. If you do not study how to study and, if you are faithful to the truth, you may realize your immaturity. It is important that you should acquire knowledge by taking a step backward.

University life is a time when you can store up young and infinite possibilities. I want you to behave as a student of Keio University: I expect you to look widely and accurately into affair not hesitating to examine both aspects of any rigorous situation. Nothing is better than keen critical ability that dwells in sound minds. You are free to study and discuss politics from learning point of view, but you must not bring in university political activities. The university mission is the independence of learning and the protection of self-government. So we will help you become self independent through learning. Self-independence is to act, believing in your judgement and to hold responsibility for the act. If you choose to act incorrectly, you cannot but be to blame for it, however right your object is. The object never justifies its mean.

The more strict the reality is, the more we can achieve through learning. The students of Keio University are the incarnation of this figure. We want you to build the future Japan by self thinking and self-meditation as young men who are destined to bear future Japan on their shoulder, not acting on a transient impulse but taking the responsibility for the actions."

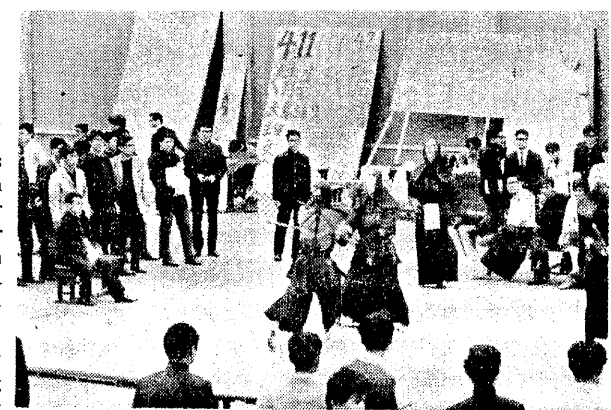
Following this speech, introduction of each dean was made, after which, Prof. Mori of the Commerce Dept. greeted the students. After the response of freshmen, all the participants sang the school song. Director Yamaguchi then reported the finance of Keio University. The entrance ceremony concluded at 10:50 a.m.

### Freshmen Strike

In the afternoon of April 15, the freshmen of the medical school of Tokyo Univ. went on strike. As a result of this, about 700 students are planning to go on strike.

## Freshmen Attend Orientation at Hiyoshi

The orientation week of this year was held from April 5 to 11. Many freshmen were persuaded to join the various clubs.



The orientation of this year was held from April 5 to April 11 at Hiyoshi campus. Freshmen are earnestly looking the practice game of Kendo (Japanese fencing).

## Shinzo Koizumi Memorial Work Established

The lecture entitled "Men of Modern Japan" is due to be delivered in May at Hiyoshi as part of the Shinzo Koizumi memorial work for promotion of study. The men being selected are those whom he was interested in, in his life time.

The lecture will be delivered as follows:

- May 18 'Shinzo Koizumi' by Shohei Takamura
- May 25 'Soseki Natsume' by Zyun Eto

(The main purpose of this Shinzo Koizumi memorial work is the promotion of study, and

the international interchange of the under-graduate students study and continuation of a high academic standard at Keio Gijyuku University.)

### New Building at Hiyoshi

A special committee for the construction of a new building for the Department of Technology was established last November. According to plans, the building is expected to be completed by the end of this year, at Hiyoshi. Included in it, is a large cafeteria to meet the increased students.

# A Hard Trial Confronts U.S.A.

It has been definitely shown by the Johnson's statement on the 4th of April that the U.S. experienced the first defeat since her independence. The U.S. could not help trying to conclude the Vietnam War under the pressure of the gold-rush. At the same time, the Negro problem came to the critical point with death of Dr. M. L. King, and the U.S. could not help chancing the plans of the social construction.

At present, the interests of each nation in the world came into conflict, so each nation must pay deep regards to one another and formulate foreign policy thinking of other nations.

Of course we cannot deny the fact that the U.S. is still a great nation and that she had played an important part in the reconstruction of the world after the World War II. Accordingly, if the great nation, the U.S. employs wrong policy like that of the Vietnam War, it will naturally have a large influence to the world. The U.S. must fulfil great responsibility in proportion to her power. Now the U.S. must reconsider her policy based on humanity and spirit of the world peace.

We the members of the Mita Campus try to look into the existing state of the Vietnam War, Negro problem and the international financial problem.

