

Hakumon Herald

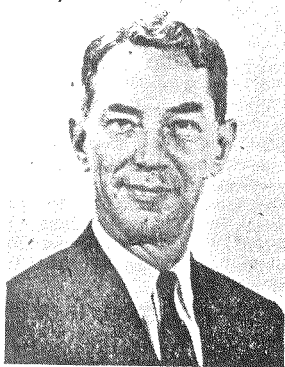
CHUO UNIVERSITY

No. 50

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Masumoto & Reischauer Congratulate 50th Issue



Mr. Edwin O. Reischauer
U.S. Ambassador to Japan

Ambassador's Message

It gives me pleasure to congratulate you on the occasion of the publication of your fiftieth issue. An undertaking such as the Hakumon Herald offers valuable experience to those students who devote themselves to it and a useful instrument of communication with youth in other countries. I feel especially close to Chuo University and its students, since it was one of the first universities I visited after assuming my present duties. I became aware at that time of your newspaper and the zeal of its editors, and I wish you and your successors a successful continuation of the fine work that you have done.

Chuo Nine Ranks Third In Toto Spring League

The Chuo Baseball team defeated its rival Nihon University team 3-2 on May 30 and 4-2 June 2 in the Toto Six Universities Baseball Spring League tournament at the Second Meiji Shrine Baseball Stadium.

As a result of two straight wins over the Nihon team, the Chuo squad got the third place in this tournament with the same average of .500 as the Nihon team.

As was expected by all Toto Baseball fans, all members of the Chuo team showed strong and heavy batings including last year's leading hitter Tamio Suetsugu who marked four homers through the Spring League tournament.

But, the pitching staff members of Chuo University had lacked ability of shutting out their opponents.

In the first round of the Spring league tourney, the "iron-hearted" Manager Katsunari Miyai of Chuo made one big mistake which eventually led the pennant to Komazawa University.

The manager Miyai ventured to send freshman pitcher Yoshi-masa Takahashi to the mound in the opening game with the S e n s h u University team. Though Takahashi is a good pitcher with a splendid career in his high school days, he lacks in experience in a big game.



Mr. Kihei Masumoto
President of Chuo University

President's Message

I should like to extend my hearty congratulations to the Hakumon Herald on its publication of the 50th edition.

This is an age of space flight, and the earth is becoming smaller and smaller as far as the distance is concerned.

Political, economic and cultural interchanges among nations are getting more frequent than ever before. What happened today are brought to every nook and corner in the world before the calendar is turned over.

In an age like this, languages play an extremely important role as a means to enable mutual understanding among people of the world.

It is especially significant to understand English, which is most widely spoken throughout the world, whether it is spoken English or written English.

In this respect, it is a great pleasure for us all to have the Hakumon Herald,

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Mr. Kamei Speaks on Character Building

Mr. Katsuichiro Kamei, noted Japanese critic, gave a lecture entitled "The Present Age and Character Building" before a capacity crowd at the university auditorium on May 27.

This lecture meeting was sponsored by the Association of Academic Circles.

In the hour-long lecture, Mr. Kamei, as the title of the lecture says, suggested how to form one's mentality, analysing the complicated features of the present age which, he defined, as the period of 95 years from the first year of the Meiji Era up to the present.

During this short period, he said, Japan had achieved radical changes which we might say "miraculous" but these radical changes bestowed a double character—western and traditional peculiar to Japan—on Japanese culture.

He also said that these different elements of Japanese culture have made it very difficult for the Japanese to appreciate it rightly and at the same time have made them feel doubtful about the cultural root on which Japanese people are based since the Meiji Era.

According to the outstanding critic, the Japanese have gone through such speedy modernization since the Meiji Era that they are strangers both to Japanese culture and western culture.

Following this, Mr. Kamei, tried to analyse seven different ways of thinking in forming Japanese mentality resulting from a deep-rooted dilemma preserved among Japanese intellectuals since the Meiji Era.

Young people should make enormous efforts to find the best way to form their own mentality before they remain indifferent to society, which, he pointed out, is one of the outstanding characters of the people of today, he stressed.

Along with these efforts, people living in the present age should always be careful about their mental condition as its unbalance is bound to bring about self-righteous thought, the gray haired critic concluded.

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3 Circles Leave Surugadai, But Shimpo-kai Unwilling

Three member circles of the Gakkenren (the Preparatory Organization for the Bar Examination) on June 14 smoothly completed moving into the Motomachi School Building in compliance with the school authorities' request since the beginning of this year.

They are the Zuiho-kai, Gyokusei-kai and Chuo-kai, all of which were from the beginning relatively soft in their attitude toward the school authorities. But two other Gakkenren member circles, the Shinpo-kai, Seihokai were due and still unwilling to meet the request on the ground that it is unreasonable. Therefore it is not clear when they will move out from the Surugadai campus into the designated place.

The Gakkenren, which is composed of five circles and aims at its members passing the bar examination, is not authorized by the University as it includes a great many graduates among its members.

For this reason, the school authorities have repeatedly asked the Gakkenren to move out due to lack of a site in the school for a reading hall to re-

place the Second Library building, which was pulled down early this year to construct new buildings for the Law, Economics, Commerce and Literature Departments as part of the scheduled program celebrating the 80th anniversary of Chuo's founding.

A majority of the students, professors and organization have also supported the school authorities action.

On June 3 some representatives of the Student Self-Government Associations (SSGA) of both the day and night courses discussed the problem with Chancellor and President Kihei Matsumoto, Mr. Hiroshi Motojima, a member of the Board of Directors and Prof. Kenichi Fumoto, chief of the Student Affairs Department.

The SSGA has been one of those organizations strongly in

favor of the Gakkenren vacating its place on the fourth floor of the main school building at once.

At the first meeting held among representatives of the four organizations, the SSGA strongly hoped that the Gakkenren would leave the campus by June 10. It made this suggestion, fearing that if the moving out of the Gakkenren was not realized by that date, the issue might be carried over to next semester as the summer vacation was nearing and the bar examination was scheduled to begin on July 1.

However, this was neglected completely by the stubborn Shimpo-kai and the Seihokai wavering in attitude.

When asked by the SSGA, President Masumoto recently said that he himself also strongly hoped that the unauthorized federation would leave the campus as soon as possible.

However, he hoped that students of the SSGA would be discrete enough to talk about the problem with the disputing circles in a peaceful atmosphere.

This was made to urge the need for self-control on the part of the students who broke into the Gakkenren's rooms in fierce anger at its stiff-necked attitude of Gakkenren' and scuffled with its members on May 25 and 28.

Prof. Fumoto also asked students at large not to take reckless action any more, pointing out that some members of the Gakkenren were very eager to ask for help of police to avoid such a trouble.

On June 4, a general meeting of the Gakkenren was held with the participation of all member circles but no new development was made at all.

On June 5 and 6, representatives of both the day and night courses' SSGA met with Mr. Shoetsu Mukae who was regarded as the boss of the Shimpo-kai, which had been at odds with the school authorities on the problem, to hear his views why the circle had been so opposed to moving into the Motomachi campus. A certain member of the SSGA who participated in the meeting said that it was a failure because Mukae showed no sign to change his attitude.

Meanwhile, the faculty meetings of five departments which had been opposed to the action of the Gakkenren organized the United Faculty Meeting composed of a dean and two professors from each faculty meeting in order to shut out the Gakkenren from the Surugadai campus. On June 11 its first meeting was held to discuss a decision made last month by the Shimpo-kai.

The United Faculty Meeting passed a resolution to the effect that the school authorities should take a firm attitude toward the circles reluctant to move out since on the ground that the present circumstances necessitate the use of the rooms occupied by the Gakkenren for educational purposes.

Chuo Alpinists Will Attack Mt. Batura Next Year

A plan to go on a climbing expedition to Karakoram district which is an object of yearning among alpinists is being prepared by the Chuo Climbing Club.

According to the grand scheme, the Chuo party, consisting of one leader and five climbers, is to attack Mt. Batura Muztagh (7,785 meters), the highest in the Batura range.

It will leave Japan by ship for Karachi, capital of Pakistan, in April next year. From there, the Chuo students are to fly for Gilgit early in June and will set up a base camp at a height of 3,890 meters above sea level. Some members of the party are scheduled to attack the summit

of Mt. Batura Muztagh between July and August if weather is fine for mountain climbing.

This plan was raised for the first time last summer among graduates of the club as part of the 80th anniversary of the founding of Chuo University.

The total expenses for the climbing expedition will amount to about 7.3 million yen and most of them will be covered by the University and donations of private companies.

Takao Yuzawa, leader of the club, said in an interview with the Herald that the party might have to take an entirely new route instead of the established one which is being barred because of the continuing Sino-India-Pakistan dispute.

A joint meeting of students and graduates is scheduled to be held within this year to choose five members to make an expedition strong enough both in name and reality.

Club Leaders Camp At Lake Yamanaka

Greatly encouraged by last year's success, the Association of Cultural Clubs held a camp meeting of clubs this year for four days from June 13 at Lake Yamanaka, Yamanashi Prefecture.

The meeting was designed for the promotion of mutual understanding among the club leaders of the Association.

The camping was participated in by some 100 leaders from the member clubs who, divided into nine groups, discussed various academic problems.

The main subjects of their discussion this year included the significance of club activities, the role of university from a historical point of view, university autonomy and contemporary Japanese culture.

Zengakuren Students Protest Supreme Court Verdict on Popolo

Students' angry voices were raised against the verdict handed down by the Supreme Court on the "Tokyo University Popolo Theatrical Group Case" and the decision made students more violent in two demonstration parades held throughout the nation on May 31 and June 15.

The case took place ten years ago when the Tokyo University Theatrical Group presented a play based on the controversial Matsukawa train derailment case as part of its campaign for anti-colonialism. During the performance of the play three policemen in plain clothes were identified by some students and subjected to a student kangaroo court. On the accident, both the Tokyo District and Tokyo High Courts adjudicated that the policemen's intrusion into the university grounds was illegal since it ran counter to the article of the Constitution guaranteeing academic

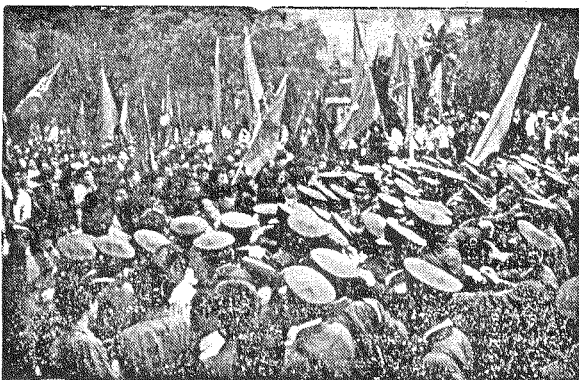
freedom and university autonomy.

The Supreme Court, however, reversing the previous verdicts, ruled that students' political activities were beyond the scope

of university autonomy and academic freedom. This decision created a profound sensation among students.

On May 31, some 1,500 students

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Some 1,500 students clashed with policemen near Hibiya Park on June 15.

Hakumon Herald

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EDITORIAL

World Peace

World peace is one of the most important international problems in the present age where deadly nuclear weapons have made amazing development. Therefore, this problem cannot be discussed on the same level as one that existed in old days when there were no such dreadful arms as can easily kill a huge number of innocent people in a moment and, in the worst case, wipe out the entire human races on earth.

Here arises the need of stressing the importance of world peace, particularly in the present age which is threatened with a possible danger of nuclear war being touched off. As is well known the peace-loving people of the world earnestly desire a world where nuclear power is fully used for peaceful purposes rather than for destructive purposes.

As a means of securing a lasting peace, we who experienced the terror and the destructive effect of atomic bombs more than any other peoples in the world place our hope in such conferences as have been held in Geneva between the West and East since 1946, so that they may ultimately lead to the banning of nuclear power for destructive purposes.

Sad to say, however, the disarmament negotiations so far have failed to bring about any effective means of preventing further advancement of death weapons although they have served to make both the West and East recognize the necessity of total disarmament. Behind these fruitless negotiations, there seems to have been deep-rooted distrust between them as is evident even today by the fact that nuclear bombs tests including underground tests are continuously carried out. Under such circumstances, it may be hard to expect what the peace-loving people in the world earnestly hope for.

What is still worse, the nuclear weapons tests of big powers tend to be carried out on a large scale and with stronger explosive force every year.

That Soviet Russia exploded a 50-megaton bomb in the atmosphere last summer is still fresh in our memory. After the experiment, the Soviet Publication "Meshdunardnays Shin" proudly claimed; Russia's new 50-megaton nuclear bomb can "totally destroy" an area of 5,000 square kilometer (1,930 square mile) and if detonated over a major capital in the world, it would kill up to 12,000,000 people.

