

THE ELEVENTH

JAPAN - AMERICA

STUDENT CONFERENCE



1950

INTERNATIONAL STUDENT ASSOCIATION
OF JAPAN

JAPAN-AMERICA STUDENT CONFERENCE

===== 1950 =====

TOKYO SESSION

at

AOYAMA GAKUIN UNIVERSITY

and

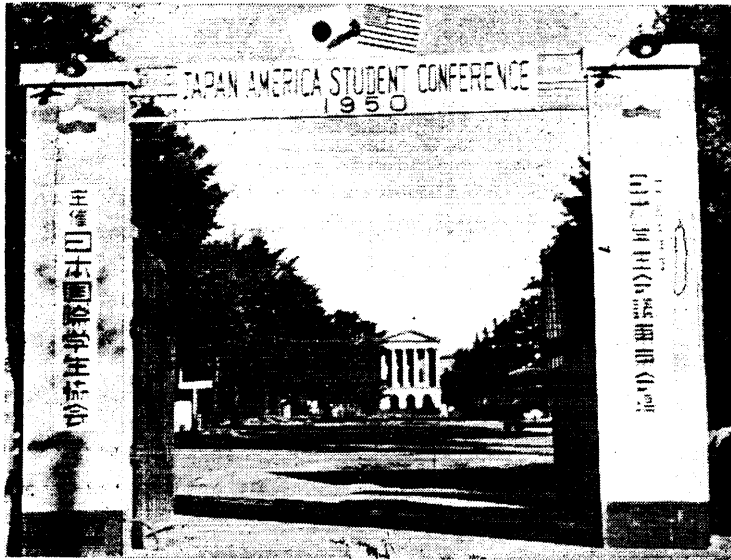
· KOBE SESSION

at

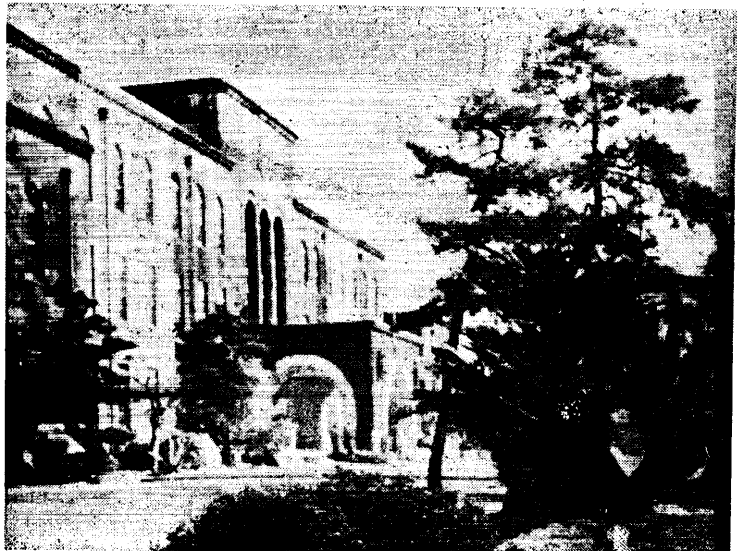
KOBE UNIVERSITY

INTERNATIONAL STUDENT ASSOCIATION
OF JAPAN

THE SITE OF 1950
THE JAPAN-AMERICA STUDENT CONFERENCE



AOYAMA GAKUIN UNIVERSITY
TOKYO



KOBE UNIVERSITY
KOBE

PURPOSE *The purpose of this conference is to promote mutual understanding, trust and friendship through the free exchange of opinions between Japanese and American students.*

HISTORY OF CONFERENCE

- | | |
|---|--|
| 1st Conference | No. of delegates: Japanese 48 |
| 1943 at Aoyama Gakuin, Tokyo. | Attending Advisers: |
| No. of delegates: Japanese 100 | Prof. Takayanagi of Tokyo Univ. Miss |
| Americans 77 | Yuasa of the Tokyo Higher Normal |
| Observers 22 | School. |
| Session Period . . . One week. | Session Period . . . One week. |
| (Following which was a tour of Man- | (Following which was a tour along the |
| churia.) | Pacific coast.) |
| 2nd Conference | 7th Conference |
| 1935 at Reed College, Oregon. | 1940 at Tsuda Woman's College, Tokyo. |
| No. of delegates: Japanese 50 | No. of delegates: Japanese 110 |
| Attending Adviser: | Americans 59 |
| Prof. Sugimori of Waseda Univ. | Session Period . . . 10 days. |
| Session Period . . . Two weeks. | (Following which was a tour through the |
| (Following which was a travel through | Kansai Direct, Korea and Manchuria.) |
| the country.) | 8th Conference |
| 3rd Conference | 1947 at Meiji Univ., Tokyo. |
| 1936 at Waseda Univ., Tokyo. | No. of delegates: Japanese 76 |
| No. of delegates: Americans 70 | Americans 48 |
| Session Period . . . One week. | Session Period . . . 4 days. |
| (Following which was a tour of Kyushu.) | 9th Conference |
| 4th Conference | 1948 at Rikkyo Univ., Tokyo. |
| 1937 at Stanford Univ. | No. of delegates: Japanese 105 |
| No. of delegates: Japanese 48 | Americans 75 |
| Americans 100 | Session Period . . . 5 days. |
| Attending Advisers: | 10th Conference |
| Prof. Kada of Keio Univ. | 1949 at Sophia Univ., Tokyo. |
| Mrs. Kan of Japan Woman's Univ. | No. of delegates: Japanese 110 |
| 5th Conference | Americans 87 |
| 1938 at Keio Univ. Tokyo. | Session Period . . . 8 days. |
| No. delegates: Americans 49 | 11th Conference |
| Session Period . . . 8 days | 1950 at Aoyama Gakuin Univ., Tokyo. |
| (Following which was a three weeks tour | Kobe Univ., Kobe. |
| through the Kansai District, Korea | No. of delegates: |
| and Manchuria. Also a stay in Japa- | Tokyo Session: Japanese 104 |
| nese homes to study the way of living.) | (8 days.) Americans 60 |
| 6th Conference | Kobe Session: Japanese 100 |
| 1939 at the Univ. of Southern California. | (6 days.) Americans 60 |

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GENERAL SUBJECT

Contribution to World Peace

Schedule

TOKYO SESSION

July 28 (Wed.)	6:00 p.m. — 9:00 p.m. Opening Ceremony (<i>Industrial Club</i>)
July 29 (Sat.)	3:00 p.m. — 5:00 p.m. Discussion (<i>Aoyama Gakuin</i>) 6:30 p.m. — 8:30 p.m. Discussion („)
July 30 (Sun.)	Recreation Trip to Nikko
July 31 (Mon.)	6:30 p.m. — 8:30 p.m. Discussion (<i>Aoyama Gakuin</i>)
August 1 (Tus.)	6:30 p.m. — 8:30 p.m. Discussion (<i>Aoyama Gakuin</i>)
August 2 (Wed.)	3:00 p.m. — 5:00 p.m. Discussion (<i>Aoyama Gakuin</i>) 6:30 p.m. — 8:30 p.m. „ („)
August 3 (Tus.)	6:30 p.m. — 8:30 p.m. Announcement of Reports and Presentation of Drama (<i>Aoyama Gakuin</i>)
August 4 (Fri.)	7:00 p.m. — 9:00 p.m. Farewell Party (<i>Aoyama Gakuin</i>)

KOBE SESSION

August 4 (Fri.)	6:00 p.m. — 8:00 p.m. Opening Exercise (<i>Kobe College</i>)
August 5 (Sat.)	3:00 p.m. — 4:30 p.m. Discussion (<i>Kobe University</i>) 6:00 p.m. — 8:00 p.m. „ („)
August 6 (Sun.)	Recreation Trip to Awaji Island
August 7 (Mon.)	6:00 p.m. — 8:00 p.m. Discussion (<i>Kobe University</i>)
August 8 (Tues.)	6:00 p.m. — 8:00 p.m. Discussion (<i>Kobe University</i>)
August 9 (Wed.)	3:00 p.m. — 5:00 p.m. Announcement of Summary Reports (<i>Kobe Chamber of Commerce and Industry</i>) 5:00 p.m. — 9:00 p.m. Farewell Party (<i>Kobe Chamber of Commerce and Industry</i>)

TOKYO SESSION

The Opening Ceremony

GREETINGS AND MESSAGES

PRINCE TAKAMATSU'S GREETING

It is most gratifying for me to attend the opening of the 4th post-war Japan-America Student Conference and to have the opportunity of giving expression to the feelings of genuine pleasure with which I meet the youth-youthful representatives for this occasion.

I, with keenest interest, have been following all the activities of the conference ever since the project was first taken up, and am very pleased to learn that this organization has come each time to have more practical meanings and to be more useful to its intended purposes, which is, needless to say, due to studied plans and their clever execution on the part of the officers and delegates concerned, who have already known a great deal by experience.

From this point of view, I would consider it quite wise that you are, for this time, going to have two separate meetings of the conference, one in Tokyo and the other in Kobe. Besides the problem of expenses and convenience for the assembly



Prince Takamatsu

ing participants, this idea has a definite advantage in that you will have, at each meeting, a suitable size of a group, which is more efficient than too large a one. For when the group is too large, it will often become unwieldy and most chances of individual participation, which is essential to creative group deliberation, will be lost.

Now, it is a matter for great regret that we are unable to receive this evening many students from various American colleges and universities who all would be here, if it were not for the present Far Eastern situation. While so much missing them, we cannot but hope that the time will soon come when we can freely and easily exchange representatives between our countries for the purposes in which we are now deeply interested.

In extending to you my sincere congratulations on this occasion, I fully trust that all your programs will be most successfully carried out, so that you may conduce to furthering even a step towards the solution of this difficult, but most urgent problem today, that is, the restoration of world peace.

ADDRESS BY DR. ARTHUR K. LOOMIS, CIE

In the democracy of Ancient Athens the citizens were able and accustomed to assemble for free discussion and determination of policies for the city state. In the early days of New England the town meeting settled all questions of concern to the community after free discussion. In modern democracies freedom

of assembly and discussion is vital and essential to the success of government of the people, by the people, for the people.

This Eleventh Japan-America Student Conference is, therefore, in the long historical line of true democracy and exemplifies the processes that promote self-government. You are to be congratulated for overcoming all difficulties and convening the delegates from Japan and America for the program of the next few days.

The wisdom of the common man has full play in a democracy. The principle of majority rule is found to be sound and successful because full discussion is permitted on all questions of public concern.

The youth who face today's world are not discouraged by the complex issues of war and peace that face a troubled world. Neither do they overlook other areas of sharp disagreement that demand attention as the search for better ways of living together in communities goes forward.

In Japan the people have learned how to live together in spite of serious over-crowding and inadequate housing. The problems of the whole world, now only a community with modern radio communication and super-sonic transportation, are similar in kind to those which Japan has faced within the limited confines of these beautiful islands.

The contributions that the youth of Japan and America can and will make to world peace provide for your conference a timely theme and a challenging subject for discussion. Among the members of this conference there are some who will be able



DR. A. K. LOOMIS CIE

to exert wide influence during the next half century. It is fitting to stop at the middle of the twentieth century to take stock and map a program for action. Every member of the conference faces the future with the high resolve to build a new world of peaceful neighbors where terrible wars no longer destroy young and old and women and children and waste the human and natural resources of the world. Congratulations to the planning committee who have prepared the conference and completed so successfully the preliminary arrangements. You will find in these days together an opportunity to think through some hard but very important problems. May success be yours!

It gives me great pleasure to greet the fourth postwar Japan-America Student Conference, for I share with you the feeling of inspiration in constructive achievement as we realize how these annual meetings, first begun in 1934, have successfully survived the barren years of war to become again firmly rooted in the intellectual life of our two countries.

I feel very strongly that the

personal contacts and experiences afforded by these student conferences serve a most useful purpose not only in providing opportunities for a frank and friendly exchange of views on Japanese-American relations and the problems now faced in building democracy in Japan, but also because they establish lasting trans-Pacific friendships between groups of young men and women who will be leaders in Japan and the United States in the years to come. The friendly atmosphere of mutual understanding and appreciation which has characterized the Japan-America Student Conferences from the time of the first meeting at Aoyama Gakuin in 1934 is ultimately projected into the broader horizons of international affairs where experience has so often shown that no problem is insurmountable when the leaders of nations are motivated by the same spirit of friendship, trust, and understanding which has always been manifested at these Japanese-American student gatherings.

The Japan-America Student Conferences have become a contemporary proving ground to redemonstrate for an age which

sometimes forgets human fundamentals the lasting truth of a very old Oriental maxim—*Shikai Dobo*, which may be rendered: "All Men are Brothers". Each year as students gather from two countries which seemingly are a hemisphere apart there is invariably made that inspiring discovery of a common denominator to all mankind in the desire of men to get along in peace with neighbors and enjoy the fruits of honest labor.

I know this Eleventh Japan-America Student Conference will again prove that racial or national differences fall to insignificance when compared with the underlying qualities common to all men. I am confident, too, that this conference will again lead to the discovery of the most essential ingredient to better understanding among nations—the friendly discussion of a problem in an atmosphere of sincerity and mutual trust and understanding.

MESSAGE BY.

MINISTER OF EDUCATION

It is a great pleasure and honor for me to say a few words of greetings on the occasion of the Opening Ceremony of the Japan-America Student Conference of 1950.

The International Student Association of Japan has already had 13 international students conferences since it held the first Japan-America Student Conference in 1934. The notable contribution which the Association has made towards international understanding, friendship and exchange of culture is worthy of wide and deep appreciation.

In the light of the difficult, complex world situation, I consider it must be significant that students of both American and Japanese get together in search for hope and light which the world is anxiously looking for. When young students who are

moulders and leaders of the future world and are sincerely devoted to the cause of world peace, discuss the vital problems of the present era, and earnestly seek and explore all possibilities which will build up a peaceful world, I feel sure that something fruitful and constructive will come out of the Conference.

WORDS OF WELCOME BY PRESIDENT OF AOYAMA

It is a great pleasure to me to attend the opening ceremonies of the Eleventh Japan-America Student Conference. It is also my great joy that the meetings of this Conference beginning tomorrow are to be held at Aoyama. This is the second time we enjoy this privilege. For in 1934 when this Conference met for the first time, our school was chosen as the place of its meeting. And sixteen years after we are welcoming the students again to our campus, our buildings of which have been badly damaged by the war. But they have been rebuilt enough to be able to receive you students, and this recovery has been effected largely through the kindness of American friends. Thus our school is in itself a symbol of friendship between the United States and Japan.

As I understand, this Student Conference has been organized on the basic idea that the peace of the Pacific depends upon the friendly relations between America and Japan, and that the most effective way for the realization of such friendship is the mutual understanding between the two nations, especially the younger generations of both countries. For students are the leaders of the coming age. And I think that at least since World War II the importance of this basic idea has never been more keenly felt than at present.

The present world has many difficult problems, but theories

and books alone cannot solve them. The thing which is most essential for their solution is personal contact, for which such a conference as this affords fine opportunities. In a recent letter to his former IFEL students in Japan, Prof. Heck of the Ohio State University says: "I realize more and more that the people of the United States and the people of Japan have nothing but good will for each other. If they could have contact with one another, they would learn to respect and admire each other. My hope is that the peoples of all countries may come to have such relationships." In these words the American professor strongly asserts the importance of personal contact, through which this Conference of young students is anticipated to bring forth much good fruit.

If I may be allowed to "draw water to my own paddy-field" and to bring in my favorite poet Shakespeare, he in his latter days, when he discarded his mantle of magic, resorted to prayers of his own and of his friends as the only means for his salvation. He then rested his final hope for the future of the world on young people. This idea is repeated in his last plays. As this world-dramatist counted on young people, so do we, and we wish you young students to redress the wrongs of the present and help redeem the sins of the passing generation, so that the advent of a new heaven and a new earth may be looked forward to with no vain hope. I wish you young students to be ambitious and courageous, but at the same time be wise and prudent, and to meet the high expectations of us older people with the spirit among you of mutual understanding and spiritual brotherhood.

Students, tomorrow and the following days you are all welcome to Aoyama Gakuin, an embodiment of friendship between

America and Japan.

WELCOME ADDRESS BY JAPANESE CHAIRMAN

On behalf of the International Student Association of Japan, I wish to extend my hearty welcome to you, American Delegates and our guests to the Japan-America Student Conference of 1950.

I feel particularly significant to have the Japan-America Student Conference at this time when the world situation is going from bad to worse and events in Korea have gone into an armed conflict between two opposing ideologies. In everyday's newspaper, we read of war and hear rumors of World War III.

Let us turn our eyes to the tremendous progress of science. Emergence of Atomic bomb makes an epoch to our human world. Now we are faced with the reality that science which we have created will not submit to our control but it will insist on destroying itself through future war.

It can no longer be a means to bring happiness to mankind but to bring catastrophe if it once be misused. We must frankly admit that every human being faces the danger of extermination.

Throughout history, especially



Shigeo Shimazawa,
Chairman of Japanese delegates.

in modern ages, wars between nations and groups of nations are fostered by constant fear that his nation is to be threatened by others collapse, and this very fear and suspicion is, I believe, resulted in misunderstanding and mistrust among nations.

Ladies and gentlemen! We must be all certain that there is still room for understanding and cooperation between two opposing powers.

We must prevent ourselves from going one sided. We absolutely need to understand each other so well that mistrust shall disappear. We must create a new atmosphere by this Conference for transforming the people into established habits of thinking that war can be avoided by our efforts to understand each other. These efforts may some times seem absurd to the short-sighted people. But I am fully convinced that only in this directions will lie eventual success. With this noble ideal in mind, this Japan-America Student Conference has been held ten times in the past both in Japan and in America by your former delegates and those of ours. And yet, no generation is more eager than we are to proceed this movement for the success of this unfinished task.

Since we organized committee early this year, we have been trying an utmost effort to invite some college students directly from the United States to join the American delegates of the conference. However, unfortunately enough, this attempt has not been successful because of sudden development of international situation. But we are very happy to have excellent American delegates residing in Japan who will devote twelve hours of discussion and recreation to-gather with us Japanese delegates.

As the general subject for the conference, we have selected the

most urgent problem of today, that is, "contribution to World Peace." The term "Peace" is so often and widely used, that it sounds like something cheap, but this is the question of questions.

Peace is no longer the simple dream, but it involves profound philosophy and attitude and practice so as to become the basis for a new way of life.

To witness the growth of the younger generation who are accustomed to solving problems in peace is to witness the formation of a broadest basis for the achievement of the world peace.

In conclusion I wish to express my hearty appreciation to you, advisers to association, donators and OBs for your spiritual guidance and material assistance in planning out this Conference.

I am sure that every one of us delegates realizes the important role of the conference and shall be able to arrive at satisfactory solution of many problems by our cooperative spirit and warm understanding within our hearts.

RESPONSE BY MISS HOWAT, AMERICAN CHAIRMAN

It gives me great pleasure today to welcome you to the initial meeting of this, the 4th Japan-America Student Conference since the close of the war.

I am aware of the many hours of hard work and planning on the part of the members of the International Student Association of Japan, who have made this conference possible: and I hope that this year's affair will be as successful and as beneficial to the delegates as have those in the past.

I also hope that the conference's purpose "to promote mutual understanding, trust, and friendship through the free exchange of opinions and ideas"



**Betty Howat, Chairman
of American Delegation**

will be fulfilled and the enduring friendships formed this coming week will help lay the foundation for a firm bond between our two countries.

It is the sincere desire of the American delegates that someday soon we will be able to play host to this conference and invite you Japanese students to our country, so that we may return your hospitality.

I am sure we realize that the potentialities of these conferences extend far beyond the actual discussion of present day problems, for as you take your places in the various discussion of present day problems, it is not what you say that is important, but the spirit in which you say it. And it is not the conclusions which you reach that are significant, but the manner in which you reach them.

For these delegates will be the leaders in the world of tomorrow, and if they can meet then as they are now in the same atmosphere of sincere goodwill, then we will have made at least one step on the road to a permanent peace.

REMARKS BY D. M. TYPER

This eleventh Japan-America Student Conference is an occasion for rejoicing and reflection. We rejoice in the fact that hundreds of Japanese and Ame-

rican students can come together, cooperatively, and in a spirit of friendliness to discuss their common concerns, ideals, and aspirations. We are humble as we reflect upon the forces of convict that prevented this conference from being the 18th such affair instead of only the 11th one.

You are to be commended for the courageous and painstaking efforts that have gone into the preparation of this event. That effort, together with the many instructive and enjoyable experiences to be had for the next week, are a tangible demonstration to Japan and to the world that not all Japanese students are in opposition to a constructive, cooperative and objective approach to vital problems affecting their daily lives. I hope that all the newspapers representatives present will say that in headlines tomorrow!

This conference is a living symbol of the world's crying need for friendship and peace among men of all nations. Mankind treads very slowly along the trails and footpaths of progress. High mountains of prejudice, deep valleys of ignorance, and broad deserts of misunderstanding stand in his way. Technologically his efforts have far surpassed his accomplishments in human relations. The Golden Gate bridge is a symbol of his technical progress, but he is still in the footbridge stage of social science.

This conference is a strong footbridge of friendship between Japan and America. It is my fervent hope your conference will point the way to new ways of cooperation and friendship and that within our life-time it will match the Golden Gate Bridge in usefulness, strength and beauty.

Prof. Haruki's Message

At mid-century it is especially appropriate that the Japan-America Student Conference be held at the locale of its first meeting. Sixteen years ago at this institution the Japan-America Student Conference was convened to consider the problems and possibilities of greater friendship between Japan and America.

As an alumnus and professor of Aoyama Gakuin University it is my privilege again to attend this conference. I am much gratified to find present-day students so deeply concerned with problems of international relations in the Pacific area.

Much progress is evident in the use of the English language by Japanese students compared with earlier conferences. This has peculiar significance today because of the role Japan is soon to play in international life. Since my student days I have believed that internationalism and English are closely related, because English provides an effective means of communicating with many of the peoples of the world. A knowledge of international problems and affairs should go hand in hand with the gaining of skill in the use of English.

Earlier undertakings on international relations in the Pacific area preceeded the organization of the Japan-America Student Conference. First at Aoyama Gakuin in 1928 a Pan-Pacific club was organized by a group of internationally-minded students of which I was made the president. This club was one of the first to hold its meetings in

English and had the dream of holding the first international student conference of the countries bordering the Pacific in 1930, though this plan proved to be too early. By 1931, before my departure to study in the United States, I participated in the founding of another Pan-Pacific body which was formed with a wider intercollegiate and co-educational basis with headquarters in Tokyo.

A World Council of Youth Conference was held in Los Angeles in 1932. To this conference the Pan-Pacific body in Tokyo sent two delegates, both from Aoyama Gakuin. As member of the international executive committee of the World Council and chairman of the Japanese delegation, it was my privilege to participate in this conference.