## Both Vietnams Have Their Own Racism

### Limitation of Domino Theory

By proposing a partial pause in the bombing, the U.S. is attempting negotiations with North Viet-Nam. However, it is trying to dissolve all ties with South Viet-Nam and the Viet Cong. This indicates that the U.S. fears of the power of Communist China is the real force behind North Viet-Nam. In other words, it fears Communism, as it is described in the Domino Theory. Simply speaking, this theory states that if A country is communized, B country and C country which are neighbors with A, are communized also. But to what extent Communism or Capitalism is accepted by people, we cannot say. Either of its ideologies may be absolutely right, but cannot be forced on anyone.

To give an example, Old China was capitalized by the U.S. and European Countries—the upper-class receiving the profits of Capitalism, while the lower-class was suppressed to the point of extreme poverty. The revolution thus began, at first by the communists, but then was carried out by the whole nation, for the previous system could no longer be tolerated. Since country has its own characteristic political thought, it is in fact most suited to it, therefore the best. Even if A country is communized, the problem of "Communism" is a very different problem in B country. Can another nation completely accept and adhere to the unadulterated political philosophy of another?

So, in the case of the Viet-Nam war, the U.S. should pay attention to South Viet-Nam. Whether the beginning of the war depended on the theory of Communism or not, the U.S. should abandon the Domino Theory and accept the fact that the people in South Viet-Nam think differently to those in the U.S. If they cannot effectively find an answer to their own racial problems why get involved in another countries problems also?

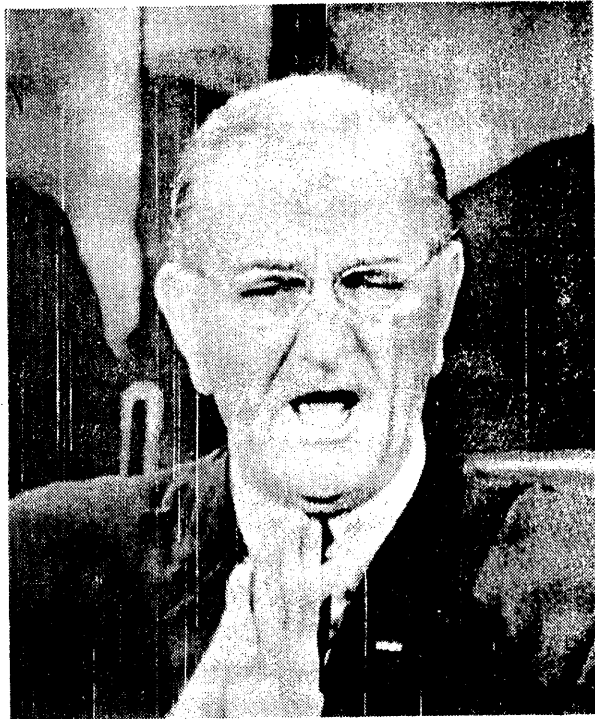
### Pressures to America

In today's system if International Monetary Fund, the U.S. dollar is used as the currency of the world. In it lies

the destiny of the International Gold-Exchange Standard which comes from a problem of the international liquidity, there has been no problem because of the sufficient reserve fund of gold of U.S.A. has been running into red figures or 3 thousand million dollars yearly, and the amount increased rapidly because of the expenditure to Vietnam War and the economic crisis of U.S.A. The following plans to stabilize the balance of international payments of U.S.A.

1. To stop the Vietnam War which is the fundamental cause of the loss.
2. To control the multiplier effect by a tax increase the rate of interest, and so on.
3. To control the balance of payments directly.

The first plan, stopping the Vietnam War, cannot be put



President Johnson stated in agony the de-escalation of Vietnam War. He showed his good faith by announcing that he will not stand for the election of the President. (photo by the Yomiuri Shimbun)

into practice because her political prestige would be at stake. Regarding tax increases, it takes considerable time to pass a bill, therefore the last plan could be put into practice first. But the SDR (Special Drawing Right) is a temporary measure. Though it is necessary, it is difficult to control the multiplier effect so quickly. The multiplier effect arises from the expenditure of the Vietnam War, so in fact it would be better for the U.S.A. to put the plan into practice first.

The international anti-Vietnam War Movement is common to all. However there is a more

important problem, the growth of a consciousness of Anti-Warism in U.S.A. Can peace be effectively attained in the pre-election turmoil? Senator Robert Kennedy and MacCarthy are both critical of Johnson's Vietnam-Policy.

