

Hakumon Herald

CHUO UNIVERSITY

No. 29

Tuesday, November 22, 1960

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Festivity Prevails On The Campus

Five-Day Fete Ends....

The annual Hakumon Festival opened with a goodwill performance by the American Fifth Air Forces Brass-band in the auditorium for more than one hour to commemorate the U.S.-Japan centennial.

The exciting performance by the American Army Band was followed by various events in which many popular story tellers and T.V. actors and actresses appeared before people.

Thus, the festival was completely filled with an atmosphere which Chuo students had never experienced.

As is well known, the purpose of the festival was for mutual understanding between the campus and society, and the festival might well be said to have fulfilled its purpose.

Another thing that students enjoyed was an English drama "Twilight of A Crane" performed by the English Speaking Society and more than one thousand students and several foreigners eagerly watched it.

This year, many interesting lectures were given by prominent professors.

The lecture which attracted students mostly were "Sex and Anxiety" by Dr. Katsumi Tokuhisa, and "Aim of Democratic Socialism" by Dr. Masamichi Royama, former president of Ochanomizu Women's university.

The Hakumon Herald carry the lecture of Masamichi Royama on the third page obtaining his approval.

The feature of the final day was a "bon-fire" build in the evening on the campus ground.

Around the fire some five hundred students and visitors to the festival enjoyed singing and dancing in a friendly atmosphere until the chilling autumn breeze began to be felt on their cheeks.

A breeze fragrant with grass green
Blowing across a hill
Dazzling with the "Gate White",
Where aspiring youths gather

In a search for the course of truth
To take over the history brilliant.
Oh! Oh! Chuo, Our Chuo!
May our name, Chuo ever be glorious!

*(This is a rough translation of
Chuo University's Song)*

Hakumon Herald

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EDITORIAL

For Future Fete

The annual Hakumon Festival which was held from November 9 to 13 at a total cost of ¥1,550,000 has posed a question to be reconsidered especially in point of its arrangement of program.

Needless to say, it is paramount importance that the festival be participated in by as many students as possible.

However, it is regrettable that many students made use of the festival for instance, and spent two or three days to make a journey or to return to their home country.

If such is the case, it would not be a waste of time to find the cause of this kind of unfavorable tendency.

Firstly, the reason why many students ignore or get tired of the stereotyped festival may be attributed to a lack of understanding on the part of the festival executive committee.

The committee members selected from more than one hundred cultural societies of the school appear to have failed to reflect the desire of two-thirds of the general students who have nothing to do with the cultural societies on the program, in other words, there exists a wide gap between the festival executive committee and the students in general.

In this respect, we cannot but to remind the Student Self-Government Association of its proper role in sponsoring the festival.

The association has been and should be an organ which reflects students' will and desire in general.

It is said that the association has been making efforts to fill the wide gap between students and its executive committee members as a result of its plotical activities, especially of recent ones.

In connection with these facts we are inclined to have a kind of doubt why S.S.G.A. did not provide many students with a chance to weave their will and desire into the festival through such class debates as the association used to do when it launched political movements, because such a consideration might have reflected the will and desire of students on the festival, and annual highlights of Chuo University might have been more interesting.

We also would like to point out an acute necessity of cooperation between the executive committee members of the fete and those of the S.S.G.A.

On the other hand, another cause of the low-toned festival of this year may be attributed to students themselves who lacked in a possible attitude toward the fete.

The festival is the only chance given to students to have close contacts with each other which have been sometimes ignored in a jam-packed university.

Finally we hope that the school authorities will offer hearty assistance and support to the festival in a financial aspect so that the festival may become more substantial and fruitful one.

Correction,

The Hakumon Herald erred Nov. 5 when the number of the House of Representatives, 467, was described in the editorial as 250. To puzzled readers, our "gomennasais"—Ed.

Display of One-year Researches

Some 70 academic and cultural clubs and seminars of students presented their one-year researches in class rooms during the Hakumon Festival which lasted five days from Nov.9.

The students' researches were made public for the purpose of creating new culture and deepening a mutual understanding between the campus and the society.

Diagrams, chronological tables or reference books were exhibited to make general students and festival-visitors completely understand the various researches shown in the festival.

The Hakumon Herald selected four clubs and seminars whose exhibitions were the center of the visitors' interest.

Misunderstood Japan

Japan has made a suprising progress after World War II in various fields. In spite of this progress, however, she has not been properly understood in foreign countries.