Upon their return to Japan these delegates, with the experience gained at the World Council, planned the first Japan-America Student Conference which was convened in 1934 on the campus of Aoyama Gakuin, the place where the first student torch for international friendship in the Pacific area was burned.

For this conference I had the pleasure of aiding the Japanese officers to accompany some fifty student delegates and observers from America. When the second conference was held in the United States I was on the American reception committee which welcomed them.

As one who has had a part in the development of this conference, which is an outgrowth of the Pan-Pacific movement, I am gratified by its progress and confidence that it will go on to new achievements in the improvement of international relations.



Summary Reports of Each Discussion Group

ART

Art and Society

The aim of our discussion group was to study the relationship of arts and society. 1) American and Japanese literature, 2) Influence of national culture upon the arts, 3) Arts in relation to society, and 4) The possibility of transplanting the arts of each nation. We had four discussion periods, but due to the absence of American delegates we could proceed with our scheduled agenda in only two. It is, therefore, our great regret that we could not discuss the problems to our satisfaction.

We had a brief outlines of the history of Japanese and American literature so that each delegate might become better informed of the background of both. Then we entered into discussion of the trend of contemporary American literature. An American delegate thought that their current literature is degenerating, having no morality and badly lacking in "restraint" which Wordsworth said was essential in good literature. In American literary works are often affected by commercialism, they must appeal to the majority of the people, and the people are degenerating. Practicability was cited as a characteristic of the American while the Japanese are sometimes too unpractical, and consequently these national traits are reflected in their liter-

ature. Racial problems were taken up in relation to fictions which treat the problem.

The influence of arts upon society and influence of society upon arts were considered to be inseparable. Movies were first discussed as they have great influence upon morality, especially upon the produced in England, France, and Italy. On the other hand, America has not made so many movies having artistic values. A certain class of Americans are not content with their movies, but the people in general are accustomed to seeing this low type of movie just to get easy entertainment. They are also taking more peo-

ple away from the home, thus giving an unfavorable effect upon the morality of youth. The cause of this tendency is also, for one part, attributed to commercialism.

The next topic we discussed was Japan's indigenous theatrical arts (Kabuki and Noh plays, and puppet shows). The preservation of these cultural aspects of Japan was strongly desired. But it was generally recognized that these theatrical arts have greatly lost their popularity among the younger generation and now face serious financial difficulties. It was pointed out that theatrical circles are too much devoted to the preservation of the past tradition rather than the development of the future, and that theatrical arts must contribute something to contemporary society.

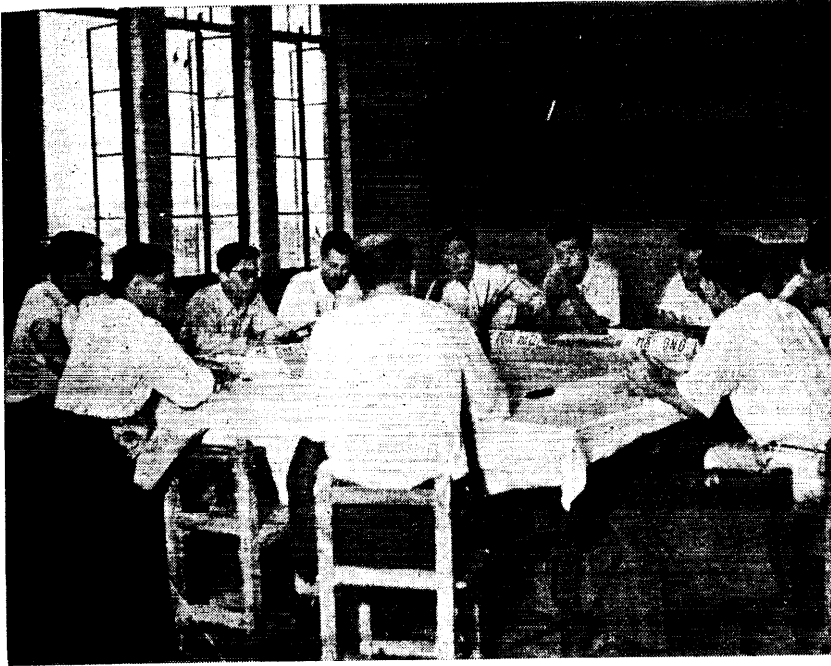
Whether state management of artistic enterprise is favorable or not was discussed in connection with movies and the theater. An American delegate feared that under state management these enterprises would be used in government propaganda. We could not come to any definite conclusion on this point.



So what with arts!

ECONOMICS I

How can Japan be self-supporting



I'm awfully sorry, the chair is too small.

The discussion centered around the topic of "How can Japan be self-supporting?" The following were three main subjects on which we had discussions: 1) The characteristic points of past Japanese economy, 2) The present situation of Japanese economy, and 3) The future of Japanese economy.

Characteristic points of past Japanese economy.

In order to visualize the present situation of Japanese economy better and more accurately, we discussed, at first, the undemocratic characteristics of Japanese economy as follows: 1) The peculiar relation of the tenant farmers to the land owners, 2) the peculiar relation of the laborers to the enterprisers, 3) the inordinate dependence on foreign countries for sales of products and for raw materials, and 4) the state's interference.

Both the ever increasing po-

pulation, particularly in farming districts, and the feudalistic and traditional relation of the tenant farmers to the land owner-farm rent, which obliged the tenant farmers to engage in very small scale farming. This condition forced, though indirectly, the city laborers to be contented with low wages and long working hours.

Due to the poor natural resources and limited market at home, Japan was destined to depend on foreign countries. In addition to the above characteristics, the militaristic and bureaucratic government in the past had too much right in controlling economic circles, and finally monopolized even capital funds which were very scarce.

Present situation of Japanese economy.

1) Democratization of Japanese economy

As we have made clear in the above, the prewar Japanese economic system was exceedingly feudalistic. But since the termination of the war, many steps have been taken to promote the democratization of Japanese economy in accordance with occupation policies. Among those, the following were considered fundamental: a) the dissolution of the Zaibatsu concerns, b) the reformation of the rural land, c) the enactment of the labor legislation and d) the reformation of the bureaucracy.

Nobody can deny that the scale of Japanese industry became very small with the dissolution of the Zaibatsu. We came to the conclusion after much discussion that the accumulation of capital funds in a way other than Zaibatsu system or despotical and political methods is a very urgent and important issue to consider.

As to the reformation of rural land and the enactment of labor legislation, both were very successful and effective without any doubt. There are many things, however, which will not be resolved without higher education and more experience on the part of the farmers and laborers, because these advantages were just given to them by occupation authorities and not secured through struggle of their own.

The reformation of the bureaucracy was one of the most effective reformations for the democratization of Japanese economy, yet, in a large sense, the evils of Japanese bureaucracy cannot be fully eliminated until the evils of the old Japanese social order are supplanted by a new and better society. This problem will be overcome in the near future through democratic education.

2) Finance

The post war inflation in Ja-

pan and the counter-measures taken against the aggravating inflation have been a most controversial problem. Inasmuch as this inflation was brought about by the unbalanced structure of Japanese economy caused by the long and reckless war, it was quite natural that the only effective measure to overcome this plight was to balance the national budget strictly.

Through many anti-inflation measures, one of which was the famous "Dodge Plan", Japanese economy has greatly changed. The inflation is stopped, the commodity prices are stabilized and the production has increased, but, on the other hand, the medium and small enterprises and agricultural occupations were driven into a sad plight. As a result, the undevelopment—especially the potential unemployment—has swollen. The anti-inflation measures were effective indeed to stabilize the desperate Japanese economy considered to have gone too far. Everybody admits that it is time to take the next step and the only way to solve this problem is to utilize effectively the so-called Counter-part fund and to induce foreign investments.

The future of Japanese economy.

Under this subject we discussed mainly the foreign trade on which Japanese economy depends, and over-population problems. The emigration policy, development of various industries and birth control must be considered to settle this problem.

We realize the importance of promoting foreign trade, but at the same time, we know that there are many obstacles lying ahead both internal and external. The discussions were centered on the rationalization of industries and trade with south-eastern countries including Red-China. Needless to say, inter-

national trade cannot be carried out by just one country. This means that there are many more problems to be found in relation to the international market. In order to sell our merchandise successfully in a world wide market, our goods must be of high quality and cheaply priced. This can be attained only by the rationalization of our industries.

We came to the conclusion that the best way to fulfill this work would be by establishing some big national enterprises which require a great deal of labor, accordingly absorbing more unemployed. For establishment of such enterprise the Counter-part fund again plays the significant role.

As to foreign trade itself, particularly the export of textiles, we had two extremely different opinions for its future—one was the optimistic and the other pes-

simistic—but we arrived at the common view that we must always do our best with the bright hope in the future. No doubt, this foreign trade problem has many things to do with the political movements of the world and above all, the peace treaty.

After four days of conference, we found ourselves very much satisfied by the fact that we could arrive at some kind of definite conclusion through the free exchange of opinions between Japanese and American delegates. In closing our summary report, we should add that we are very much confident that Japan can become self-supporting only through economic stabilization, and also, that her economic stabilization would be a great contribution to the reconstruction of Asiatic economy, which is a prerequisite itself to world peace.

ECONOMICS II

Problems of Japanese Enterprise



Well, let's see, I can't figure it out

The discussion was centered at first on the group of export markets. They depend very much on the rationalization of enterprise and the production of

goods at a low cost and of such a quality as will measure up to foreign competitive standards. We discussed this problem from the angle of efficiency of produc-

tion.

Subject A.

(1) The first step of the discussion was whether subsidies for small enterprises were necessary or not. An American delegate pointed out that subsidies for them should be avoided as much as possible, and he added that something should be done to encourage enterprises on an incentive basis. Those present concurred with his opinion. One of the Japanese delegates mentioned that subsidies are necessary for small enterprises, in as much as 43 per cent of Japan's industrial commodities are within the limits of handicraft. In following this approach, it will inevitably shape itself similar to that of Switzerland" or either like old Japan's style with proper quality at a low price. The American, then, replied that it will be much better to subsidize large enterprises, if Japan were to subsidize enterprises at all, in as much as the large ones have produced proportionally more. The greater majority concurred with this opinion.

(2) Problem of tight money situation. With little or no discussion, it was presumed that this situation was characteristic of a postwar economy, and tied in with the disinflationary policy proposed by Mr. Dodge. Because of the shortage of time, all hostilely agreed that the government should continue its loans to business enterprises at decreased rates and establish means by which business could show appreciation of goods and double assets on their books in step with the inflation that took place during and after the war.

Subject B

(1) Foreign Market—With regard to Japan's foreign markets, preliminary steps must be taken in order that Japan might expand international trade.

First, statistics must be compiled on foreign markets, together with facts and figures about buying power, competitive factors that might be expected, and most important what method of payment can be expected. All members present, agreed that every business man should have a clear picture of the market where he intends to sell.

(2) The establishment of overseas agencies. One of the Japanese delegates mentioned that it is necessary to establish as many overseas agencies as possible to get detailed information from others. In addition to this, an American pointed out that club libraries should be established which would furnish business men with necessary commercial information, since the cost would be prohibitive for one individual to subscribe to all the papers, letters and magazines published for commercial information.

Also, the chamber of commerce and like organizations could help enterprises by furnishing information and or setting up the libraries previously stated. In marketing, both in domestic and overseas, necessary thing to be considered above all is the collection of money for sales regarding cash or credit. General opinion in this step of the discussion was that every enterpriser must have a clear picture of his sale's territory.

Subject C

Production control. The main topics were treated by discuss-

ing possible ways of increasing efficiency of production and how to improve quality of products. The group, then, came to conclusion that raw material, equipment, and method of production should be standardized, and that man's labour efficiency will be increase. We must get rid of unavailing factors of direct production by engineering, flow analysis, taking away fatigue, loss of time of production, direct transportation to ultimate consumers, motion study, diminishing loss of product by improvement of producing method and equipment, adopting the assembly line system, finding new values in effective inventions, and using waste goods or cheap and abundant raw materials; those all are necessary to production control.

Then, mass production and handicraft production came into discussion. The opinion of all members present was that mass production is superior to handicraft production in quality of products and cost of production. In addition to that mentioned above, the management consultant system in USA was explained by an American delegate. It was understood by all members present that Japanese enterprises could be helped very much by this system. Many problems were still on the agenda for discussion, but at the conclusion of our talks,—we were of the opinion that an increase in the efficiency of enterprise will improve greatly the present economic condition of Japan.

EDUCATION

(A) The comparison of new education with old one, (B) The merits and demerits of new education, (C) Co-education, (D) Student self-government, and (E) Part-time job of students.

(A) The comparison of New Education with old one.

1. The decentralization of educational administration.

The decentralization of educa-

tion is one of the characteristics of New Education. Boards of Education were established in each local community, and School finance and the appointment the



So, what about physical difference ?

staffs in primary schools and secondary school are managed by this office.

2. The selection of text-books in primary schools and secondary schools.

Before the end of war, only one kind of text-books was used in primary schools and secondary schools, but in present time teachers in these schools have the right to choose good text-books among various kinds of text-books.

(B) The merits and demerits of New Education. Following topics were discussed.

1. School and Society

In old education, schools, especially colleges or universities were separated from society as the word "Ivory Tower", but in new education they kept close relation between school and society. This good relationship between school and society is one of merits of New Education.

2. Stress on general education

This topic divided us into two groups. One favored stress on general education in new educa-

tion and they thought it one of the merits of new education. On the contrary the other insisted on the technical education.

3. The lecture method

At present college professors only read their manuscripts of lecture and the students take notes. This method must be improved. Students must have more time to discuss their lectures and it is desirable to have more seminars. At the same time the method of written examination must be improved too.

4. Low level of basic learning under new educational system

This is the fact recognized by all people. The following reasons are found to it: a) Incompleteness of school equipment, b) The lack of good teachers, c) Too much stress on liberal education in new colleges, and d) Shortening of period for technical education. These points must be improved as soon as possible.

5. The 6-3-3-4 system in New Education

We discussed the reasons why the 6-3-3-4 plan was adopted and we compared this new system with the old system, the 6-5-3-3 plan or the 6-5-3 plan.

6. Financial difficulties in new educational system

Low salaries of teachers are one of the reasons why good teachers are scarce. This point must be improved. By decentralization of education, school finance is managed by Board of Education in local community, so that the financial conditions of schools are different between rich communities and poor communities. This is also one problem of new education.

(C) Co-education

By the execution of co-education many women can enjoy high-are guaranteed for both sexes-garding system. 1) Girls become like boys as tomboys by the influence of boys and boys become like girls as sissies by the influence of girls, 2) Love affairs among students, 3) Boys are disturbed by girls and girls are disturbed by boys. They cannot keep calm minds and are not efficient by in their learning, and 4) The differences of physical conditions, intelligence, motion and way of thinking between both sexes. Most of these are matters of a transitory period and should be overcome soon.

(D) Self-government of students

In this topic we discussed political activities of students. There are two federal student self-government associations. One of them is supported by the communist party and the other, more moderate in its activities, is supported by social party. Students are separated into two groups in political activities, one of them is extremely active and the other extremely negative. One of reasons why students turn to political activi-

ties is the miserable condition of their school-life. Students should not become so deeply concerned about political activities, but education about politics is necessary.

(E) Part-time job of students

Japanese students are in need of more part-time jobs in order to attend colleges. Student jobs should be one of mental works rather than physical labors. Merits of part-time job are: 1) learn thrift in use of money and

time, 2) learn self-reliance and self-confidence, and 3) gain good experience from the job.

This is the summary of our discussion during this conference. At the end of discussion, contributions to world peace by education were discussed. They are as follows: A. To cultivate peace-loving people by new education, B. Exchange of teachers and students of the world, and C. Japan-America Student Conference be held every other year in America.

JOURNALISM

A Comparison of Existing Concepts of Journalism and Their Contributions to World Peace.



See, you can't deny it.

The discussion included the following: 1. Purpose of Journalism 2. Production of Newspaper (including college newspaper), 3. News Gathering, 4. Presentation of News, 5. Other Forms of Journalism, and 6. Summary

At the preliminary meeting it was decided that "journalism" would be defined as the "newspaper" in the first four items under the schedule of discus-

sion.

Under the Table Subject, it was decided that the group should make a comparison of American, Japanese, and Russian journalism where comparison was possible during the course of the discussion.

1. Purpose of Journalism

The purpose of journalism was understood by the group to in-

clude providing accurate and complete information to the public, reflecting and molding public opinion, and contributing to the general culture of the public.

It was agreed that this ideal purpose is the same in both Japan and the United States. Factors mentioned which tend to detract from this ideal purpose are war, commercialism, economic difficulties, and political affiliations.

2. Production of Newspaper (including college newspaper)

It was noted that speed in production is sacrificed by the Japanese press as a result of the use of Kanji (Chinese characters) in printing. The remedy suggested for this was that the Japanese newspaper be printed entirely in Katakana (phonetic symbols). Objections to this solution were: difficulty in reeducating the public to Katakana, space waste that would accompany the change, and difficulty in abandoning the long established custom of the use of Kanji.

In a comparison of financial sources it was noted that Japanese newspapers are financed largely by circulation while American papers depend upon advertising. The delegates felt that advertising interests sometimes tend to exert an influence on paper policy and that this could be remedied by seeking finances from outside sources.

Discussion revealed the following differences in American and Japanese college journalism: Japanese schools offer no degrees and practically no regular courses in journalism while in America they are offered, Japanese college newspapers tend to be concerned with news of a political nature and of activities outside the school while American college papers are interested in school affairs almost exclusively. It was felt that improvements could be made by Japanese col-

lege papers becoming more representative of the school itself and by American college papers seeking to avoid degeneration into society gossip sheets.

3. News Gathering

The discussion of news gathering methods was limited by the lack of technical knowledge on the part of the table members.

Brief reports were given on the United Press, Associated Press, International News Service, and the Kyodo News Agency. It was observed by the groups that these news agencies are very similar in purpose and function. Tass News Agency of the Soviet Union was discussed in connection with these agencies, but little comparison could be made due to the lack of information.

The monopoly of the Kyodo News Agency in Japan was discussed by the group and the service rendered by this agency was felt to be satisfactory at present, although it was felt important that eventually the services of the AP, UP, and INS be made available in Japan.

4. Presentation of News

The group agreed that impartiality should be maintained in news presentation, but that editorials, while they should be objective, could take a definite stand.

News presentation in democratic countries where freedom of the press is insured was compared with that in Russia. The importance of striving toward a free press throughout the world in order to increase world understanding was pointed out.

A discussion of indecency in the press revealed a general feeling that there is no problem along that line in present day journalism.

In connection with false reporting of international news, the general opinion of the group

was as follows: the truth of conflicting reports given by the news agencies of rival powers can only be determined for the readers by the readers themselves.

It was the general feeling of the group that Japanese editorial and news writing could be made more understandable to the average reader by the use of simpler language.

5. Other Forms of Journalism

Other forms of journalism mentioned and briefly discussed

included radio, news magazines, literary journalism including monthly magazines, television, newsreels and documentary films. The delegates felt that in the future television will be an important journalistic medium.

The importance of the free flow of information and the necessity of a free press throughout the nations of the world as contributions to world peace, represent the dominant threads of discussion of the Journalism table.

JURISPRUDENCE

- 1) Historical survey and reformation after 1945,
- 2) Judicial supremacy,
- 3) International law, and
- 4) Law and power.



Prospective lawyers lined up with an authority of International law.

1) The first day's discussion began with the chairman's report in which he explained the post-war reformation of the Japanese legal and judicial system. In a report given on the historical survey and reformation after 1945 a delegate said, "Japan started her way toward demo-

cracy at the middle of the 19th century, advancing towards the construction of a democratic state. But, unfortunately, ultranationalist checked this trend for 15 years, bringing disaster upon the Japanese people. But those chauvinistic elements were removed by the surrender, and it

was quite natural that the old trend toward democracy would revive again. So, the law reforms after the war should not be looked upon as a grafting of alien law systems to the old Japanese law, which was forced by occupying forces, quite regardless of the wills of the Japanese people. Here arises the bright hope for the future development of Japanese law, because the law reforms were along the line of spontaneous demand of the Japanese people." He also stresses the protection of civil rights to protect particular times when it is necessary for the government to take steps against special classes, criminal and subversives, it being essential that the new democratic procedure and law not be reduced to insignificance by overzealous administrative officials.

2) Judicial Supremacy. This period was devoted by a report of a delegate which contained the following:

Theory of judicial supremacy:

1) constitution is a supreme law of the land, 2) the constitution is a law administered by courts of justice, therefore 1) the law which conflicts with the constitution should be repealed, 2) the supreme court is the last resort with which power to determine the constitutionality of any law.

Judicial supremacy or judicial oligarchy: The supreme court is not the third congress or the highest organ of the government powers. It stands parallel with the executive and legislative branches of the government. The judicial review shall only be exercised, when it becomes necessary for courts to determine the unconstitutionality of any law in regard with an action on trial. Otherwise, the supreme court has no right directly or generally to determine the unconstitutionality of any law. When the limitation for the powers of the judicial branch of

the government is violated by the courts, there is no longer a judicial supremacy but a so-called judicial oligarchy.

In this section the reporter explained the delicate limitations owing to intrinsic and political points of view.

Present problem of the case law system: The case law predominance is gradually declining. The influence of statute law is increasing even in the United States. But, the question of whether or not the doctrine of stare decisis does promote or obstruct the development of constitutional law appears to be determined more and more in accordance with the standard of reasonableness. On the other hand, the value of the doctrine of the *void ab initio* with regard to the determination of the constitutionality of any law is declining.

Conclusion: The complete blue print of the principle of judicial supremacy has been established since the war, but, it is our duty to put this plan into practice.

3) International law. The problem raised was whether neutrality was compatible with the principle of the United Nations. This issue was critically discussed against the background of the United Nations Security Council on Korean matter. The reporter pointed to the example of Switzerland (permanent neutrality) and Egypt (apparent effort at neutrality in the Korean matter), and expressed the belief that neutrality is not compatible with the principle of the United Nations. Further, he believed that if Japan wishes to remain neutral, it would be difficult to consider Japanese membership in the United Nations. During the discussion of this point it was drawn out that neutrality is not unilateral decision but subject to the recognition and respect of neighbors, it was further pointed out that the Egyptian

decision on the Korean matter was not based on the principle of neutrality. It was argued that a neutral country might conceivably abstain from voting on any decision that might involve the use of force in which case neutrality would not be incompatible with the principle of the United Nations.

4) Law and power. The delegate reporting presented a problem from the view point of the philosophy of law, 'Relation between law and power.' He said that though in the extremity of law there always exists idea, which creates, violates, and re-creates. Law is the people's real acts which reflect the social consciousness,—power of politics.

He divided the relation between law and power into the following two relations: a) law is violated by power and b) law suppresses power. But when we admit there is no power to protect and enforce law there is no law, thus both relations can be translated into the relation between power with law versus power without law. There, a question was made by an American delegate about the "relation between law and public opinion". A Japanese delegate replied that since the nineteenth century, legislation in many countries has been made reflecting public opinion. And legislation must be always led by public opinion. It is not because public opinion is law, but because it is regarded right to follow it, as there is a sense of respecting it in society.

