

Hakumon Herald

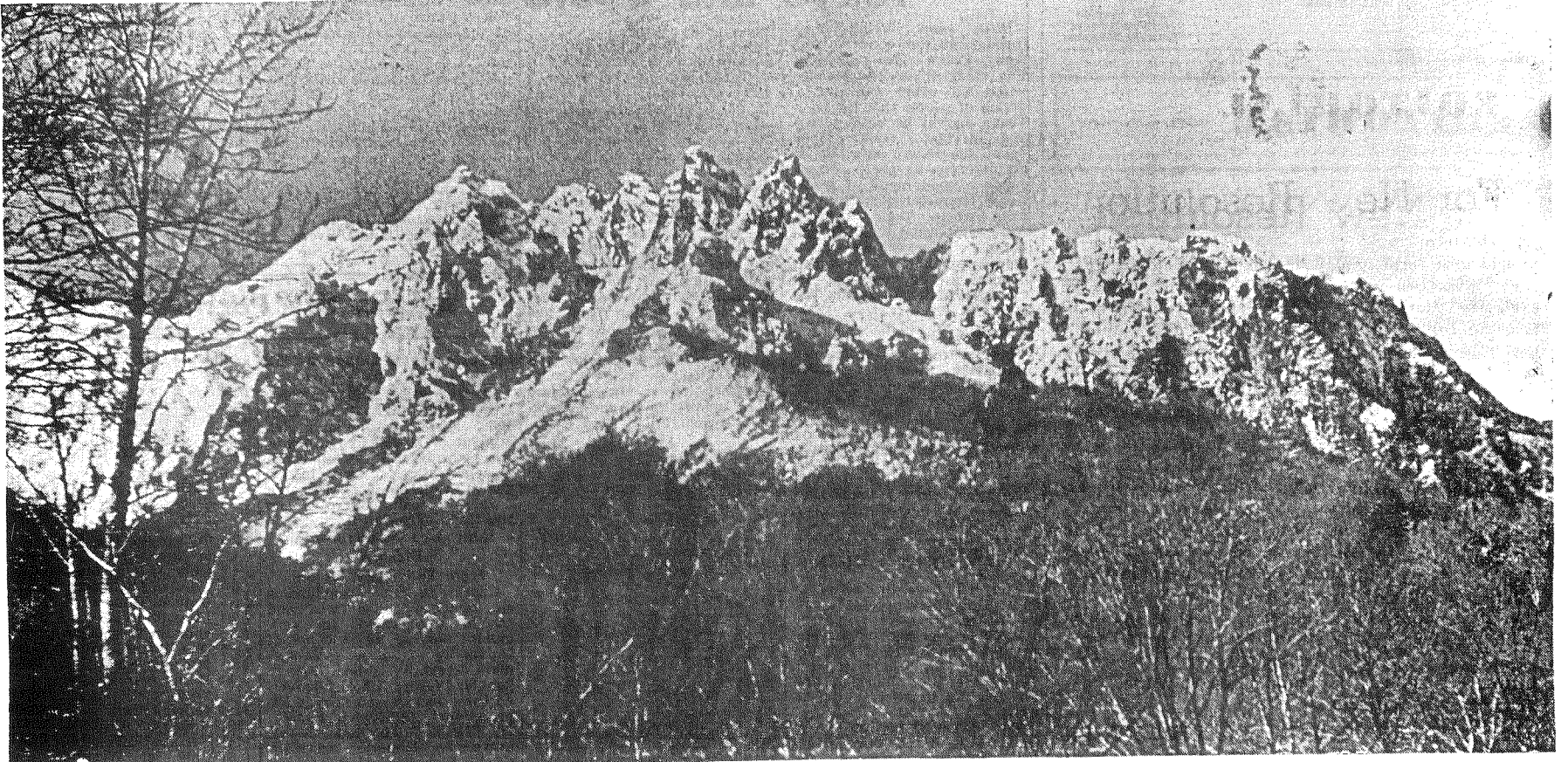
CHUO UNIVERSITY

No. 15

Tuesday, January 13, 1959

PRICE: ¥10

May 1959 See Chuo's Progress



President Stresses Chuo's Development



President Shibata

It is a matter of the greatest pleasure for me to accord all the students "A Happy New Year" on the occasion of the arrival of the new year.

I am hoping that with the strenuous efforts by the whole students we can achieve our goal to build up the lively and gleeful school by maintaining the modest and sturdy mettle that Chuo University has long been observing.

For the purpose to reach the given goal, it is desirable, the students and professors are to devote themselves to secure freedom of selecting their preferable studying subjects and of releasing their results to be attained. It is my sincere hope, too, that every effort is to be made by them to bring into reality a learning institute which gives the "adherants" the supreme knowledge and to maintain the normalcy and

brightness proper through encouragement by each other, to the extent that the social order is kept undestroyed.

It is regrettable, however, that some of leaders instigating the students such and such campaigns are inclined to run to an extreme, arising fears that the campus tensions may only mount because of the practices of their belief.

My frank view is that such moves should be controled as much as possible so that we can find peaceful and undisturbed days this year. What I want to say further is that this school year has been conspicuous in that a total of 1,400 job-sure students was produced, bringing the result of an increase of 200 compared with the figure in the same quarter of the last year. This is, I think, on the one hand, because the Chuo students have been striving to elevating themselves and on the other hand because values of the "modesty and sturdiness spirit" by which they have been abiding have come to public appraisal and recognition.