Besides a problem of the nuclear weapon, as for one problem of S.D.R., France and states of EEC are opposing to U.S.A. and U.S.S.R. is going her way. The international multipolar situation is clear, politically, economically, etc. In these present world situation, it is plain that U.S.A. must change her past policy.

## Long Hot Summer Depends on Whites

Dr. Martin Luther King Jr.—the apostle of non-violence was assassinated by a young white in Memphis on April 4. This occurred when the war in Vietnam shows the sign of peaceful end with the statement from President Johnson. Black rioting broke out in many American cities. President Johnson was compelled to call off the conference for peace in Vietnam in order to settle the domestic problem. This rioting exploded with the death of Dr. King, just as if a set bomb blasted with a slightest shock. In addition there was a wave of arsony that lasted several days in Chicago, New York and Washington. The fact that even cities, with little racial discrimination, were attacked, implies how deeply rooted the black problem is. Why did such a serious event take place in the U.S.—a nation proud of her prosperity?

Today, the black population is 10% of the total population of the U.S. Recently they have flocked to the big cities, especially Washington, largely because the Federal Government has prohibited any racial discrimination in employment, with the result that Washington offers better employment facilities compared with other cities. Further more that the Federal Government is more eager to solve the black problem. However, even in Washington, where black workers' numbers twice as many as the whites, the average income of the black is only half as much as that of the white. At Watts in Los Angeles, 37% of the black workers are unemployed, such a phenomenon can be seen in every slum area.

Nowadays, the young blacks, especially the ones who lost their jobs by enlisting in the



The late Dr. M. L. King staged the demonstration against Vietnam War on March 26. (photo by the Yomiuri Shimbun)

army, are inclined to return to the army where there is no racial discrimination.

In education, we find that the average of school attendance of the black is very low, mainly because of financial difficulties, and consequently this leads a low rate of placement. Another problem is that there are still schools which refuse to enrol the black. Although in theory there are important laws prohibiting the racial discrimination have no substance and do not, by any means, the black of equality with the white. Because of the whites' disregard

for the law, it is doubtful whether they are really sincere in their legislation.

Another important problem is that of in a drop in value of housing. Many whites refuse to rent houses to blacks because of immediately result. And moreover, they often move away from 'black' areas. As the matter of fact, the passing of a bill to release more houses, is still thwarted by congress. As mentioned above, the black is not guaranteed economic security, and still lives in sub-standard housing conditions. The white now takes those

things for granted. The blacks' demonstration against the whites' supremacy broke out here and there in the U.S. There were two types of demonstrations, one was the conservative NAACP (National Association for Advancement of Colored People) led by Dr. M.L. King, an exponent of non-violence. The other was that of a radical party, whose leader was Carmikeal (now Brown). At the time of Dr. King's death the blacks did not think the problem could be solved by non-violence, and to counteract radical blacks' movement, the whites began arming themselves with guns. Such movements force the black to resort to radical action.

Until this time, the whites' fundamental attitude towards the black was resembled that of a boss towards his servant. Any displeasing actions were seen suppressed by authority. The attitude of the U.S. in Vietnam has something in common with these movements. The best way to settle the Negro problem in the true sense of the word is to re-examine the attitude of the White towards the Negro. In regard to the Negro problem, the same analysis has been made, the same advice has been taken, commonly believed that the only way to improve the position of the black is to take positive action. White Americans should not have an abhorrence of the political, economical and social rise of the Negro. It is time to deal with the Negro problem. Now is the time!!

## Awake from Hibernation For the World's Peace

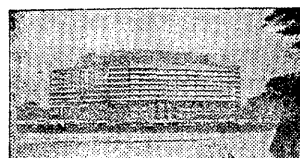
As mentioned above, U.S. foreign policy has exposed serious contradictions. It is believed that this policy was induced by the morbid anti-Communism and conventional conceit... as a guardian god of the free world, and although the U.S. is a powerful nation, it can no longer enjoy the consequent privileges arising from this, and therefore must reconsider that the age of power politics has come to an end.

In such a multipolar world, then, what action should be taken for a detente by the U.S.? In Vietnam, for example, the U.S. should first independently recognize the fact that each country can, and has the right, to carve its own destiny. This has been proved in history, and indicates a failure in U.S. Vietnam policy. It is important for the U.S. to understand, that in mankind's striving for world peace, there may be diverse

ways of progress and possibly different outlooks to the ones that are familiar to us at present. However it is very doubtful whether America's present Vietnam policy will contribute in any way to world peace.