The Pen-Pal Club, by exhibiting many examples of misunderstanding, flung to Chuo students a big question how to correct it.

Misunderstandings on the present Japan which are found in textbooks for primary and middle school students in foreign countries are "awful" in general.

All such books were published between 1955 and 1960 and most of them are now in Japan, though they are hardly found in libraries of the International Education Information Center and the Ministry of Foreign Affairs.

(In U.S.A.)
 For instance, pupils in the United States are taught that Japanese women put a pillow with a wool-stand below their head so that their hair styles may not be disheveled while sleeping, though they actually use the same kinds of pillows as those used in the United States.

Japan is governed by the Emperor or the Mikado under a control of the United States. (The

cheap toys, watches etc. (This is not truth. After World War II, Japan has made a great progress in the field of industry, especially, of heavy industries. Nowadays she has been called the most industrialized country in the Far East.)

The following is other examples of misunderstanding on Japan.

(In England)
 As rice is expensive in Japan, the staple food of the poor is west potatoes. (Rice is the staple food of all the Japanese and a rich crop has lasted for these five years.)

(In Italy)
 One of the Japan's curious customs is "harakiri". This is to kill oneself by stabling in abdomen with his sword. (Harakiri is a custom of 100 years ago in the feudalistic period.)

(In France)
 The Japanese have a religious duty that once in their life-time they must climb Mt. Fuji, the highest peak in Japan. (This is not a duty but a mere superstition.)

Some spots in Japan are hit by earthquakes more than five hundred times a year. (It is quite sure that Japan is located in a volcanic zone but the number of earthquakes is not so high.)

(In India)

Combs which Japanese women put in their hairs are made from carapaces of turtles. (Hair style of Japanese women nowadays are quite the same as those of Western people. Therefore, they cannot put such combs in their hairs.)

Political Consciousness Of Chuo Students

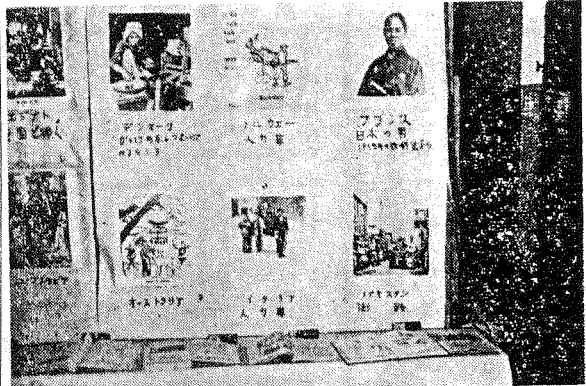
The Social Psychology Study-Club featured Chuo students' consciousness and attitude toward a series of students demonstrations last May and June against the U.S.-Japan Security Treaty which was one of the biggest movements of that kind.

According to the investigation of the club, 66 per cent of Chuo students denied the Security

Analizing the assassination of Mr. Inejiro Asanuma, the Chairman of the Japan Socialist Party, who was stabbed last October to death by a 17-year-old rightist boy in the public scene, the club said that all Chuo students admitted the shameful incident as a fatal blow to Japan's international prestige. The club's investigation said a great number of Chuo students attributed the cause of the assassination of Mr. Asanuma to an improper

at present?", the French young generation answered "Medial", while 52% of Chuo students replied "Yes" to the same question.

It is said that the "Nouvelles Vague" has recently been brought into the movie circles in Japan. But the society said, in conclusion, that the new wave was nothing but one of popular words in Japan and that the "Nouvelles Vague" itself would disappear in the near future as



education of the Japanese youth and an alleged connection of the ruling Liberal-Democratic Party with some rightist groups.

Reactionary Policy In Education

Japan Democratic Youth Alliance of Chuo University focused its one-year researches on the question of a possible revision of the Private School Law. At present there are 326 private universities and colleges including Chuo University, which amount to 60 per cent of the universities and colleges throughout Japan.