The conclusion was not so favorable to jurisprudence, because each one could not deny that power is superior to law. But we must believe the eternal existence of natural law which, even once ignored by power, still revives surely in future.

MEDICINE

- 1) Introduction of the system of medical education in both countries, 2) Socialized medicine, 3) Separation of medicine and Pharmacy, 4) TB and cancer, 5) Sex education, and 6) Birth control.**

1) Introduction of the system of medical education in both countries.

Information about medical education in both countries was given by American and Japanese delegates. The outstanding fact which surprised the American delegates is that the Japanese medical students can obtain their education with smaller fees paid to their schools than what American medical students must pay to their schools. This is due to the financial aid which is given by the Japanese Government to each student in Government schools. However, the situation is not the same for students attending non-governmental schools, thus giving rise to the same phenomenon in Japan and America, that the majority of medical students are the offsprings of well-to-do people. From this survey it was also noted the difference in the period of internship. American intern spend two years in hospitals to finish their internships, whereas here in Japan they finish their internships after one year's work. Beside their work of shorter duration, Japanese intern are generally ill-treated. This is partially caused by the distress in financial ability of the hospitals and partially by the superfluity of physicians attached to hospitals.

2) Socialized medicine.

Amid the nation-wide controversy over socialized medicine, there appeared in the United States some states where private and civic enterprise, when guided by farseeing doctors, can provide adequate medical care for

its people. Britain already has set up this system amid worldwide criticism.

American delegates opposed socialized medicine, citing England—where socialized medicine is actually coming into force—by way of a good example of failure of socialized medicine, and they insisted that England has failed in socialized medicine.

American delegates are very much afraid that the situation will develop where physicians cannot perform their duty in full measure, if socialized medicine takes wider steps in the present world.

Although admitted some tender points in this system, Japanese delegates had the tendency to realize the necessity to this system performed in this country. Some measures to attract young doctors to the rural districts without doctors, where inhabitants are living in the constant fear of sudden accidents and unexpected diseases, were suggested as a problem under socialized medicine.

3) Separation between medicine and pharmacy.

This problem must have sounded clear to the American delegates who have doctors and pharmacists independently as separate divisions of work. The Japanese delegates agreed that separation should be made, but raised opposite opinions on carrying out this system immediately in Japan and under current conditions. They forcibly objected from the following standpoints: a) It takes twice as much time to go to the doctor

then to the druggist, especially in remote areas, b) Being relatively ignorant of medical common knowledge, Japanese people will never willingly pay for the doctor's consultations, 3) They would go directly to the pharmacist without consulting the doctor when they become ill, 4) They abuse the injection performed by the layman. Thus the Japanese delegates all considered that the separation should be gradually urged in metropolitan and large cities where people do not feel any inconvenience to find the druggist. Anyway, under the current circumstances, the rapid practice of this system should be and will be impossible—thus they concluded.

4) Sex education.

"Should schools teach sex education", and "should parents teach sex education" were the themes we discussed. All eleven delegates agreed unanimously to the necessity of this highly controversial question—sex education, because we shudder to think of youngsters who are quite ignorant of the consequence of sexual acts. Also sexual delinquency committed by youngsters of high school age is almost always due to ignorance of sex. In this discussion all members of the group were in accord that the biological class and general hygienic class should be responsible for the teaching of sex in its purely scientific objectivity, and there should not be any definite age or grade when sex teaching begins. The only appropriate time is when children make a comment or ask a question. As to 'by whom should sex be taught?' we settled this question by making the conclusion that sex should be taught by the sexually matured (their emotions) biological teachers. This should not be taught by the immatured spinster teachers or by callow young teachers. Tea-

chers explain specific biological and hygiene problems, doctors present facts about venereal diseases, and ministers help articulate constructive motives for proper sexual conduct.

5) Birth control.

We all decided that birth control should be practiced for better health conditions of housewives and as the solution of the population problem with which this country is now confronted. In a report by one delegate he insisted that birth control should not be artificial control but self-control. Also he made an example of France where artificial birth control was performed to such a degree as to weaken her nation and in the long run lead her to downfall mentally and morally. Thus, France lost her power. Other American and Japanese delegates raised the opposite opinion to him emphasizing that the self-control would be a matter of no possibility for all of the people. Thinking over the difficulty with which present Japan is face to face in population pressure, it was thought that artificial birth control would save this country from a huge population.

As one of the measures which would save this country from the huge population, one of the delegates took up the possibility of immigration.

From the standpoint of proper sense of moral value, artificial birth control must be practiced only by married couples. Some Japanese delegates asserted their apprehension that artificial birth control could be performed only among well-educated people, and threw doubt upon the probability of performance of artificial birth control among less educat-

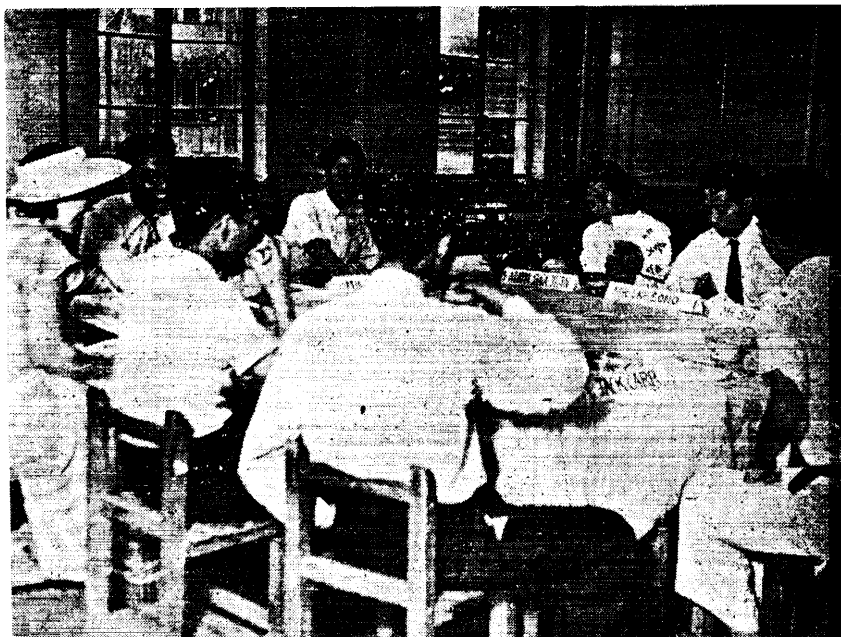
ed people, and thought that birth control should not be performed and spread in this country right now. They were much afraid of the so-called bad selection from the eugenic point of view. Another Japanese delegate stated apprehension for bad selection this way; having artificial birth control only among higher class people, means increase of the ignorant with a decrease of the intellectual. All American delegates differed regarding this view. One delegate suggested that, "thanks to the democracy, all of the Japanese nation would soon be able to obtain education alike, thus leaving no shadow of doubt about the bad selection. To be wealthy is not always to be intellectual".

6) Tuberculosis and cancer.

These diseases were revealed to be the main life threatening maladies and hold the high death rates in the United States and Japan. Our discussion came to the conclusion that a positive-

ly established system of health insurance is necessary in which the have-nots receive the proper medical care for sicknesses of long duration like TB. What measures should be taken to early-diagnose these terrible diseases were also the center of controversies among both American and Japanese delegates.

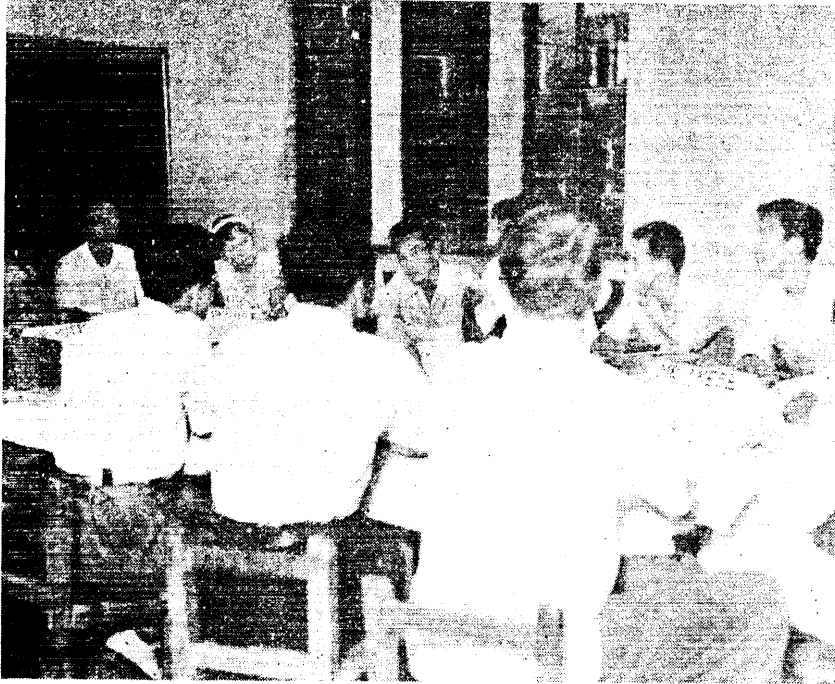
Our medical table concluded that the current highly controversial question with which the present medical circles, here and there, are confronting cannot be solved only by medical men. Medical problems of this sort are necessarily social problems. In this respect, it is required that the doctor be closely tied with the general mass of people and at the same time to develop and educate them so that medical men may be able to create a world where doctors can meet the challenge to improve the nations health in close cooperation with the public.



Say, it's about a time to talk a recess, eh!

POLITICS

Whether is co-existence of the two worlds possible or not?



That's a marvellous idea, Mister.

At the beginning of the first discussion on politics, the remedy for a possible World War III, the question was raised as to whether the co-existence of the two worlds is possible. It was agreed that Communists can never be right so long as they insist upon spreading their ideas using methods of constraint, aggression and false propaganda. We all recognized that peace and democracy are possible only through democratic procedures based upon the will of the people, and that a free peaceful world can not exist so long as one nation insists upon bullying, arming, threatening to invade its neighbors and other forms of coercion.

In an effort to save the world from further threats of aggression, several theories were advanced. An American suggested that all free democratic nations should jointly make an iron

ring around the communism states. Opinion was divided as to the methods for bringing the USSR back to the ways of international amity of the all nations. Japanese delegates who held the view that co-existence of the two worlds is not always impossible made the observation that local disputes based on ignorance of the ways of others, prevailed half a century ago. But in the present, they have been reduced by improvement in transportation and communication tending to eliminate previous prejudice and ignorance. The areas of understanding of the peoples of the world have matured to larger units through the growth of nationalism. The hope was expressed that a spirit of internationalism would supercede the present conflicting nationalism. An American questioned whether it was possible for a spirit of internationalism

to reach the peoples of the world imprisoned behind the wall of ignorance known as the "Iron Curtain."

In general, delegates both Japanese and American were agreed that we should have sufficient arms to defend the free nations from any possible invasion, following a strict and determined policy of containment of communism.

At the evening session, we finally discussed whether or not, there is any remedy for the possible World War. And if so, what sort of remedy was demanded.

As the presently operating and most effective organization, the United Nations became the focus of discussion. It was suggested from members of the Japanese group that we give Red China an official seat in the United Nations so that we might be able to bring Russia nearer to a spirit of co-operation, and that we might thereby avoid another war. To this, an American replied that the democratic nations would lose, one by one, if we recognized government established by Red invaders.

Concerning this issue, the argument was that if one denies the government set up by force, then France and America which were also born by revolution must be denied for the same reason. The American delegation, in replying pointed out that the latter governments represented the will of the people, regardless of their origin in force. Some delegates, American and Japanese, replied that it was dangerous to conclude that the Chinese Reds are not supported by the people.

Another problem which became the point of issue was that of an armed peace. As long as peace is based upon arms and political arrangements, the world can never secure an unanimous peace, said some delegates.

While admitting that the spirit of peace is one of the necessary foundations for peace, other delegates of the table advocated that a free nation cannot live alongside another nation which constantly threatens war, and that free men have the obligation to keep the world free. Two hours of argument but illustrated the complexity of the problems. No decision was reached, save that the free nation needs, in any case, sufficient arms to repel any aggressor.

On the second day of discussion we turned our attention to how Japan should contribute toward world peace. The question was raised first as to the problem of rearmament. The possibility of amending a constitution formed by the majority of the people, was explored. An American delegate further pointed out that it must change as the circumstances change. The other members stated that there were two types of laws in the constitution. One is adaptable to changing circumstances and can be amended. The other, however, is an historical inheritance gained by efforts of thousands in the past, and which must be protected by our constant vigilance and devotion. This argument was based on the extent to which amendment was possible.

Our third day's discussion began with the showing of the several courses which Japan could take in the future.

A Japanese delegate who supported the view of neutrality stated that it was not honorable for the nation which had renounced war forever to rearm herself and fight. Some other delegates said that if Japan actively cooperated with the United Nations within the limits of her constitution, she would give Russia an adequate excuse for attacking her. The answer to this statement—from both the Japanese and American delegates—

was that Russia most probably would attack Japan or any other country whenever it suited her, and that if she did, any excuse would serve her as well as any other. The majority of Japanese and American delegates stated again that, desirable though neutrality was, free democratic nations must support each other in the restraint of oppression, within the limits of their respective constitutions.

On the evening of the last discussion, the topics discussed during previous nights were briefly summarized by the chairman and topics of particular interest of controversy were discussed more at length. Feeling that they had fairly ade-

quately exchanged opinions about international subjects, the delegates spent some time at the end of the session in exchanging information about themselves and their impressions of the week's conference. All expressed the feeling that they had greatly enjoyed and been stimulated by the spirited and learned discussions, even though few definite conclusions were reached; that they truly appreciated the opportunity which provided the sincere and real understanding which has resulted between the students of the two countries, and that were all looking forward to being able to continue discussions and meetings during the fall and winter.

RELIGION

How can religion contribute to World Peace.



Yes, yes, you are quite right.

Since the most members of the Religion Group were Christians, the greater part of the discussion centered on Christianity. "How Can Religion Contribute to the World Peace" was our general subject, and we discussed

it from the following four directions in home life, in education, in national economics, and in international relations.

The first evening, we discussed in the field of the home life.

1. The family system in Ame-

rica and Japan and 2. The influence of religion to home life.

These things were brought up to the table: Equality, freedom and service which are based upon the Christian principles are the essence to the betterment of home life. The most important principle in Christianity is "Serve yourself, if you want to be well served." Then, Christianity gives greater influences to the home life than any other religions. And at the same time it is important to have sharing spirit and feeling of brotherhood.

The second evening the discussion was carried in the field of education. The discussion was centered on such problems as "Do we need to have more teachers who are Christians?", and "The Christian student's activities in the campus." The most of the delegates felt the necessity of having more progressive teachers who have strong faith. If teachers practice the principles of Christianity, they must influence to the students and charm them, without teaching any Christian theories. Thinking of Christian student's activities in the campus, we can say that they are really weak comparing with some activities as Communist's Federation. Christian students were not trained to let people realize the importance of Christianity. They should be awaken their enthusiasm for preaching the Gospel of Jesus Christ, because the Communists are now using with fevor the same tactics that Christians have used for centuries.

The third evening, a heated discussion was held along the field of national economics. We talked about "The social reform and spiritual salvation." We Christians have to have social reform as well as the spiritual salvation, but, unless we can change the people's minds from their sinfulness, it is impossible to hope to have the social reform

in order to make the world peace. When we say the social reform we mean both the spiritual salvation, and at the same time the material aids. Religion must go hand in hand with economic policy. Neither economic policy nor materialism can contribute to peace by themselves. Communism is blind to the spiritual side. The war is nothing but the conflict of self-interests between nations. Man by nature may be a selfish being, but through religion we can decrease the degree of selfishness.

The discussion of the last day was "How Can Religion Contribute to the World Peace in International Relations." Christianity has no boundaries of nationalities, and it stands on perfect love, which can forgive even enemies. So the organization such as YMCA, YWCA, and Red Cross can promote our mutual understanding, and at the same time can share our Christian

Love. Now that international relations are being getting worse by the war, we Christians should work actively to resist the war by changing the people's minds through preaching the Gospel.

At the last session, we had chance to talk about "How Can Religion Save the Poor People in the World." Some ways to save the poor people have been practised already, but it is necessary to make them more active, especially in Japan.

Though we Christians are not rich enough to save the poor people economically we can offer our labour and also we can support them spiritually.

We could not get the definite conclusion, however, we are quite satisfied by the facts that we could exchange our views frankly and could promote our friendship. We are quite sure that religion can contribute to the world peace in various aspects.

SCIENCE

How can science contribute to World Peace.

We had four subjects of discussion through this conference. We ranged the definition of science to general topics in the scientific field.

A. What is science? We discussed this subject at the first session. The problem of this subject was to define the word science and to correct the meaning of the scientific fields. We could define the word science, but the latter could not be carried out to conclusion in such a short time.

B. The relation between natural science. A report was read emphasizing the necessity of cooperation of natural and social science. Definitions of both were given. At this time the discussion entered on the differences between both sciences and what is the mission for scientific research. The main problem of the

session was to determine the mission of natural and social science. All delegates agreed that social science is based on superiority and natural science on natural law. Just before the end of the session our subject changed to "How can they effectively contribute to world welfare," but we proposed to discuss this problem under the title of "Contribution of science to human life."

C. Contribution of Science to human life. A report was read containing the following points: 1) The relationship between natural science and social science, 2) the relationship between natural science and human life, 3) the use of science in human life, 4) contribution of science to world peace. The report developed historically the relation between natural and social science, and stressed that scientific



"Well, you are puzzling me," The discussion now comes to the knotty point.

research must effect our social life. One delegate raised the question, "Should the scientist have responsibility for their products?" It is absolutely reasonable that responsibility should be relative with right. First of all, it came in our minds that social scientists and natural scientists should consider the welfare of humanity and afterwards should have freedom of scientific research. If this be the case, scientists should have responsibility of their products. Their responsibility should be based on individual personality and circumstances. At the next session a delegate pointed out that in the physical field, science has harnessed natural power and thus creating products making our lives richer and that by new scientific methods and processes suffering has been relieved.

D. How natural science effects our social life. "What do we mean by welfare?" One delegate stressed that science in the last few years has been to

satisfy our human desires and secondly that human welfare depends upon the individual personality, so there is no standard to judge welfare. The topic changed to "Freedom of Scientific Research." Scientists should be in a democratic society

to have equal chance and should be responsible for their products. The session concluded, both natural and social scientists should guide our society and contribute to the welfare of human life.

E. Science and industry. We did not discuss this problem.

F. We arranged a free discussion meeting at the last session. We discussed current scientific methods, for example, new inventions for food, or clothing from minimum raw materials against overpopulation. After that we enjoyed talking about future scientific developments.

G. Conclusion. Through this conference we realized that one of the big problems in the struggle to develop science is the transformation of society, and in another sense, we cannot have a fully healthy society except in a world at peace. In our society we have barely achieved the rudiments of science to few seem to realize the immense possibilities for human betterment offered by the scientist. We must realize how science has effected the advancement of society and world welfare.

SOCIAL PROBLEMS

I. Juvenile delinquency.

A. Juvenile Delinquency

Juvenile delinquency has always been and is now a very serious problem; not only because of the high rate of crimes committed by juveniles, but also because the youth of today decide the future of any country.

At present, in both America and Japan, the situation is worse than before the war. Boys and girls are roaming the streets without anything constructive to do and are getting in to trouble. The crime rate of this age group

II. Population problem.

is higher than ever before.

The causes of juvenile delinquency are inheritance and circumstance. Diseases which boys and girls may inherit tend to make them sensitive and difficult to handle. Inheritance also influences their character. Circumstance or environment is a cause which can be avoided. Parents, bad friends, and harmful means of entertainments such as comic books, radio programs, and movies are factors of circumstance.

The next phase discussed was

juvenile and criminal psychology. Boys and girls want to be free and independent if they can not be, they become anti-social.

How to prevent juvenile delinquency should be a major concern of every parent and citizen every where. Preventive measures are many. For the younger group there should be organized kindergartens and playgrounds; for the older group there should be organized sports, recreation centers, camps, housekeeping courses in school, and well-known groups such as YMCA boy and girl scouts. There should be better police control, movies, and literature, reeducation of parents, housing and domestic influence.

Probably the most preventive measure would be to reeducate the parents and help them bring their children up right from the beginning. No child who has understanding parents who are reasonable yet strict can go wrong.

The way a juvenile is treated after committing a crime has a lot to do with whether or not he reforms. There are juvenile courts reformatories, and asylums where juveniles are shown how to live a regular and normal life with good medical care and recreation. They are given religious training and are taught how to appreciate nature and good culture. Boys and girls when treated right are gradually brought back to living good lives.

Therefore juvenile delinquency can and must be prevented. In America the main trouble is the home; in Japan it is the economic situation. Juvenile delinquency is always worse during and right after wars, and poverty causes them. If a few citizens would try to correct and prevent juvenile delinquency maybe others would follow and we could free the world of this horrible situation

therefore contributing a lot toward world peace.

Perhaps the most immediate and favorable step towards the solution of Japan's over-population will be the promotion of her production output, and the expansion of her foreign trade. Another probable solution of Japan's population problems might be found in emigration. A suggestion was made for the United Nations to buy up unexploited land and lend these in turn to Japanese immigrants. Birth control will also contribute as a far-sighted solution.

The next matter taken up was the question of racial prejudice as it stands in the United States and in Japan.

The causes underlying racial prejudice were found in the differences of the cultural, religious and social traditions of the races; also, as a result of the inaccurate notions thrust into the minds of the younger generation. Ignorance and misunderstanding are also responsible for the cause of racial prejudice.

We came to the conclusion that a possible remedy for it, would be in the propagation of a better recognition of the human rights of the individual. This could be realised through the spread of religion in achieving the brotherhood of mankind especially through Christianity, by

raising the level thinking of the whole mass of people.

The subject of the population problems and racial prejudice as measures towards the establishment of world peace were treated in the following manner: 1) The population problem defined, 2) The prewar and the post-war situation of the problem, 3) The effects resulting from over-population and the counter-measures we propose as being its remedy, and 4) Racial prejudice.

The population problem in Japan was defined as such problems arising from its over-population. It was stated during the discussion that the population problem of the Tokugawa Era was not so noticeable because the check in the growth of the population was implicitly conducted and was not revealed by statistics. After the Meiji Restoration with the growth of industry, the population grew rapidly but the situation was not the serious problem that it is today.

Just before World War II, the ever-increasing growth in population, fostered by militaristic ideals spurred Japan into war. The post-war over-population showed a seriousness in economic instability due to the increase of the large number of repatriates.



Juvenile delinquents are discussing Juvenile delinquency!

Impressions of Conference

Thanks for Your United Efforts

Shigeo Shimazawa, Japanese
Chairman

I am very happy and proud to think of the united efforts shown by every committee member and I believe this was the most important factor which brought a great success to our 1950 Japan-America Student Conference.