There is no doubt that nuclear bombs with gigantic explosive force like this will never fail to bring huge disasters to mankind for a long time even if it is only a test. It is also a well-known fact that the nuclear blasts scatter huge quantities of death ash all over the earth and cause dreadful harm not only to the present but to the future generation.

Such being the fact, we cannot already term the blast of this kind of bomb "a test". Under the present laissez-faire situation in nuclear tests, nuclear bombs will be given more gigantic explosive force in the future. If the nuclear tests are continued from now on they will surely pollute the atmosphere and the sea all the more. Nuclear tests are not an experiment that is wrong when conducted by the United States and right when conducted by Russia. They are a sin against humanity.

Furthermore, we also fear from the bottom of our hearts that countries armed with nuclear weapons may increase in number as the productive cost of N-weapon goes down. According to newspaper reports, it is considered only a matter of time for China to hold atomic bombs. It is also said that Israel and the United Arab Republic will have them in the not-distant future. If this is realized before long, a serious change is bound to take place in the situation of the world, and peace will go away from our hands beyond our reach since more efforts and time will be necessary to secure it.

At the same time many other countries may feel threatened and launch a movement to arm themselves with nuclear weapons to counter the threat.

Before becoming such a serious situation, big powers with nuclear weapons such as Soviet Russia, the U.S., Britain and France, should show their supreme efforts to bring the world to a normal state, where there is no menace from the barbarous weapons. It is not until these efforts are made that the world can be made truly peaceful.

As President Kennedy once avowed for the world, we must destroy the weapons of war before they destroy us, for that is the best way to contribute to world peace.

News Focus

University Autonomy & Academic Freedom

The Supreme Court quite recently gave an important ruling on the scope of academic freedom and university autonomy in the trial of the so-called Tokyo University Popolo Theatrical Case.

Concerning this controversial case, it squashed the verdicts of two lower courts and ordered a retrial by the Tokyo District Court.

In its ruling the Supreme Court declared that the rights of academic freedom and university autonomy were permitted only for purely academic activities and the publication of the results of academic studies and researches.

The case arose at the time when a play, based on the Matsukawa train derailment case, was presented by the student Popolo Theatrical Group on Feb. 20, 1952.

Some students present at the

performance discovered three policemen in plain clothes among the audience. They held subjected them to a kangaroo court and took away their police notebooks.

As a result of the ensued scuffle, Kenzo Chida, then a student of the Economics Department in Tokyo University and now a member of the Yokote city Assembly in Akita Prefecture, was prosecuted on charges of committing violent acts. However, Mr. Chida was acquitted by the Tokyo District Court and then by the Tokyo High Court, which declared his violence on the policemen as far outweighing the gravity of academic freedom.

The procurators, much discontent with the High Court's decision, appealed to the Supreme Court on the grounds that the district and high courts had made great errors in the

interpretation of academic freedom. Then, the Supreme Court ordered the retrial of the case by the Tokyo District court in its unusual ruling.

The Supreme Court in explaining its action said that the rights of academic freedom and university autonomy would be applied if student gatherings are staged within the scope of purely academic activities and attended only by students of the university. In other words, it follows that if students gatherings are carried out politically or socially beyond the scope of academic activities or researches, they can not enjoy the special rights of academic freedom and university autonomy.

In this respect, the Supreme Court explained that the play in question performed by the Tokyo University Theatrical Group was not purely academic activities but political and social ones

since it was based on the Matsukawa case and staged as part of the "anti-colonialism struggle day" program and had many people other than those concerned with the university among the audience.

Referring to the action of the three policemen, the court stated that the policemen's entry into the university grounds did not constitute a breach of academic freedom and autonomy. For this reason, the court overruled the Tokyo District and High Courts' decisions which declared that the entry of policemen was a violation of the Constitution.

Against such a decision of the Supreme Court, angry voices came from among many students, professors and others concerned.

In fact, there seem to be something in the decision to receive severe criticism from the public.

For instance, the Supreme Court interpreted academic freedom in a very narrow sense and took it as quite different from political criticism. In the convulsing society as today, we think it natural that students should pay their keen attention to political phenomena and look for the subject or theme of their study among them. Furthermore, it is very difficult to tell definitely what kinds of student gatherings are for academic, political, and social activities.

The court, furthermore, recognized the entry of policemen freely into the university grounds. This clearly means the disturbance of the self-government of universities.

For all these reasons the decision of the Supreme Court is feared to strengthen in the future the possibility of policemen entering the university without the permission of school authorities to decide matters on the campus according to their own judgement disregarding the nature of gatherings there whether they are political or academic.

Financial Donation to Political Party

By Shuzo Toda

Professor of Law Department

The Tokyo District Court on April 5 ruled as illegal the financial donation made by the Yawata Iron and Steel Company to the ruling Liberal Democratic Party in March 1960.

The court ordered the president and vice-president of Yawata to repay the sum—3,500,000 yen—into the company coffers.

The decision came on a civil suit filed by a shareholder of Yawata. He asserted the company executives in making the political donation violated the statute of the company, which restricted their activities to matters concerned with the production and sale of steel and related business.—Ed.

A court decision that a financial donation made by a company to a political party outruns the scope of the company's activities as stipulated in its statute, and therefore, is illegal, must be highly appreciated in that it has given a precious suggestion to the way politics should be.

The tone of arguments on this ruling as expressed on newspapers and magazines, however, is something of a mixture of law and politics. Those who sup-

port the adjudication argue that politics should not be connected with anything wholly concerned with profit making.

While on the other hand, those who take critical attitude to the decision make a poor attempt to point out its mistakes by referring too often to conceptually legal technics.

In my opinion, the court apparently made a mistake in ruling the matter by syllogism that; the statute of the company restricts its activities to matters concerned with production and sale of a certain commodity; the political donation made by the company's executives does not come under the purposes of the company's activities as stipulated in its statute; hence the executives' act of financial donation is invalid.

Judicial precedents and a consensus of opinions among jurists have shown a tendency to put an extended construction on the scope of activities as provided for in a company contract.

Under such an interpretation, an act of political donation could possibly be brought within the purview of the contract.

It should be noted, however, that those judicial precedents

and the opinion prevalent among jurists have been set up only on the basis of an expanded interpretation of the statute.

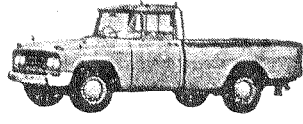
Whether to blame the company's executives on grounds that they acted against the statute, should be judged in the light of restrictions on the rights of the executives, not of the right and capacity of the company.

Then, there should be no need of extended construction of the company's statute. Based on this method of reasoning, it goes without saying that a conduct of political donation falls under Article 226 of the Commercial Code, which proscribes conducts in contravention to company contracts.

If the court decision had been constructed on the basis of such a stand, I think it could have been free from any unnecessary criticisms.

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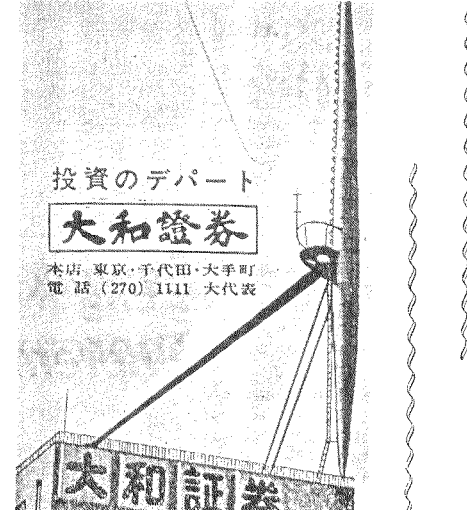


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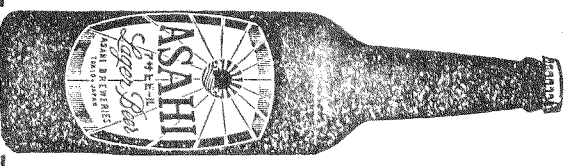
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Across the Oceans

The Mission of Peace Corps

From the Record (Campus Paper of Wheaton College)

For three weeks Record has taken a special interest in the Peace Corps as it affects us Wheaton students. A feature two weeks ago recounted the activities of the seven Wheaton grads who have entered the Corps.

Last week we published a story on the approaching Peace Corps test as well as a special four-page supplement describing the work and opportunities in the Corps in all areas of the world.

The Peace Corps deserves consideration as an area of service by every young, educated Christian who is at all concerned over world affairs.

Two years spent in the Peace Corps can be as valuable to the person involved and to the people contacted as two years on the mission field.

Most Protestant bodies have been reluctant to engage the church in Peace Corps projects, and rightly so. The church should never identify its purposes with those of the Corps.

Bitter experience teaches us that identification of missions with national purpose impairs missionary effort. Equally as harmful in many situations is the broader identification of missions with the propagation of Western cultural norms or mores. Manners, dress and customs which are culturally determined should never be considered corollaries to the preaching of the Gospel.

Without this deliberate dissociation from Western (especially American) mores, the church need hardly be surprised if missions are rejected in emerging nations as a part of "Yankee imperialism" or of capitalism.

The unwillingness to identify the church with Peace Corps projects is the best interest of the Corps as well as the church. Many religious control or even affiliation would defeat or seriously hamper the Corps' program in underdeveloped nations.

A commission of the United Presbyterian church opposed ties between government agencies (such as the Corps) and churches on grounds of both separation of church and state and of imperiling of the Peace Corps program to these reasons.

There are certainly specific circumstances where cooperation between the two interests is essential, but both official connection and contractual arrangements are undesirable.

Peace Corps volunteers receive no appreciable rewards for their efforts. They live in the manner of the people they serve.

Language study, physical training, learning the customs and traditions of the people—all must precede a Corpsman's actual work.

The program may take a volunteer to any area of the globe from which a request has come, all for the purpose of serving the concrete needs of

the people as they exist, never to propagate a way of life or a creed.

With the success of the Peace Corps proven beyond reasonable question, we might well ask how missions compare with the Corps in relative effectiveness toward achieving ends. This is not our present, however.

With the obvious need for volunteer trained in all areas, including that of the liberal arts, the Peace Corps test to be administered on campus this weekend should be an open invitation to many Wheaton students. For concrete, creative service in an uneasy world no better outlet could be found.

Voter Abstention Widespread in America

From the Michigan State News (Campus Paper of Michigan State University)

Lack of voter participation is not limited to student government or state elections. More than 37 million Americans do not go to the polls in presidential elections. The number of stay-at-homes is much larger in congressional elections. In 1962 only 49 per cent of the potential voters actually cast ballots.

President Kennedy's concern over the lack of voter participation has caused him to name a commission under the chairmanship of Richard M. Scammon, director of the Census Bureau, to find out why so many avoid the polls and to recommend what should be done about it.

Many states require unreasonably long residence periods and

others offer deficient opportunity for registration.

Another weakness is the system for absentee voting as it operates in most states. Absentee ballots could be made available to all qualified voters who are ill at home or are hospitalized.

Wilder use of absentee ballots could add several million voters to the list in a national election.

The new Michigan Constitution should increase voter participation to some degree. Under the new law, there will be no more spring elections. These have been notorious in the past for small voter turnouts.

However, there are still weaknesses in most state constitutions in regard to the voter situation.

The U.S. can never hope to

equal Russia in voting percentage because voting here is solely a matter of individual choice. Russia and other totalitarian states make voting in fact or in effect compulsory.

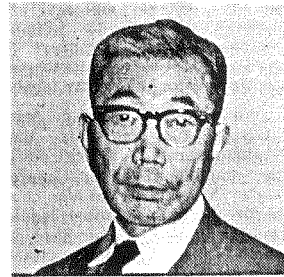
But a simple updating of the laws could make a vast improvement in the American system.

Voting regulations should encourage members of America's on-the-move society to participate in rather than abstain from, this civic responsibility.

English is Cultural Medium

By Magoichi Uchikata
President of the Hakumon Herald

English, as an international medium of culture, accumulates and also diffuses. Japan is an excellent example where different cultures from different parts of the world have met and finally merged formulating into something new. The ancient culture of the Asian Continental was introduced from time to time and it merged so well as to have created a new one.



Then in the modern times Western civilization and culture have been introduced, and Japan is still in the process of amalgamating them with things Oriental, however, as the results are so good that we are sometimes referred to as a nation of imitators. Of course, the real merit of those blending processes remains for the future historians to evaluate.

We have not adopted the English language itself to make it our own, but certainly it cannot be ignored that language has contributed much to modify our ways of thinking and modes of our life. Probably there is no other country in the world which devotes so much time and efforts in learning the English language as we do. Under the old school system, from the secondary

school up students were burdened with learning it, and now three years of compulsory junior high school education require it of all the students of the country.

A large majority of college students would have taken at least eight years of English as liberal education before being graduated. The results of all those efforts are, however, not necessarily satisfactory for practical purposes. Much remains to be done to produce better fruits of the teaching. At the present stage particularly utmost efforts should be directed toward teaching spoken English at the earliest stage of learning.