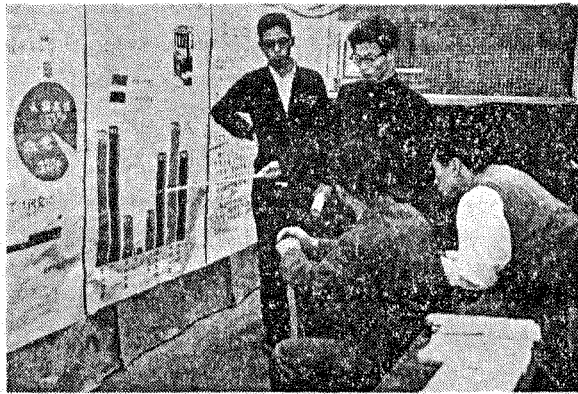
The Private School Law on which private schools are based was enacted after the war. Education Minister Masuo Araki said last month the law would be studied for a possible revision after the general election. The Education Ministry regards the existing Private School Law as "Lukewarm" in view of the fact that there has been a tendency recently for an increasing number of private universities and colleges to become involved in some political disputes. For example, Meijo University in Nagoya city was involved in a political issue as a result of improper management. Under the standing Private School Law, schools are ordered dissolved only when they violate the law.

By revising the law, the Education Ministry intends to order any private school dissolved and suspend financial assistance to it when it is not run properly as well as when it is involved in any disputes and irregularities.

But bitter cries have already been voiced among private schools, criticizing the ministry's intention of revising the law as being aimed at suppressing the autonomy of private schools.

Touching on the projected revision of the existing Private School Law, the Chuo University's Democratic Youth Alliance charged that the Education Ministry, accepting requests of some monopolistic capitalists who aim at ruling Japan's education world, intended to revise the law under the pretext of settling school disputes and to educate students for the militarism and out-of-date patriotism as they did before and during World War II.

The Youth Alliance stressed in conclusion that the Government gradually interfered the political neutrality of education and intends to change the system of private schools which occupy a high percentage of Japanese schools.



turth is, however, that the Emperor cannot interfere in the political affairs.)

Japan is still regarded in the economic field as a nation which produces cheap cotton and silk goods of bad quality as well as

Treaty between Japan and the U.S. and after May 20 when the treaty passed the House of Representatives, the number of students who took part in anti-treaty demonstrations around the Diet Building reached a high percentage of 72. To claim for restoring the sound parliamentarism democracy was the reason for the 54% of the demonstrators from Chuo University.

education of the Japanese youth and an alleged connection of the ruling Liberal-Democratic Party with some rightist groups.

Meanwhile, 44 per cent of Chuo students answered they would vote for candidates of the opposite Japan Socialist Party in the general election on November 20, and 20 per cent for the Liberal-Democratic Party.

The Social Psychology Study-Club Concluded that Chuo students came to pay more careful attention to the U.S.-Japan Security Treaty and the protection of democraticism inside and outside the Diet.

Nouvelles Vague and Young Generation

The French Speaking Society presented their research on the "Nouvelles Vague" (New Wave), which is at present uttered from everybody's lip.

The Society explained that the "Nouvelles Vague" was a new way of thinking which came into being about three years ago among some radical novelists in France.

According to the society's explanation, this new tendency challenged against the conventional ideas existing in the fields of thought, fashion, music, movie etc., and gave various influences upon the young in France.

An adventurous pursuit of young men and an unconventional conception on sexes were described in the works of artists who completely ignored the French traditions.

The French Speaking Society attempted a comparison between French young people and Chuo University students who had been more or less affected by the new wave. In answer to the question "Does your generation differ from that of your parents?", 76% of Chuo students said "Yes", while 65% of the French youth said "No". Being asked "Do you feel happy

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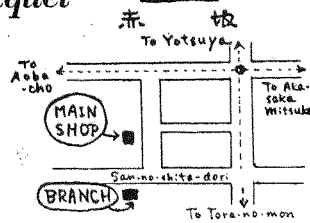
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Duty of Democratic Socialism in Japan

By Masamichi Royama

Former President of Ochanomizu Womens' University, Chairman of Democratic Socialism Research Council

What is the thought of the present age? We have now before us a problem to solve which is how to distinguish one age from another, to say nothing of the current age. A comparative study of the characters of each age may serve to set up a standard for ages. Anybody, when asked about the consciousness of the modern age, may reply in brief that the beginning of the modern age was the discovery of self in the age of humanism or the Renaissance which made distinct the middle age from the modern age. The discovery of self in those days had as its outstanding feature joy in being alive.

Next, the development of consciousness which characterizes the modern age may be summarized as the age of rationalism or, the period of enlightenment where self-discovered and conscious man rationally understands nature, conquers it and makes advancement. After the French Revolution there arose reaction for the first time. Consequently, in the 19th century consciousness created opposition which, in other words, means progress and reaction. In order to overcome the modern age which has two elements, progress and reaction, various attempts were made, typical of which being Marxism. However, the 19th century, as is already well known to you, had such thinkers as Marx on one hand and Nietzsche on the other hand.