Needless to say, no man can accomplish the work of great importance by himself. It must be through the combined endeavours of people that the achievement of any worth while movement is possible.

The success we have achieved during the summer represents nothing but the fruit of the earnest efforts which both Japanese and American have shown for the conference.

It was in July that we started donation campaign. The general trend of Japanese economy was declining to depression and people were having a very hard time dealing with the situation.

In these circumstances, it would be quite difficult for us to hold such inexpensive conference unless the people had sufficient understanding and enthusiasm toward our international project.

I closely watched the conference in which every one of Japanese and American delegates earnestly participated and was particularly impressed by the really friendly atmosphere.

We did not draw out any decisive conclusion on "World Peace", which was the main theme of the conference, but we were anxious to see that the spirit of friendship and mutual understanding was promoted not only between our two nations but also

among all nations at the time when we need such cooperative efforts more than ever before.

Although our attempt to invite some students directly from the United States was not achieved because of international development, it was the first time to have the conference in two different places, Tokyo and Kobe, and this new attempt ended in a great success.

I am happy to see that the Student Conference has been making a solid progress in its form and contents year by year. However, next year's conference will be the fifth since the end of the war, and I rather feel that people as a whole will be losing much interest in our conference repeated every year in Japan if it is left unchanged.

New ideas will have to be accepted or a new type of conference will be planned, which are fresh to society.

It is entirely up to the shoulder of the new committee whether the conference will be more successful or not. I sincerely hope that the new committee will give continuous efforts to bring about a greater success to a Student Conference in the future.

Big Progress Seen In Four Years

Thomas Macgail

It is my privilege to have been associated in a small way with each of the last four Japan-American Student Conferences. As I look back upon them, I am impressed with the continuous improvement from year to year in the planning and execution of all details from the opening ceremony to the farewell party, the importance and timeliness of



Gokuro-san! Japanese and American steering committee are shaking hands each other.

the topics chosen for consideration, the high plane upon which the discussions have always been maintained, the cooperation of the host universities, and the increasing public interest as shown by the prominence given the Conferences in the daily press. The growing tendency of the discussion groups to continue meeting at intervals after the formal close of the Conference is praiseworthy, and also in order are congratulations on the format and content of the reports issued in pamphlet form as a permanent record of each Conference.

But all these, of course, are merely progressively improved means for achieving a purpose, and have no particular importance apart from the worth of the end they are intended to attain. It is, therefore, logical to consider what that objective is; what these Conferences are designed to accomplish.

The chief purpose has been stated to be "the promotion of mutual understanding, trust, and friendship through the free exchange of opinions between Japanese and American students". This purpose is certainly valid. It is fully in accord with the best traditions of student intellectual activity which has never been limited by what some call

the "barriers" of language or of race. Indeed the internationalization of knowledge has, throughout history, been largely due to the initiative of students. In every generation the best of them have sought learning wherever it might be found, impelled by the conviction that there are no frontiers in the kingdom of the mind, and that Understanding, like Humanity, is above all nations.

But more than this, the statement of purpose quoted above rightly implies that understanding, trust, and friendship are promoted by the free exchange of opinions. Here we see democracy in perhaps its finest manifestation—a group representing different backgrounds and cultures—participating in untrammelled discussion; at full liberty to advance points of view, to urge their objective consideration, with entire confidence that hospitality—even though a critical hospitality—will be accorded those points of view, and that difference of opinion are fully consistent with mutual respect.

This democratic right is the more precious to us today because of the existing threat to the whole way of life implicit in the concept of free interchange of ideas and points of view. For the privilege accorded them, participants in these Conferences can show no greater appreciation—can devote themselves for life to no higher resolve—than to fight with all their organization and every philosophy which uses the opportunity might and main against every of free discussion as a means for the eventual destruction of the kind of life of which free discussion is the essence. May each have been inspired to care intensely about the preservation of this privilege that has been his—so that it may ever be!

And may each participant go

on caring just as intensely for the well-being of those mighty enterprises which have formed the themes of the Conferences: enterprise that are at the heart of all civilization—whose implications have challenged thoughtful minds in every age, and have evoked questions to which final and definitive answers may never be found. The social, political, and economic foundations of society in the East and in the West; the awesome potentialities of science; education in the modern world; the never-ending search for beauty in Art; the religious loyalties by which men have lived—and for which they died.

These are portentous realities. Guided and governed by a free and enlightened people they will enrich and ennoble human life; controlled by demagogue or dictator they can enslave and even crush the spirit of man.

So again I urge all of you participants in the Conferences to go on caring intensely about these things. Perhaps as the discussions proceeded, you caught some concept of the Good Society, some glimpse of the world as it gloriously might be. If so, foster it! go on caring about it! do something to bring it nearer realization! Don't let the dreary round of daily life rob you of your vision; nor permit it to dim and vanish with the passing of the years. And if men call you an idealist who builds castles in the air, tell them, with Thoreau, that you're doing more than building the castles in the air—you are putting the foundations under them.

*"He does not Answer
my Question."*

Shinichi Shimizu

It is of great significance to have had a frank discussion with Americans on international politics at a time when we were

having the "world war two and a half" or we were just on the border between a cold war and a hot one. Although the discussions were carried out in quite a friendly atmosphere, the delegates were seriously concerned with the topics, and hot debates were exchanged among them.

The questions on Japan's future security highlighted the four-day discussion of our politics table. The opinions expressed by Americans were generally realistic, while Japanese delegates were apt to air rather idealistic and optimistic views. In spite of the fact which is symbolized by the Korean incident, there were some Japanese who opined, "there is still hope to negotiate and arrange a treaty with Russia concerning the co-existence of the two world, "or Japan's security will be maintained by neutral policy and by United Nations." But an American said that Japan should help UN, if she wants to get aid from it. He asserted Japan should show her willingness to co-operate with UN by sending volunteer corps to Korea.

Through such debating, we, Japanese came to realize that it was selfish and dull to be indifferent to the tremendous effort of UN and US to save free democratic nations from communist aggression by force. But soon we found ourselves in a dilemma. When we thought of positive and realistic ways to contribute to the task of UN, we learned that such ways were against the regulation of our constitution. We could not conclude the rewriting of our constitution so easily, even if it had been "dictated" as an American put it. "Something must be done," this was the atmosphere which filled the room.

Despite the earnestness of the delegates, there was one thing that disturbed the hot discussion once in a while. That was language. When excited, a man is

apt to speak rapidly. So it was pretty hard for us Japanese to understand what American said exactly during the climax of the discussion, although they looked as if they understood. At such a time, an American lady sitting next to me asked a question to Japanese delegates. There was no one who replied the question at once. Quietness filled the room for a while. Then a Japanese delegate began to speak in a leisurely way. The lady took up my fountain-pen few minutes later and wrote on my note: "He Did not Answer my Question."

Conference In America Soon!

Dorothy S. Gibbs

When I told my friends about the wonderful conference on world peace I had attended, they said, "That's nice. But did you actually accomplish anything?"

Well, it's true that we weren't able to pass any laws, stop any wars, or relieve any famines. But we met many people of different sorts, with different backgrounds, and different opinions and we talked to them and listened to them. We found out how other people think, and we learned some of the specific problems in the way of world peace. There were future leaders of two countries sitting at those tables, and who knows what seeds may not have been sown?

No one person can change the world; not even one generation can do it. But it can be done if many people continually do their best in their own small private way. *People* is the answer—not nations or schools or political parties. And the best way to use *people* for world peace is to meet them, get to know them, talk to them, as individuals. When students of different countries get together talk things out, ideas are born, and ideas plus

people can remake the world.

And wasn't the conference *fun!* God meant for people to have fun, and he certainly must have enjoyed our get-togethers. The new friendships made and the excursions planned were important by-products. Who at the religion table can forget the tremendous enthusiasm of the two girls from the Mormon church and their delightful eagerness in telling us of their church's welfare program? They may not have won converts to their church, but they certainly gave us ideas for welfare programs. Nor will we forget the quiet boy from Sendai who seldom spoke, but could put his finger right on the trouble spot.

I hope that next year's conference will be lucky in having as excellent a dramatic entertainment as we did, and such wonderful parties. And I hope that next year will see great changes in the status of Japan, and peace in Korea. And a conference in America soon!

Fraintly, Thy Name Ist Man!

Michiko Takaki

It was the last evening of the conference when co-education was one of the subjects discussed among us, and that problem produced a heated and interesting discussion. Some Japanese boys were against co-education, insisting there were some differences between boys and girls: such as the difference in their characteristics, their physical difference, and even the inferiority of the intelligence of girls to that of boys. The American women delegates made a strong objection to that statement. They explained that in the States co-education trains the characteristics of both boys and girls and helps to promote mutual understanding between them. "But physical difference cannot be

denied," one of the Japanese boys repeated again. He was answered by an American delegate, "However, in class we don't climb a mountain!" When we have to take notes for a day girls must get tired earlier." When the boys kept up their stubborn insistence, the hand of a young American lady was raised. "Last Sunday when we went to Nikko, you boys kept saying to me, 'Oh, aren't you tired.' But I wasn't tired at all," she said. None of us could help smiling at her words.

What a peaceful and pleasant atmosphere we had all through the conference. The chief subject of our discussion at our education table was the criticism of the new system of college education, which was really a problem in every way among the Japanese students. This new education system which was entirely new for the Japanese students had been imported from the States. The Japanese students were looking forward to the opportunity to explain their situation and to ask the American delegates their experience and ideas about their education. The meetings were not contrary to our expectations. In fact, we had a wonderful opportunity to express each one's idea quite freely. Examining the merits and demerits of the new education together, we had



What's your names please,
at reception.

many valuable opinions.

What I felt most deeply through the discussion was the lack of our application and spirit to improve our situation for ourselves. We acknowledged that deterioration in scholarship was true at least to some extent; we could not be satisfied with the manners of lectures in class; and reexamination of liberal arts at college was necessary, and we stated many reasons for them. Finally we came to the conclusion that most of the unsatisfactory phenomenon at present were chiefly caused by financial difficulty, the various changes brought by the new educational system, and so on. Then considering that these problems were quite beyond us, we stopped there. I cannot forget, however, when one of the Japanese students was speaking of the demerits of the new education, some American delegate said, "But you can change the system, if you really think it is not very good for you." I know from a practical point of view such a thing is very difficult, especially at the present time in Japan. But even in this case may we judge it is completely impossible? Not only can we play with words, but on doing each one's duty well, we must do our best to improve all the defects from each point of view, and may try even to change the system itself, it is needed.

A happy memory is to have been able to participate in the conference, which gave me a very precious experience.

"Black Book" for Eligible Bachelor.

Nick William

Although I am living in Japan this summer in the capacity of an Occupation dependent, I am also a student from Antioch College, Yellow Springs, Ohio, and am receiving credit for writing and Japanese study projects

understaken while here.

In direct connection with the latter, one of my most interesting and valuable experiences has been the eleventh Japan-American Student Conference to which I was invited to be a delegate at the thoughtful suggestion of D. M. Typer of C.I. & E. and through the initiative of three Japanese boys who took the time and effort to interest me in the project.

I'll admit that I was a little dubious about how rewarding such a series of meetings would be, because of other discussions I remembered having attended during my previous two and one half years' stay in Japan while a student at Tokyo American High School. They were discussions in which the Americans argued amongst themselves while the Japanese sat, expressionless, presumably listening. The difficulties inherent in the language barrier were satisfactorily resolved without the use of interpretation, because the Japanese delegates to this discussion had sufficient command of English to permit a frank and enlightening exchange of opinions.

My choosing to sit at the politics table is the result of a little local scheming for which I am very grateful. When I entered the banquet hall, accompanied by two American friends who were also delegates, I had no preference as to where I was going to sit. We are more or less heading for the Art table when one of the enterprising young men who had invited me to the conference originally, and who has extensive mastery of both our language, and seemingly, of our psychology, came up to us and hinted that there were only three seats left at his table, the Politics table, but that if we hurried, well, there just might be room for us. Naturally we could hardly pass up a bargain

like that, so we fell for the ruse, and glad I am we did. Later that evening, I suddenly realized that on one whole side of the table when we came there had not been one occupied seat. I jokingly questioned my "host" about this discrepancy, but a language barrier, the only insurmountable one of the conference, suddenly arose.

However, I soon had an opportunity to use a little mutually beneficial subterfuge myself. Riding on the train to Nikko, I found myself seated with another American and two Japanese. I was very much afraid that these four would be the only people whom I should come to know well, as of course the best opportunity to become well acquainted was during the leisure time for discussion afforded by the train trip. Therefore, I asked a very attractive friend of mine, also a delegate, Miss Sharman Vaughn, if she would like to join me in circulating from group to group. This she was glad to do as she was looking for eligible young Japanese boys to come to a party at her house to meet several similarly eligible young Japanese girls she had met at an international camp recently and who, she felt, were not having sufficient opportunities to meet attractive young men. Thus, using Sharman to *run interference* for me, we both circulated up and down the isle, I, meeting many more of the delegates, and she, getting names and addresses in her little "black book". Needless to say, after such an auspicious beginning, the whole day could have been nothing but a complete success.

I feel sure that the excellent preparations and planning on the part of the conferences steering committee should receive praise for the success of the venture in equal amount with that given the well prepared Japanese delegates. From the opening party



Au revoir Monsieur et Mademoiselle
At departure after a day's hottest
discussion.

to the closing tea, it was all fun, of the type that creates an atmosphere encouraging to the growth of understanding and friendship. Particularly I think the train trip to Nikko, held early in the conference, was an excellent idea. It gave us an informal opportunity to become acquainted socially before too many meetings (and debates!) on the intellectual level in the conferences had taken place.

From the discussions, themselves, I derived respect for the educational background, preparation, and zeal of the Japanese delegates. I was particularly impressed with their courteous, but frank honesty in discussing their opinions on such questions as the A-Bomb, American military bases, rearmament, "their" Constitution, etc. And I was also impressed with their manifestation of a healthy, unbigoted pride of country, nationalism, which represented the present dependent state in which Japan finds herself, and hopes constructively to reassert her independence of all spheres of influence, but is willing to face the cold, hard facts of actualities.

Probably the major doubt, or reservation I had retained about Japan even after having lived here was whether or not she was biding her time before re-

arming for future aggression. I can honestly say the unsolicited denials of any desire for anything potentially warlike, even to the point of object pacifism, as expressed almost unanimously by the Japanese delegates at my table, impressed me as representing a sincere desire on the part of the Japanese for peace. Whether or not, of course, they will be able to, or whether it is actually desirable for them to maintain an attitude so pacific and neutral as to preclude even self-defensive programs, is a matter not entirely to be decided by the wishes of the people, but more by circumstances and unfortunately, the designs of others. Nevertheless, the most encouraging new view point which I received as a result of this closest association with Japanese college students is that should the will of the people prevail, Japan will never again wage an aggressive war.

From this conference I feel I have made several lasting friends amongst the Japanese delegates. It has given me almost my first opportunity to meet Japanese of my own age and relative educational level, with whom friendships might flourish since the language barrier is all but eliminated. This conference tended to confirm my belief that given the tools—linguistic, social, and educational, in a permissive atmosphere, the Japanese reveals himself as basically little different from any other person, which is pretty good! But I shall indeed be interested to see how Sharman's "eligible bachelors" fare at the hands of several American-bobby-soxer-coached Japanese girls!

Polish up Art of Speaking

Hiroshi Takano

Before the opening of conference, fears were entertained

among the Japanese delegates to the discussion table of population problem as to whether Americans would be interested in this subject although it naturally claims one's interest and study if he lives in a country stricken with population pressure like Japan. But as we started discussion, the enthusiastic approach to the issue on the part of Americans had soon dissipated our fears. I feel proud to say that everyone of us was quite conscious of the significance of the problems taken up and was able to make a hearty discussion. We have by free exchange of opinions become knit together in bonds of mutual good will, having disrupted all human barriers of nation, race religion, age, and what not.

It was also enjoyed that each delegate had expressed his opinion quite freely without being bounded by formal rules of the debate, which sometimes lead one to negligence of truth on purpose. Nobody would deny, however, that the language difficulty had constituted an insuperable barrier to much quicker and thorough discussion. Judging from what was spoken at the discussion table, it seems to me correct to say that Japanese students have yet a long way to go before they can make an effective discussion in English. In this respect, the necessity of polishing up art in speaking by means of coming in frequent contact with Americans and English can not be overlooked. It will not only help Japanese understand better colloquial English, but also it will make us familiar with the way of thinking of Americans: to get acquainted with their way of thinking must be one of the essential conditions to a finer association of this kind.

Now, mentioned the atmosphere in our discussion table, we were very friendly with each other, as I said before, all

through the sessions. Furthermore, I was moved by the delegates' earnest desire for world peace and for constructive society. It is almost impossible to describe how each delegate was craving for peaceful world. When a tendency to favor war is growing in some quarters in this country, such projects as the Japan-America student conference bears great significance. It is with this feeling that I thank for all the committee's strenuous efforts exerted upon the setting up of this conference, and I hope that binational or international student conference will be extended even to the ruthest corners of the world.

Don't be Shy, Japanese!

Sharman Vaughn

I would certainly say, to anyone who asked me, that the Japan America Student Conference held this July at Aoyama University, was a big success.

The purpose of this conference, I believe, was the friendly exchange of ideas between young people of our two nations, and frankly I was amazed at how well this was accomplished.

If the Japanese disagreed with some of the points of view we American held, they said so! And vice vers, I might add. But we Americans rarely need to be encouraged to put forth our opinions, although I have often felt that the Japanese hesitate to express beliefs which are different from our American ones. Perhaps this is because the Japanese sincerely wish to become our friends, and they feel that to argue with us would cause ill-feeling. Certainly it is true that people who think alike are better friends than those who disagree, or so one would reason. The Student Conference was excellent proof, to me, that people can think very differently and still be good friends. The important thing

is to respect the ideas of others.

Despite all the heated discussions we American and Japanese participated in, I saw no one angry. Instead, many people listened, intent with interest to their opponent's ideas.

After all I don't know what is right any more than you do. I can merely think. It is entirely possible that what I think is wrong, even in my own mind my beliefs are often clothed in shadowy doubt. "Am I really right?" I think. I want to hear other people's ideas, I want to know what they think. Then I can say to myself, "Now I feel sure I am right", or, "Perhaps he is on the right track and it is I who am mistaken," or, (and this I think most frequently) "We are both partly right and partly wrong."

At least never form an opinion on a story which has two sides without hearing both sides. The Student Conference was a wonderful opportunity for this.

I greatly enjoyed the trip to Nikko. Of course, seeing the beautiful and famous shrines was interesting, but even more than this, I welcomed the chance to watch Japanese youth. The college boys laughed and joked on the train. We played games, we looked at the scenery, and we talked. Soon I stopped thinking of them as "Japanese" boys. They were just boys—no dividing line, no barrier, no difference, basically, we are the same. This was, to me, a great discovery.

If I could make some suggestions for future conferences, I would say, "By all means have an excursion trip." Through necessity, the atmosphere in discussion groups is somewhat formal. You may get to know another person's ideas, but you don't get to know him personally. The trip provides an opportunity.

I would like to make some suggestions about the discussion

groups too. Perhaps it might be a wise idea for all the speakers to wait and be recognized by the Chairman before speaking. In order to prevent confusion resulting from two or more people speaking at once, the Chairman should be careful to call on different speakers, to prevent a few people from monopolizing the discussion.

Japanese! Please don't be shy. We'd like to hear what all of you think and do speak up loudly and clearly.

Americans—don't try to tell the Japanese what they think, they are perfectly capable of telling us themselves—and do give the Japanese a chance to talk!

Both sides should try to keep an open mind. Don't be so convinced you are right that nothing can change your mind. Listen to what other people have to say and then decide.

I thought the summary meeting was a very good idea; it was interesting learning what went on in the other groups. One suggestion—if in some groups one of the members speaks better English than the Chairman, why not let that member read the summary? It is important to let the summary be read by one of the members who speaks English well enough to be easily understood by his audience, otherwise much interesting material is wasted.

The farewell supper provided us with an opportunity to meet again socially, to order pictures taken of our groups, to obtain the addresses of new-made friends, and to say good-bye.

I personally feel that I benefited greatly from this experience. In my home, school and social life, I meet a very limited number of young Japanese people, especially ones with a good command of the English language. To be able to meet and talk with a large number of such people under circumstances that make it perfectly circumspect to

ask all manner of questions on topics that would not normally be a subject of discussion—This was the achievement of the conference.

To everyone who was responsible for, or participated in the adventure—I say, “Thank you.”

It Brings Closer Friendship

Seitaro Seki

As the conference was going on, I met a friend of mine passing in a corridor. I asked him, “What do you think about the discussions?”

Naturally I had expected from him an answer to the effect, “Oh, fine, good” or at least “not bad.” But on the contrary he spoke back pretty frankly, “Oh, I cannot speak as well as I want to. There is something in the conference that closes my mouth.”

I know it is a conventional way of manner of Japanese people to keep silent in the presence of people, I mean to the degree that would not bother them. This habit has been converted to the hesitation in expressing our own ideas and thus to came mutual misunderstanding often.

One thing, above all the conference brought upon us is a closer friendship—even when the contents of the discussion be disregarded for us Japanese people.

I think the Conference cleared everything up and we are really determined to make our way forth toward the great aim of world peace hand in hand with our friends.

They Speak Truthfully

Miles Vaughn

If all Japan-America student conferences in the past have been as enlightening as the last one, they are doubtless an important step forward better understand-

ing between our two nations.

At the journalism table, we discussed both the good and bad points of American, Japanese and Russian journalism. It was pointed out by a Japanese delegate that Japanese journalism is a relatively new field, having actually started with the printing of Japan's first newspaper in 1863.

Another important factor which was discussed was the difference between news reporting in democracies and dictatorships. In a democracy such as the United States, newspapers, other than party organs, try to give as truthful and comprehensive a report of the news as possible to the people. In a totalitarian nation like Russia, however, more thought is given to “interpreting the news”—playing up certain facts and barely mentioning or completely omitting other facts in order to distort the news so it will not be detrimental to the party in power.

One American lady brought up editorials. It is true that Japanese newspapers have very few editorials. This is chiefly because they seldom contain more than two or four pages because of the lack of newsprint and the difficulty of conveying ideas in the prescribed number of Kanji.

The Student Conference was the first meeting between Americans and Japanese I have ever attended in which, I believe, both factions spoke truthfully without being afraid to argue for fear of offending each other.

Stand Up for Jesus!

Keiko Sakamoto

It was my great pleasure to have attended Japan American Student Conference. First of all, I thank all committee members carried the Conference so successfully. Though it was a rainy week, it was the brightest

week in my life. I am sure that no conferences will be more stimulating and can be carried on more efficiently and pleasantly.

Several merry memories of one day trip for Nikko come up to my mind now. Train, filled with song, laughter and merry chatters, carried us to Nikko. Then, by bus and cable-car we reached to the famous water fall, “Kegon”. Beautiful was nature. We enjoyed it very much. It is one of the most brilliant memories in my life.