As is easily imagined from the fact above mentioned, Chuo University is being considered greatly promising as it is drawing nearer to the limelight of public attention.

Lastly it is my eternal expectation that youths, by continuing to be mindful of the bare actuality, advance step by step, establishing with everlasting passion and efforts the foundations available for taking responsibilities of the next generation.

Ceylonian Envoy Hopes Japan's Future



Ambassador Susanta de Fonseka

I am indeed very happy to be able to address a small message to the young students of Japan. It is thirteen years since Japan was beaten in the last great war, but in these 13 years, Japan through her exertion and her industry has been able to rebuild herself to such an extent that her people today are enjoying a better standard of living and higher degree of comfort than was known at any time in her history.

With the opening of the New Year, it is my fervent hope that the young men and the young women of Japan who before long will be called upon to shoulder the responsibilities of social, political and economic life will carry the progress of Japan to higher and better levels. New ideas have overrun the world and Japan, like every other country in Asia, has had to alter its attitudes various problems as a result of these

new ideas. One such new idea has been the Reassertion of Human Rights, where the dignity of man and his self-respect are placed on a level with equality of rights under the law. But at the same time, I hope the young students of Japan will also remember that their country was made strong and great by their ancestors by the performance of Human Obligations and never by the insistence of Human Rights.

100 years ago, you were a nation unknown to the world but at the beginning of this century, your ancestors made Japan a country to be reckoned with. 30 years ago you were the third greatest nation in the world. All this was made possible because every man in Japan, irrespective of his position or his class looked upon the performance of human obligations as a religion by itself and today, when Japan again requires the brains and the courage of her young men and young women, I would ask them to remember that along with assertion of human rights, a greater accent must be placed on the performance of human obligations—obligations to the Emperor, obligations to the Government, obligations to the town or to the village, obligations to your parents and our elders and obligations to the teachers, school and the society in which you live.

It is my fervent hope that by your exertions, Japan's future will be made more secure and more illustrious that it has been in the past.

Ambassador of Ceylon.
Susanta de Fonseka

January 1st, 1959

Chuo Marathon Team Sets Up New Record

Chuo won the Intercollegiate Marathon Race held on Jan. 2 and 3 with 16 universities attending. The 10-man Chuo team, constantly leading their opponents all through the ten blocks both in the "going" and "returning" routes, set up a new record of 12:01.23.

The odds were in favor of the Nihon University team which was aiming at two straight victories continuing from last year, and against the Chuo team defeated by the former twice both last and previous years. The reason why the Chuo team was hopeless at first was that most of the Chuo runners are almost newcomers and that in such a big contest experienced runners are much more desirable than less-experienced ones.

Dim hope most of the persons concerned embraced, however, turned out bright as the Chuo team led the others much farther in the "Hakone-for route" the first day. The following day, Jan. 3, there was in the "Tokyo

for route" dead-set pursuit of Nihon University making efforts to catch up with the leading Chuo team, and at the final block, Yokoyama, Nihon's captain, came after the Chuo's anchorman at as near as 500-meter heel. But with the about 2 minutes ahead of Nihon University, Okumiya, Chuo's anchorman breasted the tape in front of the Yomiuri Shimbun Head Office, making a wonderful feat of setting up the new record.

The second place went to Nihon University, followed up by Tokyo University in Education, Rikkyo and Hosei Universities in that order. (For details and the photo, see page 4.)



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Y.M.C.A. English School

Morning Course

9:00—12:00 a.m.

Evening Course

6:00—9:00 p.m.

東京YMCA英語学校 千代田区神田美土代町7 電話 23—2101—5

Hakumon Herald

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EDITORIAL

For New Resolution

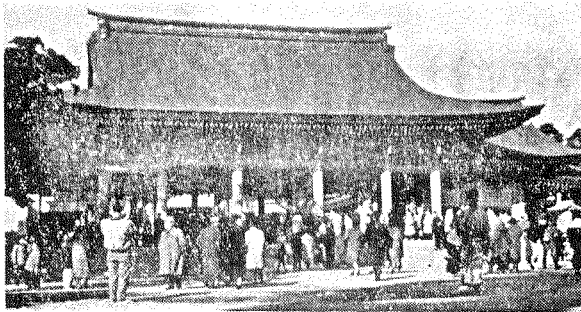
The term "new" gives us a good deal of pleasure, in whatever form it may be used. The coming of the "new" year is considered an indisputable occasion to exchange "Happy Greetings" as an indication of our heart in full delight. Since the new year's happiness has been stylized from the time immemorial, it seems that we generally think that it does not imply any particular significance. It, however, offers a profound meaning to us in our life, as the 1959 is "new".

Speaking of "new", we are bound to bid farewell to our outgoing seniors, who, either willingly or unwillingly, are to be sent into a rough sea of new society bristling with things unknown. Frankly speaking, in this society, they would be treated as "babies" fresh from university. They must, first of all, prepare against various sufferings which are in store for them. Thus, "being new" on one hand may mean difficulties to them and on the other hand, a stimulus to become "pioneers of the age". Although the coming graduates would remain to be "minors" for the time being at least, they might not be "incapable".