While confusion prevailed, the 20th century came in. The present time was by no means born suddenly. It inherits the legacy of the modern age. Even in the latter half of the 19th century thoughts were in confusion. By the development of the legacy and the addition of new elements to it the present time in point of consciousness has assumed a special characteristic consisting of danger or uneasiness which is becoming general. But why the problem of danger has become so generalized? The generalization of danger at the present time is by no means due to the mere inheritance of the past legacy, but to the rise of new revolutionary influences that move the current time itself. When we count their number what we feel at first is the continued mushrooming of new racial nations.

A revolution for races themselves or a racial revolution was already being carried out in the 19th century and in some countries in the 18th century. However, the racial revolution of the present age, that is to say, the racial revolution in Asia, and Africa is considerably different from the revolution in those days.

It also differs fundamentally in nature from the French Revolution and other racial revolutions happening later. The racial revolution of the present age is closely linked with revolutionary elements which are tied up with a communist revolution or influenced by it, making the racial revolution entirely different from that of the 18th century.

One of the important causes of Japan's economic growth by more than 11 per cent during the past 10 years is the technical reform of scientific techniques introduced into the country in various forms. This factor is believed to be aggravating danger at the same time. However, it does not mean that the scientific technical reform is increasing danger only. That is because even capitalism itself is undergoing changes. Thus, various factors are moving the present age and its danger exists where such factors move in opposition. In a sense, one of the indications of

such danger is observed in "cold-war-like co-existence" which points to the fact that although two worlds do not resort to war, yet they do not bring about peace. We have now before us such a situation as just mentioned now. Now, how to live through it is a problem common to all persons living in the current age. Before touching on that issue I want to speak about the duty of one ideology called



Masamichi Royama

Democratic Socialism as a solution to the objective circumstances called "cold-war-like co-existence". Since it contains, however, several difficult and indefinite elements that are beyond our power, it may be hard to give a sufficient answer. Then, how the present cold-war-like co-existence should be viewed? These are the words of Soviet Prime Minister Khrushchev. Shortly before the death of Stalin there was an idea as the words express within the Soviet Union and Khrushchev may be said as having merely taken it over.

It was in 1955 that the problem of cold war began to be asserted as one likely to continue in a peaceful situation. Since then Prime Minister Khrushchev has been leading advocates of peaceful co-existence. His interpretation of the peaceful co-existence, when summarized, means that since the guided missile has come to be at the head of vicious arms today, no war can be waged or should be carried out. However, until Communism gains the final victory, ideological warfare will be carried out without resorting to arms. In doing so all kinds of means will be employed.

In brief, his idea and assertion are that war is impossible and it should not be carried out. And he believes in the ultimate victory of Communism. Against such peaceful co-existence, what sort of interpretation is given by the non-Communist Governments of the world? We have to face this peaceful co-existence problem with seriousness. We wonder what on earth are the non-Communist countries are thinking? This question has been mostly asked of the United States, leader of the free-nation group against the Communist bloc sphere in the East, for the past five years. What has the Eisenhower Government done since 1955 until today?

The insults received at the summit talks in Paris in May and in Tokyo recently clearly indicate a setback in the leadership of President Eisenhower. This recession is what Americans, full of confidence because of economic prosperity and other reasons, have secretly feared in their reflection. The Presidential election this time was a solution to this problem. What made Kennedy win? He has considered how to advance under the cold-war-like circumstances and reformed partially the Dulles diplomacy suggestive of the United States somewhat becoming weaker and of the lack of stabilized elasticity. He may have to ask his people to sacrifice themselves to a considerable extent instead of mere-

ly making them happy by developing a new frontier. His conviction that such sacrifice is necessary is believed to be what Americans have secretly sought for as leadership. How he will carry out his public promises hereafter is not a problem that concerns only Americans. The problem is that the present peaceful co-existence is actually a cold-war-like co-existence. How he will solve this problem and what role Japan will have to play under such circumstances are a problem posed to us. I now want to present you four problems as an aim of your study. They are:

1. One of the ways of thinking is that the cause of the present cold-war-like co-existence is the opposition between the two structures of Communism and Capitalism. Another is that whether the structural opposition will make war unavoidable or otherwise. A third is that if war is not unavoidable, whether or not the structural opposition is obstructing peace. A fourth is that whether the two structures will aggravate their opposition. The last is that the two structures will have a possibility of meeting halfway or otherwise.
2. Disarmament problem
3. Underdeveloped nation problem
4. United Nations problem