English is a composite of many different languages, pretty much like Japanese culture is. Due to the influence exerted by the English Speaking peoples from the time of industrial revolution to date it became so familiar to peoples of the world that now it is said that some 600 million are accessible through this language as a medium, besides 260 million who use it as their primary language. Since no other spoken language is so prevalent as this today, it may well be said that English is an international language regardless of its origin; all the more so since all "native" speakers themselves do not speak alike. For Japanese students with cultural backgrounds such as their's can most assuredly make no small contributions towards human welfare if they would acquire good command of this international language medium.

Masumoto—

(Continued from Page 1)

which, despite its relatively short history of only 50 editions, is doing brilliant work in no may inferior to other English language newspapers in this country.

The closer becomes the interchange between Japan and overseas countries, and the more frequent becomes the exchange of campus news between Chuo and overseas universities the more important will become the mission of the Hakumon Herald.

On the occasion of the Hakumon Herald I wish its staff members to renew their recognition of this major mission, and make all-out efforts for further development of their newspaper.

Geology Group Reconstructs Pig Fossil

From the B-G News (Campus Paper of Bowling Green State University)

A 10,000 year old skeleton of a pig-like peccary has been reconstructed accurately by students and faculty members of the University geology department.

The skeleton was discovered last fall in a sand ridge southwest of Fremont by two U.S. Soil Conservation Service employees. It is a skeleton of mature female peccary which weighed approximately 150 lbs., stood 28 inches high, and measured four feet in length.

D. Richard D. Hoare, assistant professor in geology and director of the reconstruction project, said the animal was somewhat larger and heavier than its modern day descendant known as the javelina or collared peccary, still common in Arizona and Mexico.

The peccary's age has been estimated at 10,000 years by Dr. Hoare, and at 13,000 years by Dr. C.W. Hibbard, a University of Michigan geology professor. In order to try to determine the exact age of the skeleton, wood chips from the same period as that of the peccary will be searched for. Through the carbon-dating process, which uti-

lizes the amount of radioactivity left in the object to be dated, the peccary's age will be determined.

Dr. Hoare is presently writing a paper about the discovery. The paper will be presented at the spring meeting of the Ohio Academy of Science by Charles Innis and Thornton Jfhole, both of Tiffin. Mr. Innis and Mr. Jfhole are the men who discovered the skeleton.

State Colleges Share Funds

From the Kentucky Kernel (Campus Paper of University of Kentucky)

The university and five other state colleges have agreed on a fair-share formula for apportioning funds from the State Legislature.

The colleges would be guaranteed adequate money for their operations if the formula, based on enrollment, is enacted into law.

In addition to UK, the formula would cover budget requests from Eastern Kentucky, Western Kentucky, Morehead, Murray, and Kentucky State colleges.

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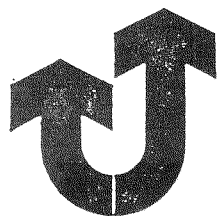
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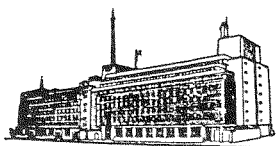
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Sharp Postwar Changes in Japanese Literature

By Seiichi Yoshida

Professor of Literature Department

The expression of "contemporary Japanese literature" is very ambiguous and it is hoped to be changed to "postwar Japanese literature" after 1945.

It is very clear that there were great changes before and after that year.

Postwar literature achieved with difficulty Democratic society expected of the Meiji Restoration. In this sense, it was a radical change which historians might call as the "August 15th Revolution", though it might be considered merely as the realization of an expected thing after all.

There are opinions (like those of Mitsuo Nakamura) that it is wrong to give an illusion that "war has special action that changes the quality of literature" by opposing "prewar" against "postwar", but it is a grim fact that leaves no doubt that the war this time resulted in bringing about a wider scope of freedom, although it may be "distributed freedom", and forced changes upon the social setup. At the same time, it strongly agitated human thought and consequently the spirit of literature.

Freedom from Pressure

Here arises the question of difference between prewar and postwar literatures. It relates to the problem of "freedom" after all. This freedom involves a freedom from the Emperor system, a wide scope of freedom of sex expression and freedom from the complex of the Communist Party.

As to freedom from the Emperor system, no explanations are considered necessary.

In point of sex expression, no civilized nation in the world was so strongly oppressed like Japan in the past.

Even the publication of a translation of the most beautiful

descriptive scene in G. Flaubert's "Madame Bovary" popular as a "noble work" among the world's classics was not permitted. However, after the censorship system was abolished, freedom entitled to civilized nations was granted. This was certainly to be warmly welcomed, although it was a matter of course.

As to "freedom from the complex of the Communist Party", it may be said that the JCP during the wartime was an underground existence and great respect was paid to the Communist Party and its members. It was similar to one paid to martyrs dying for their lofty ideals. While holding Marxism, many literary men declared their abandonment of political activities unable to endure oppression. These converted men could hardly face their former leaders who had endured their hard prison life for a long time, without a guilty conscience and a sense of shame.

Even neutral writers and critics could not but feel complex about their martyr-like attitude, although they did not much appraise the artistic value of left-wing literature nor keep pace with the Marxian view of life and the world.

However, as the result of postwar emancipation, it has become clear, especially following the emergence of the Communist Party as a legal political party, that neither the Communist party members are God nor the party itself is free from its factional strifes like other established political parties in addition to the decline of the past respect for the party and its members. Furthermore, criticism against them grew stronger on the grounds that their policy and doctrine lacked independence and the party itself was managed under instructions from the Soviet Union. All these things affected the character of contemporary literature and, in some sense, more than freedom obtained in criticizing the Emperor system.

However, it became possible for writers to pursue their own

course, discarding their cowardly pose, such as feeling constrained by a certain kind of authority outside of himself or cringing to others, as assumed by those in the wartime. It was nothing but steps to pave the way for securing individualistic literature to make clear the dignity of human and individual authority. However, in literature, it is by no means to confine oneself to private novels of lockout nature or of retired old persons to grasp these things as individuals.

Prominence to Fictions

On the contrary, deep political concern in a broad sense should be shown in order to grasp the relations of one's self and environment, and those of individuals and civilian society. One of the outstanding features of contemporary literature is that the recognition of politics in this sense has become larger in scope than in prewar days.



Prof. Seiichi Yoshida graduated from the Japanese Literature Course of Tokyo University in 1932. He became assistant professor of Chuo University in 1947 and took a post of professor in 1950. He is an authority on Japanese Literature.

* * *

That is, the attitude of individuals to make social criticism or face environment in some sense, has become marked.

It, however, relates only to the contents of thought. In point of methods and techniques, an attempt to reform fundamen-

tally the realistic methods of the past has come to be made. In other words, it means more prominence to fictions than to experience-first ideas of the past.

The "plausible truth" that supports the reality of novels has been the actuality of facts in Japanese literature since naturalism. Actual facts have had to be exposed in their original form without order, and when expressed based on the bitter experience of authors, they have been tended to be welcomed all the more as the true confessions of their actual life rich in "plausible facts".

Against this, in the contemporary literature of Europe the literary truth has been obtained only by including the actual state of events and humans into the intrinsic regulations of the novel world and systematizing them, apart from the facts themselves.

By such manipulation, "creative works" can be produced, and without this operation, facts merely arranged in order of time can be no more than "records." In other words, this "manipulation" means "fiction". Naturally, literary works are not "records of experience" and they should contain "experiments" in some sense.

This way of thinking did not begin after the end of the war. It was recognized and pursued by authors after the war as the result of their strong awakening to it. This led to the development of varied styles and colorful themes not seen in the past, drawing considerable attention in the history of literature.

However, this development does not necessarily mean that Japan's characteristic lockout "private novels" have completely disappeared as some of them still exist with enough readers to support them.

Strange to say, proletarian writers mostly fail to develop selves outside the natural features of private novels, adhering rather to their own simple personal experience. This may mean their late start resulting

from the negligence of techniques, but at the same time may be interpreted as the antithesis of this faction of writers against genre novels which stress mere formalities as the objective real novels and do not criticize their self problems.

Genre novels pose a problem to popular contemporary literature. It relates to commonly called "pure literature" which is somewhat intellectual amusement literature brought about as the result of the development of postwar journalism. It has the aim of satisfying many readers without thinking much.

Since this kind of literature exists in any age and does not serve as mental food, nor as landmarks of age, no further mention of it will be made.

In short, contemporary literature was able to obtain for the first time a fair recognition of literature in the true sense in the history of modern Japanese literature. Naturally, at present it cannot be said as having had sufficient results, but it has many possibilities that promise its future development. The question that lies ahead now is how to make them sufficiently grow to bear fruit.

Professor's Profile (38)

A Bohemian

By Takeshi Kawasaki
Feature Reporter

Since the Meiji Era when Japan willingly adopted Europeanism in all respects, Japanese literature has been greatly influenced by English literature as well as French and Russian literatures.

In this sense if we call Chinese as mother of Japanese classical literature, English literature may be said as a real mother of Japanese modern literature.

As a matter of fact, English literature largely helped Japanese literature to emerge from its stereotyped method of description.

Mr. Kenichi Yoshida newly appointed professor of the Literature Department, recently said, "The characteristic of English literature lies in its excessive attachment to the severe realities of life and in depicting the world as it is."

Such influences of English literature are well reflected in the works of Shoyo Tsubouchi, a prominent man of letters in the Meiji Era, who devoted himself to the pursuit of realism for the first time in this country.

Japanese literature has a deep-rooted obstacle in itself caused by the incompleteness of the Japanese language. And such incompleteness forms an obstacle to the literary description to a large extent, he continued with a smile on his face.

According to him, there loomed already an unavoidable limitation in the way of Japanese expression around the early period of the Showa Era when Ryunosuke Akutagawa was playing an active role.

In the light of the growth phase of language, the Japanese language is almost equivalent to the Elizabethan English in the 18th century, the Tokyo-born professor explained. So it will take more than forty years to bridge the gap between the Japanese and European languages, although the Japanese language is being considerably improved", he added.

Asked about the most gifted

and respectable literalist in English literature, the 50-year-old professor did not hesitate to mention "Shakespeare". He was a rare literalist, he said, who was able to describe every possible part of human nature in his plays and works and, besides, what he wrote in his life contained many factors of modern literature.

Mr. Yoshida, only son of ex-prime minister Shigeru Yoshida was earnestly persuaded to become a professor of Chuo University by Nyozeikan Hasegawa,

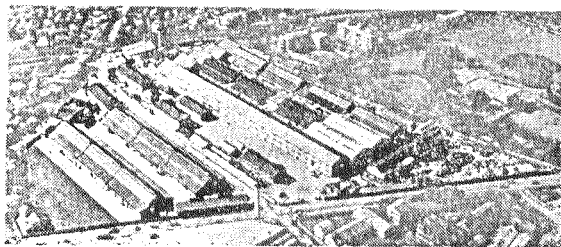


a great critic, who graduated from Chuo University in the Meiji Era.

He studied English literature at Cambridge University for two years upon graduation from Gyosei Middle School in 1930. The distinguished scholar of English literature is well known as a man of good understanding and a keen critic even for Japanese literature. Among his many works, "The study of modern literature in Japan", and "The comparative study of Oriental and Occidental literature", are most famous.

Asked why he did not succeed his father's occupation, Professor Yoshida, hesitated for a while and then said, "I didn't like to do so like general children dislike their fathers' professions."

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味の素

HOW TO SECURE WORLD PEACE

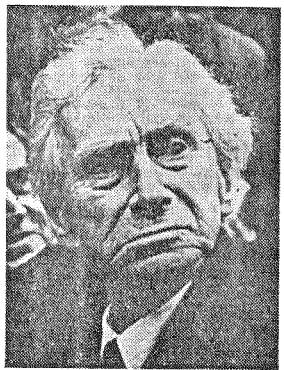
The articles carried in this issue are ones specially contributed by seven British, American and Japanese scholars and scientists to celebrate the 50th issue of the Hakumon Herald. Seven of them are by British and Americans including four by Nobel Prize winners and are quite unique.

We believe that they will greatly serve to enlighten our readers with new ideas on the peace problem which is widely discussed all over the world in view of its importance under the current international circumstances.—Ed.

Stop Extermination Theory

By Bertrand Russell

An impartial examination of the conditions of international conduct today allows no other conclusion but that the standards of behaviour which were held by Nazism and Fascism have become general and accepted. The world was expected to react with horror to the doctrine of extermination. War, so it was contended, had certain rules. Among these were the avoidance of torture, the concentration on military objectives, the respect of prisoners and their "rights". It was also believed that entire civilian populations were not to be slaughtered in a manner reminiscent of Genghis Khan. War, therefore, was thought to have a conceivable political end and, although all such conflict amounted to atrocity, the scale was never extended to include entire masses of defenceless people.