Our only apprehension is as to whether or not new graduates, who are bound to be at the fronts of society in various fields, could cope with its turbulent situation. In a community where people are linked closely with each other, it is by no means desirable that should be left far behind from the new fronts on account of their indiscretion and timidity. In order to achieve their aims which are vital to the front-goers, they should take up one after another things "new" from which they could certainly derive happiness in life. They also should digest them to effectively display all of their abilities.

Confrontation with things "new" no doubt brings us a clue to progress and makes us determine how to handle them. How you handle them is important in bringing yourselves much nearer to your desired goal, either visible or invisible. The results achieved by this method indicate the attitude and reaction of human beings toward things "new".

In our life, the idea of "being new" is always accompanied by aspiration and determination toward things untried. On the occasion of the New Year's Day, we should bear in mind that for development and elevation of ourselves, there is no other time but now when our important determination is strongly needed.



The Meiji Shrine

Happy "Shogatsu" In Tokyo and Kyoto

With snow laying deep throughout the country, the New Year's Eve dawned. The clear silver blanket covered all over, realizing a dream of people that the New Year's advent be with purity and lucidity. How people spend the New Year's Day is all different as there are in Japan a good many of traditions characteristic of districts where their habitats were established by their ancestors. The reason above mentioned claims us to carry detailed life of "Syogatsu" in two major cities in Japan, Tokyo and Kyoto.ED. Tokyoists meet the Emperor

New Year's Day of Toyoists begins with their first visit of the Meiji Shrine at Yoyogi, Tokyo, to pay their respects. They go to the shrine to pray the new year may be good. All most of people in Kimono, men or women, draw there a sacred lot which will tell them fortunes of this year. In the shrine, they buy a white arrow, Hamaya, which is said to exorcise de-

Professors United

The Board of Professors of Chuo University decided to organize the Professors' Union in a regular meeting on December 26. The Board elected Mr. Nakamura the Chairman, Mr. Tango the Vice-Chairman and Mr. Oshima the Secretary-General.

The Union came into being as a result of the move by all the professors opposing the controversial Police Duty Execution Law Revision Bill to which they gave their signatures. And it is predicted the Union will take an active role in the University as for the first time all the professors of Chuo University tied up with each other.

The Students' Self-Government Association of Chuo University issued the following day a statement welcoming the Professors' Union.

It says, "It is highly welcomed that all the professors of Chuo University organized their own union. We find it greatly meaningful that they have realized the organization that is very instrumental in protecting their own rights and in furthering freedom of learning and democratization of the University.

"We members of the Students' Self-Government Association, are confident that together with the Union leading up to the higher progress, we will do our best next years by reflecting what we did this year."

mons. On the New Year season, usually until 7th of January, the front entrance of every house is decorated, usually with a pair of pine-trees (kadomatsu), on both sides of the entrance. At the back of each pine-tree are placed three stems of bamboo. Across the top of the gate or at the entrance to the house is hung the shime-nawa, or taboo-rope. Each thing has a happy meaning. The pine-tree, because of its hardness, denotes long life; the bamboo stems, constancy and virtue; the fern, with its multiplicity of fronds, suggests an expanding good fortune throughout the coming year. Oranges are decorated in many places in a house; the orange (daidai) has the same pronunciation as the Japanese word signifying "from generation to generation," and there-



The above shows Maiko standing by kadomatsu

fore could not be lifted out of good wishes. Boys and girls enjoy special games and plays; kite-flying for boys, battledore and shuttlecock for girls and at home they play a game of cards (hyakunin-issu, "Single Songs of a Hundred Poets"). These are never played in other seasons of a year.

Unique events to Tokyo area; on the 2nd day Tokyoists visit the Imperial Palace to extend their New Year's greetings to the Emperor and the Empress. But this event started just after World War II. On the 6th day, the exhibitions of the Tokyo firemen is given which are particularly interesting, being one of the special features of the capital since the Edo Period. Although firemen have been modernized, the feat is performed in the style of the Edo Period. This is the nostalgic

Professor's Profile (9)

Prof. Tomonaga Nakagawa

Dr. Tomonaga Nakagawa, Dean of the Economics Department, does not look like a professor to all appearance, but rather like a manager of some company. This may be true in that professors as a whole of Chuo University seem somehow rude in their appearances, or in other words, not knowing knacks of making their looks neat and trim. Mr. Nakagawa is rather slim and dapper, giving us the doubt if he has been mistaking in choosing his professorship.

He was born in Ishikawa Prefecture, 1899. Soon after his birth his family removed to Tokyo. Upon graduation from Tokyo University in 1924 where he majored in statistics in the Economics Department, he became a jobholder of the Statistics Bureau attached to the present Prime Minister's Office. He later transferred his job to the Institute for Population Research, while beginning to lecture on statistics both in his Alma Mater as full-time professor and in Chuo University as lecturer. It is since 1952 that he joined the full-time professors' camp of Chuo University. Statistics is one of the re-

quired subjects to all the students of the Economics Department. There is, however, few students who are at home with this subject. So, asked the best way to study statistics, he says, "It's not so hard a subject as students imagine. It is greatly helpful in understanding it only to recall mathematics they studied in their high school days."