The Japanese Foreign Office says its diplomacy will be centered around the United Nations' diplomacy. I wonder what does it mean by the U.N. diplomacy. What did Foreign Minister Zentaro Kosaka do by visiting the United Nations? In mentioning the U.N. diplomacy, a serious consideration must be given to the United Nations. We have

to organize a standing army or police force of the United Nations. Without it, it is thought absolutely impossible to maintain Japan in the future under the present circumstances in which Article 9 of the Constitution is unimplemented. Based on this premise, I believe that Democratic Socialism has a new duty. Democratic socialism is socialism which formed its thought structure in the 19th century. It is a typical type of Marxism. But what was the social condition in those days? Capitalism was in its infancy, but it has developed amazingly these days and is opposed to socialism. Consequently, it will be a big mistake if an attempt is made to put into practice today's socialism with the idea of the 19th century's Marxism without learning how capitalism has changed. At this juncture, we think we have to form a thought structure of democratic socialism in a new sense. Its fundamental must be humanism. That is because, however, capitalism may grow, it is destined to be unable to break the strong barrier of profits and has to receive its restrictions. However a technical reform may be utilized it will be limited only to the promotion of productivity which turns out profits. Socialism must overcome this barrier. What stands behind it is human dignity, whose basic spirit lies in the expansion and development of humanity. Socialism must have its foundation in that spirit. Then socialism will be considered a modern way of thinking. Today, however, socialism is suffering from many hardships, because in countries where capitalism is well developed socialist movements are at a standstill. This deadlock is

due to the development of scientific techniques. Without holding their power socialism has no source to build up its own power. The power or benefit of scientific techniques is now in the firm grip of capitalism. How under these circumstances can socialism build up its own position and how new society can be realized when scientific technicians are not inclined to work for the realization of socialism in a condition in which they are serving in the interest of capitalism! In this respect, democratic socialism must make efforts for the sake of scientific techniques.

Where can we find the desire and discontent of working people about education? We wonder what sort of efforts are socialists marking about education, especially about technical education. Unless attention is paid to these problems no scientific technical promotion will be made and it will be difficult to get hold of elements that lead to the grasping of the power of scientific techniques which will build up good society. Democratic socialism must work for scientific technical education, especially for the promotion of scientific technical education for working youths. The present society is split into different classes and opinions of various groups about scientific techniques are spread, especially as the result of the development of mass communications, posing a question of where efforts should be made to consolidate them or to seek their point of agreement by overcoming opposition. However, I believe that very place should be the Diet, but the Diet itself is now turning into a stage of conflict,

showing no accord of the Japanese people. Under such circumstances, it is hardly possible to tide over the current situation. Here arises the need of establishing parliamentarism in the true sense as the third object. The fourth object to be stressed is that in the cold-war-like situation, we are constantly stricken with uneasiness and fear. In order to eliminate them, we have to think over how to foster our efforts to endure long. For this sake we believe that morals in a new sense have to be cultivated. In conclusion, I have a problem which you as students of current thoughts will keep in mind. It is that in the election campaign this time, the Liberal-Democratic Party's policy appears to be popular just because it stresses that the nation's economic growth alone will solve everything. This is certainly a big problem. Democratic socialists do not necessarily deny economic growth nor ignore it, but they think it is not sufficient. What we hope for is cultural growth which combines all conditions necessary for human living. This cultural growth is the ultimate goal of us democratic socialists.

In university education when only scientific techniques are stressed as important, students of civic and social sciences become jealous. If such happens it is questionable that the mission of the university will be completed. The university is a center of culture where culture is formed. The idea and object of the university are for the growth of culture. Therefore, both civic and natural sciences must be at one to fulfill the mission of the school.

Letters to the Editor

Students' Viewpoints on The Fete

The Festival Is Not A Mere Carnival

To the Editor:

Among the slogans which were adopted this year for the Hakumon Festival were: "Protection of peace and democracy," "Establishment of fruitful college life" and "Democratization of school and betterment of school conditions."

And the slogans mentioned above manifested that the festival was by no means a great fuss but one which was closely connected with our college life. In other words, the Hakumon Festival should be one in which we can disclose our discontents or many conflicts in the present society. In this sense, I think it must be a festival which is based on a up-to-date sense.