Mr. Bertrand Russell is a British philosopher and mathematician who was educated at Trinity College, Cambridge, of which he is a Fellow. He is an F.R.S., and was awarded the O.M. in 1949 and the Nobel Prize for Literature in 1950. His principal works have been in developing symbolic logic and applying it to mathematics and philosophy. He is an active campaigner for nuclear disarmament and noted also as a social reformer. His writings include the following: *Principia Mathematica* (1910); *Education and the Good Life* (1926); *Analysis of Matter* (1927); *A History of Western Philosophy* (1946); and *New Hope for a Changing World* (1951).

The bombings of Tokyo and of Hamburg, each of which killed more people than the atomic bombings, heralded something new. These cities contained civilian populations and were without particular military significance. The object of dropping napalm jelly-gasoline upon Tokyo was to so demoralise the population through extermination of great sections of it, as to effect the defeat of the enemy. As Lewis Mumford has pointed out, this was the theory of mass extermination; it was because of such behaviour that the war against Fascism was presumably being fought.

All of the allies in the war against Fascism, among whom are the world's primary antagonists, have fully adopted the national policy of genocide. The Soviet Union, China, the United States—and all of their satellites—believe in mass murder, indiscriminate extermination of entire populations whether belligerent or not, and in systematic genocide. This is the explicit and proudly proclaimed military consequence of their national policy. It is because the moral corruption and cultural degeneration of our world have advanced to this degree that the Governments in question not only propose this horror, without compare, for other peoples but for their own. Each Government makes victim the children of its country because of the acceptance of the Fascist belief in

mass extermination as a viable political practice for an entire nation. The testing of nuclear weapons in the atmosphere has had the consequence of condemning millions of people to death because of bone cancer, blood cancer, genetic and somatic damage. Among the first victims

of American testing have been American children. The number so affected is very large although the Government of the United States lies about the treasurable consequences of its policy for its own people. Similar things are true of the Soviet Government. There is a further improvement on the barbaric doctrine of mass extermination which is to be foisted upon the school children of the respective countries for their loyal admiration and advocacy. This improvement is the effect upon future generations of human beings. The Governments of today are saying that their limited vision and judgment are to be sufficient for all future generations of human beings. The germ

plasm of our species is being drastically damaged. The possibility of future life is daily threatened and made unlikely.

Often it is said that political analysis must be scholarly and unimpassioned. I have tried to describe the conditions of our daily life. I cannot think of words of sufficient emotive strength to register my disgust with the policies of the Governments of East and West. I believe that every sane human being must do all in his power to prevent these policies from being enacted or continued.

They are still dying in Hiroshima and in Nagasaki. Hundreds each year are dying because of the damage done through the fallout over Hiroshima and Nagasaki. With what right does the Government of the United States poison the atmosphere, which is the atmosphere for all the peoples of the earth? What would that Government say if the Pakistanis and the Indians in their dispute over Kashmir poisoned the atmosphere of the planet in the course of that dispute? With what right do these Governments make the peoples of the world hostage to every petty squabble they might entertain? The Americans maintain a fleet between the tiny islands belonging to China and the Chinese mainland itself. They maintain rockets trained upon the mainland of China, but they wax indignant at the existence of an independent State whose policies differ from their own, namely Cuba. For the moment I am not passing judgment on this disparity of attitude. I am pointing out that the Governments of the United States and the Soviet Union behave with colossal arrogance and with total indifference to the consequences for humanity of their particular paranoias.

I am heartened that there is still present a will to resist and I am convinced that until people fully comprehend the magnitude of what is being done in their name there is small hope for peace in the world. It is not sufficient to point to the evil of others, for that is often a reflection of one's own actions.

Bertrand Russell

Disarmament Treaty Needed

By Philip Noel-Baker

You ask me: Is peace possible or not?

To answer "no" is indeed a counsel of despair.

What do we know of the alternative? The Declaration by the Prime Ministers of the British Commonwealth, made in March 1961, calling for general disarmament as a matter of urgency, referred to the "difficulty of preventing a conventional war, once started, from developing into a nuclear war". And what are the estimates of the result of a nuclear war: perhaps the Southern Hemisphere will be all right; the Northern Hemisphere might be wiped out completely.

We must have peace. And for a secure peace, we must have a Treaty of International Disarmament. While the present stockpiles of nuclear and conventional weapons exist, there can be no complete safeguard that they will not be used. And as the number of nations possessing nuclear stocks increases, so do the dangers. Quite apart from the danger of a premeditated attack, there is also the no less grave danger, which President Kennedy referred to in his speech to the UN General Assembly of 1961, of war by "accident, miscalculation or madness". And time is against us.

In 1936, Sir Winston Churchill, referring to an arms race which compared to today's, was child's play, said in the House of Commons:

"I cannot believe that after armaments of all countries have reached a towering height, they will settle down and continue at a hideous level—already crushing—and that that will be for many years a normal feature of the world routine."

"Whatever happens, I do not believe that...

"Either there will be a melting of hearts, and a joining of hands between great nations... or there will be an explosion and a catastrophe, the course of which no imagination can measure and no human eye can see."

Within three years, the Second World War began. But the words he used then are still more terribly true of the arms race today. So long as the threat of war remains an instrument of policy, and the present stocks exist, we live in the shadow of an explosion im-

measurably and unthinkably more catastrophic than that of 1939.

Can we achieve a Treaty of General and Complete Disarmament? Technically the problems are relatively simple. As our eminent British nuclear physicist, Sir John Cockcroft,



Mr. Philip John Noel-Baker is a British governmental official. He attended Bootham School, York; Haverford College, Pennsylvania; and King's College, Cambridge. At Cambridge, he was prominent in athletics. He was a runner in the 1912 Olympic Games, and in 1924 was captain of the British Olympic team. From 1924-1929 he was a professor of international relations at the University of London. In 1945 he became Minister of State in the Labour Government and in 1946 succeeded Harold Laski as chairman of the Labour Party. From 1950 to 1951 he was Minister of Fuel and Power. He was awarded the Nobel Prize for Peace in 1959. His works include *The Geneva Protocol* (1925), *The Arms Race* (1958), and *A Program for World Disarmament*.

said in a public lecture last year:

"In general I believe that the technical problems of disarmament could be solved, if the political problems could be solved."

If more people understood this fact, the political difficulties, so apparent in Geneva, might be greatly reduced.

Technically, the task at Geneva is straight forward. There are two draft treaties for general and complete disarmament before the Conference, the Soviet Draft proposing three stages over four years; the US Draft, three stages over approximately nine years. The final goal is the same: disarmament down to the level of forces for internal

security only. Both Drafts contain provisions for inspection at all stages. The Soviet Draft involves very much more drastic disarmament in the early stages than the Western delegates consider realistic or fair: for example, the total abolition of missiles in Stage I, which the Americans think would upset the military balance in Russia's favour. The Western plan involves retaining a certain nuclear stock through until the later stages; the Soviet has gone some way to accepting a minimum deterrent until the end of the second stage. There are, of course, also other differences; but none of them are technically insurmountable. Both sides have made some concessions, the Americans mainly on the Test Ban inspection issue, the Russians in their General and Complete Disarmament terms. But the concessions have not been actively pursued; there has been no negotiation, in the true sense of the word, but only constant repetition of arguments designed to show that the proposals of the other side are no good.

If we are ever to break this political deadlock, a much more vocal, better informed, more urgent pressure of public opinion is required. We hear and read so much ill-informed talk about the difficulties of negotiating disarmament, that the public becomes blinded to the true facts of the present appalling situation, and is reduced to a state of apathy and defeatism. This is the greatest threat of all the threats to world peace.

I hope the people of Japan and Britain, who between them have so much power, will set to work with all their intellectual, scientific, financial and moral strength, on the tasks of diagnosing the facts about disarmament negotiations, past and present; the reasons for past failure; the possibilities for compromise and success; the price of present failure; and on the task of mobilizing a well-informed and irresistible public pressure which can inject into the Geneva discussions the sense of urgency which the situation demands.

Philip Noel-Baker

COMPARATIVE LAW BOOK PUBLISHED

The Japanese Institute of Comparative Law planned a contribution to the progress of law in the changing world, which is drastically going on especially since the war. The *Problèmes Contemporains de Droit Comparé* (2 vols.) which now is in publication in Tokyo, contains research articles of permanent interest in many of the most important aspects of the comparative law. Over forty eminent scholars have contributed their articles to this book in English, French, Italian, Spanish and German languages. The completion of this book is a result of the academic co-operation of lawyers of the world.

PROBLÈMES CONTEMPORAINS DE DROIT COMPARÉ

Tome Premier

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- 1 Problèmes de légalité
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- 5 Problèmes juridiques suscités par la planification économique et sociale

Tome Deuxième

1 Problèmes Divers de Droit Comparé

Editor-in-Chief: Dr. Naotiro Sugiyama, Professor Emeritus of Tokyo University and Member of Japan Academy, Published under the auspices of the Japanese Institute of Comparative Law, Chuo Univ.

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Test Ban Needed for Peace

By David Riesman

It is hard for me to think of another country in the world whose students would ask a foreign writer to comment on whether world peace is possible or not. The best Japanese students have a willingness to raise universal questions, to believe that there are answers to them, and to look for answers outside their own immediate milieu. If this be naïveté, let us have more of it! If there were more students elsewhere like these Japanese students, the chances for world peace would be much better than they now are.

Indeed peace seen as an absence of all sorts of war and violence, civil and foreign, seems to me wholly unlikely in the years ahead. The exploding populations of the poor countries; the use of nationalism as a way to organize these countries; the identification with the nation-state as the vehicle for one's own egocentricity and also one's idealism—all this makes it seem to me unlikely that war can be abolished within the foreseeable future. My own efforts have been devoted almost wholly to minimizing the risks of that new form of war, namely, nuclear war, which is not properly called "war" because it is a form of mutual suicide and annihilation of human life itself. Conventional wars, so-called, are terrible enough: the First and Second World Wars are black stains on the human record, and especially the first of these led to the slaughter of some of the most gifted and able young people in the ranks of the combatants, often to satisfy the vanity of generals or their stupidity. Still we know historically that the world can endure such wars, though barely, and permit mankind to recover, if not in the lands most deeply, and eventually in the homeland of the wars themselves. Nuclear and other forms of mass extermination, however, raise the possibility of a different order of destructiveness from which civilized life as we know it might not recover.

What are the chances, then, of avoiding nuclear war? For many years it has seemed to me that the best chance lay in a test ban between the United States and the Soviet Union, followed by a detente between these two countries and their tacit cooperation to inhibit the spread of nuclear weapons to other countries. I could imagine the United States and the Soviet Union giving a joint ultimatum to France and to Mainland China on this subject, coupled with promises of ample aid if nuclear weapons in these countries should be foregone. Yet I'm sure you can anticipate the political difficulties of such an ultimatum within each of the two major nuclear powers. The French and the West Germans would certainly be

able to arouse many American audiences with the charge that the United States was more friendly to its supposed enemy, the Soviet Union, than to its supposed ally, France. Given the political climate in the United States where deficient imagination makes nuclear war not a reality for many people, and where the fear of men to show fear is greater perhaps than in your own country, it would take an almost inconceivable political sagacity and persuasive campaign to make such a policy acceptable to a majority of Americans. Indeed at the present time it is thought that a test-ban treaty, even if the Soviet Union should accept all the American terms at Geneva, would not pass the American Senate by the necessary 2/3 margin, although it would probably obtain a bare majority.



Photo by the Asahi Shimbun

Mr. David Riesman is an American social scientist who studied at Harvard University and Harvard Law School. He received a LL.B. degree in 1934 and practiced law in Boston. He was admitted to the Massachusetts and District of Columbia bars in 1953 and the New York bar in 1959. In 1946 he became a professor of social sciences at the University of Chicago and is now a professor of Harvard University. He is also a member of the editorial board of American Scholar and a contributing editor of American Quarterly. He belongs to the American Anthropological Society, Society for Applied Anthropology and American Association of Public Opinion Research. His main works are as follows: The American Constitution and International Labour Legislation (1941), The Lonely Crowd (1950), and Individual Studies in Character and Politics (1953).

Moreover, on the Russian side, there are probably quite a few Communist "true believers" who will feel that an agreement with the United States at the expense of China is a betrayal of the Revolution just as the Chinese constantly claim to be the case.

Only in Japan and to some extent in Great Britain does there seem to be a wide-spread feeling of urgency about the nuclear danger. Very few of the French population are aroused by De Gaulle's "experiments." The Russian people, after their experiences of the last forty years, are deeply afraid of war, but have very little understanding of what specifically nuclear war might

mean and lack the political mechanisms or information necessary to bring pressure on their own government to make the concessions at Geneva that might at least throw the issue into the domestic American forum. Indeed from their own point of view the Russians would have been much better off had they accepted the American terms for a nuclear test ban treaty from the outset, with whatever misgivings, for this would have slowed down the present American enormous build-up of nuclear superiority. In fact, the Russian resumption of testing in the late summer of 1961 weakened the minority of Americans concerned with these matters and seemed to "prove" the dangerousness of the Russians and the unreliability of Russian promises.