He gained his present post last year, and became Generalissimo of the Economics Department to which a great number of professors and students belong.

Whether he has been imbued with the Chuo spirit, he says he has a plain gusto of flowering and viewing roses. The Chuo students in general seem permeated very much with the so-called Chuo spirit. Therefore, its spirit would avail them to help study their subjects, especially statistics.

What this seemingly English-born gentleman tells gives us the impression that any pieces of chalk should not stain his hands. His speaking is made swimmingly and sounds refreshing very much to our heart.

Across the Pacific Ocean

Modesto elects Queen of '58 From The Broadcast

Modesto High School players elected Miss Football queen of 1958, Miss Pat Augular, a girl-student of M.H.S. in California, was crowned in the football rally held on Dec. 25, 1958. In this yearly event, she was presented a gold football, red roses and the traditional crown.

John Greaves lectures on Dickens From The Daily Trojan

Charles Dickens world-famous as a writer of "Oliver Twist" and "David Copperfield" is very much favoured by students of University of Southern California. Recently, John Greaves, popular Dickens scholar, delivered three lectures on "Great Expectations", "Pickwick Papers" and "David Copperfield" in this university. Honorary secretary of the Dickens Society of London, Greaves has presented more than 600 lecture-recitals on Dickens in England and recently won Britain's 64,000 shilling quiz show by answering questions on the Author.

The rank of American universities enrollment From The Daily Texan

Dr. Raymond Walters, University of Cincinnati president em-

eritus, published the rank of the number of enrolled students of America's institutions of higher education. This survey covered 944 universities, colleges and technological schools. The rank is as follows:

- (1) The Univ. of California 43,478
- (2) State Univ. of New York 29,772
- (3) College of the City of New York 29,279
- (4) Univ. of Minnesota 26,568
- (5) Univ. of Michigan 23,506
- (6) Univ. of Illinois 22,723
- (7) Univ. of Texas 21,980
- (8) Univ. of Wisconsin 21,440
- (9) Ohio States Univ. 21,399
- (10) Michigan State Univ. 19,597
- (11) Pennsylvania State Univ. 16,419
- (12) Indiana Univ. 15,136
- (13) New York Univ. 13,361
- (14) Purdue Univ. 13,225
- (15) Univ. of Washington 13,024
- (16) Harvard Univ. 12,769
- (17) Univ. of Missouri 12,612
- (18) Columbia Univ. 11,836
- (19) Univ. of Puerto Rico 11,260
- (20) Cornell Univ. 11,184
- (21) State Univ. of Iowa 10,516
- (22) Boston Univ. 10,260
- (23) Univ. of Colorado 10,105
- (24) Brigham Young Univ. 9,903
- (25) Univ. of Oklahoma 9,869

the surrounding country-side appear in the streets attired in court dress and perform Yamato-manzai. They chant a congratulatory message to the beating of drum.

The feast of nanakusa is celebrated in Kyoto on January 7. On that day, people ate rice porridge cocked with the seven different herbs of spring.

The Gion district is coloured most beautifully by the geisha and young apprentice of geisha (Maiko). They have to wear a predominantly black, crested Kimono with a gaily-coloured sash and set out on a round of greetings. Once the three days are over, they take off their black Kimono and put on their very best clothes, Kimono covered all over with brilliant designs, beside which the black Kimono, though beautiful in themselves, fade into insignificance. The New Year in the Gion district is, indeed, something quite unique in Japan today, a period when one can see the clothes, the sashes and the hairstyle of the past surviving just as they always were.

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Haniwa and Sculpture

By Kiyoshi Akimoto

The history of sculpture of Japan starts from Haniwa figures. The Haniwa tells us vividly the states of our ancestors' life, and its bright looks and their formative works which are full of personality are highly appreciated as a foundation of the Japanese arts. The Haniwa is of a light reddish clay fired at relatively high temperatures, unglazed but sometimes coloured. Those excavated now appear under many figures including human being, animals or houses. They are mostly products of the age of tumulus-building culture (the Haniwa Period, from 3rd to 5th Century) that came after the Yayoi Age. The Haniwa Period reached its height in the 4th Century with the building of a funeral mound unique throughout the world in its outer proportions and came to an end with the Asuka Period, the first centralized court culture. The legend tells us about the origin of Haniwa, according to which, underlings and slaves used to immolate themselves on the death of their lord and be buried. But during the reign of the Emperor Suinin (about the beginning of the 3rd Century), he banned the system of self-immolation, and Haniwa were buried for humanitarian substitutes in their lord's mound. In addition to their aesthetic value, they are valuable sources of information on the customs of a period when there were no writings.

The sculpture was introduced from the Continent with the import of the Buddhism as other traditional cultures were. In those days, there could not exist a religion without an image, in this case, an image of Buddha. It is believed that the image of Buddha introduced to Japan first in 533 by the king of the Peche (Kudara) Dynasty in Korea.