Now, I would like to remember our festival of this year. At a glance on the program, I knew a large part of its contents was occupied by amusing and carnival-like entertainments. I regret still more that the Hakumon Festival is losing academic elements yearly and in return increasing in a making-fuss tendency. I was much disappointed that the significance of slogans were entirely neglected.

Through the festival, we must stand face to face with our daily complaints at school not going to escape from them.

The slogans are adopted after a long consideration and they are the very aim of the Hakumon Festival. So we should not make the festival a mere carnival.

But I was delighted that I could find a few exhibitions which were furnished with a modern sense. They were so firmly faced with magnificent

stream of history that I was quite happy to see them.

Seeing those worthy exhibitions, I was greatly encouraged and I determined to do my best for a further development of our Hakumon Festival.

Akira Mitsuhashi
Chairman of the Festival Executive Committee.

We Should Make the Fete More Pleasant

To the Editor:

The Hakumon Festival was fortunately blessed with fine weather through five days. It offers an opportunity to make people in general and students of other universities understand our Chuo University. Many clubs sponsored exhibitions of the results from their daily researches and activities. The exhibitions, as shown under the title of "Japan-U.S. Relations" "Disarmament", "Trade Liberalization" etc., told us how their researches and activities have a close connection with the current of the world. In this connection, it is important for them to pursue their researches not merely as students but as one of the social members. And if the criticisms on the festival from inside and outside the campus were to give an opportunity to develop Chuo University in future, the significance of the Hakumon Festival would be multiplied.

It is needless to say that clubs participating in the festival should renew their efforts to make progress, but I think there is more important thing to be thought about. The Executive Committee of the Hakumon Festival adopted this year several slogans calling for "Establish-

ment of fruitful college life", "Keeping peace and democracy" and "Democratization of the school and improvement of conditions for study."

It is a grave matter that these similar slogans are repeated year after year. Each of them, I'm sure, is quite significant and essential. However, I think the Hakumon Festival will be more pleasant and successful, when a new slogan such as, for example, "Let's enjoy the festival" is adopted in addition to slogans mentioned above.

Difficult as it might be, I think it would not be impossible to realize this ideal of mine if continued efforts are steadily made step by step.

Toshiko Kunimitsu
Sophomore, Law

All the Students Should Participate in

To the Editor:

The Hakumon Festival which was carried out in the season for 'arts and learning' is a function in which Chuo students made public the results of their researches through the year, and at the same time, the festival

was aimed at a further development of school in the near future and mutual understanding between students and people in general.

The festival which was carried out for five days from November 9 went far from my expectation. I carefully looked at performances and displays of the researches by students as many as possible. Frankly speaking, I was disappointed at them. Especially I could not find any display that made me fresh. I felt that interpretations and illustrations in displays were not properly arranged. They should have paid more attention to the way of arranging them.

However, I was much more surprised that I could hardly find students looking the exhibitions. I wondered where they went away. I was disappointed to hear that many of them availed themselves in spending the five-day holiday to go home or to go mountaineering and hiking.

I think exhibitors must make more efforts to make the Hakumon Festival more attractive.