The U.S. should be the first to support the developing countries for racial independence. Specially it is not military support alone that will lead to world peace, but the understanding the other's culture, civilization and people. It is not impossible for the U.S. to broaden its knowledge in this respect. Since the U.S. has lacked such a historical background, it has consequently failed to appreciate its implications, and consequently has made a tragic mistake in regard to Vietnam.

The U.S. must awake from hibernation and must propel the flexible policy which is the only way towards the world peace.



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# Students and Citizens at Ohji

The movements of Sampa Zengakuren have become more active. But we should not accuse them without estimating the fact that their movements bring about the rise of citizens, such as some citizens' groups against the U.S. Army field hospital have been organized at Ohji. Accordingly we must make public the principle of their movements in connection with the Ohji struggles.

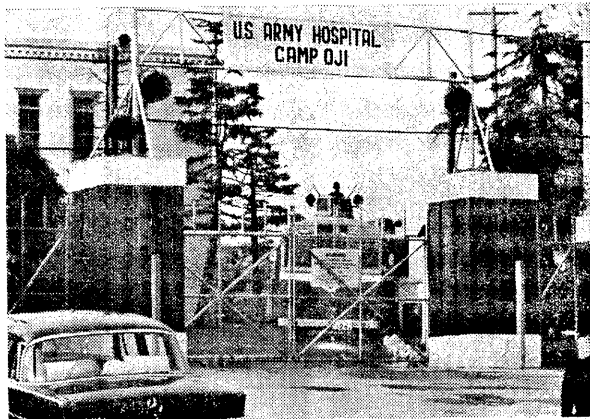
## Ohji Struggle under the Principle of Sampa

About 8 p.m. on April 21 at Ohji, 30 students (of whom 10 were armed with sticks) belonging to the M.C. Faction, Middle Core Faction gathered to support the demonstration. Within 10 minutes many were arrested or injured, and jeers and screams of the crowds resulted in forming the area into a battlefield. When interviewed some inhabitants about the actions of Middle Core Faction, they looked perplexed, saying, "Surely we oppose to the Army hospital, but we do not want to make of this behavior. Another said, 'That is the very nature of the young! We think,' however, this suddenly turned to jeers, then they joined in screaming. 'Fight to your death! or Today's main event, Middle Core Faction vs riot police.' A demonstration abated around 10 p.m. inhabitants were debating here and there, some temporary cities appearing: Among them are one in uniform who seems to be in the Self Defence who said that the inhabitants contradicted him, saying, 'We must make all to oppose the army hospital participate in our movement.'

At about 10 o'clock, a meeting of the anti-War Youth Committee was held in front of Ohji station and they blamed the action of Middle Core Faction. The principle of Sampa Zengakuren's (Three Factions Alliance) action is now subject to Rioting Charge. The Middle Core Faction regards capitalist countries to be in a critical state, to expose national power and to bring crisis to the government by its action. Moreover, it strengthens the violence of the masses, to the point where it becomes a crisis, which, in its opinion, is an expression of relief by society.

To gain support from the masses, it appears to citizens and peasants to join in and rally for a just cause. The Socialist Students League resembles that of the Middle Core Faction, in that it regards the students' demonstrations as promoting anti-imperialist convictions, thereby giving rise to the liquidness of all people. The students of Socialist Youth League regard the student demonstrations as the wing of the working class, and aim at the establishment of their own authority. They also depend on the probability that the masses will rise in protest naturally, having acquired the ideology of the release of themselves to society. In addition to this, the students of all leagues aim at the establishment of their own special élan in the demonstration, screaming out anti-imperialism and anti-Stalinism slogans. Moreover, they prescribe their Gewalt (extreme demonstration), as they makes the invisible crisis visible.

We assert that the chief causes of their extreme demonstration are the indifference of the masses (including general student) towards politics, and their total disregard for humanitarian feelings.



The silence just before the tempest, the demonstration in front of the U.S. Army field hospital at Ohji.

## Rise of Citizens

The Application of the Rioting Charge may destroy many anti-authority groups that are organized by citizens. A wide and loose application is sure to endanger the effectiveness of demonstrations, even to the point of rendering them worthless. Most of the general public, who are quite indifferent to politics are unaware of the existence of a problem until the students of Sampa Zengakuren demonstrate in their usual way. Self-complacency of this indifference to politics could, in the long run, bring about the destruction of their peaceful lives.