In the Asuka Period (the first half of the 7th Century), Horyu-ji temple (the oldest wooden architecture in the world) was built in Nara, in the Golden Hall of which, there remains an



Haniwa: figure of smiling farmer, the age of Tumulus-building culture, excavated of Sawa-gun, Gumma Pref.

image of Sakyamuni (Shaka) which shows the influence of sculpture of Hoku-gi (Northern Dynasty of China). This was made by the Buddhist sculptor Tori most highly favoured by Prince Shotoku (574-622). Horyu-ji temple has another famous Buddhist statue, that is called Kudara-Kannon. This is made in quite different technique from that of the image of Sakyamuni mentioned above. It is assumed that Buddhist statues of the Asuka Period were at first made either by sculptors from the Continent, chiefly Korea, or by Japanese sculptors working on the model of imported statues. It was the next age that the technique of Japanese-own was completed.

Next came the Hakuho Period. Yakushi-ji temple was built in new technique which still remains in Nara. This new style represents the Hakuho culture. The representative statues of this age are Yakushi Nyorai (the principal image of Yakushi-ji), Nikko and Gekko statues and Sho Kannon statue (an image of Avalokitesvara). Their looks are of Horyu-ji were made for the memories of Prince Shotoku but in the Hakuho Period, it is seen that they intended to make the new age.

In the 8th Century called the Tempyo Period, the ancient national structure faced the crisis. Owing to poor crops and natural calamities, pessimism due to the theory of latter days of the Law had prevailed, social unrest and civil wars had occurred often. People became earnest in faith to get rid of these unrests and the government undertook to build one temple in one district throughout the country to rescue people by the help of the Buddhism. And at last, the trend of the times made them to undertake the construction of the Great Buddha in Nara in 745. The construction of which was one of the biggest undertakings in the history of Japan. This bronze statue took 6 years to be completed and is 21.66 metres high, even only the length of the face reaches 4.85 metres. The faith to Buddhism of people of that age was so much unusual and serious.

When the ancient national structure which had an emperor as a central ruler fall down and nobles got the administrative power, the Heian Period came. At that time nobles became to have vast manor and their financial situation was highly bettered. Nobles, therefore, made many temples and statues at the same time, most of which were luxurious. These facts are rather called hobby or fashion than called the faith. But from the artistic point of view, statues of this age are highly appreciated. Amida Nyorai statue in Byodo-in is the representative one of the Heian Period.

Any history tells that real ability will win in the long run.

Nobles who had been living in luxury were destroyed by warriors with real ability who brought up in the country.

In 1185, Minamoto-no-Yoritomo who lived in Kamakura in Kanagawa Pref., which is far away from Kyoto (capital at that time), destroyed nobles by armed forces. The Government of warriors' own opened in Kamakura which had lasted for 150 years, and Kamakura had become the center of politics, commerce and culture. In 1252, the first shogunate Yoritomo built the Great Buddha in opposition to Nara, and the new statue of bronze is 11.5 metres. At that time, Todai-ji temple and Kofuku-ji temple, both in Nara, had been destroyed by fires and remained unconstructed. And the reconstruction of these two temples was undertaken by people. This undertaking was highly appreciated in meaning of cultural history, that is to say, new works and new statues of this age were completed which made an epoch in history of Japanese sculptures. Works of this time are full of vivid energy and much more realistic than ever. Unkei, Kaikei and Tankei are famous



Eleven-headed Kannon: the latter stage of the Heian Period (897-1184), lent by Yakushi-ji Temple, registered important cultural property.

sculptors of this age, and Kongo Rikishi (Vira) statues by Unkei placed in the South Main gate of Todai-ji are the most representative works of the Kamakura Period.

Since then there occurred many wars including the Turbulent Age. Until the Edo Period, there could not rise a new age of arts. Right after the Tokugawa Government opened in Edo in 1603, the Shogunate Ieyasu took the national isolation policy and then foreign cultures were excluded. Japanese culture, therefore, trod the development of her own way. At the end of the 17th Century, Toshogu Shrine was built at Nikko in Tochigi Pref. to enshrine Ieyasu, the founder of the Tokugawa Government. This shows the representative type of Edo culture and its style is magnificent, brilliant, decorative and richly coloured, and the sculpture of that age was so, too. Nemuri-Neko (Sleeping cat) sculptured by Hidari Jingoro (left-hander Jingoro) is the precious work of art in Japan. But these type of loud and colourful ones are different from the nationality of the Japanese who love the grace

Student Movement In The Philippines

By Albert de Joya

Professor of Law in University of Manila

(Continued from the previous issue)

The bills are distributed to students or posted on walls of classroom and comfort rooms, on the corridors and on other conspicuous places in the campus. The bills are so numerous that the janitors really incur difficulty cleaning the school premises after the elections.

Other groups of students may organize themselves for the purpose of undertaking religious activities. In every college or university there is always an organization of catholic students called the "Student Catholic Action" (SCA). This organization is supposed to limit itself to religious activities only but it often goes beyond its purpose and nature. It is observed that the SCA in every college or university is desirous to gain control over student movements by securing the election of its leaders to key positions in major student organizations. The SCA in realizing this desire has often interfered with the operation of other student organiza-

tions bringing about serious controversies which give headaches to the school authorities.

The conduct of student movements within the campus of colleges and universities is often disorderly creating serious problems for school authorities to solve. School authorities have found it necessary to promulgate rules and regulations to govern the conduct of such student movements. To make the management of student organizations orderly and in accordance with the school regulations, a faculty adviser for each organization is appointed by the school.