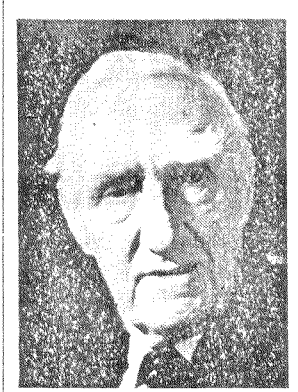
I do not mean to say that in technical terms there is much substance to the American worries over Soviet 'cheating.' There are to be sure a great many Americans who have a wild fear of Communism and of what the Russians might possibly do. And many Americans fear to 'back down' or to make concessions, not only to the Russians but to anybody, for this fear of giving in is deeply ingrained in American culture. In addition, there is no doubt a very small group of Americans who wish to continue testing, whether because they fear Russian technical supremacy or because of no less irrational hopes to achieve technical supremacy on the American side. For all these reasons it would seem slightly easier politically for the Russians to make concessions than it is for the American President who needs a two-thirds vote in the Senate to ratify a test-ban treaty when in fact most people in this country are indifferent to the issue and pay no attention. In my judgment, President Kennedy and many of his most influential advisors, including many military leaders in the Pentagon, are dedicated to achieving a test ban, and need all the help they can get in this direction (and I say this as one who has often been critical of the Administration's foreign and military policy).

Of course a test ban is not the end of the road but only the beginning, even in the limited nuclear area. But it is terribly important to make a beginning. For many Americans (and people in your country also) have become despairing about any action, and a test ban would be an omen that human control of the arms race is still possible and the superpowers, despite their suspicions of each other and their own deep political divisions, can see the long-run interests that unite them as against the short-

Joint Voices for Welfare

By Lord Boyd Orr

The fundamental issue on this all-important problem is whether or not the human family will be able to adjust its political, economic and social systems to the enormous new powers which modern science has let loose.



Mr. Lord Boyd Orr is a British scientist and authority on nutrition who was awarded the Nobel Peace Prize in 1949.

He was educated at Glasgow University where he went on to the study on nutrition after enrolling as a theological student.

Mr. Boyd Orr first became well known following the publication of Food, Health, and Income (1936).

In 1945, the year in which he became rector of Glasgow University and a member of a parliament for the Scottish universities, he was elected director-general of the United Nations Food and Agriculture Organization (FAO).

Knighted in 1953, he received a barony on Jan. 1, 1949.

The difficulty is that though science has taken such an enormous leap forward the

culture than has ever yet been attained by the most privileged classes.

politicians who control world affairs were educated in what might be called a pre-scientific age and have not been able to adjust their outmoded political and economic ideas to the new era of science with its potential abundance for all mankind.

The only hope for the future is that thinking people of all countries who are interested in the kind of world we will hand on to our children should unite and raise their joint voices to call upon governments to stop the insane armaments race and cooperate for the promotion of the welfare of the people.

It is well that the Japanese who have suffered an attack by nuclear weapons at Hiroshima and Nagasaki should take the lead in this world movement for an end to the present stupid and indeed insane preparation for war. There must be no more Hiroshimas, otherwise there is no hope for the future.

Heartiest congratulations on the lead which the Japanese people are giving to the world and all success to the peace efforts such as yours which I hope will have the widest possible circulation in the world press.

Boyd Orr

run provocations that divide them. Here it seems to me that the less immediately involved countries, such as your own, can be of enormous help in finding ways to bring the superpowers together and in bringing world opinion, such as it is, to bear on them. To do this requires much greater knowledge of the details of the nuclear problem than is possessed by most citizens and even statesmen in the more or less neutral countries, for concrete proposals have to be framed in the light of technical developments. A few Japanese physicists and others have been active in this area but I wish there were many more.

What indeed will be the reaction in Japan if and when Mainland China explodes an atomic bomb? Will there be pressure then to "follow the leader?" Will the Japanese "self-defense" forces demand their own atomic armament? I regard atomic weapons as lightning rods which, far from making a country more secure, in fact make it less so. They are a danger to the possessing country. But they also seem to have become counters of national pride: and the day is not far distant when many countries—Egypt with its German technicians, Israel with its scientists, the oil kingdoms with their money and the Latin American countries with their fanaticism—all may seek to pursue this suicidal symbol of

status. It is hard for me to see how, unless we can begin very soon to control armament, in such a multi-nuclear world, war can be avoided, that is catastrophic war.

It has been argued by some observers that what is called the delicate balance of terror between the Soviet Union and the United States has in fact not only prevented nuclear war since 1945 but major conventional war also. I do not find this a consoling thought. As I have recently argued in the Council for Correspondence Newsletter (February 1963, available from Maruzen Bookstore in Tokyo), I envisage grave difficulties in containing the American people for whom, outside the south, war has never been a traumatic experience for the population as a whole and who have not suffered the salutary defeat that caused so much productive rethinking in Japan in 1945. (Why the defeat of the West Germans at the same time caused so much less rethinking is an interesting question, and if we understood it we would understand a lot about the effect of national cultures on war-like propensities). One of the reasons I am so much in favor of the test ban treaty is that it would be a sign for us, to our own American people, that we mean to pursue a pacific policy.

In spite of what I have said, the arms race does not seem to me a fundamental cause of

war but rather a dangerous symptom which can aggravate other causes. These lie in issues of foreign policy and in specific points of tension such as those over Berlin or South Vietnam or Taiwan. Each of these points of tension is important within America because it involves allies who have constituencies which are strong in America. Some of these countries, like Taiwan or South Vietnam, are dictatorships and hence can speak in America with a relatively uniform voice; West Germany has been a quasi-autocracy and only the voice of the Adenauer Government has on the whole been heard in America. Unfortunately other countries which have more complicated foreign policy objectives have not so strong or unequivocal a lobby within the United States. The Japanese Conservative Government, whatever its own conflicting preferences, naturally fears American economic reprisals, and this limits its usefulness as a potential arbiter in the Cold War. In long-run terms, I hope that among the many voices of Japan the universalistic voice of its best students can learn to speak (in the United States, in the United Nations, and elsewhere) in languages and vocabularies accessible to much of the planet. And for this voice to have anything to say, these students need to familiarize themselves with the detailed

(Continued on Page 7)

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Strengthen United Nations

By Masamichi Royama

I would like to consider the way to world peace from the standpoint of the Japanese people based upon their political experiences in the international affairs. I treat lightly neither the standpoint of pacifism nor the appeals for peace of some nuclear physicists. As a political student, I am interested in the problems of world peace that ought to constitute an important part of international policy of Japan. We, the Japanese people, however, have had not enough experiences and opportunities to exert influences upon the public policy-making toward international peace. Since the time of the formation of nation-state, we have been in the habit of taking attitudes toward international affairs as directed from above. Only recently, by dint of the new Constitution based upon the principle of democracy and international peace, we came to think over the problems of international peace and express our own opinions on them quite freely.

But it is unavoidable for us to approach the problems simply from emotional or ideological grounds. The situation has been capitalized by the organized political organizations for their partisan interests. Consequently, there brought about the divided international policy without a consensus of opinion in this important matter for the nation. I think, therefore, it is necessary for us to take a more objective view of world peace in order to create a consensus

of opinion among our people on this serious problem. This task is important, especially for the intellectuals and scholars, all the more because they have been so far rather responsible for creating the cleavages rather than unity among the people. It is advisable, I believe, for the Japanese nation to take a



Mr. Masamichi Royama is an authority on political science who graduated from the Law Department of Tokyo University. After graduation, he organized the Shinjinkai Society and published the magazine Shakai Shiso in which he wrote articles about British socialism from an anti-Marxist viewpoint. In 1929 he became a professor at his alma mater and in 1954 he was appointed as the president of Ochanomizu Women's University. He is currently a member of the Constitution Research Council of the Cabinet. His main works are The Development of Political Science in Japan, The Political Ideas of Humanism, and The Aspects of Political Consciousness.

view of gradualism on the problem of international peace, the view of which is necessarily comprehensive and complicated.

It seems to me, however, that the following three problems with which our nation is confronted are important.

- 1) To strengthen the United Nations, structurally and financially, in order to make it more effective in coping with any limited international conflicts and disputes.
- 2) To make every effort toward disarmament and arms reduction by means of maintaining the principle of international peace enunciated in the Constitution.
- 3) To advance the policy for aid and cooperation for economic development and democratization in our neighboring countries.

In conclusion, I should say that the problem of world peace is possible to be solved gradually only through the incessant efforts of mankind piled up for a long time. For example, the strengthening of the United Nations, which is the historical product of the process of international relations of many years in the past, is prerequisite to the world government in future. As to the problems of disarmament and arms reduction, we consider them a matter of cardinal importance for public interest of our nation no matter how they might be hard to solve. Although it may take time to restore the peaceful diplomatic relation with Korea and especially with Communist China, we must endeavor to create a consensus of opinion among us without making ourselves submerged with floods of water in the cold war of ideology.

International Unity Wanted

By John Desmond Bernal

In my view this is a question which can and must only be answered in the affirmative. War is made by men, and war can be prevented by men. In this age of inter-continental ballistic missiles, multi-megaton warheads and Polaris submarines, it is the supreme duty of every man and woman to do whatever he or she can to prevent world war and hasten the achievement of general and complete disarmament.

The alternative would be such a deluge of nuclear destruction—it has been stated that the U.S. nuclear weapon stockpile alone is equivalent to more than ten tons of T.N.T. for every man, woman and child on earth—that the fabric of modern civilisation would be torn apart, vast areas of the world would become uninhabitable, radioactive deserts and a large proportion of the human race would be wiped out.

So the question really becomes: what can we do to prevent war and bring about disarmament? Or, more precisely, how can people everywhere make their contribution to the already existing efforts to achieve these goals, so as to build a mass, world-wide peace movement so powerful as to compel the governments to end nuclear tests, abolish nuclear weapons and their carriers, such as Polaris submarines, dismantle all military bases on foreign soil and carry through general and complete disarmament?

As to what is already being done for peace, Japanese students are better placed than almost anyone else to know this. For years past Japanese peace organisations such as the Japan Council Against A and H bombs, the Japan Peace Council, and others, have led mass demonstrations of the Japanese people against nuclear weapons and tests and against foreign military bases on Japanese soil. These actions have been an example to the world and have stimulated similar activities in other countries, notably Great Britain, where the annual Aldermaston March has become a universal symbol of mankind's opposition to nuclear war, and the great demonstrations against the Polaris submarine base at the Holy Loch in Scotland have become a highlight of the struggle against the instruments of nuclear death.

In recent years there has been a rapidly growing awareness of the gravity of the threat to civilisation, so that today there is a great volume of peace activity in a very large number of countries. This was most evident at the World Congress for General Disarmament and Peace held in Moscow in July last year

on the initiative of the World Council of Peace, of which I have the honor to be Chairman. It was attended by some 2,500 representatives from 121 countries, and war, undoubtedly the greatest and most representative gathering ever held for peace and disarmament. Nearly every shade of peace opinion was represented, of particular importance being the attendance of the British Campaign for Nuclear Disarmament and other similar peace organisations that have grown up in recent years. Discussion was entirely free and



Mr. John Desmond Bernal is a British physicist who graduated at Emmanuel College, Cambridge. He became a professor of physics in Birkbeck College and gave scientific advice to Minister of Home Security from 1934 to 1938. In 1942 he became a scientific adviser to Chief of Combined Operations and served as chairman of the Scientific Advisory Committee at Ministry of Works from 1945 to 1947. He was awarded the Royal Medal of the Royal Society, the Lenin Peace Prize in 1953 and the Grotius Silver Medal in 1959. His works include The Social Function of Science (1939), The Freedom of Necessity (1949), Science and Industry in the Nineteenth (1953), and World Without War (1958).

frank, indeed passionate at times, yet, despite the great diversity of views expressed, the final declaration of the Congress was all but unanimously adopted.

The Congress called for a big increase in activity for disarmament and peace, and this has resulted in the great spring campaign now going on all over the world. Aldermaston-type marches are taking place in at

least twenty countries, national disarmament conferences are being held in a number of countries such as France and Sweden, petitions against nuclear tests, for peaceful coexistence, and on other themes are being signed in New Zealand, Australia, Finland, and so on. Never has there been so much general and widespread action for peace.

One of the significant features of the Moscow Congress was the presence of a delegation of 190 from the United States—a reflection of the great development of peace organisations in that country during the past two years. Most important, perhaps, has been the meteoric rise of the Women Strike for Peace with its imaginative and enterprising activities and its readiness to work with all, whatever their political or other views, who stand for disarmament and peace. As W.S.P. has said: "In the era of push-button war, peace work is the highest form of patriotism."