Although at the Ohji demonstration, for example, there was irresponsible jeering and a large number of drunken, such destruction is trifling when compared with the ultimate destruction that will be caused by the continued suppressing demonstrations which will lead to dangerous silence.

Whether only the demonstration of the Sampa Zengakuren could bring about the destruction of our peaceful life cannot be understood, but we strongly oppose the application of Rioting Charge.

It threatens to destroy our democracy. It is also important that Japanese society as a whole recognize the fact that political indifference destroy our peaceful lives.

Some Ohji citizens are confused at the Sampa Zengakuren extremist demonstrations at Ohji and consequently have organized anti-authority groups. It seems as though they will become great forces at the present time.

For example, "Koyukai (the Group of Friends)" was organized in 1961 by students and salaried men, and the restoration of Ohji Camp was organized by Mr. Tokutaka Oda (27 year old newspaper employee). And many members of this meeting are women and old men.

In addition to these groups, two groups were organized by ordinary citizens.

It is pleasing to note the fact that these groups were organized by common citizens, and exhibits awareness of current events that was not present in the pre-war society.

We must give continual support to such groups in all their activities, especially since they are no longer confined solely to student and labour groups.

(3) We fear that when the general citizens, who act in civil freedom, stage demonstrations against the government, they are intimidated by the fact that the Public Safety Dept. may apply the Rioting Charge to their demonstrations. Their activities will therefore cease.

(4) When the matter of police guard was questioned in relation to the Sasebo campaign, Mr. Akazawa, chairman of the National Safety Committee admitted that it was more than sufficient. If the Rioting Charge becomes the tool by which demonstrations are suppressed, we can anticipate an ever stronger police guard in the future. Towards 1970, the number of citizens' demonstrations against the Government will increase. The Government therefore should not resort to a policy of suppression, such as the application of the Rioting Charge, but should review its present policies, and administer the affairs of state, taking into account public opinion, and thereby gain the support of the people.

(2) In suppressing students

When we observe a series of movements of Anti-Japan Communist Party Zengakuren from the point of view that Japan is a constitutional state, their movements are clearly unlawful. However we can not overlook the fact that they have stirred citizens into and have drawn attention into many problems awaiting solution. We dare not ascertain their impact on society and therefore leave the arguments to history.

On the other hand, at demonstrations we notice the strengthening of the guard's organization. Judging from such movements of the Public Safety Department (P.S.D.), the Government is aware of the critical state that will arise when the Japan-U.S. Security Treaty is renewed and intends to minimize any opposition to it. The movements of the Anti-Japan Communist Party Zengakuren have caused a strong increase in the strength of the guard.

Taking the above reason into consideration, we oppose the application of the Rioting Charge to the students' demonstrations, the reasons being as follows:

Reprinted from Asahi Evening News (May 4)

## Vox Populi, Vox Dei

Translated From the Column Tensei Jingo Asahi Shimbun

### Heavier Traffic Punishments

A Government bill which is submitted every time the Diet is convened but never voted into law is the one to revise part of the Criminal Code. In the current Diet session the bill finally was passed by the Lower House, but it is stalemated in the Upper House.

At this rate, it looks like it will be shelved again.

This revision bill seeks to revise the punishment for "professional negligence resulting in death or injury" and "gross professional negligence resulting in death or injury" while driving a vehicle from the present "imprisonment without hard labor of three years or less" to "imprisonment at hard labor or without hard labor of five years or less."

At present even if a driver kills or seriously injures someone while driving under the influence of liquor, while driving without a license or while engaged in reckless driving such as excessive speeding, he is only punished by imprisonment without hard labor or by a fine on the grounds that it is not an "intentional crime."

Today when the number of vehicles has increased drastically, to kill or injure people through drunken driving, driving without a license or reckless driving should be the target of practically the same social criticism as the intentional crimes of assault and battery and bodily harm resulting in death.

It is easily understandable what the results will be if one drives while drunk.

Accidents can be prevented by just a little reflection or caution—but in many cases major accidents are caused by neglecting such reflection and caution.

This is action ignoring human

lives. From the standpoint of the moral feelings of the people, it is probably only natural that it should be made possible to impose punishment of imprisonment with hard labor on vicious and major crimes.

Compared to various foreign countries, the punishment of vicious traffic law violators in Japan is too light. To prevent traffic accidents—which are increasing drastically—there is need to make the punishments heavier. This is the voice of the majority of the people.