Kiyoshi Kondo
Freshman, Economics

就職試験の

時事英語と国際知識は

国際英文週刊誌

NEWSWEEK ㊦

Chuonians And Visitors Enjoy Festival

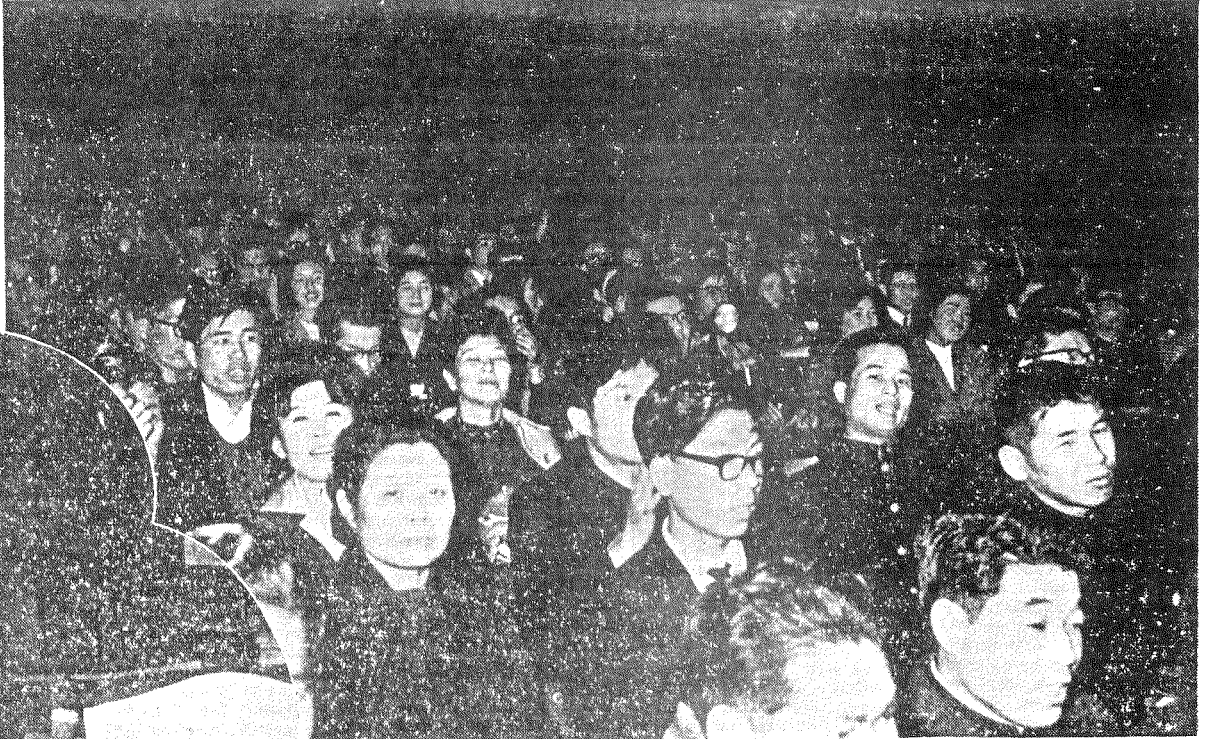
The annual Hakumon Festival ended with good results in November 13.

The campus was crowded with Chuo students and other people for five days. They enjoyed the festival, developing mutual understanding between them.

Refined music presented by the American Fifth Air Forces Band and an English play by the English Speaking Society of Chuo University featured it.

Orphans from an orphanage enjoyed the day appreciating a doll play performed by the Cultural and scientific Research Society of Chuo University.

In this sense, it is clear that the school festival fulfilled one of its aims.



Above;

Big Chuo University auditorium was packed with more than three thousand audiences including visitors as Hakumon Festival reached climax.



Yohyo (right) confessed to Tsu (left) his true affection in an English drama, "twilight of a crane." Almost all of the audience were completely moved by the climax scene.



Left;

"Hanafasa-Odori", one of the most popular Japanese ballads was played by the "Icho-za" in the auditorium in the last program.



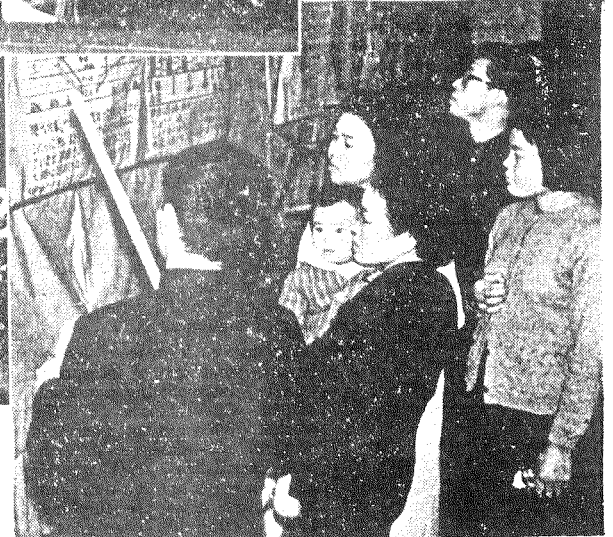
Left;

Four days of folk dance lessons sponsored by Folk-Dance Club were enjoyed by many students.

"To join in folk dance" is the only chance to enjoy each other.



The American Fifth Air Forces Brass-Band attracted audience as it displayed brilliant performances in jazz tempo.



Above;

Eager mother with her boy in her arms visiting the exhibition room to obtain a higher knowledge which will contribute to her boy's domestic education.



Left;

Under myriads of beautiful twinkling stars, more than five hundred students and visitors extended their friendship each other encircling bon-fire.