For this is the second part of the answer to the question: Is peace possible? In the nuclear missile age, all who would do something for peace must set our common humanity higher than any other consideration. In the U.S.A. as in the Soviet Union, in Japan as in Brazil, in Nigeria as in Germany, in Great Britain as in Poland, the people would alike suffer from the horrors of nuclear war. They have an equal stake in preventing it. In the shadow of the H-bomb our manifold differences—political, social, religious, racial—pale into insignificance. No one at all can achieve anything of what he desires through nuclear war.

So my answer to the question, "Is peace possible?" can be summed up in a few words. Yes! Peace is possible, given action and unity both nationally and internationally. Let every man and woman worried by the nuclear threat to the world—and they are in a large majority—devote some part of their time to action for peace in a spirit of friendly co-operation with all who pursue the same goal, and we shall quickly take the first stride along the road to a world without war, in which science can be released from military service and be used to make life better for all.

Test Ban Needed—

(Continued from Page 6)
problems of domestic and foreign policy as these appear to the often deluded inhabitants of the contending powers. I hope that the students who read this essay of mine will begin in some cases to move in this direction, no matter how far the road or how troublesome and dispiriting the task. When I speak to students here in a pessimistic vein about war, they are sometimes tempted to

give up, and I ask them if they had a sick child whether they would give up so readily. If one has a sick world isn't it necessary to do everything conceivable, no matter how small the chance that it might be effective?

John Desmond Bernal

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Hasten Test Ban Agreement

By Linus Pauling

During the whole of history humanity has been plagued by the immorality of war, which has caused a tremendous amount of human suffering. I believe that there will never again be a great world war, if only the people of the world can be informed in time about the present world situation. I believe that the development of nuclear weapons, which if used might destroy civilization and lead to the end of the human race, forces us to move into a new period in the history of the world, a period of peace and reason, when world problems are not solved by war or by force, but are solved by the application of man's power of reason, in a way that does justice to all nations and that benefits all people.

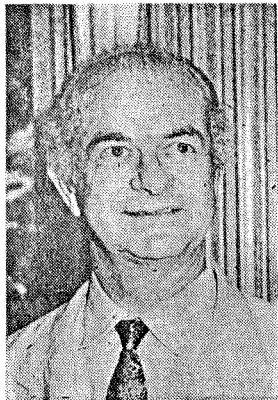
First, we may ask about the power of destruction that exists in the world today. It is not easy to determine the amount of destructive power in the stockpiles of nuclear weapons possessed by the United States and the Soviet Union, which are the two major nuclear powers. I have recently estimated that the United States now has 240,000 megatons of nuclear bombs, and that the Soviet Union has about 80,000 megatons. I think that Great Britain has a few thousand megatons and France about one megaton. In the course of a few years nuclear weapons will without doubt spread to several other nations, if some steps are not taken soon to prevent their spread.

The spread of nuclear weapons to additional nations or groups of nations would constitute a grave risk to the world, for several reasons. Each addition to the number of nations armed with nuclear weapons drives its neighbors toward acquiring similar arms. As nuclear weapons pass into more hands, the chance increases that a major war will be started by some human error or technical accident, and the chance of deliberate initiation of nuclear war also increases. Moreover, increase in the number of nuclear powers would further increase the difficulty of achieving disarmament. I accordingly urge that the present nuclear powers immediately bind themselves by treaty not to transfer nuclear weapons to other nations or groups of nations, and that all nations not now possessing these weapons commit themselves to refrain from obtaining or developing them.

An imminent danger at the present time is that the United States may transfer nuclear weapons to the NATO organization. If this were to occur, it is possible that the Soviet Union would retaliate by transferring nuclear weapons to the nations of the Warsaw Pact. West Germany is at the present time the

most powerful one of the NATO nations in Europe. I greatly fear a future in which West Germany has some degree of control over nuclear weapons, because I fear that the West German militarists might be reckless enough to take some action that would lead to nuclear war. I fear even more a world in which both West Germany and East Germany have control over nuclear weapons.

It is the duty of every person in the world to oppose the transfer of control of nuclear weapons to nations and groups of nations that do not now possess these weapons, and to work for international agree-



Mr. Linus Pauling, American chemist, studied at Oregon State College, and received his doctorate from the California Institute of Technology in 1925.

He was interested in the study of crystal structure theory of electrolytes, statistical mechanics, and the nature of the chemical bond.

In 1931 he received the first A. C. Langumun Prize of the American Chemical Society. During the World War II he served on the Explosives Division of the National Defense Research Committee and the Research Board for National Security. In 1949 he was president of the American Chemical Society. He was awarded the Nobel Prize in chemistry in 1954.

His principal works are as follows: The Nature of the Chemical Bond (1939) and No More War (1958).

★ ★ ★
ments forbidding the testing of nuclear weapons and the transfer of nuclear weapons to other nations or groups of nations, and ultimately leading to general and complete disarmament with international control and inspection.

Could the world survive a nuclear war? It is my opinion that a great nuclear war in which the weapons now existing were used would lead to the death of almost every person in the United States and the Soviet Union, to the complete destruction of these two great nations, and also to the death of most of the people in the other countries of the northern hemisphere. I estimate that many people in the southern hemisphere would survive, if the war were to be fought in the near future, but that the pool of human germ plasm would be seriously damaged by the worldwide radioactive fallout, in such a way that the

number of grossly defective children born during future generations would be greatly increased. Whether civilization would survive a great nuclear war is doubtful, and whether the human race would survive is also doubtful. The genetic damage might be so great that the ultimate descendants of the human race would not properly be classed as human beings.

During the past decade the nuclear stockpiles have doubled every year. In the first part of the year 1960 the estimate was made by President Kennedy that the stockpiles amount to 30,000 megatons. In December 1960 the scientists of the Pugwash Conference on Science and World Affairs used the estimate 60,000 megatons. The factor 2 represents the increase during 1960. A similar factor 2 for 1961 would lead to 120,000 megatons at the end of that year. I have estimated that the stockpiles are no longer doubling, but are being increased at the rate of 100,000 megatons per year, leading to about 320,000 megatons in early 1963, and, as stated above, I estimate 240,000 megatons for the United States stockpile and 80,000 megatons for the Soviet stockpile.

The bombs that destroyed Hiroshima and Nagasaki had the explosive energy of 20,000 tons of TNT apiece. That is, each of them was equal to 1/50th of a megaton. The present world stockpile of 320,000 megatons accordingly amounts to 16 million times the energy of the Hiroshima bomb or the Nagasaki bomb. As we consider the damage done by these small atomic bombs, we must recognize the possibility that the present stockpiles could destroy civilization and the human race.

Many scientists have made predictions about the results of hypothetical nuclear wars. Testimony about the effects of nuclear attacks of various sizes on the United States and on the Soviet Union is given in the volumes called "Biological and Environmental Effects of Nuclear War," Hearings before the Special Subcommittee on Radiation, Joint Congressional Committee on Atomic Energy, 22-26 June 1959. I have used the estimates made by Dr. Hugh Everett III and Dr. George E. Pugh, who have concluded that a nuclear attack on the United States with bombs totalling 5,000 megatons would kill 75% of the American people if the bombs were directed at the centers of population, or 60% if they were exploded at random over the continental United States. An attack on the United States with 10,000 megatons would kill about 175 million of the 185 million American people, injure about eight million, and leave only two million

uninjured, but having to cope with the problem of a hostile environment—the complete destruction of all cities and metropolitan districts and of all methods of communication and transportation, the death of all livestock and the gross radioactive contamination of all growing foods. An attack with 20,000 megatons on the Soviet Union would have the same result of achieving essentially complete destruction, with only about 2,000,000 people left uninjured.

During the Cuba crisis of October 1962 the United States had 750 greater bombers—B-47's, B-52's, and B-58's—on 15-minute alert, ready to set out for the Soviet Union with their loads of nuclear weapons. These bombers carry a load of 50 megatons apiece, so that the 750 bombers could in a few hours after the start of the war deliver 37,500 megatons of bombs to the Soviet Union, if the bombers all reached their goal. Even if half of them were prevented from reaching their goal—and we have no reason to believe that defense would be as effective as this—the bombs delivered would be enough to destroy the Soviet Union and to kill essentially all of the Russian people. The United States has

tens of thousands of other vehicles for delivering nuclear bombs, and it is likely that a major part of the stockpile that I estimate at 240,000 megatons could be used in a great nuclear war. The American stockpile amounts to 12-fold overkill capability; that is to 12 times the amount needed to achieve complete destruction of the Soviet Union. The estimated 80,000 megatons stockpile corresponds to an 8-fold overkill capability, to eight times the amount needed to kill essentially everybody in the United States. These bombs would, without doubt, be used also in attacks on military bases in Europe, Japan, and other parts of the world, such that there is the possibility that one third or one half of the people of the world would die.

We must prevent this catastrophe. The nations of the world must abandon their unrestrained militarism and join together in working toward the goal of general and complete disarmament and in cooperating in using the resources of the world for the benefit of human beings all over the world.

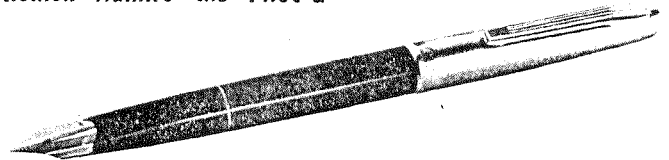
If the world continues along the path of insanity, we are doomed to die—we Americans, all of us, and all the Russian

people, and perhaps most of the people of the European nations, of Japan and of many other countries. Our civilization will then have come to its irrational end.

But I believe that we can prevent this great catastrophe. I believe that we shall abandon the mistaken policy of re-arming Western German and Japan and that the nations of the world will join together in achieving the solution of the terribly complex problem of safely reaching the goal of general and complete disarmament with control and inspection. The first step, which must be taken at once, is that of making a bomb test agreement—an agreement to stop the testing of all nuclear weapons. The Chinese Peoples' Republic must become a signatory to this agreement, and must be admitted to the United Nations, so as to become a part of the world community of nations. I believe that we can organize the world community on principles of freedom and justice under law and mutual trust.

Linus Pauling

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The Present Age and Character Building

By Katsuichiro Kamei
Popular Critic

This is a summary of a speech—Ed.

Under the theme of "The Present Age and Character Building," I intend, from the cultural standpoint, to think about the problem of what does the present age actually mean. In other words, the problem I am going to take up here involves how to grasp the outstanding features of the present age, how we should live among them and how we should form our own mentality.

Radical Changes

The definition of the present age may vary according to persons, but generally speaking, it may mean the period of 95 years from the first year of the Meiji Era up to the present.

From the standpoint of the nation's long history, this period is quite short. However, during this short period, the Japanese have achieved radical changes that may be called miraculous.

As a result, there is a frequent occurrence of duality among various cultural phenomena which we are now experiencing. In other words, in our way of thinking, customs and manners, reading materials and others, things traditional and things foreign are blended together.

Therefore, it is not easy to judge accurately the actual condition of our present culture and to clearly grasp ourselves. This is particularly so in the case of Japan which has achieved rapid changes in a short period of time. Fair judgement was liable to be lost as people thought too highly of themselves on one occasion and belittled themselves on another. For instance, during the war, the originality of Japanese culture was too much stressed, resulting in the appearance of a self-righteous attitude that Japanese culture was the best in the world. However, with the defeat a tendency to belittle the Japanese or their country became strong.

Japanese Uneasiness

For this reason, it is considered that there naturally exists in our minds such uneasiness as that we might lose ourselves.

We have learned western culture by various means, but in the eyes of foreigners, we are aliens and we cannot become foreigners.

Then a question arises whether we actually possess our own national traditions. Even to this question we are quite strangers, and feel uneasy whether we, who are living in the present age, may be in a double sense aliens. In a

sense, we feel uncertain over the lack of so-called aboriginality or the deep-rooted spirit of our own.

This kind of uneasiness is a problem that has continued to remain in the minds of Japanese intellectuals since the Meiji Era up to the present.

Then in what concrete form has this uneasiness appeared?

It may be found in seven different methods through the Meiji, Taisho and Showa Eras.

The first of them is the thoroughgoing westernization method in which all Japanese traditions so far as completely denied and the acceptance of so-called advanced European nations' culture is the only alternative for Japan to make advance.

About this method, we cannot deny the fact that there is a strong yearning for European culture in our minds even today, creating a trend in our way of thinking that the modernization of Japan is nothing but her westernization.

The second is that when the previously mentioned tendency becomes too strong, there arises a trend as a reaction to deny radically all European culture and to see the need for studying Japan's characteristic traditions or her history. This tendency was particularly outstanding during the war.

The third is the way of thinking to the effect that the future of Japan or the future of our mental life lies in both Eastern and Western cultures or in their coordination. This is based on the assumption that since Japan has accepted Western culture until today and since she has her peculiar culture with Oriental culture in the background, Japan is the only country that should unite both Eastern and Western cultures.