In the course of the school year some of these student organizations disintegrate or disappear like clouds in the skies without accomplishing the purposes of their creation, others, however, continue to be alive and active. Those that remain alive and active live up to the ideals, and accomplish the purposes to which their creation has been dedicated. They compete with one another in their activities and struggle for supremacy in the campus. Such competition and such struggle often lead the organizations into bitter conflicts which, in many cases, disrupt their smooth operations and at times become personal.

Student movements within the confines of colleges and universities are sometimes led by radical student leaders. Such student leaders inject into their organizations liveliness and unity that keep the organizations always active in their "struggle for" the promotion of the welfare of the students. The organizations led by "radical" student leaders sometimes demand from the school administration radical changes in the conditions existing in the campus. They may demand the construction of better buildings, the establishment of a more adequate library, improvement of toilet facilities, installation of drinking fountains and electric fans, improvement of lighting facilities and other things concerning the welfare of the students. They may also demand the suspension or expulsion of undesirable students or the removal of incompetent members of the school faculty. These demands are not always granted by the school administration. The refusal of such demands often cause students to hold indignant rallies against the school and sometimes to stage a mass refusal to attend classes in order to secure from the school the grant of their demands.

Students do not limit themselves to movements within the campus of their schools. More interesting are their movements outside the confines of their schools. Out of their earnest

desire to promote understanding, fellowship and brotherhood among themselves, national student organizations have sprung such as, Student Councils Association of the Philippines (SCAP); Conference Delegates Association (CONDA); College Editors Guild (CEG); Philippine Institute of Student Affairs (PISA); National Union of Students (NUS); Philippine Civic Youth Organization (PCYO); and so forth. These organizations are registered with the Securities and Exchange Commission in order to acquire juridical personality and recognition. They are composed of representative from colleges and universities in the Philippines that want to affiliate with them. Just after their establishment, these organizations send invitations to join them to colleges and universities that join the organizations are requested to send representatives every school year and to contribute to the funds of such organizations.

These national organizations of students are founded upon lofty ideals and principles and dedicated to the accomplishment of noble purposes. Their constitution and by-laws define well such ideals, principles and purposes. Just same as campus student organizations, some of them fail to live up to the ideals and principles and to accomplish the noble purposes to which their creation has been dedicated.

The Student Councils Association of the Philippines has been organized for the purpose of helping student governments of colleges and universities to solve their problems of promoting the welfare of students in general; the CONDA has been established for the promotion of understanding, fellowship and brotherhood among students and so with the PISA, NUS and PCYO. The College Editors Guild composed of Editors of the publications of different colleges and universities has been established primarily for the purpose of solving the problems of college journalism. These National Organizations of students hold conferences annually or semi-annually to discuss problems concerning students and to adopt measures for the solution of such problems.

Aside from undertaking the solution of problems purely student in nature, these student national organizations take part in the solution of national problems. They hold rallies in public places to discuss with the people, ways and means of solving their problems; to denounce the anomalies perpetrated by government officials; to urge government agencies to

(Continued on Page 4)

To The Readers

There is an old saying, "castle in the air." Hopes which we have in future will be just the castle in the air if the hope is not based on reality. Reality, in this case, means the present, and the present is born out of pile of the past. When we have a hope, therefore, we should start from the review of the past. But the review must not be nostalgia but the calm judgement.

I have been writing the column of "Japanese Classics" for 2-and-a-half year which means from the maiden publication. I will be very happy if this column helps you when you expect something in future. After my graduation, this column will be succeeded by Mr. Susumu Hiyama, the editor-in-chief now. Here, I expect this column will be full of his excellent articles. In conclusion, I'd like to say again tomorrow will not stand without yesterday and today. Thank you very much for your reading of "Japanese Classics" for a long while.



Kiyoshi Akimoto

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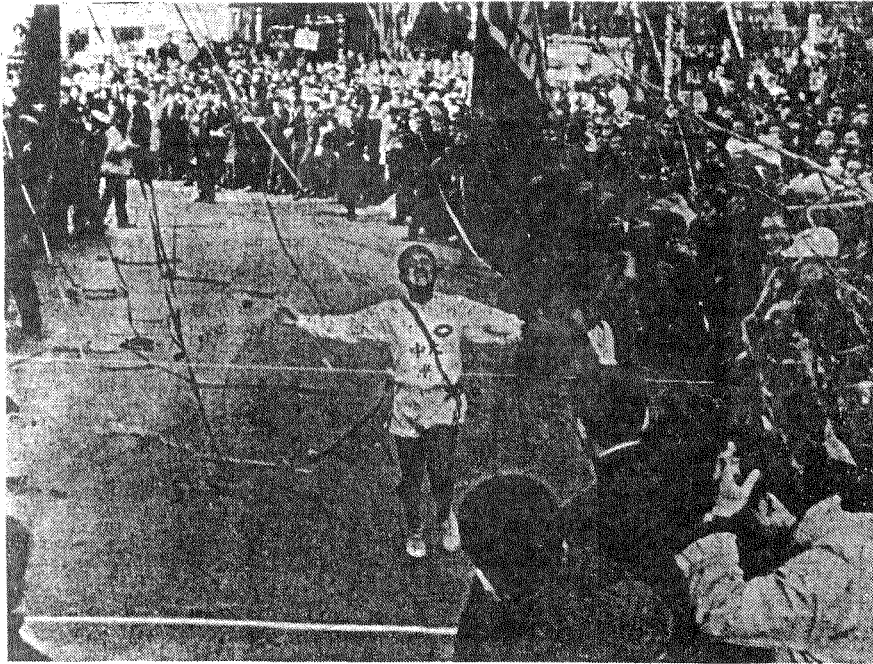
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Powerful Fights Lead Chuo 8th Victory



Anchorman Okumiya's breast out the tape of Victory watched by huge marathon lovers.