Moreover, it did a great deal for the promotion of mutual understanding completed on the day.

In the Conference we were given a best opportunity express ideas freely. In our Religion Group, we had pleasant discussion in the utmost peaceful atmosphere. As everyone admits, our problem, “How Can Religion Contribute to the World Peace”, was 100 per cent subjective problem of each of us. In this age of tension, we young Christians have great responsibility to put everyone's mind a seed of Gospel. Listen, I hear a strong voice, “Young people, stand up for Jesus!”



Delegates are enjoying the trip to Nikko.

Off-Stage Talks On “Through A Glass, Darkly”

A great actor is often compared to a great orator. His substantial value lasts only as long as his physical body exists. When he dies, his form, his voice, his acting, and all that has brought him to fame are vanished into eternity and when his contemporary audience ceases to be, he survives only in some legendary tales, and the later generations can never see him on the stage. In this sense, we the six “great” actors and actresses are meant to live nowhere but in the memories of the audience of August 3rd, 1950.

However, our constant and sincere efforts throughout the rehearsals and the performance, and much kindness shown by many people which are to be read among the following memoirs prepared by all the participants will never be lost in the significance of the most enjoyable Japan-America Student Conference of 1950.

George Kanematz (as Aaron Shaeffer).

My part was a most invincible old man of racial prejudice who would find fault in everything. My possession by the character went so far that after a week's rehearsal, the inconsiderate family of mine had started complaining without fully knowing the reason: “Your eyes are looking deardful these days!” Just the same, I was satisfied with myself.

There is a marvelous thing to note. In the play, there was a scene where a Chalah (a twisted bread for the Sabbath) was to be served. But the curtain fell with the very Chalah left forgotten at the back-stage. It still remains a puzzle to us how we had carried on the scene with-

out it, but I secretly flatter myself that our month-long daily rehearsal had enabled us to mend the scene so intuitively that our later excitement had made us forget how we had done it.

I knew well from the beginning our boldness of attempting an English play when we could not even manage with one in our own language. But it was almost superhuman that we had remembered those long speeches within a month and delivered them with no stumble whatsoever. Our immersion in the play was so complete that we practised our lines wherever we went; in our walking down the street was a common thing, we even did it in the streetcar and people would wonder at our fluent English conversation not knowing that we were just repeating the same lines.

When the big moments had passed and in the applause we saw that the audience had “enjoyed” our play as much as we had, our joy was redoubled, and, at the same time, we realized happily that not the length of time, but a good concentration was the key to solve any question.

Masao Maeda (as Mr. Lawson, Living next door to the Shaeffers).

“Mr. Lawson, on stage!” I was asked grimly by the director. It was getting late, nearly ten o'clock, a few days before the performance. “Yes, Mam.” I came to stand near a chair which was supposed as the door. “Come in, Mr. Lawson, take a seat.” “Thanks, Mrs. Shaeffer, but I've got to get right back. My wife and I are dinning out tonight...” “Wait, just a



A scene of the play.

minute,” interfered the director. “Mr. Lawson, you must think of what you are saying and what you are told. Why don't you deliver your lines with proper motion. You must have natural reaction when you are told something.” It was quite simple and a matter of course, but my hands and body did not move so smoothly as I thought. This was the first and most difficult trouble for me in the course of our rehearsal on the stage. We know the difficulty in performing an English play without experience and a good knowledge of English life and their language. Even after hard practice for a month, we still needed much advice and correction in sometimes sighed with great disappointment of our poor ability and frequently thought it would be better to quit he play completely.

However, at last we have done it with great success, as the result of our effort and kind cooperation and encouragement of others. We heartily realized the necessity of untiring effort and firm unity which eventually leads a play to a success.

Through our experience in this play, we have not only broadened our knowledge of English, but also have come to know the meaning of the mutual understanding and cooperation

which are accounted as the purpose of the Student Conference.

Akiko Ono (as Rosalie, a widow, sister to Aaron Shaeffer)

One month was too short for us Japanese students to perform an English play. Besides, we had to learn pronunciation and different behavior.

As for my part, Rosalie has a strong character which we Japanese can scarcely think of. Burying three husbands she is still running after a new partner and is even planning to have another honeymoon with him. She is to be considered in a quite different category of people who are chasing the rainbow. Meanwhile, her older brother, being a prejudiced Jew, still maintains his religious hatred towards others.

Here occurred to me another difficulty that my acting should show those two vivid contrasting characters. On the very day of our performance, however, those obstacles were removed by the pleasant laughs and applause of the audience which eased my keen nerve.

Through this precious experience, I strongly felt that "to be easy" on the stage and to be friendly with audiences are very important things for us.

Lastly, I would like to add a word: "Things are not so difficult as we imagine them to be."

Sachiko Itoh (as Carol, bride to Sandy)

Our play "Through A Glass, Darkly" was prepared within a short period of only one month, therefore we always discovered some faults or things amendable throughout the rehearsals. However, every one of us could be proud of our sincere cooperation in the hasty, yet consistent cutting of the long text and our strenuous efforts as amateurs that have brought our play to such a pleasant success.

The problem which had been in my mind throughout the rehearsals was "how to make myself a Carol satisfactorily on the stage." At first I understood Carol's character as something quite different from my inborn character. Therefore, as the first thing, I made every effort to get rid of my own character. But, having no experience or dramatic sense, I had to go through every difficulty of acting and speaking as a lovable Carol. How often I had almost given up my part! But, thanks to the encouragement of fellow-players, I continued rehearsing until at last I was obliged to change my first motto to something that would "make use of" my own hesitant character and my constant fear as an actress of no experience. A lucky accord was made between my part and my personal situation, and my timidity seems to have been accepted by the audience as Carol's natural behavior.

Also, thanks to the leadership of many Americans, we were able to transfer fairly well, it is believed, to the stage their actions and manners in daily life which in the beginning seemed to us a little too exaggerated with ours. Our satisfaction was a discovery that to express a thing on the stage, no matter how trifling it may be, a perfect understanding of its real meaning must come first, so that a natural and beautiful action may follow it.

The presentation of "Through A Glass, Darkly," representing the first output of our continuous study was a success. And I think it was the fine teamwork of the players that carried an appreciative audience with them from beginning to end, to say nothing of enthusiastic help as well as goodwill shown by the committee of ISA. Had it not been for the committee's hard work in the background, things

could not have gone so favorably.

Plainly, a rude and disorderly audience can never bring about good atmosphere any more than a prim audience pretending to have a good understanding of a play. Responsive audiences love plays; they are always ready to show a mutual sign of reaction being ever interlocked with players. Our audience was of this kind. While I was acting on the stage, I could feel in my bones that they had eyes of criticism, a fine sensibility and no nest appreciation.

Kiyoshi Hayasaka (Prompter)

It was about a month ago that the play "Through A Glass, Darkly" came into our discussion at a meeting of the Drama Studying Group of I.S.A. Originally it was an hour-long play, but we cut many lines to make it shorter and easier to play. When I read it through, I felt it was an awfully difficult play for us, because there were many characters which were hard to be interpreted in the sense of the Japanese people. Besides that, our group was organized only recently and we were very nervous when it was to be presented on the stage, though a few of us had some experience of acting.

Now, at least "the day" had come. Shaking hands and encouraging each other, the actors got on the stage. The following forty minutes were really exciting moments of their lives. I myself, too, was quite nervous in the prompt-box. But they were acting fairly well, even better than what I had expected personally, and the audience seemed to be much pleased with it! "Sure! This must be the result of a month-long hard training"—I could not help whispering this to myself with a big smile for the successful performance.



← Some of the steering committee are seen busy preparing the international goodwill student conference.

Delegates start exchanging friendship → at the dinner party given after the opening ceremony at the Industrial Club.



← Here are committee member who brought forth the significant student meeting.

The conference is extended to the → one-day trip to Nikko. Here, delegates are appreciating the gorgeous architecture of Toshogu.

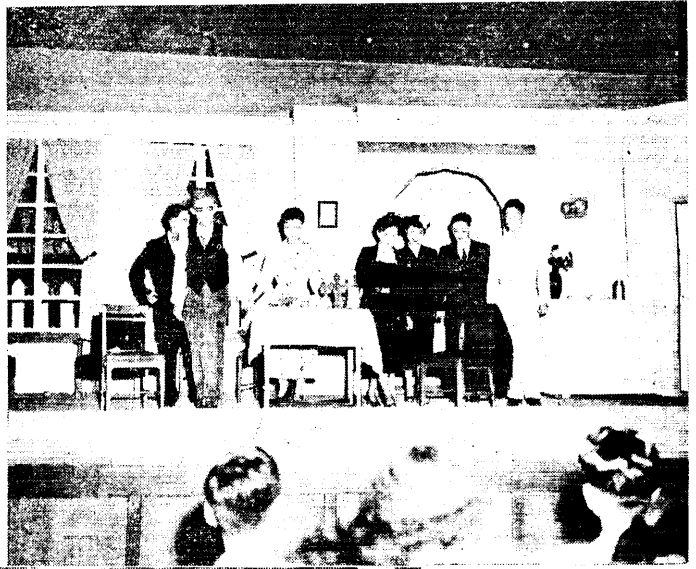


← "You look so tired and hungry. Why don't you take a lunch?" "No, I Thanks. I am on the diet now." Difference of custom is thus understood through the free talk at the lunch time.

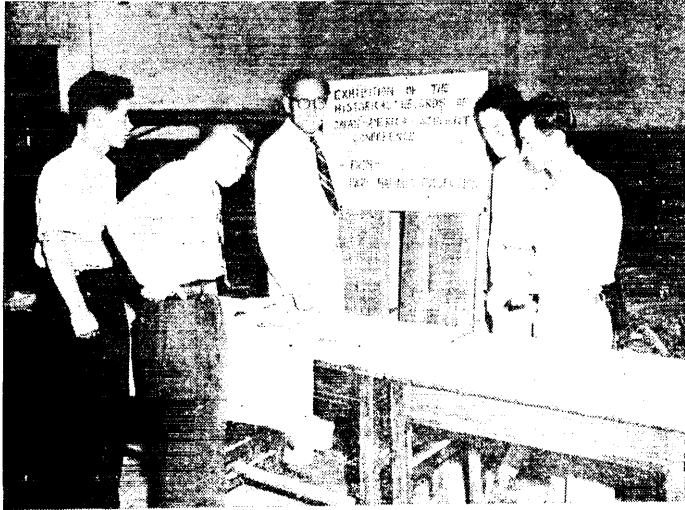
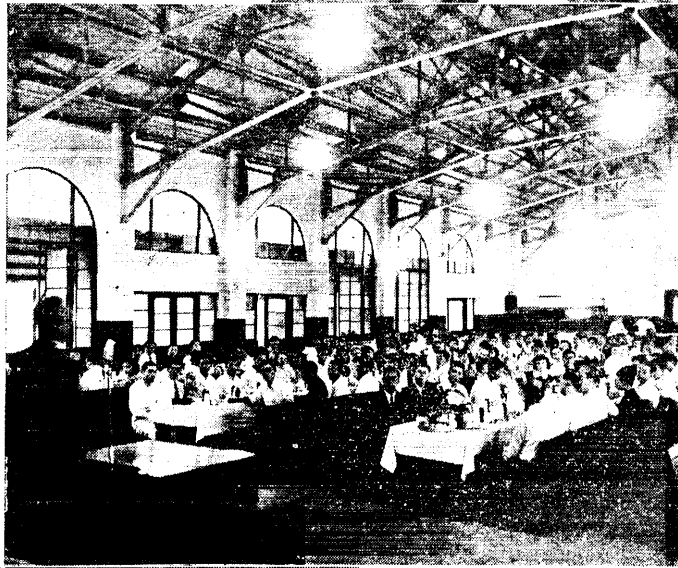
→ "May I get on, Sir?" "Oh, I am sorry. I am waiting another girl. Boat-rowing in couples is favored on Lake Chuzenji.



The all-time great actors and actresses are receiving the praise from the fully packed auditors after the presentation of one-act play "Through a glass, Darkly." which is staged as an entertaining program.



Dr. Toyoda, President of Aoyama Gakuin, is addressing the assemblage of delegates, committee, OBs and advisors at the farewell party which marks the successful end of Tokyo Conference.



<- Through kindness of Prof. Haruki, OB of the association, old days of the Conference are revived through the historical records.

一九五〇年度日米學生會議(東京)日本側代表名簿

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KOBE SESSION

神戸セッション

OPENING EXERCISE

GREETINGS & MESSAGES

OPENING SPEECH

by

KEN-ICHI TAKAGI

Chairman of Steering Committee

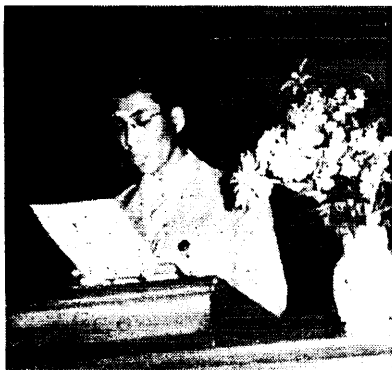
It is a great happiness for us, the members of the Steering Committee, to open this conference.

On behalf of the Steering Committee, I should like to take this opportunity to express my sincere thanks to all the people who have helped us materially and spiritually, in every respect.

The purpose of the International Student Association of Japan, which was established in 1934, is to promote international understanding, trust and friendship, through the free exchange of the opinions of the students. Before the war, the Japan-America Student Conference was sponsored by our association, in each alternate year, in America and in Japan. We already have held the Japan-America Student Conference three times during the past three years.

I believe, that it is an epoch-making event, to have the privilege to hold one conference in in Kansai and another in Tokyo, this year.

As a result of this, greater



Ken-Ichi Takagi

number of Japanese and American students can have the opportunity to take part in the conference, compared to the last few years.

However, it is a very regretting news for all of us, to know several American students who were to come from the United States to attend this conference, were obliged to cancel their plans, due to the uneasy situation in Korea. But on the other hand, we are fortunate to have so many American delegates through the fine cooperation of the American Committee Board.

As it is the first attempt for the students of Kansai area to hold the Japan-America Student Conference in Kobe, we had a very hard time to work out many difficulties which were beyond our first expectation. But we have been very fortunate that a great number of people of various circles have given us financial assistance and spiritual encouragement; and finally led us to succeed in opening this conference.

In the closing of my opening speech, my earnest desire is that all the delegates will discuss together in a free manner, to form the ever-lasting friendship between Japan and America.

WELCOME ADDRESS

by

TERUYOSHI YASUFUKU,

Chairman of Japanese Delegation

It is indeed with great pleasure that I, on behalf of the Japanese Delegation extend my heartiest welcome to you, American delegates and our guests.

It is five years since the termination of World War II, but the memory of the miserable dis-



Teruyoshi Yasufuku

asters of war is still as vivid as if it happened yesterday. The earnest desire for peace is therefore deep in the minds of all peace loving nations.

However, in spite of their aspirations, the situation in Korea is very serious and threatens to develop into another World War.

At this particular juncture, it is indeed significant that the Japan-America Student Conference is going to be held. It is our job to work for a mutual understanding and thereby lay the corner stone for eternal peace through our heart-to-heart discussion.

I believe international friendship based on the full understanding of each other will be the strongest defense wall against the impending possibility of World War III which will without doubt exterminate the existence of human beings on earth.

When we reflect upon the many activities which are also aiming to promote international friendship and good will between nations, we cannot but wonder if

same of these movements on the wrong track. Some people are thinking that they can solve any difficulty by asking the people to believe in the good will of others. This is wrong, for the good will from both sides must be shown and practised and really lived if we are to get and keep the deep trust of each other. To intend to secure world peace by superficial means alone is trying to build castles in the air.

True friendship and real good will must always be endorsed by a bright and full understanding of reality, in order to give us the firm conviction for the next steps which we should take.

From this point of view, this Japan-America student Conference has indeed an immense significance.

"Contribution to World Peace" is the general topic of the Conference for this year, because we realize that this is the most timely and necessary topic of today for the people of the world. And I believe that this Conference itself is a contribution to world peace.

As my parting word I again extend my heartiest welcome to you, with the sincere hope that our exchange of thoughts and ideals in the Conference will bear fruit.

RESPONSE

by

DANIEL J. MELOY,

Chairman of American Delegation

I speak for all of the American delegates to this Student Conference when I say this evening that it is a great pleasure for us to be here as guests of the International Student Association of Japan and to have an opportunity to discuss together our common problems of world peace. We are very happy that the efforts of the Association have made it possible to hold this second part of the conference in our own Kansai area, so that



Daniel J. Meloy

wider groups of Japanese and Americans may participate. We hope that before long more American students may have the opportunity to come from America to participate in such a conference as this, and we hope that American students may reciprocate the hospitality of our Japanese hosts.

We Americans are keenly aware this evening of our opportunity to speak freely with our friends in Japan concerning problems which are common to us all, to arrive at new ideas by open discussion, and to hear and speak on all sides of the questions before us. We value this right of the responsible use of free speech. We look to it as a stimulus in our discussions at this conference, and as an aid in mutual understanding.

We look forward to the great success of this meeting of Americans and Japanese students. And we hope sincerely for the continuing benefits of understanding and friendship which will come from it.

MESSAGE

of

Brig. Gen. CARTER W. CLARKE,
Kobe Base, Commanding

I would like to thank you for your kind invitation to attend both the opening ceremony on August 4 and the farewell party on August 9 of the Japan-America Student Conference,

1950.

Unfortunately, I have previous military commitments on both those days which will prevent my attendance.

I do, however, wish to extend the congratulations of the occupation personnel of this area to this Eleventh Japan-America Student Conference. Your mission in bringing to the people of the United States and Japan a feeling of closer friendship, trust, and understanding is met with hearty approval by all Americans at home and abroad.

Today, when so much depends upon the actions of the family of democracies, it is indeed comforting to know that the students of Japan are working together to place their nation among the friendly countries of the world. Your earnest desire to further good will between Japan and the United States is an indication of the feelings of the Japanese people. You are earning for your country the friendship of all democracies through your actions.

Please express to the delegates my sincere good wishes for a successful conference and for the continued good work of your organization for many years to come.

MESSAGE

of

COL. JOHN U. AYOTTE,

Chief of Kinki Civil Affairs Region

As Chief of the Kinki Civil Affairs Region, I give you my sincere good wishes for an instructive and a successful conference.

The young men and young women who are now pursuing their studies in the universities and colleges of Japan are receiving their education during a critical period of history, when the sky of the future is bright with hope and also dark with ominous war clouds.

The future is bright because never before have the college

students, and all the people of Japan, enjoyed so many of the rights and privileges of democratic government. If these rights and privileges are carefully guarded and preserved, the future of the nation will be bright indeed.

There are black clouds on the horizon, too, because the communists, who are enemies of liberty and enemies of democracy, have made an unprovoked attack on South Korea and are attempting to make that country a land of slaves. The communists will eventually be beaten, but meanwhile they exist as a threat to freedom, happiness, and the peaceful pursuit of learning.

In your conference, under the theme "Contribution to World Peace," you will hold discussion tables on politics, economics, social problems, education, literature, religion, and science. I hope that much good will come from these discussions.

I wish to conclude my message with these words of advice: The problems which you will discuss are serious problems for which the solutions are not always easy to find. Remember that improvement of conditions within Japan can only be accomplished by the orderly processes of democratic government; that violence and disorder will accomplish nothing except to make conditions worse. Also remember that while "World Peace" is a splendid ideal to strive for, it is also an expression frequently used by communists as a screen for their designs to enslave the world and that, while peace is a very desirable thing. It should never be purchased by giving up liberty and democratic government.

WELCOME ADDRESS

by
SATORU YOSHIKAWA,
Vice-Governor of Hyogo Pref.

Here for the first time in this part of our country, the students

who represent the goodwill and intellect of both the United States and Japan are gathered at the 11th session of the Japan-America Student Conference, to carry on an honest, bee-line discussion on the subject of the "Contribution to World Peace," in full devotion to the ideals of Democracy. It is a most timely meeting, and, while on behalf of the people of the venue I heartily welcome you all to our city, I look forward with utmost confidence that the conference will achieve its great moral objective.

The question of lasting universal tranquility is one that challenges the wisdom of all peace-loving peoples of Democracies for its solution with serious effort and unbending resolution. And I appreciate the gravity of responsibility assumed by the student-delegates of these two countries, prompted by welling fraternal spirit and intelligence, to lay the foundation that will develop into a propelling force of world peace, and with unreserved respects and admiration I applaud their noble aim.

I consider myself very fortunate to greet you delegates here today at this conference of great significance, and I am sure that I voice the sentiment of our people when I say that we all expect an epochal success of this conference which shall long be remembered by all for what it has accomplished and what benevolent influence it will have in the future.

WELCOME ADDRESS

by
TOYOO SEKI,
Vice-Mayor of Kobe City

At this opportunity of the Kansai Meeting of the 1950 Japan-America Student Conference, it is my greatest pleasure to welcome you here this evening and talk to you who will should

der the responsibility of the coming generation.

Kobe, was once one of the leading international ports in the world with flourishing peaceful industries. Many people from various parts of the world also enjoyed their livings in the beautiful international city, but, as you already know, the greater part of the city was destroyed in the last war.

I want to express my heart-felt thanks to the kind aid extended by the people of the United States of America and the endeavour of the Japanese people in these five years since the termination of the war. A gleam of stabilization and rehabilitation began to loom in our country and also the city in which we live. However, the serious dispute which broke out recently in the country quite near to Japan is growing a threat to the peace of the world and of course it is a matter of great concern to the Japanese people.

Under these critical circumstances, I am sure it will be of much significance that the young students who are brought into close relations with friendship and mutual understanding discuss the problems on politics, economics, education, natural sciences and other issues trying to find out the principles for the promotion of the happiness of human beings and the peace of the world.

I earnestly hope that your conference will make a splendid success, coming up to your expectations.

CONGRATULATORY ADDRESS

by
YASUTARO TANAKA,
President, Kobe University

I am much delighted to have the opportunity of offering congratulations at the opening ceremony of the Japan-America Stu-

dent Conferesce, 1950, to be held at Kobe University which I represent. The principal topic of the conference, as I am informed, will be the problems of the world peace—certainly the most suitable topic of the present day.

Perhaps, in the history of mankind no time has required so great and urgent efforts of peoples as today for the cause of peace and the protection of democracy. Indeed, it is not an exaggeration to say that the destiny of mankind depends on the success of these efforts.

The United States having proved herself by her gigantic efforts to be the champion of the world peace and true democracy, seems to be ready to bear any further sacrifice when called upon for the cause.

On the other hand, thanks to the kind guidance and support of the United States, Japan is making a steady progress as a peaceful and democratic nation.

No one will doubt the significance of the conference where the problems of the world peace will be discussed by the representative students of both countries.

Difficult and complex as the problems may be, I do hope and believe the conference will prove itself to be a valuable step for the attainment of the universal objective of mankind.