However, there is a problem which makes it difficult and almost impossible to coordinate suddenly speedily accepted Western culture and old and traditional Japanese culture. That is because although Japan has accepted Western culture at a rapid pace in recent years, she has still a tradition as old as 2,000 years and moreover, it is impossible for her to possess it completely. In addition, the tradition of Japan is certainly more than 1,500 old with the culture of Asia in the background.

The fourth is a method to accept cultures of all ages and countries if they are best.

This method is quite splendid as evidence of the lusty vigor of the Japanese for knowledge,

but the question is whether such is possible.

The fifth is another way of thinking completely denying the four methods previously mentioned. It means that if there is any course on which Japan will have to depend, it may be nothing but Socialism or Communism. This trend has become stronger, especially since the end of the war, and actually a large number of people believe that Socialism may or should determine the future of Japan.

The sixth is a religious way of thinking which stresses the



Mr. Katsuichiro Kamei attended the Literature Course of Tokyo University in 1927, but left without graduating to become a free lance writer. Thereafter he has studied profoundly ancient culture in the Era of Asuka and Nara, got strongly interested in Buddhist thought. He was awarded the Yomiuri Prize in 1951 and is currently director of the Japanese Literary Men's Association. His main works are as follow: Literature and Faith, A book on Buddhist Temples and others.

dependence on religious guidance as the only way for Japan to take. It involves all religions including Japanese Buddhism, American Christianity and even postwar religions.

The seventh, which is the last, is a method that favors the way of living as mere bystanders. It seems from skepticism, doubts all conditions and believes it impossible to form one's mental life based on one line.

Dilemma

These seven methods are the sphere I have checked up. What has to be given consideration next is which of them we should support. As for that, I have no method which I can recommend with conviction.

Western culture is rich in superb philosophy and music which we have to learn by all means. At the same time, we get inclined that we have to learn more about the tradition

and history of our own country.

The coordination of Eastern and Western cultures may be a mere idle fancy, but actually things traditional and Western live together in our life. We often feel inclined to enrich our knowledge by reading books.

When we think about the course of Socialism, we naturally come to doubt whether the present Japanese capitalistic system which is certainly irrational should be permitted to develop as it is now. The problem of religion is also important.

In the face of these problems, we come to a conclusion that we have nothing on which we can surely depend while groping for the best means of their solution or understanding. And, in the end, a kind of indifferent or desperate way of thinking takes root in our minds on the grounds that it is useless whatever we might do under these circumstances.

Formation of Mentality

This kind of situation is an outstanding feature of the present age, and in such condition it becomes further necessary for us to consider how to form our mentality.

In Europe, there is a strong Christian undercurrent. In Communist countries, there is Marx-Leninism which is consistent, and even in Japan there was Buddhism or Confucianism in old times and for character building the reading of the Analects of Confucius and the Sutras was considered absolutely necessary.

However, as the result of the principle of Europeanization since the Meiji Era, a great increase has been made in the number of books to be read, creating in the minds of individuals two or three conflicting trends at the same time. Under such circumstances, it is considered that there is no other way but to form oneself and find his own way. This point is what we must fully recognize.

What is most important on the part of young persons brought up after the end of the war is to have the firm determination to train themselves by bearing in their minds most complicated and difficult problems in their youthful days.

However, we who are living in the present age lack most in the power of solution in the sense of thought. It is a tendency to judge things too simply. In the process of forming one idea, there must be a delusion and accompanying doubt needing much time. Therefore, this delusion is most important and the possession of durability to

solve is extremely necessary.

Dangerous Conditions

In the present age, a miscellaneous knowledge and culture are revolving at a speedy pace in their advance, constantly acting on our mental conditions and resulting in the cause of their unhealthiness. This kind of mentality makes our way of thinking self-righteous or weakens our thinking power.

For this reason, the most important thing is to realize this situation. For instance, in the case of the body, it is most dangerous when one fails to realize his illness despite the fact that he is actually suffering from it. The same may be said of the case of mental condition in which divergence, dementia or weakened judgement comes to be clearly recognized. When this consciousness arises, resistance is created for the first time.

Resistance does not come into being when there is no danger. Since all resistance is sure to occur when there is a consciousness of danger, if one's mental condition is in danger or abnormal and there is the need to tide over this sick mental condition, resistance breaks out there. In other words, being healthy may be taken as meaning this resistance.

Words and Culture

To make it more concrete, it becomes a problem of words.

A friend of mine who returned from a trip abroad answered, when asked what he noticed most peculiar upon his return home, that no country in the world badly treats her language like Japan. For instance, why the Japanese use the English word "Hope" or "Peace" for cigarettes their country has

turned out. This may be in no way unreasonable, because when Chinese culture was introduced into this country some 1,300 years ago, Japanese intellectuals in those days learned without exception Chinese compositions. In this sense, Japan may have a certain aspect which makes the absorption of foreign culture without passing through a similar period.

However, what I want to say is that whether it is proper for the Japanese to treat their own language so badly as at present, although they may not be contemptuous of it after the end of the war. In the streets, there is a flood of advertisements with words which are hard to tell whether they are English, French or Japanese. In some advertisements, such words as "vacance" and "leisure" are used whereas they can be expressed in Japanese. This practice is closely linked to bad commercialism, which is a special postwar characteristic that disregards the confusion of the mother tongue and native customs in order to have good sales. It, furthermore, affects our mental life. Therefore, it is necessary for us to show our resistance against any attempt to paralyze human minds with words which belong to no country and hard to be understood. In such case, what we have to keep in mind as basically important is that the confusion of words naturally means the confusion of culture.

Therefore, it is hoped that the Japanese will be not only well versed in Japanese classics and Chinese compositions, but also in foreign languages. At any rate, they must avoid doing things by halves. To endure such difficulties is a peculiar intellectual destiny imposed upon the Japanese.

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The University Press in America

By Violet Walker

(Famous Magazine Writer in USA)

This by-liner is a well-known writer and a former editorial writer with the University of Illinois Press.

In this contribution article, he tells the story of the 48 American university presses. They were conceived as a means of publishing scholarly works but have recently entered into a healthy commercial publishers which broadened the market for all serious books.—Ed.

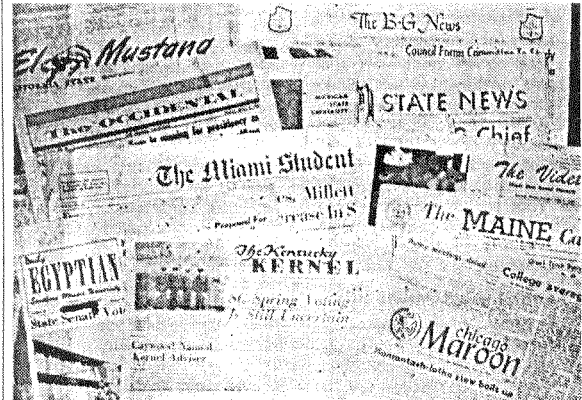
Every summer a small but influential group of editors, designers, and typographers meet together at a designated university somewhere in the United States to discuss the peculiar problems and pleasures of scholarly publishing. These men and women are delegates to the annual meeting of the Association of American University Presses, an organization of 48 universities and five museums, libraries and institutions, all of which maintain publishing programs that are essentially scholarly in character.

In recent years more than 1,400 non-fiction titles and 125 specialized journals have come off their presses annually. These works go forth into the global community of learning, to scholars and libraries in nearly every country of the world. To a significant body of readers such books give access to the minds of scholars who have come to some understanding of the changing world around them.

Non-profit American university publishing started in 1869 at Cornell University. Its objective was to provide the university with a low-cost means of disseminating knowledge. Similar projects followed at Johns Hopkins University, and at the Universities of Pennsylvania, Chicago, and California. They were the forerunners of the significant new movement in American publishing. Their original goal—to encourage the

publishing of works by scholars embodying original research in economics, history, philosophy, the sciences on the arts—has become the goal of all American university presses that have developed since.

Common and enduring as the goal is, no two of the 48 university presses pursue it today in quite the same way. Twenty-one have their own printing plants; 34 publish one or more periodicals in addition to books; one seeks outstanding works of fiction by living foreign authors;



These newspapers above are some of the American universities which were recently sent to the Hakumon Herald.

one has published children's books; 15 print contemporary poetry; 39 publish books of regional interest; all 48 are concerned with scholarly publications in the humanities, the sciences, or mathematics. They are located in every region of the United States.

The men and women who direct the university presses, who edit the literary and scientific books, who work out designs and production techniques to make them beautiful, are frequently former university teachers or analysts of national and international affairs. The attitude of idealism they bring to their jobs has contributed to the

vigor of thought and creative excitement of university publishing.

A characteristic university press is that at Urbana, belonging to the University of Illinois. The Illinois Press now publishes annually an average of 25 scholarly books on various subjects, as well as the quarterly *Journal of English and Germanic Philology* and four series of monographs—on language and literature, biological sciences, medical sciences, and social sciences. The authors of these publications

are associated with the University of Illinois and other universities in the United States and abroad—as far away as the University of Istanbul—and receive modest royalties for their work.

Like most university presses, the Illinois Press is dependent on the university for support; the Press has also received funds willed to it for special publication projects in higher mathematics. For the past five years, along with other university presses, it has received annual grants from the Ford Foundation for the publication of works in the humanities and social sciences. The Press has foreign sales representatives for its

books in Great Britain and on the European Continent, in South America, South Africa, the Far East, Australia, and New Zealand.

In choosing the books they have published, the editors of the university presses have shown a vivid sense of spiritual values and of national and international responsibilities. Yale University Press sponsors a series devoted to the work of younger American poets which might not otherwise find its way into print. The press of Michigan State University has gone in for fiction and made available three arresting novels by the Indian author R. K. Narayan. The series of publications on civil liberties and civil rights, published by the Cornell University Press, and Harry S. Ashmore's "The Negro and the Schools," published by the University of North Carolina, are examples of sincere efforts by university presses in both the North and South of the United States to examine an area of great national concern. Harvard and Stanford Universities and the Universities of Hawaii and Washington have given particular attention to the Pacific area in their publications, while Princeton and Cornell universities have featured works on the problems and aspirations of the Middle East.

To sum up, one may say that American university presses are performing an important job. Originally conceived as a means of publishing scholarly works, these presses have entered into a healthy competition with the commercial publishers. This has undoubtedly broadened and strengthened the market for all serious books in the United States. The reputation of the university presses throughout the world is already commensurate with the universities that gave them birth.

Letters to the Editor

The Japan-ROK Normalization Talks

To the Editor:

It is more than ten years since the representatives of Japan and the Republic of Korea first met on November 20 in 1951 in their preparatory talks for normalization of diplomatic relations between the two countries.

The talks seem to have gained impetus particularly since the establishment of a military regime in the Republic of Korea.

We, Korean students in Japan, have shown unusual interests in and placed great expectation on the diplomatic talks, while find some contradictions about the negotiations with the military junta.

When we think of the fact that the Korean people in this country are mostly Nisei or Sansei, however, we cannot but feel quite uneasy about our future.

For there is no guarantee for our free activity and security of life because of various forms of racial prejudices existing in the Japanese community.

By so saying, however, I don't mean that we should be repatriated to our mother country at once. Such a matter should be carefully considered in the light of humanity before it is carried out.

The purely-Japanized Nisei or

Sansei, who have been educated in Japan and got accustomed to Japanese culture since their childhood, will have to make a great deal of efforts and time to adapt themselves to things Korean quite different from Japanese. It will even make them unhappy. We saw too much of Issei who had suffered from bitter experiences in the days of the Japanese imperialism. Such a racial tragedy should not be repeated any more on our descendants.

In view of such particular historical relations between the two countries, I wonder if it should be permitted for Japan to regulate Koreans resident in this country under the same law that regulates other foreigners.

We entertain a mountain of wishes to the Japan-Republic of Korea normalization talks, but what we Koreans most desire are that the fundamental human rights are secured to Koreans upon the solution of most principal of the problem of our legal status in this country and that racial prejudice and discrimination in Japan against the Koreans are wiped out by normalization of the diplomatic relations between the two countries.