In taking part in the 35th Kanto Intercollegiate Tokyo-Hakone-Tokyo cross-country race which was a two-day event with the record-breaking time of 12:01.23 on January 2 and 3, Chuo University team consisting of 10 runners won the victory after the two-year interval for the eight time since the marathon was stated on February 14, 1920.

Here the Hakumon Herald presents the readers with details of how the race went on as all the contestants accomplished their best.

The first day: It was fine. The starting point beside the Yomiuri Shimbun building was swept clean despite of snow fall in the Tokyo area the prior day. At the signal of pistol-firing at 8 a.m. sharp, the first runners dashed for Tsurumi where is appointed the first junction. Chuo's starting runner Kurihara (Sophomore) led the others by almost 22 seconds behind as far as Kamata. Pass-

(Continued from Page 3)

carry out certain measures; to inform the people of their rights and duties as citizens of the country; and to protest against what they may fancy as violations of "constitutional" and "democratic" rights, sometimes leading the presidential level in their "fight for principle".

Their voice can no longer be ignored in national politics out unscrupulous student leaders who gain control of these organizations often allow themselves to be utilized as tools by politicians on the expectation of certain political favor of a government job.

While something should be done to prevent the deterioration of student organizations the effects of their varied movements have certainly resulted in the creation of a pool of potential leaders that may fill the void left by the gradual disappearance of the "old guard" from public life.

ing through Kawasaki, his pace became quick and stable, and at the junction he batoned to Ninomiya with 100 meter ahead of the second arrival.

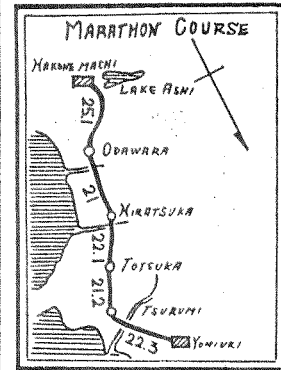
Ninomiya, overcoming his sudden spasm of right leg, run through at his good pace from Tsurumi to Totsuka. He made a new record in his block by leading the Rikkyo runner about 5 minutes. Yokomizo (Freshman) received the baton and kept his good running to Hiratsuka. Even though a freshman he is, completed his block in a good record. Captain Yamamoto (Senior) did not give the others a chance to pursue him. When he handed the baton at Odawara, the first day's last relaying point, he set up a new record in his block as well as Ninomiya did in the second block.

The last runner of the first day was Kanayuki (Junior), who, it seemed, was certainly confident of the race. His allotment was the longest course and especially the hardest one in the marathon because it was of steep ascent and the key runner of each university competed their power each other. Kanayuki kept leading the others behind at far distance and breasted the first day's tape in front of the Hakone-machi post-office with thunders of applause. He goaled as fast as 5 minutes and 28 seconds ahead of the other runners, the result being that on the first day Chuo men were top in the Tokyo-Hakone race with the record-breaking time of 6:21.12 as Mr. Nishida, Chuo's side coach, had predicted that it would be possible for the Chuo team to break the record.

Dooms Day (Hakone-Tokyo)

It is said among people at Hakone that they cannot feel New Year's Day lifelike without the marathon race. Although it was very cold, marathon fans gathered around the starting point of the 2nd day to send runners away for the goal in

Tokyo. In the 6th block from Hakone to Odawara, Sakuta (Junior) was running down confidently. He fulfilled his duty without any trouble. Yamazaki, who took over the baton from the former runner set the pace by dusting Takeuchi of Nihon University who set up a new record in the 7th block. But the next runner Minamidate (Freshman) who is one of the rookies of the long-distance-running field in Japan, run through his course going ahead of 4 minutes and 16 seconds to Nihon University.



Tomono (Freshman) run so strongly that he fell down the street soon after entrusting the Chuo's fate to the anchorman Okumiya (Freshman)

At the last junction of Tsurumi, Chuo held 2 minutes and 28 seconds or 750 meters in distance ahead of the hollowing runner of Nihon University. It was the first time to enter the freshmen in that final block in

Chuo's marathon history, while the veteran runner Yokoyama of Nihon University who set up the new record in the 9th block last year trailed the top runner. Okumiya whose head is still close cropped made his desperate running to keep the interval between him and the Nihon runner. As far as the Omori Station, the distance between them was not shortened, but at Shinagawa the distance became as close as 500 meters by veteran Yokoyama's speedy pursuit.