I should like to offer my heartfelt welcome to all members of the conference in general and and I sincerely pray that the conference will be successful.

CONGRATULATORY ADDRESS

by

HIROSHI HATANAKA,
President, Kobe College

I wish to congratulate you and ourselves for having this opening exercise of Japan-America Students Conference at Kobe College. Our college cele-

brates the seventy fifth anniversary this fall. The history of the institution has been governed by the Christian principles, therefore, it has taken deep interest in training internationally minded girls.

There are many kinds of international organizations, such as, political, economical, scientific, social, religious and etc. Many international laws are written and many treaties signed by different nations. Many of these international relationship have been dissolved, whenever wars began. Sometimes, even before the wars they were broken up. For an example, the economic relationship between the United States and Japan was cut off six mouths before the war. All the transportation going to America from Japan was closed at the latter part of August 1941.

But there is one thing which no war can distroy; that is the real personal friendship. I have a few friends among the Americans, who are very dear to me.

They kept praying for me all through the war, and I also kept praying for them. To these friends I need not explain at all what I thought, or did during the war. We know each other, and understand each other. Nation tought against each other, but our friendship is not broken. We thought of each other much more deeply because of the international troubles. As the Bible teaches us, "Love never faileth." Any international organization will be broken, unless supported by the friendship of the people of nations. It is the international friendship of individuals that will purify and strengthen the international organizations of all kinds.

Especially, young people of the world, such as you, by coming together to study the international problems will be contributing much to establish the world's peace, and moreover, your international organizations upon rock foundations and make them permament.



Delegates Waiting For The Opening Exercise
At The Auditorium Of Kobe College

SUMMARY REPORTS

ON

"CONTRIBUTION TO WORLD PEACE"

POLITICS

The first session of the Political Discussion Meeting was opened by a short opening address made by Mr. Kiyoshi Funabiki, chairman of the Japanese delegates who then outlined the agenda for the forthcoming three day discussion as follows:

1. The Korean Question
2. Can Japan Become the Switzerland of the Far East?
3. The Japanese Peace Treaty
4. On Students Political Activities

The topic for the first session, 'The Korean Question' was divided into two parts; (a) Whether or not the Korean conflict will lead to World War III; and (b) "On the UNSC's Resolution on Korean Conflict". Mr. Funabiki then summarized the background of the Korean question.

As for the question (a), no delegates seriously entertained the conclusion that the Korean Conflict would precipitate the Third World War. However its importance and urgency was not minimized. It was generally believed that the "incident" in Korea was another in a series of "incidents" similar to the Berlin blockade, the Iranian border incident or the Greek situation along the communist-non-communist periphery of the "cold war".

Proceeding to the question (b), the general opinion was that, "It was a righteous sanction against

peace-breakers". The question of whether Japan could contribute toward supporting the UNSC resolution posed the legal question of whether she could do so in the light of her present Constitution, and the moral question of the possible condemnation by other members of the UN who recently waged war against Japan. Hot discussion followed on this point.

(The first session of the discussion was closed by Mr. Funabiki at 4:40 p.m. followed by an intermission for about one and half hours.)

Second session of the discussion was convened at 6:10 p.m. and Mr. Funabiki delivered, to begin with, his introductory statement on the topic, "Can Japan Become the Switzerland of the Far East?", in which were briefed the various opinions on

this point by notables both at home and abroad, as well as the general state of affairs concerning the topic. One Japanese delegate emphasized that neutrality was not an outmoded 19th century law, but it could exist in the 20th century, and that there was now a definite opportunity for Japan to achieve permanent neutrality.

This opinion was immediately opposed by some delegates citing contrary evidence. The conditions of Japan (social, economic and geographical) were totally different from those of Switzerland. Switzerland has acquired the full acceptances and approbation of her neutrality by her neighbors through her own untiring efforts for ages, while Japan's neighbors have shown no disposition to accept neutrality for Japan.



"Uh-m, politics is really difficult."

No nation can be truly neutral without being guaranteed for her own security by the neighboring nations. Neutrality for Japan therefore will be impossible until the Japanese ideology is generally accepted throughout the world, they concluded.

Others voiced the opinion that every country in the 20th century should try to open her door to all the world. Self-righteousness and self-complacency were no longer the way of dealing with international relations. So it is the duty of every state to join in righteous sanctions against aggressive states.

As to the UN guarantee for Japan's neutrality, one Japanese delegate stressed that Japan could not rely upon it so long as Russia, a member of UN had veto in it. A suggestion was made by an American delegate that Japan could not be substantially neutral if she joined UN. (Discussion concluded at 8:00 p.m.)

Two persons were of the opinion that Japan could be the Switzerland of the Far East.

Topic for the third session of the meeting was divided into two subjects, (a) the desirability of an overall peace treaty as contrasted with separate peace treaty and (b) Japan's national security.

The chairman read his report on this point, in which he stated that Japan earnestly desires an overall peace treaty and that security constitutes the nucleus of any Japanese peace treaty. He then posed the question about the possibility of signing an overall peace treaty in the light of present world condition. The major tendency in response to this was that it was impossible after all and best path for Japan then lay in attempting to conclude peace treaties with those nations which were willing to negotiate peace with Japan.

But some delegates believed

that because of the essential economic ties with Asiatic countries, Japan cannot afford to make enemies of any countries irrespective of their creeds, and consequently Japan should prefer to postpone any separate peace treaty until conditions were again conducive to an overall pact and at least to one including China. An interesting remark was made by a Japanese delegate that the majority of Japanese are in favor of separate peace treaty but that it is mostly the academic element which seems to favor an overall pact.

At the last session, we discussed "whether students should participate in political movements." It was of the opinion that there was no question, as to students' right to engage in political activities as individuals, but some delegates posed the question of whether political activities are appropriate on campus. A delegate stressed that students' activities at present have gone too far but should continue in a more moderate tone with the mission of awakening political consciousness among the students themselves and the public. One of the greatest values of students' political activities is the practical democratic experiences gained thereby.

Moreover, as to the question of student strikes, a delegate stated that apparently it was not illegal but general feeling of the public at present was that it was not either appropriate or effective and that by their creating frictions and discord, academic progress was hindered.

In closing the Politics Discussion Table covering four sessions, Dr. Ward and Mr. Funabiki, chairman of American and Japanese delegates, respectively thanked all the delegates for their earnest and enthusiastic discussions, which surely bore rich fruits in deepening the mutual understanding, trust and

friendship between America and Japan.

ECONOMICS

On the table of Economics, among many issues which require our careful study, delegates picked up the following subjects which are likely to be the most controversial under the big title of rehabilitation of Japanese economy.

Domestic production

Rationalization of enterprise

Financial adjustment under the Dodge Line

Foreign trade Inducement of Foreign Capital

Labor and labor union

Living standard and unemployment

1) Domestic production and Rationalization of enterprise.

Since Japan's economy was severely destroyed by the war, industries have been forced to rationalize their management for the purpose of promoting productivity, improving equipment and reducing employment through desirable scientific method by encouraging researches in laboratories. These requirements are particularly strong in the field of textile, coal and iron industries under the recent deflationary tendency.

2) Financial adjustment under the Dodge Line.

Mr. Dodge's economic policy has separated the function of government finance and city banks while abolishing the Reconstruction Finance Bank, city banks can no longer afford to lend the long-term equipment fund to industries. Consequently, encouragement of direct investment by the government is becoming one of the focus points in business circles. In this connection, it is desirable for in-

dustries that the U.S. Counterpart fund be released timely by the authorities concerned.

Revival of government subsidies which are now being cut off was called for by Japanese students. However a little dangerous trend on the part of industries was feared by American side. For example, industries would tend to depend on subsidies without making efforts for rationalization.

3) Foreign trade.

With explanation of the proportion of export goods, Japanese industrial structure was studied by the members. As for the prospective markets for Japan's exports, China, India, Pakistan, Thailand and other countries in the South East Asia were mentioned. Considering the fact that these countries are now being industrialized, encouraging the Plant export was strongly emphasized.

In order to cover the tremendous excess of imports, constructing many merchant marine ships to make invisible trade income is an urgent matter.

4) Inducement of Foreign Capital.

For soliciting foreign investment into Japanese industries, on whose necessity was agreed by all members, the following hindrances were discussed: existence of exchange control and abnormally high tax rate on industries. More effective way to get investment from abroad is to join the Bank for International Rehabilitation and Development, so called the World Bank.

5) Labor and Labor Union.

To improve the working condition of laborers materially, spiritually and socially and finally to elevate the workers' living standard is to be the purpose of labor unions. General education through labor unions to individu-



How do you think Japanese Economy can be stabilized ?

al workers and management-labor cooperation were recommended for this purpose.

6) Living Standard and Unemployment.

Concerning the living standard of Japanese people, all delegates recognized the necessity of capital accumulation enough to elevate the labor productivity which will after all raise the living standard of the people. While this economic policy is put into practice, increase of the jobless is inevitable. At this juncture, development of new industries, for example, construction of hydroelectric plants, dams and telecommunication facilities by government investment, is required.

7) Conclusion.

As a final conclusion of our discussion, delegates tried to see how Japan can contribute to world peace. From the viewpoint of the close connection with countries in Asia, promotion of reciprocal trade and political, economic cooperation should be the way to bring about economic prosperity in all Asiatic countries and consequently in all nations of the world.

Joining the International Monetary Fund and the World Bank is one of the prospective aspects, provided membership of the United Nations is given and proper international law controlling dangerous competitions and dumping is established.



When hungry, you can not FIGHT, can you ?

SOCIAL PROBLEMS (A)

Topic: Promotion of international good-will through discussion of social problems at home:

1. Family System
2. Social Security.
3. Population Problem
4. International Relations.

The four-session discussion started with a brief and very informative explanation of how the family system had been functioning in and throughout, and influencing, the daily social life of the Japanese. Among various aspects in the whole system were such interesting points as: the head of the family forming the center of all family activities while possessing numerous privileges denied to others, but also bearing responsibilities in the name of the family; the mistress of the family aided by the other woman-members and servants taking care only of household matters; the younger members paying tribute to and obeying the orders of the older ones, with duties and rights arranged and defined according to sex and age; and this consequently resulting in the placement of the daughters at the lowest ranks.

The influence of the family council in matters of birth, death and marriage were very great and very often decisive for the future life-course of the individual members. Where in present-day urban societies great strides were made along the more liberal and democratic lines, it was noted that the rural districts had in many instances not improved the situation, less to say of changing the outdated system. It was also observed that individuals had never in the past recognized or realized their personal rights to well-being, while there had existed always that insecure feeling to-

ward elders and superiors. And a tremendous feeling of hierarchy in the family had been very distinctive. However, individual security was always provided for by the head of the family. The education of the younger children was too self-centered and broadmindedness was totally lacking. This of course could produce nothing more than a limited social feeling toward even the smallest group that could be conceived in the individual narrow mind. Constant grudge and hostility toward the other party, whether this be the group, family, community, district, city and finally the nation, were other well-known products. In time of defeat or depression that same feeling tended to become reserved and resigned nearing fatalism, or easily influenced by new streams of ideology.

It was easily understood that all this evil products could be improved or even weeded down to its root by giving a liberal and democratic education, especially at home, for the children with the ultimate object of socialization of the Japanese youth, and thus attaining the desired

progress along the road as directed by the New Constitution. It was only too clear to all the delegates that the real battle was that between modern democracy and old-fashioned feudalism, with the family-circle as their smallest battle-ground. While the present outcome was considered still not very clear, it was expected that gradually the shaking old ideas would eventually loose ground and would have to give in to the demands of the vigorous new.

Industrialization and Western influence were mentioned as the principal forces responsible for breaking down old traditions and ideas.

The emancipation of women, for example, could never it be expedited without starting from that of the family circle. Marriages by "go-between" which in the past had been disheartening if viewed from present-day ideas, had disappeared gradually and in several instances replaced by marriage councils, both private and government sponsored. This proved very helpful especially for those people not capable



Cameraman says, "Do you want to break my Camera, young lady?"

of making their own choice of spouses.

To the question whether replacement of the family-system could be the only way to improve the Japanese social life, the answer was unanimously in the negative. What the system needed much was a better fundamental basis on which to function, such as one nearer to modern ways of thinking and living.

With such changes coming along in the Japanese daily life, the question of social security could not be overlooked. While the old-time families provided much of the needed individual security, the present required an entirely new system provided for and administered by the state. The present existing insurance laws such as concerned with daily life security, child welfare, unemployment, old age, public health and several others, were considered very useful and really worth our attention, respect and appreciation. To the problem in what order of importance the existing laws could be arranged connected with the appropriated funds, the opinions were rather divided with most of the delegates considering the Daily Life Security Law the paramount one. Unfortunately lack of coordination among and cooperation between the various government institutions and officials made an efficient and smooth operation of these laws impossible. The proposed and widely propagated streamlining of the whole system under one Social Guarantee Ministry would certainly mean a great and important step toward the object of providing the Japanese people the minimum standard of wholesome and cultured living in accordance to Art. 25 of the New Constitution. Hiring of new and capable hands from among the university and college graduates for this kind of work would not

only rise rate of efficiency, but would also provide these individuals with sound and steady employment.

To combat prevailing ignorance of the general public toward such insurance and security programs, more propaganda with radio-facilities, newspaper and posters, when used effectively could do much good.

Touching upon the problem of over-population, well-known remedies such as birth control, industrialization and emigration were suggested. Further thinking produced such unique ways as intensifying fishery and other marine industries, putting into practical use scientific knowledge in agriculture, for instance, introducing hydroponic farming into Japanese life, transforming existing swamps into cultivatable fields, and even cultivation of existing parks, Imperial grounds and hunting woods. The latter, however, drew disapproval from the delegates to the extent that such action would injure and spoil the tourist industry for which Japan was famous throughout the world, and which had contributed more than its share to the national treasury. To a remark that Japan was fairly well off in upholding its standard of living when compared to neighbor-countries like China and S.E. Asia or to distant western countries like Germany, France or even England, the delegates had not much to add and had to agree.

Most of the delegates, however, showed much concern as how to meet the daily increase of approximately 4.800 new subjects.

Emigration being out of the question for some time to come, increase in general birth control practice and widespread industry

were virtually the only ways left for meeting the situation. The latter way would eventually bring about a further inevitable increase of the labor classes, and would again present the same condition even in a worse degree. Facing such a dilemma, the best thing the state could do would be to provide wide and broad education reaching the poor as well as the middle and well-to-do classes. Here again besides education, propaganda on birth control practice and on its importance toward stabilizing the Japanese population could form another great measure for elevating the living standard of the masses at one and the same time. Increasing the industrial productivity besides maintaining the quality of industrial products would certainly pay profitable returns from other less industrialized or agricultural countries.

Looking at any future possibility for emigration, South America and S.E. Asia were suggested as regions capable of accepting great numbers of new inhabitants. However, many hurdles mainly connected with Japan's ability to commence and maintain healthy foreign relations, would have to be cleared first; and following a long-range program, it was anticipated that the Japanese once given the chance and opportunities to show themselves as fit and worth the trust and understanding of other nations, could eventually enjoy sound foreign relations.

Mutual assistance and understanding on every known field—whether it be technical, cultural or social—would pave the way to attaining and preserving world peace.

SOCIAL PROBLEMS (B)

I. SOCIAL GUARANTEE SYSTEM

The meeting began with an explanation, by a Japanese delegate, of the Social Guarantee System which is to be enforced in 1951. This, in turn, was compared with the American Social Security and the American delegates debated as to the great tax that the Japanese system might necessitate because of its many benefits and of the burden, because of unemployment, on those who are employed. The Japanese delegates mentioned: that once people awakened to the spirit of the social solidarity, full materialization would be attained.

II. WOMEN'S STATUS IN JAPAN AND U.S.A.

A. Educational equality and its ways of elevating the standard of women, were discussed. Purposes were summarized as follows: 1. Practical purpose as means for livelihood in case of necessity. 2. Educating themselves. 3. To equip women for marriage based on a higher level. Americans agreed that this might decrease the high divorce rate in America and would raise the women's status in Japan.

B. Rationalization and mechanization of daily life on the basis of economic stability.

C. Equality of sexes was discussed. National courtesy was covered in this topic.

III. FAMILY SYSTEM

A. Parents' affection towards their children was discussed in respect to differences between the two nations. An American delegate spoke of a child's first five years; how children may be trained and guided, but how, after reaching adulthood, they make their own decisions. We all agreed that there are no essential differences in the matter of affection between the two nations.



Pricking up ears and ears.

B. The question of supporting parents financially, was debated. An American delegate mentioned that they will support, if necessary, but that parents are reluctant to be helped financially by their children. Also mentioned was the fact that the woman is happiest at the head of her own home. The Japanese delegates mentioned that to be dependent was their desire, and stated reasons, but added that it was quite difficult because of present economic instability. Structure of Japanese style house was also discussed.

Japanese delegates insisted upon the lack of community spirit whereas family consciousness is deeply rooted in their daily life.

IV. POPULATION PROBLEMS

A. The American delegates described problems of their densely populated cities and the vastness of unpopulated areas.

B. The declining birthrate in America was described as follows:

1. Working women and their reluctance at leaving their positions.

2. Planned childbirth

C. Japanese overpopulation problem was discussed, and figures were given, showing an increase never before equaled in the history of the human race. Reasons were as follows:

1. National policy during the war was to increase the population and its result caused many of the present difficulties.

2. The ignorant who have many children but lack the qualities that make children good members of society. The same problem, as it exists in America, was discussed.

3. Belief in extending the family branch.

D. Counter-measures were discussed as follows:

Birth Control was proved to be a potential measure. From a religious view, education, broader interests and some self-control were believed necessary. However, birth control was agreed to be a much better solution than abortions, which are many.

Emigration was discussed, but all agreed that this will take time as we must change our atti-

tude first. The fear of eventual overpopulation in other countries was also pointed out.

Industrialization— The promotion of various industries would revive Japan and she would be able to care for her people. This depends on the international situation and early peace treaties with as many countries as possible.

V. INTERNATIONAL RELATIONS

The delegates debated on their differences and it was concluded that to know is to understand. This was summarized as follows:

1. Better communication.
2. Deeper insight through the study of cultures.
3. Training children to base friendship on character irrespective of race, creed or color.
4. Educating our masses so that they may reason intelligently instead of following blindly.

An American delegate expressed the desire for such a conference in the U.S.A., where people could be as deeply impressed, as were the American delegates, by the sincere concern of the Japanese students for a peaceful future and their eagerness to be responsible members of society for the good of all mankind.

Education (A)

At the first and second sessions, the educational systems of both America and Japan were explained to the delegates. Two main topics which caused heated discussion and debate during the conference were sexual education and academic freedom.

Sexual Education

First, American delegates explained the present situation of this type of education in the United States. Sexual education is rather popular in America, where emphasis is put on

mental hygiene rather than the moral aspect. In some schools, sexual education is not included in the regular curriculum but is given in a series of special scientific lectures by some qualified persons from outside the school.

Then, Japanese delegates stated that in Japan, at present, teachers in this line of study are rather few in number and not well qualified which causes some difficulty.

All the delegates agreed that it will take time for Japan to have good sexual education, and such a time will surely come, but at present careful steps must be taken.

Academic Freedom

Freedom of teaching and freedom of research are the most widely held and jealously guarded functions of a university. Universities must be free from distortion, whether it be red or any other color which interferes with the search for the pure white light of Truth.

In the past few years the question has come up in the

United States as it has recently in Japan and in other countries, whether in a democracy a member of the Communist Party should be discharged from his position as a university professor, because he is a Communist. It has been claimed that academic freedom means that a professor is free to believe in Communism, to be a Communist, and to teach Communistic doctrines and practice in the university.

But conclusion we reached was that we naturally may have the opportunity to learn any subjects, either Communism or democracy in the school, because academic freedom guarantees us the right to do so. But when Red professors or students are going to begin to put their theory into practice on the campus, that is to say, to engage in political movement, or in other words, to begin to influence the school authority or school administration, it no longer belongs to the seeking of Truth, but real political activity.

And this political activity both by students and professors on the campus should not be permitted, because the purpose of



“Chotto-matte!” I’ll show you an example.”

education is to search for Truth, and because of the dictates of Communist Party, Red professors do not remain free from prejudice.

However, when students go off the campus, they may participate in any kind of political movement or political party, for they, there, are qualified as the members of the society, and freedom of belief and action is given to them.

Some delegates stated that because the principle of Communism, as Karl Marx said, is to practice what we have learned, it is very dangerous even to study Communism. Because if someone begins to study Communism, he will be compelled to be a Communist, being influenced by the principle. The theory of Communism is so effective, so practical and so powerful, he said.

Besides, Communism is a very dangerous and destructive doctrine, because it advocates the overthrow of established democratic government by force, that is, by revolution.

But this opinion was strongly opposed by the majority of the delegates. Because if students study Communism from the objective point of view, they are able to know what is Communism, without being influenced by its doctrine. Therefore, to study Communism does not necessarily mean to become a Communist.

At last, we concluded that whether democracy is right and whether communism is wrong, is the question which will be discussed long years to come and as to the answer only God knows.

Thus, the fact that Red professors or students who practise political activity on the campus should be purged, was agreed by all the delegates.

Yet, we could not find any definite way to determine, whether he is participating in political activity or not, and this, we believed, has been and will be the greatest problem concerning Red professors.

Besides these two topics, the method of teaching in Japanese universities and colleges was criticized.

In Japanese schools, most of the professors give lectures to students, reading their notebooks, the content of which is directly translated from the foreign books and seldom contains their own ideas, and students have to write down all what professors say, because he reads it so slowly as students may be able to copy it. Therefore, we name students "writing machine".

We all agreed that this kind of teaching must be changed by all means. The best way we found out was half lecture and half discussion method. But in order to realize this system, enough amount of equipment and enough number of professors are needed. Under the present financial conditions of Japan it seems to be very difficult to achieve this system. However, we all had the eager desire that this type of education will be given in near future.

Education (B)

Group B of the Education Table concerned itself with a discussion of academic freedom, what it meant, academic freedom in America, criticism of academic freedom in Japan, limitation of academic freedom, and how to secure academic freedom. Members also discussed the improvement of student life, considering cultural activities, the examination system in the schools, and part-time jobs for students.

Academic freedom was defined as the freedom of the individual in learning to choose and to put that choice into use as long as the individual's freedom does not infringe upon the rights of others. Most felt that academic freedom should be maintained.

The question of academic freedom in Japan brought forth the limitations on freedom of speech which began before the war and has become a habit. A second limitation of freedom is of the press. National papers are censored by the Occupation authorities and by the Japanese Government. School papers are censored by authorities of the school.

A third limitation is on freedom of assembly. Permission must be granted to hold meetings and some meetings are not allowed. A fourth limitation of freedom is that schools are controlled by the government in Japan. This allows little room for expansion of the courses of study, and text books are prescribed.

In order to secure greater academic freedom, it was suggested that Japan use what freedom she has to the best advantage. Academic freedom may be fostered by working from the students up through the public press to the government officials or down from the top officials to the students.