The failure to pass the bill to revise part of the Criminal Code ever since it was submitted to the Diet in February, 1965, is neglect of duty by the Diet. The Socialist Party opposes the bill on the grounds that it would be bad if train engineers are subjected to the same heavy punishment, while the Liberal-Democratic Party has used the bill as a tool for transactions on other "major bills."

Events so far concerning this bill are an example showing that the Japanese Diet is not replying fully to the demands of the people.

Such irresponsible action as passing the bill through the Lower House for appearance's sake and then shelving it through lack of time by clouding the issue in the Upper House cannot be permitted.

We say: "Diet, act more seriously!"

(Asahi Shimbun, May 2)

朝日の「社説」と「天声人語」を英語で読もう！

ASAHI EVENING NEWS

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# Heroism and the Death by Violence

The news of Dr. Martin L. King's assassination affected people in various ways. Listening to this news, we also felt various issues, naturally these issues are involved in many meanings. We consider his death as a death itself.

Then we intend to try a few comments on heroism and on death by violence, for we notice the important problem in this news.

In this beginning, we remember the late President Kennedy five years ago from the affair that happened lately, we are going to show a typical opinion on their death and heroism and try to grasp the kernel of the above mentioned problem deriving from this typical opinion.

## Certainly They Are Heroes

When we received the news of Martin L. King's assassination a few days ago, who was the leader of the Negro Movement in the U.S., we felt "killed again, oh no!" Because we were reminded of the death of President J. F. Kennedy five years ago.

It seems the assassins of King and Kennedy caught their targets unerringly and accomplished their purposes. It is true that we cannot deny the fact of their actions. But did they truly accomplish their purposes?

Man is not indestructible and has destiny to die some day. But when we meet the tragic death of man, we cannot help regarding his death or the man himself as a hero. Although "To die" means essentially nothing, we seek for the significance of its death. The death of Kennedy or King led all of us in the world into sadness and despair, didn't it? It also gave us a more positive repulsion against evil, and sympathy for their death, didn't it? For that reason the assassins made a big mistake. Even so, Kennedy and King passed away heroically.

As the proverb says, "Man must achieve some enterprise, if he was born in this world." They were achieving the great enterprise of man's life, and they collapsed on the way. How pitiful and how human it is! No matter how much superhuman power he may have, or how right he may be, man cannot escape a shot of violence. Dr. M. L. King, who advocated anti-violence and practiced it, and who must have had great justice and been guarded by God, was killed by violence. Who on earth can make clear this contradiction and this vexation? Although we feel these things, their death gives us an eternal flame. Their bodies may be ruined, but their spirits live on.



The late Dr. M. L. King (left) the leader of the Negro anti-violence and the late President J. F. Kennedy (right). Their death was heroic. . . ?



## Deification of The Dead and True Character Of Man

Changing the issue, here is one way, different from the above opinion, to try to take a more general view on the deification or the regarding as the hero of the dead stifling our emotions to some extent; a way which we believe to be nearer to the heart of this question.

By the way, deification of an unnatural death, that is, death by violence, as that of King or Kennedy, must be a special form of the deification of the dead, different from other ones. We can eventually consider the heroic deification of such an unnatural death as a type of deification of the general dead. Therefore we need to search the origin of the deification of the dead to consider the heroism. In a word, the proposition is whether the tendency of the deification of the dead is the true character of man or not.

Certainly death is the regula-

tion which has been laid down most strictly in the natural world, and is a hard fate, a sorrowful affair to all creatures. The desire of all creatures to evade death must be an instinct.

But now we must investigate about man in particular, apart from all other creatures, and we can not argue with instinct alone. Because the brain of man which has developed more highly than that of other creatures has been grouping to find the way of release from death.

For example, various funeral rites and customs shows this. In short, man has tried to save himself by various religions or by developing the above customs since the dawn of history. He has thus tried to cope with the many sorrows, with the concrete death, or the lonely and vacant feelings, which are derived from extinction itself. This mental activity of man will never cease to exist as long as there is death, even if man so progresses.

So finally we can not help regarding the deification of the dead as the true character of man. The above statement does not mean at all that we may give ourselves up to the true character of man extensively against an unnatural death, especially with the violence. Here the danger from excessive deification and excessive regarding as the hero appears as the next problem.