Chuo fans encouraged him from the roadside through his assignment. Running through Tamura-cho and Ginza, the goal hang before him at last. Finally, the heaven smiled on Chuo. In front of the Yomiuri Shimbun Building, the very heavens echoed with the school song of Chuo University. Young but powerful anchorman, Okumiya, breasted the tape dramatically.

Chuo's coach, Mr. Nichiuchi, said to the Hakumon Herald after the official commendation at the Yomiuri Hall, "I planned the tactics of leading off in the first block and keeping the interval through the course of Tokyo-Hakone-Tokyo. All runners completed their best and showed their full-power and carried out my tactics smoothly. I was worried about Yamazaki who run through the 7th section but he showed his strong and stable leg. I thought that with the good pace in all the blocks the record would be within 11 hours and 55 minutes. We could not break the wall of 12 hours."

"It is the fifficult point of marathon race that the expected time is not always marked. Though it is said that my tactics was not reliable because of the entry of 7 freshmen among 10 of all the entried marathons, I was not worried about, because I selected runners for myself, for not having veteran runners, but knowing their abilities very well myself.

"Young but tight team-works and the new records of Ninomiya in the 2nd block and Yamamoto in the 4th block mainly led Chuo to the victory. I believe they showed their paces. Henceforth, we will train on hard again and try to make efforts to win the race next year in succession."

All the records marked by all the universities attending in the race are starting below:

1. Chuo Univ.	12: 01: 23
2. Nihon Univ.	12: 03: 45
3. Kyoiku Univ.	12: 14: 40
4. Rikkyo Univ.	12: 18: 00
5. Hosei Univ.	12: 26: 34
6. Waseda Univ.	12: 26: 37
7. Nihon Taiiku Univ.	12: 27: 54
8. Toyo Univ.	12: 30: 21
9. Sensu Univ.	12: 46: 31
10. Nogyo Univ.	12: 50: 03
11. Kokushikan Univ.	13: 00: 14
12. Juntendo Univ.	13: 03: 12
13. Gakugei Univ.	13: 13: 43
14. Saitama Univ.	13: 22: 32
15. Kanagawa Univ.	13: 24: 20
16. Keio Univ.	13: 29: 56

On The SCREEN

The Barbarian And Geisha



From left to right, San Jaffe, John Wayne and Eiko Ando.

"The Barbarian and the Geisha" which was produced through the locations in Japan from November, 1957 to February, 1958 is to be released on next month, titled "Kurofune" in Japanese. In the film, John Wayne who has won worldwide fame among screen lovers is a main actor. A new face Eiko Ando who was a dancer of the Tokyo Nichigeki dancing team and preferred by the famous American film director John Huston, plays as a main actress.

The film shows the twilight of modern Japan, emotion of Japanese in the feudal age to western, people and humanity of Harris, the first American consul general to Japan, who has a great diplomatic mission.

It is August in 1856 when Townsend Harris (John Wayne) comes to Shimoda as the first American consul general to Japan with an interpreter of Henry Heusken (San Jaffe) aboard the San Fashint or Kurofune. But as Tamura (So Yamamura), the governor of Shimoda, refuses them landing, Harris comes on land forcibly by showing the Kanagawa Treaty which has been concluded by Perry in 1852. Then Tamura asks for the indication of the Shogunate confining Harris and his party in a temple.

Treated and seen coldly by villagers as barbarians from the west, Harris calls on Tamura to request better treatment to them and at the same time persuades him to revoke the isolation policy asking him for sending his credentials to the Shogunate. In those days one group which is standing pat to the old policy and another which has the new policy of opening the country upon foreigners are at odds with each other. Six months has already passed when Tamura receives the order from Shogunate to greet Harris warmly.

One day Harris and Heusken are invited to the tea room by Tamura, not knowing beautiful

Geisha Okichi (Eiko Ando) spies upon them. Okichi lives with them as a spy and she find them not barbarians as rumored but kind and civilized people. But villagers behave toward them with malignant feeling. Then an American boat which is badly took in cholera patients put into the port. Harris who has been known the fact commands the ship to get directly away. Cholera is widespread in Shimoda because some crew land by escaping from the boat. Harris who is worried about causing calamity, deals with cholera by isolating patients and by reducing to ashes not only corpses, but the clothes and the house of patients with cooperation of Heusken and Okichi. Ignorant villagers who rely upon God for help hate the disposition of Harris. Tamura also gets angry and prohibits them to come out of their lodging.

Before long, villagers call on Harris to thank his devoted effort that extirpates the plague. Tamura knows villagers are much owed to him and renders him to meet with the Shogunate. Harris who has at last a chance to meet the Shogunate of Iesada (Hiroshi Yamato) in the Edo Castle accompanied by Tamura, asserts to conclude a treaty of commerce between Japan and U.S.A. facing many statements.

Lord Hotta (Fuji Kasai) agrees with his opinion but a lord who belongs to Hotta's group is assassinated. As the situation begins to assume a serious aspect in the Castle, Tamura advises Harris to return to Shimoda. Tamura is forced to assassinate the consul general against his will by a lord who is opposed to conclude the treaty. But at the moment of assassination, Okichi tries to sacrifice herself in place of Harris, so the plot is not carried out and Tamura is killed by himself.

Lonesome Okichi with tears in her eyes, sending Harris who is going to the Edo castle to conclude the treaty is seen among the huge crowd.

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