The significance of cultural activities in student life was discussed. It was agreed that group activities socialize people of like interests. Through group activities, individuals gain greater knowledge and understanding of people; cultivate individual talents, and contribute to the group. Cultural activities give individuals an opportunity to put into practice the knowledge they have learned, to train in leadership, to learn to live in a democratic society, and to appreciate things different from their own.

The greatest difficulties in students' cultural activities are: securing finances, gaining cooperation of students, and finding time to attend meetings.

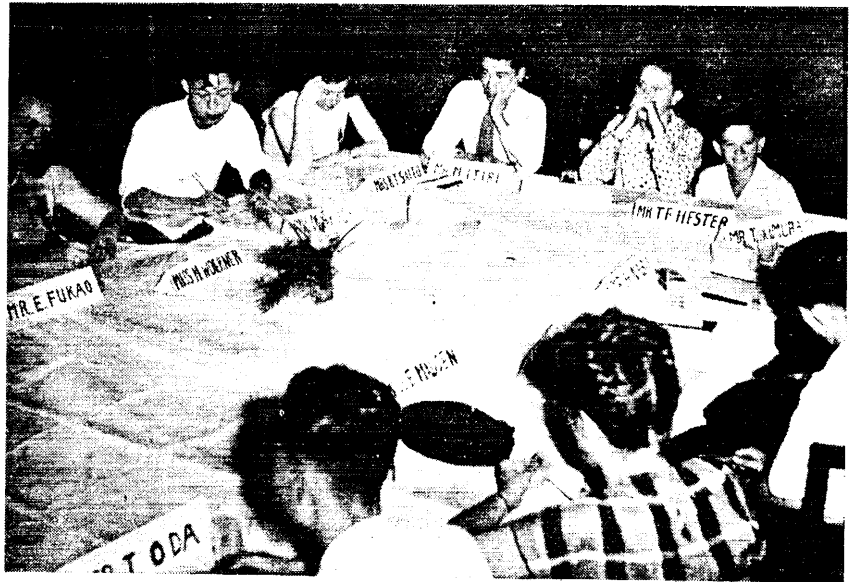
Delegates suggested that finances might be improved by doing away with gifts to speakers. Clubs may produce plays, sell advertising for school newspapers, sell soft drinks at school games, get speakers to "donate" their services, and in general reduce club expenses.

Cooperation of students may be improved in school organizations by having a good leader and a well-organized and interesting program of activities that meet the needs of the students. Members of clubs should understand the purpose of the group and its activities and have mutual interests with club members. Attendance may be improved by requiring members to attend a certain number of meetings or be dropped from the group.

Cultural activities contribute to world peace by enabling peoples and nations to gain a greater understanding of others. A cultural individual has common interests with others which make for an equality of friendship.

The examination system practised in Japan and America were compared. Delegates agreed that tests were needed to make students study and review, to meet standards necessary for college, to check on the teachers' instruction, and to make students examine themselves and check their achievements.

Examinations may be oral or written. Some examinations are a combination of these two types. In Japan, most exams are written. The system of "watchmen" is commonly used in testing. The honor system is recommended as students may be trained to develop responsibility and an honorable character.



"Well, let me see..... Academic freedom?"

Entrance exams are given in Japan to eliminate individuals from attendance while in America the primary purpose is to find students capable of doing college work, although some colleges must eliminate students. Conference help determine those to be eliminated.

Intelligence tests are given in the junior high in Japan, but their use is not nationwide. Intelligence tests measure native ability while achievement tests measure learning in subjects.

Part-time jobs called "Arbeit" are held by many Japanese students; some of these jobs are compatible with study, such as tutoring. Other students must work full-time.

Many Americans work part-time. They also secure money during the summer months for their expenses during the school year. The class load of working students is reduced to permit the students to continue their school work of a high level. Universities maintain employment services for students.

Attendance in the majority of American schools is mandatory,

while in many Japanese schools, students can take the final exams without attending, and still are regarded to have completed the course.

The poor economic circumstances of students may be relieved by building efficient employment agencies at the schools. It was suggested that students try new and novel ways of making money-ways which offer service to the public. School-sponsored factories is one means of providing students with jobs.

The education budget of the government in Japan is low. It was suggested that the PTA, teachers groups, and other organizations cooperate to put pressure on authorities to secure additional funds for education.

Delegates agreed that wealthy students should not take jobs away from the poorer, wealthy students, too, may feel to work voluntarily in order that they might gain the benefits and experiences from working.

In America, part-time student workers in industries frequently secure fulltime jobs upon graduation.

tion. In Japan, some firms were prejudiced against the working student and were interested in securing "fresh" students that they must indoctrinate them with the policy of the company.

LITERATURE

According to the general subject of this conference we decided our agenda as follows;

1 Introduction:

Outline of trends in Contemporary American and Japanese Literature.

2) Function of Literature:

a) What is good literature?
b) What part does literature play in our life?

3) Control which is exercised over literature.

4) How can literature contribute to world peace?

We started our three days' discussion by the exchange of information about trends in literature of both countries, so as to increase our knowledge of present tendencies of literature.

First, Japanese literature was introduced by Mis Fujieda's report, and according to her report, we tried to explain about "Haiku", "Waka", "Kabuki", "No", etc., which make the very peculiar Japanese literary traditions. And its conclusion was as follows:

Japanese literature, in general, lacks of universality. Although we have great writers (such as Soseki Natsume, Ryunosuke Akutagawa, Jun-ichiro Tanizaki and so on), Japanese literature only appeals to a narrow scope of the people. It is too subjective and it has atmospheric delicate taste which is based on our language, on our ways of living and our customs, quite different from the westerners'. So, it is

very difficult for foreigners to understand it completely. Nowadays, however, younger writers are struggling to increase the appeal of Japanese literature and to lessen the gap between Japanese literature and other countries'.

Secondly, Mr. Flynn explained about American literature and its background in detail.

There appeared three types of phenomena in society after the 1st world war.

- 1) disillusion
- 2) gayety
- 3) lawlessness

And it's reflection vividly seen in literature. There was a new movement towards realism and naturalism at the beginning of this century, and its leader was Hemingway. Nowadays although there is great mass-production of novels, most of them have no literary value. They are read by many, but after three or five years, they are entirely forgotten. Now it is quite chaotic and it has neurotic phase. So we could realize that the same phenomena were seen in the literature of both countries after the war.

On the second day, we changed our direction towards the fundamental problem of literature. What kind of literature can be called "good literature"? It is very difficult to give a definition on this problem. Every one had quite different points of view, so we had a very hot discussion that day. But finally we compromised on the following as requirements for good literature;

- 1) Universality
- 2) Beauty of form
- 3) Beauty of content

Before everything it should be interesting to all people. It must have something which appeals to the human heart through the generations. And as far as literature is included in art it must be written beautifully enough to move man's heart towards appreciation of beauty.

On the third day we began to talk about control over literature. And the question of censorship came up under this topic.

1) Moral censorship

It was agreed that moral censorship of literature should be left primarily to the moral sense of the individual—both the



"Is that so?"

author and the reader. Superficial morality differs in region and country, but any good person has a basic universal moral sense.

2) Political censorship

Our discussion of political censorship did not reach any real conclusion. It was generally agreed that censorship of material which advocated the violent overthrow of the government by a minority might be necessary. It was also agreed that during times of crisis censorship, preferably voluntary, was necessary to prevent giving information to the enemy. The great danger of political censorship going beyond this point was discussed.

Then finally we came to the last topic to get some conclusion. Here we combined two topics into one:

- 1) What part does literature play in our life?
- 2) How can literature contribute to world peace?

It was agreed that literature can be even the savior of human beings from terrible wars of the earth, to some extent, if literary works are written by great authors and we really know how to read them. Of course we well know that political or economic power over literature is very strong, and that no literature can be free from the influence of national color which is based on the spirit of a race. But still it has something to appeal to everyone. It can teach us how miserable wars are. It tells us the calamities of war, evils of war, and also we can ask to the people to pay attention to social problems through literature so as to improve our life.

We know that one of the causes which brings unhappy wars among nations is misunderstanding and mistrust among nations.

It is usually said that the best way to understand a country is to understand a people. And it is literature that teaches us most vividly and many-sidedly what people are really like.

And it is only in literature that we can see so vividly the real life, mind and feeling of people in various stages of development of a country. If we really understand the people, we cannot be cruel to them. This increase of international understanding is the greatest contribution that literature can make towards world peace we all want.

RELIGION (A)

The general agenda of the group was divided into two sections: i.e. discussion of the question "What is religion?", and "Can religion secure world peace?": the former being discussed on 1st and 2nd sessions; the latter, on 3rd and 4th sessions.

The definition decided upon was that "Religion is man's reaction to his belief about the divine." Since different reactions and beliefs result in different kinds of religions, we discussed what our beliefs about God were. Every member present believed there is a God of some kind, and at least half classified themselves as Christians. Also, all members agreed that God was, among other things, the creator of the universe and all that is in it. The majority thought of Him as a superhuman being, but related to humans in some way. One suggested way was the idea of a loving spiritual father who helps his imperfect children learn how to live.

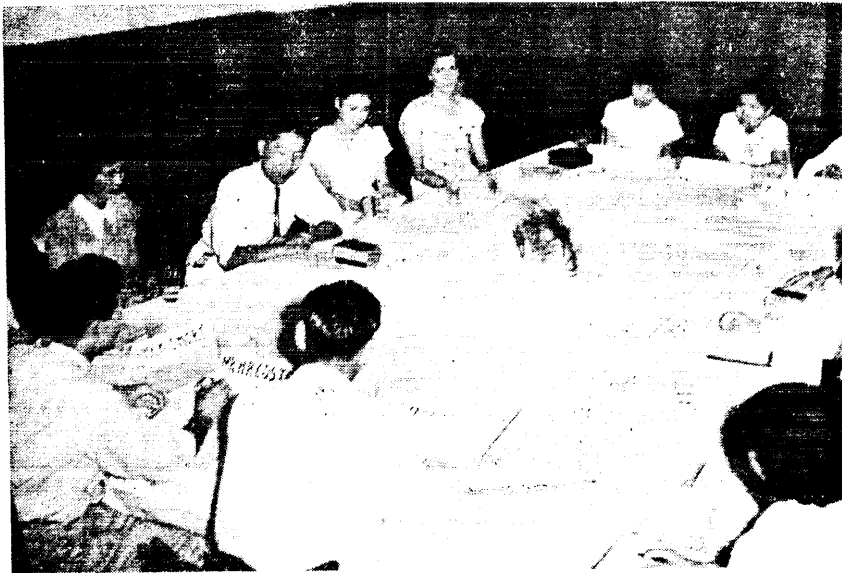
In discussing the question "How can we know God?," most members present agreed that man has free will; that is, freedom to choose how he will live.

Man is influenced by heredity and society, but is not destined to a certain life, without freedom of choice. Thus, he can choose to learn about God through prayer, nature, some historical person such as Jesus, Buddha, Mohammed, etc, science, philosophy, or psychology. A combination of several methods would bring a more complete idea of what God is like.

All members agreed that man cannot live without a religion of some kind, as it was defined in the first meeting. Some reasons why men seek God were: (1) for help with problems they can't solve by themselves, (2) to seek perfection when they realize their imperfection, and (3) to answer the question. "Why do I exist?" or "What is the purpose of life?" An answer to this last question was suggested: we exist for the glory of God, who created us. Our purpose in life may be as the hands and feet by which God works; that is, we are branches of the vine of God. Or, the purpose of life may be to be co-workers with God to build a better world, especially as thought of in the Christian idea of the Kingdom of God.

In answer to the question "What is man?," it was generally agreed that man is an animal with a purpose, or at least with a consciousness of moral imperfection. In either case, he can be called a "higher animal", and "child of God." Concerning what happens to man after death, the group unanimously agreed that there would be some form of judgement after death. Although the exact kind of judgement was not agreed upon, it was felt that the *form* of judgement was not important compared with the *fact* that we will be morally judged.

Discussion on the second part of the agenda, "Can we secure world peace by religion?," was



"Well, chairman. I did not mean that."

divided into the sub-topics: religion and race, religion and politics, and whether religion can secure world peace.

Since racial tensions lead at least to internal strife if not to actual war, racial discrimination in America was discussed, and also discrimination in Japan, especially against the "Shin-heisha". It was suggested religion can help secure world peace by believing racial tensions through teaching the brotherhood of man as sons of God, and through offering interracial fellowship within religion, and through encouraging broad-mindedness.

Concerning the relation of religion and politics, it was felt that political ideas and actions should be based upon religious ideas and character. Most members did not agree with the view presented that religion has no relationship with politics because religion deals only with relation between God and man, and not relations between man and man. The majority view seemed to be that religion should furnish ethics and character training which should shape the ideas and

actions of political leaders, but that religious groups should not form themselves into political parties and enter politics directly. It was felt that democracy, in order to succeed, must be based upon the fundamental idea of the brotherhood of man. Since this idea is taught by the Christian religion, democracy may well be based upon Christianity, but it is not necessarily so. As for American democracy, it is not a perfect democracy, and is based more upon the idea of freedom, and is historically linked with capitalism as an economic theory. Capitalism and democracy are different, and should not be confused. The question asked by one member, "Why does America send missionaries to Japan?" was changed to "why do American Christians send missionaries to Japan?" since America as a whole can not be considered as supporting Christian missions. It was answered by two missionaries who were present, that all Christians want to share their joy with all other people.

In discussing religion and communism, the general opinion

seemed to be that a person could believe certain things in common with communism, but that a person could not be both a Christian and a member of the Communist Party. It was pointed out that the Communist Party is a political group, demanding the loyalty of its members, and taking away their freedom to make moral judgements which may be against Party policy at that time. The classical case in Japan of Rev. Akaiwa, who received much publicity over a year ago by announcing his intention to join the Communist Party, was brought up for discussion. It was brought out that he had changed his mind and had not actually joined the Party, but that this change had not received that publicity that his original announcement had gotten, and so many people still believe he is a member of the Communist Party.

In order to understand ways of preventing wars, we next discussed the causes of wars. Many causes were listed, which were divided into direct and indirect causes. Rumours, religious sect struggles, over-population, and other economic problems, were listed as direct causes of war. Misunderstandings, fear, hate, and selfishness—especially in economic desires—were listed as real or indirect causes of war.

Answering the question, "Can religion secure world peace?" in view of these listed causes of war, the group unanimously decided that world peace can not be secured without a belief in God and certain kinds of religious or moral conduct coming from that belief.

It was pointed out that religion must certainly help prevent war, since it teaches the opposites of the causes of war: that is, faith instead of fear, love instead of hate, generosity instead of selfishness, and forgiveness instead of misunderstandings. The group felt that

if all men followed the beliefs of religion, war would be impossible. But they also agreed that such an ideal is improbable in the near future, so that religion probably will not be able to prevent at least one more war. After some discussion, all members further agreed that although the use or threat of force may temporarily stop a war, force can never secure permanent peace. An individual inward mental revolution or change in man's attitude is necessary to secure peace permanently. A specific recommendation was made that a sort of religious rearmament program be carried on through the United Nations. It can be concluded that only as religion makes religious and moral men can religion secure world peace.

Religion in the last paragraph is not the so-called "closed society" but "opened society." And it may well be added that the conclusion, "Religion can secure world peace with conditions" presupposes the conversion of religion as "closed society" into religion as "opened society."

RELIGION (B)

First of all, I must mention that there were many different types of persons in our Religion B discussion group. Some of them are Christians, but even among them there were different opinions, so we must recognize these differences.

The topics for discussions were:

- A) What Is Religion?
- B) Can We Secure World Peace by Religion?

On August 5, after each delegate's self-introduction, we explained our opinions about religion, according to some one's suggestion that we need to define religion before we discuss it. These are some of the ideas that were expressed:

Religion is man's relation to the supreme being, a system of faith and worship, a method and a manner. Religion is the relationship between a supernatural being and those who believe in him, something built up on one's own mind. Religion is a promise of a better world after death.

In the next session, one of the non-religious students asked a question of the religious students. This question was, "Why are there so many materially minded students in Japan since the war?"

Some of the answers were: They don't know their aim in life. Material things are so scarce due to the economic condition that the desire for material things is great. They lack reality.

God as an absolute cannot be understood, so students claim they have an individual religion that can be understood easily. Schools do not teach religion. Students think only sick and unfortunate people want religion. They have not studied religion enough. It takes effort to un-

derstand God. They feel hindered when they cannot understand religion immediately and completely.

One other reason given for the number of materially minded students in Japan was that they do not see the necessity of believing in religion. This led to the question, "Why is religion necessary?" Some of the non-religious people felt that religion is not necessary, but they wanted to hear the answers to this question.

Some of the answers given were, to help us progress, to reach the perfect, which is God, to make eternal progress; to furnish a spiritual foundation for life, to make life complete; to assure us of eternal life; to give us peace of mind; to give us happiness; to give us ethical standards.

On Monday evening we began to discuss the question, "Can we secure world peace by religion?" We noted that there are two kinds of peace, material and spiritual. It was also stated that in addition to the peace that is absence of war, there is



They complain that many of post-war students are materially minded.

eternal peace. There was disagreement on this, so we decided that for the purpose of this conference, we would consider peace to mean the peace of this world.

We talked about several obstacles to the securing of world peace by religion. One of these was the fact that there are so many religions and sects in the world, and that many of their goals are quite different. Another was that men do not believe in God completely and the number of people who believe in God is not sufficient.

In connection with this, some people felt that religion at its best embraces all the factors necessary for peace. Others felt that religion and other factors for peace, such as economics, must be separated. A truly religious person (said the first group) is concerned about all parts of the welfare of the people. Consequently he is interested in such things as their economic and social well-being. Therefore another obstacle we talked about was the fact that many people do not put into practise their religious beliefs.

While there were many differences of opinion, there were certain things of which the entire group was convinced, and we would like to present them to you as our conclusions. First, religion is one of the factors in world peace. Second, religion can give peace if it is actually and truly practised. The group was divided concerning the possibility that we will ever have true peace through religion, but on the preceding two statements, all agreed. Those, then, are our conclusions.

SCIENCE

"How to improve our daily life through science"

Our discussions in three-day

sessions covered the following three main subjects—

- 1) Science in future
- 2) Scientific technique
- 3) How to improve our daily life through science

(1) According to the above program we discussed at the first session on "science in future".

In the first place we discussed on the definition and aim of science & limited its sphere to be handled at our table.

One Japanese member concluded in his report on the definition of science to the effect that we must make all people aware of science as the only means for security of peace in human society. As to the aim of science we came to a conclusion that is "to seek out the law of Universe". An American delegate suggested that this subject covers too wide scope, and accordingly as a topic under the main subject, a question of "food & population" was taken up, and after discussion about it, we came to the following conclusions:—

- a) To employ harness protein which is not being used now.

- b) New agricultural methods & products should be an aim.
- c) Possibility of birth control as an added means of reducing birth rate.
- d) Educational courses to use what is now available more profitably.
- e) If it can not reach the older generation, it can reach younger generation to change diet habits & introduce domestic science into schools etc.

One member expressed his opinion on human machine that means the relation between mental & physical operation of human body, touching at the problem of the limitation of human power.

(2) Scientific technique: On the 2nd session, we picked out under this subject a few topics as follows:

- a) Merits & demerits of mass-production system.

We had a very hot discussion on this problem. Certain Japanese delegates suggested its



Delegates of Science Table.

weakness, pointing out that the final winner is always quality, but not in mass-production, as it has been revealed in our long years' experience. He quoted an example of one automobile factory in the United States which manufactures one million motor-cars every year, but even in such a factory of tremendous mass-production, they will surely lose customers if they try to make ten millions of the same type.

An American delegate explained the origin of aim and advantage of mass-production system, taking up wrist watch industry in Switzerland & U.S.A., and how the latter could sell at lower prices.

After all, we agreed that mass-production system fits such products as require short time & low cost but not high quality.

b) The relation between militarism and heavy industry & chemical industry. We discussed various questions on this subject.

(3) How to improve our daily life through science.

At the third & the last session we discussed under this subject of the following topics:—

a) Science in Domestic Use.

We came to a conclusion that application of data gathered in scientific investigation can make our domestic daily living more comfortable & happier. We exchanged our opinions of housing, furniture, kitchen, etc.

b) Improvements of Industrial circle.

As science has intimate connections with our daily life through technique, we must improve industrial circles and settle many bottle necks. For instance, most engineers stick to narrow circle of knowledge. Thus metallurgical students don't understand mathematics so well. On the other hand, stu-

dents of physics don't know well of quality of metals & strength of materials and so forth.

These phenomena are a cancer of our industrial fields; as such students can not easily apply scientific theories to practical use. So we must have more united knowledge in every department besides the above. The other important bottlenecks are:—

- 1) shortage of materials
- 2) ignorance of workers
- 3) ultra conservatism in factory management
- c) Utilization of atomic energy

Several very interesting but rather dreamy discussions were carried out under this subject.

On the whole, we closed the discussion most successfully, & we are glad to report that we could promote mutual understandings & friendship remarkably through this discussion between Japanese and American delegates.

MEDICAL SCIENCE

Medical Analysis of Daily Life

The Agenda for the Medical Science table was as follows:

1. Daily life in Japan and America
2. Problem of Tuberculosis
3. Problem of Venereal Diseases
4. Public Health Campaign

The Medical Science table considered the problems of daily living from the medical standpoint in an effort to discover its weakness and merits, which we found largely dependent upon economic and social factors.

Our discussion on daily life covered such items as food, clothing, and housing. As to food it was generally agreed that the Japanese diet is lacking

in protein content probably due largely to the fact that the Japanese diet consists of one staple food, "rice", plus accessory food items. In relation to food also discussed was the problem of parasites prevalent among Japanese as a result of their method of production. Our talk on housing centered around such points as Tatami, ventilation, temperature, and crowded housing conditions, all of which were discussed with regard to sanitation. In our talk regarding Japanese and Western style clothing it was generally agreed that Western style clothing was more adaptable for work, though because of diversity of opinions of delegates, no conclusion was reached as to their merits regarding comfort, beauty and sanitation.

As for the problem of tuberculosis, the top ranking disease in Japan, discussion centered around present condition and existing measures for control. Such measures were found generally insufficient especially as regards education, segregation and provisions for hospitalization. We found the economic factors to be a great barrier to adequate control of the disease.

It was generally agreed that the control of venereal diseases presented a more difficult problem than that of tuberculosis, and that medical knowledge alone fails to control it adequately, were it not for a social and moral consciousness regarding such problems in individual's mind.

All items in our previous discussions were again debated and summarized in our talk of a public health campaign, in which we endeavored to reach some conclusion as to necessary measures to be taken. Generally admitted was that a campaign of public health could best be carried out by control of communi-



Delegates of Medical Science Table.

cable diseases plus promotion of general health conditions.

We admitted that there were many barriers in the way of carrying out such a program, namely the problem of psychological inferiority complex of a public aid recipient, as well as the problem of national economy.