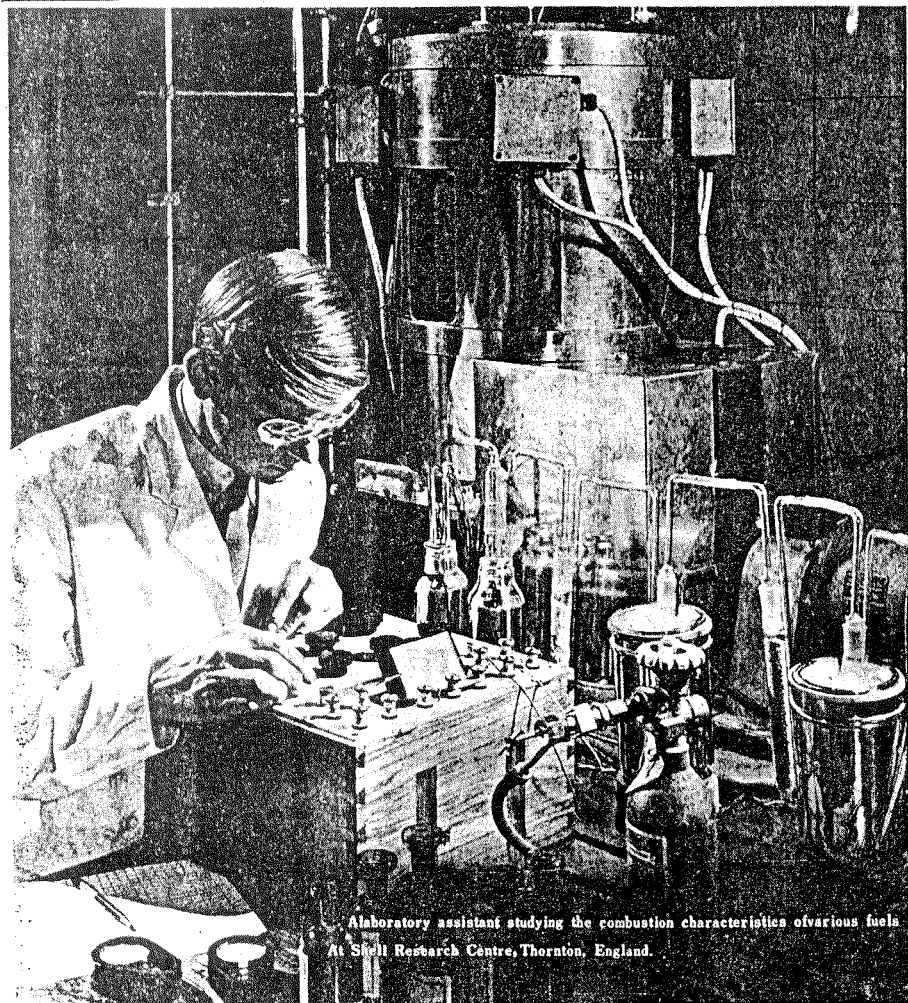
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SHELL RESEARCH IS SERVING PROGRESS

The Unique Way of German Thinking

By Saburo Kuwata
Professor of Law Department

Prof. Saburo Kuwata was sent last year to West Germany from Chuo University to study International Private Law at Hamburg University and returned this April. This is his article on the German way of thinking.—Ed.

What foreign visitors to Germany, especially those from Japan, where active political discussions are made through all mass communication media, feel strange first of all among others, may be said that present-day Germany unexpectedly lacks in critical political discussions.

There have been many cases needing political criticism. For instance, the enforcement of the military conscription law, the outlawing of the Communist Party—according to statistics taken for a certain period, among 138 cases involving political offenders, those involved in 129 of them were pronounced guilty, bringing the total of 1,340 months of imprisonment—the Parliamentary deliberation of the Emergency Law since last summer and the "Spiegel-Affäre" of last autumn.

For the Japanese, there is no room for doubt that any of them, if happened here in Japan, would have cost the fate of a cabinet at that time. However, in Germany these serious cases were either carried out or settled without any strong opposition. We wonder where this kind of quiet political situation comes from.

Newspapers are a mirror of public opinion, but in West German papers no political criticism is reflected. Today, leading

Democratic nations have respectively their own representative papers which they are proud of, but in West Germany no such papers are seen. That country has a daily newspaper called "Bild", with a circulation of 3,700,000, which is nearly equal to that of an influential Japanese newspaper. Despite its large circulation the paper devotes a large space to scandals—a fact dishonorable to the country.

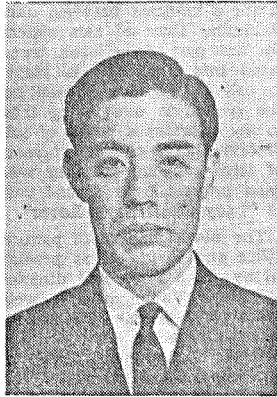
The circulation of "Hamburger Abendblatt," the largest evening newspaper, is 320,000. The journal known here in Japan as "Die Welt" has a circulation of 260,000, and "Die Zeit" 120,000 only. The question that arises about these newspapers is not about their quantity. As some Germans recommended Swiss newspapers as neutral does, it would be futile to try to find critical editorials as carried by representative Japanese newspapers in German newspapers from the standpoint of their contents. The quiet political situation in Germany today appears to Japanese eyes as nothing but uncritical.

In this respect, there is one thing which we have first of all to consider. It may be a politically strained situation surrounding Germany, which is sandwiched between the United States and the Soviet Union that are opposed to each other, and which has a political powder magazine in the form of the Berlin problem in addition to the split of the country into East and West Germany.

When I was in Berlin one day,

a certain university assistant explained this situation in detail to me on the assumption that "We who are before the wolves."

Furthermore, there was a



young research worker who proudly said that with the advance of welfare States, ideological opposition falls back, and that heated ideological disputes are becoming an outstanding feature of politically backward nations.

These two viewpoints, namely, the role played to a certain extent by political and economic elements each may be said as hard to be denied. However, what must be paid close attention is the "German way of thinking" which is a decisive factor that underlies them.

What I can induce from experiences at many occasions, for instance, from technical discussions to daily casual conversations, and from observations obtained in vehicles, is that "how stubbornly obedient are the Germans to things once decided." In other words, they want in a sceptic attitude toward the decided things themselves. As one gets used to living in Germany, he will think of the word "categorical" in the old philosophy of Kant about the German way of thinking like I myself did so.

If permitted to use the special words as a student of jurisprudence, the German way of thinking may be said as "Gesetzsmässig", but not "Rechtsmässig" in expression. It may be also an analytical "engineering" way of thinking. In the field of jurisprudence, German jurisprudence has no traditions of international law as compared to the noted researches of private law. This

may be a good example of the German way of thinking.

This fact may be said as a split of reasoning power and emotion in the human way of thinking. German rationalism and emotionalism are extremely factual. This factionalism may mean a distinction between the northern German way of thinking and the southern Latin way of thinking.

Today, West Germany is enjoying an unprecedented economic prosperity, and a rich material life is also given. Under these circumstances, though slow, changes are taking place in the traditional German way of thinking to all appearances and purposes.

These changes are by no means racial in entirety but ones that may be called human consciousness through experiences in life.

Zengakuren—

(Continued from Page 1)

dents from the Togakuren (the Allied Federation of Anti-Zengakuren), including about 50 Chuo students, and 70 from the Fugakuren (the Federation of Kyoto Student Self-Government Associations), gathered at Shimizu-dani Park to protest against the Supreme Court decision.

Following the rally at the park, they attempted a protesting march through Toranomon to Hibiya Park. When they arrived in front of the Supreme Court building, they made a zigzag parade and a sit-down demonstration. Students clashed with more than 1,000 riot policemen.

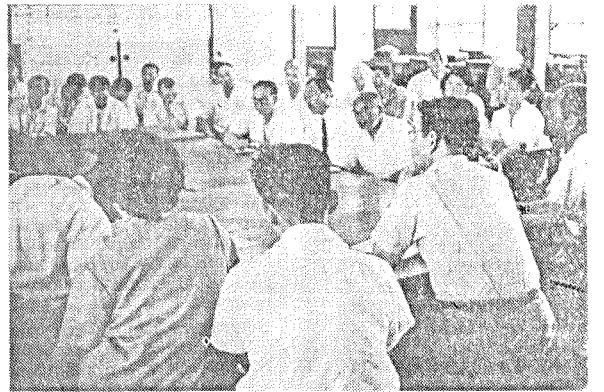
During the scuffles, three policemen and several students were seriously injured, and four students, including Chairman of the Togakuren Tetsuo Imai (Tokyo University Student) were arrested on charges of interfering with the execution of official duties.

Furthermore, another protesting rally and march was carried out by more than 1,500 students on June 15 at Hibiya Park.

Apparently informed of the student demonstration beforehand, the police sent about 1,500 officers on duty along the scheduled course of parade. Students were pushed back by police armored cars. This parade had been permitted for a limited hour on condition that the participants would not holding any placards.

Club Introduction

"We Are Social Psychologists"
Social Psychology Research Club



During the summer vacation, members of the club visit agricultural districts to exchange opinions with young and old farmers.

The study of psychology, which had been almost neglected until a few years ago, now appears to be fairly popular among students in general. At least, it may be safe to say that students have come to be strongly interested in examining social phenomena through a mental process. The pursuit of affairs from this psychological viewpoint may give them something helpful to understand such phenomena as originating from human emotions or conducts.

The Social Psychology Research Club is the only one in Chuo University that attempts to look into the general trend of society from both psychological and sociological points of view. The club, affiliated with the Association of Cultural Clubs, has 60 members including eight coeds under the leadership of Prof. Wataru Kumazaki of the Law Dept. who lectures on the history of Japanese legislation at Chuo.

The club was brought into existence in a disordered period shortly after the end of World War II—in December, 1947—with the main purpose of helping the Public Welfare Bureau of the Tokyo Metropolitan Government in accommodating vagrants and street girls in and around Ueno Station at public facilities.

The research club, which has kept close relations with the bureau ever since, often conducts fact-finding surveys in cooperation with it.

Some members of the club say that since nobody is free from social influences, it is their main purpose to study and trace their effects on the masses and

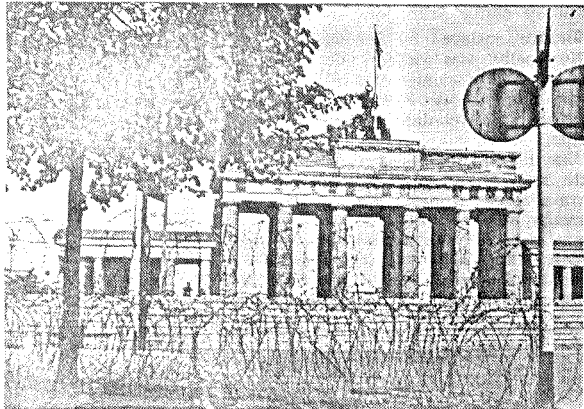
people's reactions against them. Therefore, they are not permitted to confine themselves in the club room or to stick to books in their study. They must always direct their eyes to outward things. In this sense, it is inevitable that they should spend most of their time in club activities aimed at on-the-spot surveys. Based on the results of their surveys they make opinionaires to compile statistics. It is not until this difficult work is completed that they can disclose hidden social phenomena.

It is extremely interesting to bring an object of study to a clear-cut conclusion somehow or other as it is like solving a riddle, explains one member of the club.

According to him, however, all members take enormous pains to collect opinionaires or materials covering a wide range. Because whether they succeed or fail depends entirely upon the way their investigations are conducted. Therefore, their discussions during the hour-long seminar twice a week are naturally concentrated on how best to conduct surveys.

The outcome of each survey is summed up in the club magazine which is published yearly. It suggests that Chuo students are generally modest and deficient in the art of social intercourse as is often the case with students in general.

Kazuo Shimamura, chairman of the club, interprets this attitude in this way: the inerness of Chuo students is largely due to the atmosphere of the campus, which lacks in events needed by young men such as a dancing party which is under a ban.



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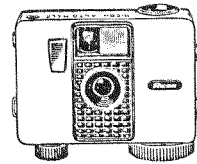
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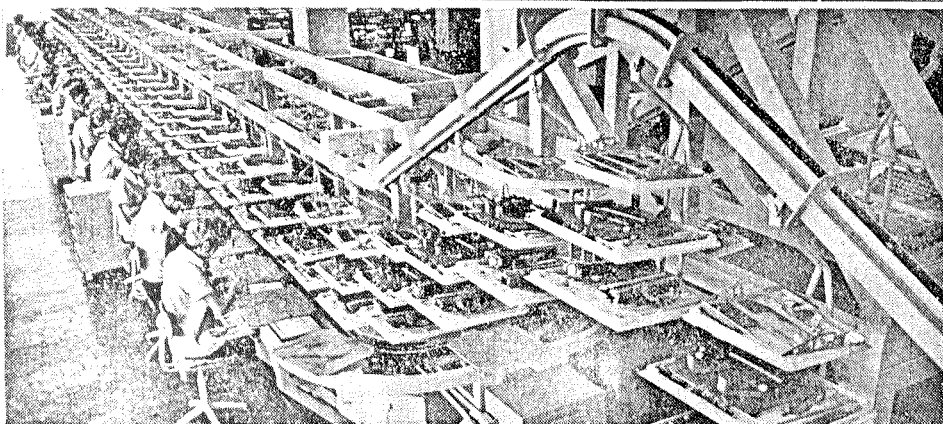
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