## We Must Gaze at The Death Calmly!

Returning once more to the original problem, there is a romantic or sentimental thought that the best way for a man to die is as Kennedy and King died. But as such a death on the way to make an enterprise as a man makes a deep impression on our mind, it shows our need to appreciate, and honourably too, the man who killed and gave his victim the supreme way of dying. However, then there must be a base of affirmation of violence. Besides, the sentimentalism is confusing admiration for the hero with the good valuation to the departed. It is annoying and sorrowful for the person who is killed. He may have had many other dreams in this world and they may have been meritorious for this world. If we regard this way of dying as a supreme one, all men must end their life before all their own work is completed. This thought must be dangerous.

But we cannot say that the other thought which regards death only as a physical one has no problems. There is every indication that his way of thinking regards a man's life merely as one phenomenon of history, by excessively emphasizing the words "Man is mortal", regardless of his achievements. Thus we can see the situation of a corpse left to decay based on this thought that a dead person is of no use. This is a superficial thought because of the lack of humanity. A man must be regarded as an existence of a physical and mental unification. The word 'Spirit' in the proverb 'Spirit lasts though body corrupts' need to be distinguished clearly as an achievement of a person.

Man must gaze at the sorrowful fact of death not to escape it but to look at it calmly. And we must take in the true spirit of humanity. Sorrow is sorrow and fear is fear. On these bases we must estimate the achievement of the departed calmly and justly. If one has the energy to be an admirer of this kind of hero, he must use this reserve for a suit against violence.

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## EDITORIAL

### "Action" for World's Peace

The world will undergo a great change. The big powers such as the U.S. and U.S.S.R. have, up till now, had a free hand in their dealings with small or underdeveloped countries. However, a limitation of U.S. foreign policy is clearly evident in the Vietnam campaign. In such a multi-polar era as this, what should be our guiding aims and path of action?

Firstly we should be clearly conscious of that the policies of isolationism and egoism have come to an end. There, the road towards international co-operation and individualism based on humanity begins. In the times of Napoleon, the safety of one's neighborhood meant that of oneself. Nowadays, the destruction of the country beyond the sea also means that of ourselves. The North-South and the international finance problems must be solved not in the light of benefits for a single country, but for the whole world. Through international co-operation, we can solve these problems and progress further along the path of peace.

Secondly we state the need for action!

The Sampa Zengakuren of Japan makes a public appeal for it. This does not mean you should clash with riot police. 'Action' is first thought but then considered with others and finally same shaps are taken in the light of common sense. Those who have reached the stage of discussing action should make a positive move. 'Action' is not restricted only to a demonstration. An objection to a white who despises the black, to one who sends clothes to India, requires you take some action. It is a fallacy to think that as the matter of government may be left entirely to be statement while we only care about our own life, if it means the abandonment of the power of each member of society which is the most effective way of determining the policy of the statesmen or of creating a new method. To the one who lacks any preliminary ideas we appeal to have some doubts and to the one who has already reached the stage of discussion we appeal to abandon the position of a dilettante. We must improve the existing state of affairs by taking into account the nature of human beings.

The Japanese people cannot help feeling a rise of the tension that is surrounding the revision of the Japan-U.S. Security Treaty.

Japan received her constitution and democracy after World War II, and for the last 20 years or so has experienced a miraculous economic development. Due to following the U.S., she is not able to stand on her own two feet, politically speaking, and thereby is prevented from avoiding at an understanding with Communist China and South-East Asia both countries being reared to her than the U.S. It is time we abandon this sham-opportunism without a clear foreign policy for a more positive and concrete one. If this were so, then we would view the matter of the Japan-U.S. Security Treaty in a far more responsible and mature manner.

There are also other problems that we need to consider. What is democracy? Is the mutual understanding between human beings really feasible?

If nuclear armament indispensable or dangerous? We cannot escape these questions, no matter how great our desire. We, the Japanese, should decide the path Japan should follow, rather than have foreigners do it for us.

We are acting in accordance with the above mentioned ideas.

To let you know of the proposals, assertions, opinions and tendencies of students of one Japanese university, we publish the newspaper "The Mita Campus" in the international language English. Readers are invited to express their opinions and may send them to us.



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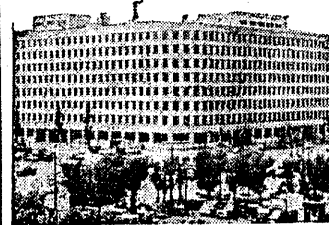
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