As to food agreed was that in some way a campaign must be carried on against the protein deficiencies in the diet. The problem of housing and clothing was generally considered as dependent upon the economic standard of the public in general. In regard to social aid for the control of tuberculosis, though still inadequate, we recognized the progress that has been made. Although steps are being taken in an effort to control venereal diseases, they are not too effective because of the diversity of the problems involved. The failure of adequate control was attributed primarily to the economic factors which lead to a relaxed enforcement regarding the prohibition of prostitution, and to basic moral factors and lack of health educa-

tion. We all agreed as to the necessity of complete cooperation of the individual in the successful achievement of such a campaign.

The discussion of a health campaign which aims at the promotion of health, covered such items as betterment of daily life conditions, education, insurance, public health nurses and volunteer movements. The betterment of daily life was considered as

largely dependent upon the improvement of economic conditions in general. As regards education, emphasis was placed on the need for instruction in sanitation, sexual and moral education. No real conclusion was reached as to the health insurance, but generally agreed was that steps are being taken in the right direction. Regarding public health nurses, delegates stressed the necessity of improving the standards of the profession. The volunteer movements in Japan hitherto were considered inadequate, but we feel that there is much to be expected of them in the future. It is the general expectation of all delegates that such volunteer organizations such as Red Cross will be the motivating force for a public health campaign in the future.

Having had the opportunity to examine the thoughts and habits revealed in daily life situations, as well as the problems involved in society in general, we feel that the greatest need for today is the awakening of a social consciousness in the minds of all, which, we believe, will contribute ultimately to World Peace.



"Let's go home." "No, we've got many things to discuss more."

FAREWELL PARTY

SPEECHES and GREETINGS

CLOSING SPEECH

by
TERUYOSHI YASUFUKU,
Chairman of Japanese Delegation

Once again, as the representative of the Japanese delegates, I have the honour to speak at this "The Farewell Party" of our meeting.

It is only a few short days ago that we met as strangers at the opening ceremony, but I know you will agree that we have now become friends with a common objective "Contribution to World Peace."

Our meetings have not been confined to conferences. We have met socially and enjoyed each others company, but, like all good things there is an end and now is the time for parting. But though we must say good bye, the aims we had have been realized and I know our friendships will never come to a stop.

Understanding does not mean asking another person to agree with one's opinion. On the contrary, understanding sometimes means disagreement. But as long as people have a mutual understanding, hostility will never grow from the differences in opinions. I believe that two persons who embrace different ideas can live hand in hand together. The world of understanding is the world of har-

mony.

We had a common purpose when we arranged this conference. Don't let us forget what we have planned and argued. Let us remember our duty, and strive for the realization of our ideal.

ADDRESS

by
DANIEL J. MELOY,
Chairman of American Delegation

We Americans have been very happy to participate in this series of discussions with Japanese students. We want especially to thank those responsible for the arrangements for the Conference which has been impressive for its order and the smoothness with which it has run.

The ability of the students to use English and their willingness to express their sound ideas has likewise been impressive and encouraging to us in this opportunity to come to understand one another.

The discussions have shown that there are subjects on which we disagree, but even at these points, we have, I believe, come to understand one another's points of view.

We look forward to the continued success of such meetings as these and to the lasting bonds they help build between us of understanding and friendship.



Prince Takamatsu

CONGRATULATORY ADDRESS

by
Prince TAKAMATSU

It gives me a great pleasure to join you all at the farewell party of the Japanese-American Student Conference and to have an opportunity of congratulating you on the great success of the meeting.

I think I need hardly say how much the close association you, American and Japanese representatives, have had with each other during the past several days has done to cultivate friendship and mutual understanding between yourselves. I feel confident that this type of association by itself is well to be considered one real contribution, even though it may seem small, in the full honest effort to restore peace of the world.

We, however, must know the way to peace is far and long, and that there may be many more stones, large and small, to stumble against. The present incident in Korea should be considered one of the largest of

them. It is indeed a matter for great regret that the United States, as a leading member of the United Nations Organization, is, together with other members, actually paying dearly in order to tide over this most difficult situation. This fact tells us clearly that we must take a firm resolve never to be daunted by any obstacle, however formidable it may be, until we can finally attain our cherished ideal.

In the meantime, nobody should doubt that the principal thing on the road to peace is understanding. To understand we must have wisdom, and again to get wisdom, we have to know. With the wing of knowledge we should be able to fly to attain the highest ideals of justice and peace. That is why I believe in many more of such conferences as the present one.

I now hope you will enjoy the last of your gatherings for this conference, and that the friendship fostered here will always keep you interested in this significant movement, and encourage and help your successors to continue their activities for the noblest end.

FAREWELL GREETING

of

SATORU YOSHIKAWA,
Vice-Governor of Hyogo Pref.

Now we are to close the 11th Japan-America Student Conference, we feel highly honored by the presence of His Highness Prince Takamatsu who always takes a prominent part in all programs for promoting international understanding, universal welfare, peace and security. The personal interest taken by His Highness in this conferen-

ce undoubtedly made the object of this conference all the more conspicuous and significant.

The session seems to have ended all too soon; nonetheless, its salutary results will pervasively last long with us. Indeed, the profound impression I felt when I extended our welcome to the delegates to the conference last Friday, on behalf of 3 million people of this prefecture, remains vividly fresh with me—the delegates who have gathered, with youthful enthusiasm, motivated by the noble aim of accomplishing the task of promoting world peace.

The delegates had their social get-together at the Kobe College in the shadow of verdant Rokko ranges, held discussion meetings on seven specific problems on politics, economics, culture, so forth, at the equally serene surroundings of Kobe University, or made a recreational trip to Awaji Island, world famous for its scenic attraction. Through all of these gatherings, the resolution for paving the way for their ultimate goal of universal tranquility was mutually professed and confirmed. I have observed with the sincerest gratitude that the basis for the lasting peace, thus, has been steadily consolidated, and will stay consolidated, by the young generation of America and Japan.

In bidding farewell to the delegates of America and Japan to this conference, trusting they will carry on this humanitarian work in good health and happiness, I am fully convinced that the general will for permanent peace that leads to the path of Light and Truth, transcending national boundaries, will be further inspired by the good example they have set.

SPEECH

by

IWAO KODERA,
Kobe Chamber of
Commerce & Industry

As President Miyazaki cannot be present at this party, prevented by an unavoidable business, I, taking his place in the capacity of the Managing Director of Kobe Chamber of Commerce and Industry, have the pleasure of speaking a few words of welcome on this occasion.

It is, indeed, our great joy that the farewell party of the Japan-America Student Conference is held here in Kobe, the representative port in Japan.

I believe a gathering of young students of high ideals representing the youths of both Japan and America in order to exchange good wishes is really a very significant event in the promotion of world peace, and still more is the case with the students on whose shoulders rest the destiny of the next generation.

In 1926, when I was a college boy of 20 years old, I have visited the United States on good will tour availing myself of summer vacation together with some fifty comrades of various colleges in Japan and been received enthusiastically everywhere in America. The memories of those bygone days have ever since lingered in the minds of the members of that party, giving of us a firm belief in the upholding of world peace. Such an experience of mine makes me believe more strongly than any one else in the importance of the convention like this.

I thank you for your kind invitation to this party, and wish you the successful outcome of this convention and want to give you a hearty welcome to this chamber.



Now, delegates talking merrily over dishes at the Farewell Party.

IMPRESSIONS

"A Fine Example of International Cooperation"

Mrs. Muriel L. Fritsch

My participation in the Japan-America Student Conference of 1950 was an extremely pleasant, gratifying and enriching experience.

Since the purpose of this conference was to promote mutual understanding, trust, and friendship through the free exchange of opinions between Japanese and American students, it was a distinct privilege to engage in the scheduled discussions, and to feel a part of such an organization.

I am confident that the 1950 conference meeting has substantially contributed to a closer attainment of the objectives and ideals aspired to by all those who took part.

The discussions were stimulating, thought provoking, and informative. The theme "Contribution to World Peace", as related to and interpreted in terms of politics, economics, so-

cial problems, education, literature, religion, science, and medical science integrated the program and made it comprehensive in scope. It pointed up the discussions and expressed the ideal toward which we are striving.

It also clarified for those participating an appreciation of the value of the contributions of these fields of knowledge and a consciousness of the need, in the future, for the direction of the efforts of all in them, to achievement of the goal.

And this, at a most vital time in history, when such an influence as the spirit of this conference tends to lend moral strength to "all men of good will."

It is timely and hopeful that the youth of our two nations have met in such accord and for such a purpose.

Since World Peace can be attained only through the harmonious, friendly cooperation of the peoples of the world, based on a knowledge and sympathetic understanding of each others' cultures and problems, it was con-

ceded by all that academic freedom—the dissemination of truth and knowledge, without restriction—was essential, to be achieved and cherished by all.

Love of beauty and aesthetic appreciation of art, music, natural landscapes, the dramatic arts, and contact with great minds in fine literature are universal; and provide a common meeting ground for all cultured people regardless of nationalities; thus laying a foundation for individual friendships and mutual understanding.

Because this is true, extra-curricular cultural groups were held to be most important.

The entire conference showed evidence of good organization, excellent planning and conscientious attention to the execution of details. The committee is to be congratulated upon the success of the conference.

In retrospect, I find myself most deeply impressed by the friendly, earnest spirit pervading the conference and permeating the discussions. I found the Japanese students interesting, sincere, and charming. Their remarks and contributions showed evidence of independent and original thinking, an understanding of the problems confronting them and the world today and a determination to find, with others, the solutions to them.

I also marveled at their ability to discuss ideas and abstractions so well, and to interpret their thoughts so lucidly in a tongue foreign to their own.

They showed an appreciation of the meaning of freedom and a consciousness of the privileges and responsibilities of citizenship.

Our own American student delegates showed an equal spirit of cooperation and interest, and evidenced a sincere desire to share our democratic ideals with the others and to interpret and exemplify them through mutual exchange of opinion with the

others; and to learn and share knowledge of Japanese culture.

Altogether, I would say that this conference was a fine example of international cooperation, the beginnings of many individual friendships through which national friendships are born, and an inspirational experience for each of us.

To The Steering Committee

Masaru Yamamoto

Sirs:

A million of thanks and obligations to you all Committee for the every success we have enjoyed during the Confab. It was your every efforts that had brought and led the Confab to prosperity.

However, I am also under an obligation to speak out those points which have the room of improvement for the coming Confabs.

1. To keep correct time. Sorry to say, I could not help recognizing that some of delegates, both Japanese and American, were very late to interrupt the proceedings of Confab. Can't this bad habit have a betterment?

2. To decide the topics more early. I was indeed inconvenient that we could not know the topics more early. Still, this is necessary to afford time for foreign delegates to prepare well on the topics. Can you discuss well without enough preparation? without an idea only by English?

3. Not to disturb the discussion much by bringing notes which are not so important or by urging them to take pictures. As a chairman it was fatal to be disturbed the hot discussion to cool it to do trivial affairs.

4. To have longer terms as in Tokyo, if finance allows. 4 sessions were not enough to discuss out.

5. To discuss also on Art, Jurisprudence, Music, Jour-

nalism, etc.

6. To raise the maximum age of the delegates and to limit the minimum age. Some delegates were too young to have ideas to speak out their opinions and accordingly to discuss.

I have been picking out your defects only, but I am not missing your merits such as the Confab being held in Kobe and yet in summer.

I sincerely hope that you will refer my opinions, if possible, when you manage and organize the following Confabs.

"Interesting and Never-to-be-forgotten!"

Kiyoshi Himi

Participating in 1950 Japan-America Student Conference was easily the most interesting and never-to-be-forgotten experience that I have ever had. I thought this conference in which peoples of different national backgrounds come together and express opinions and ideas freely is certainly of more interest and value in democratic societies than any type of conferences could ever be.

I was and am glad to say that we could make many friends, deepen our friendship and broaden our minds through the conference, although we could not reach any definite conclusion on our discussion problems.

Beside the discussions, one-day recreation trip to Awaji Island was also a impressive program of the event. We left Kobe Port on board the Tokushimamaru for Sumoto early in the morning of August 6. Staying at a Sumoto hotel, we enjoyed swimming, dancing, games and lively talks, making an animate international atmosphere.

We had completely forgot the difference of nationalities, classes or colors. We were just like brothers and sisters. On the way to and from the island, our steamship was filled with merry

talkings, and songs. I would say with assurance that the recreation trip served quite as well in promoting mutual understanding and international brotherhood.

Before closing this, I wish to extend my hearty thanks to members of the steering committee who brought this year's conference a wonderful success by their untiring effort and zeal also pray for successful Japan-America Student Conference in the future. ,

"Be International-Minded!"

Yukinobu Oda

Above all things, I must be grateful to the steering committee who were so kind as to admit me as one of the Japanese delegates.

Without their generosity I should have missed the golden opportunity that I had been yearning for. I am a student of the Matsuyama College of Foreign Languages in Shikoku, where there is no chapter of 'the International Students Association In Japan'. So it seemed possible to me that I could take part in the 1950 Japan-America Students Conference. The first impression I had got at the meeting was the friendly attitude of American Students. They were always kind, humorous and broad-minded. What struck me most was their eagerness to learn about Japan and her customs and manners. I saw some American Students take notes of new Japanese words. Is there more beautiful scene than a gathering in which American and Japanese Students are discussing under the general subject of 'On contribution to world peace?' I belonged to religion A table. Our major subject was 'can we secure World Peace through religion?' But we found it difficult to arrive at any definite conclusion. Our poor English might be partly responsible. I was

very much moved by Dr. Hatanaka' speech at Kobe College.

He said in his speech. 'War can destroy cities, towns, villages and even human lives, but war can not break our international friendship'. That is quite true. Every body will agree with him. I believe his conviction made him say so. There may be many causes of war, but hatred and misunderstanding are among them. If the idea of friendship prevails all over the world, there will be nothing so terrible as war. We can enuour international friendshipmerate several ways to promote such as international correspondence, international olympic Games, international conferences and etc., International correspondence is the easiest and most popular of all. In this sense, we must say that America-Japan Students Conference has a very great mission. Such a conference will surely play an important role in promoting friendship between American and Japanese Students. It will also make a contribution to World peace. On my conclusion I want to emphasize, "Let us be international-minded, let us advance, 'steady, but slow', under the flag of the United Nations". May our Japan-American Students Conference be prosperous!

Come Back Sweet Memories!

by
Eisuke Fukao

All the splendid memories of this conference—the fantastic passtime at the Welcome Tea Party; nasty-weather-favored(?)—yet-pleasurable trip to Awaji Island; many heated discussions followed by a quiet contemplation; the Grand Farewell Party—all these were woven into one international atmosphere at a dream-thorp of Rokko Heights. Ah, come back sweet memories of the conference! No doubt, they are always at my

beck and call. Though a backneyed word, "wonderful" is the very word with which I can express my impressions of the confab. Wonderful—because it was full of grandeur, and full of 'wonders' to me.

"Shake hands, firm hands, far across the sea." With this conference song, I believe, all of my friends have lived the happiest life in 1950. We from both countries shook not our hands alone, but how firmly did we shake our mental hands as well!

A proverb goes, "Out of sight, out of mind." However, I say, 'No'. Now in my case, tomorrow, and always tomorrow, memories accompanied by a new hope will be springing up afresh in my heart.

Cooperative Spirit

by
Setsuo Yuno

I am fully convinced that the purpose of 1950 Japan-America Student Conference, was well fulfilled.

However, behind the colorful sessions of the international conference, it must be remembered that there was a group of Ja-

panese and Americans who volunteered to help the project and devote much of their time and energy serve for the preparation and serve for the participants.

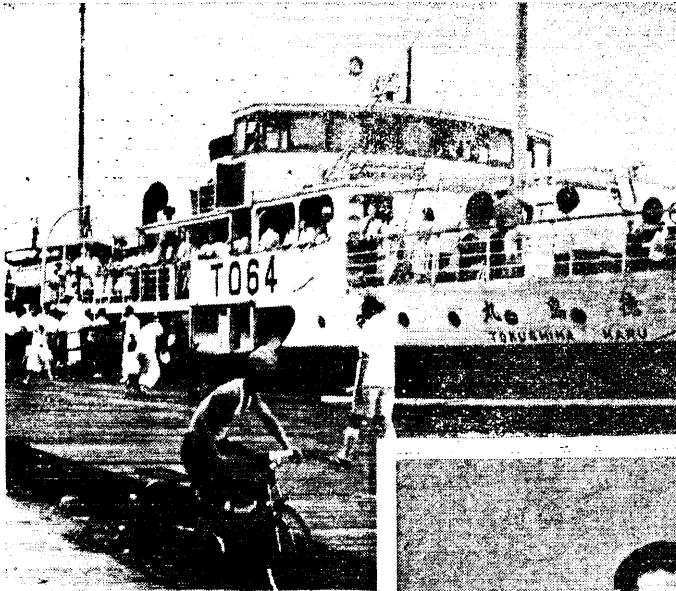
The Steering Committee which was organized by a group of Japanese college students worked very hard, for which we delegates are very thankful, but we must not forget at the same time that Americans, especially those who were on the American Committee Board of the conference, helped us a great deal and through every step of the preparation, those Americans worked hard sometimes until late in the evening together with the Japanese committee to make this event successful, although they had their own busy work during the daytime.

But for this cooperation, the purpose of the conference would not have been materialized. I am sure.

Thus, I would like to call your attention to the fact that the international conference was a wonderful fruit of international cooperative spirit only through which the event was brought to the great success.



Steering Committee of Kobe Session.



↑
All delegates aboard
for Awaji!



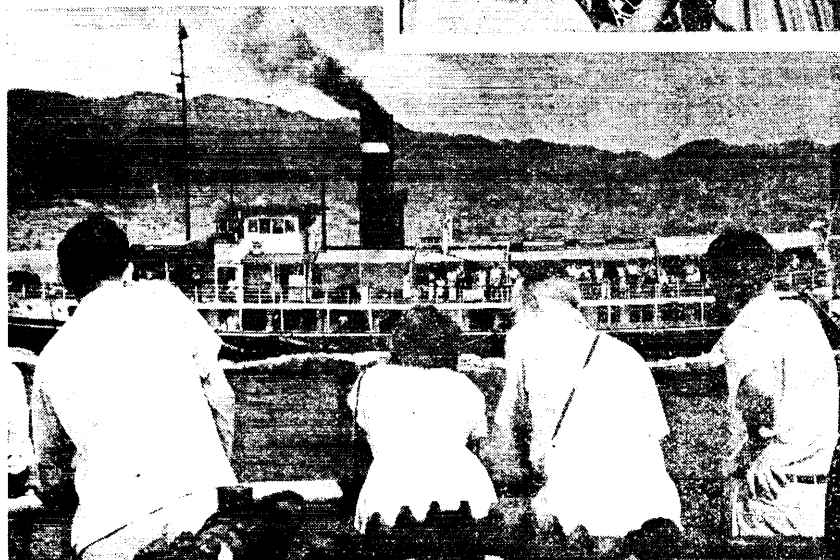
↑
Both of Delegation Chiefs.

Best friends for 'Peace'. →



Miss Woerner, Education B table
with her smile.

Now, our ship ploughs straight
to Sumoto.



Contingent from Center for Japanese Studies,
University of Michigan.



Cherishing lofty aspiration—"Contribution to
World Peace."

Happy time at the Mikuma Hotel.



Very merry talks arouse international atmosphere
everywhere on the ship.



"Dawn, already? Let's hurry." Committee-men given a final touch to the preparation."

↑
 "Got a good idea?" Japanese Steering Committee working hard with American Committee Board.



All enjoying an international big laugh at the Farewell Party.



↑
 "Intoxicated with Coca Cola? No; with success!" Committee are rejoiced at the success of the first day.



一九五〇年度日米學生會議(神戸)日本側代表名簿

— 政 治 —

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	太田喜代子	大阪外大	神戸市生田区相生町三ノ五五 電元町(4) 291
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	川崎 友則	"	" " " 外守山町小幡三〇三三

— 経 済 —

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	十時 尚子	樟蔭女専	大阪市東成区森町南二ノ三九 電東 2069
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Diplomatic Sec., Kobe Div., GHQ, SCAP
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一九五〇年度日米学生会議

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昭和二十五年八月二十日

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科目	金額
前年度繰越金	170,000.00
日本側代表参加費	43,000.00
寄附金	
東京並ビ=東北支部	1148,300.00
兵庫縣	250,000.00
神戸市	250,000.00
大阪支部	130,000.00
神戸支部	54,500.00
京都支部	53,000.00
名古屋支部	46,300.00
米國側代表参加寄附金	12,240.00
合 計	2,158,060.00

支出之部

科目	項目	東京会議	関西会議	小 計
交通費	一般(資金調達及委員会)	74,794.00	81,685.50	156,479.50
	特別(支部連絡)	19,388.00	21,558.00	40,946.00
	計	94,182.00	103,243.50	197,425.50
印刷費	パンフレット	12,010.00	4,000.00	16,010.00
	プログラム	1,750.00	4,000.00	5,750.00
	英文ISA紹介書	5,000.00	6,500.00	11,500.00
	参加申込書		3,480.00	3,480.00
	招待状		1,120.00	1,120.00
	その他	2,300.00	1,747.00	4,047.00
計	21,060.00	20,847.00	41,907.00	
通信費	國內連絡	20,776.00	19,067.00	39,843.00
	國外連絡	4,876.00		4,876.00
	計	25,652.00	19,067.00	44,719.00
人件費	会場準備手傳人	1,880.00	6,531.00	8,461.80
	代表選出教授	7,810.00	2,750.00	10,530.00
	運搬人夫	4,179.00	5,370.00	9,549.00
	その他	6,770.00	2,048.00	8,818.00
	計	20,639.00	16,749.80	37,388.80
借用費	会場	12,410.00	10,550.00	22,960.00
	装飾	7,000.00	4,031.00	11,031.00
	什器	4,000.00	1,791.00	5,791.00
	その他	2,000.00	1,800.00	3,800.00

科 目	項 目	東 京 会 議	關 西 会 議	小 計
	計	25.410.00	18.172.00	43.582.00
準備会合費	研 究 会	10.832.00		10.832.00
	顧 問 会	4.620.00	5.200.00	9.820.00
	委 員 会	3.105.00	5.855.00	8.960.00
	そ の 他	1.480.00		1.480.00
	計	20.037.00	11.055.00	31.092.00
集 会 費	歓迎会(東京会議)	55.290.00		55.290.00
	送別会(関西会議)		91.928.96	91.928.96
	英語劇(東京会議)	24.870.00		24.530.00
	計	79.870.00	91.928.96	171.798.96
リクリエーション費	費 旅 及 旅 館 休 憩 料	79.000.00	70.000.00	149.000.00
	そ の 他	6.184.00		6.184.00
	計	85.184.00	70.000.00	155.184.00
記 念 品 費	バ ツ チ	16.500.00	14.625.00	31.125.00
	写 真	20.000.00	16.500.00	36.500.00
	計	36.500.00	31.125.00	67.625.00
日本代表旅費及滞在費	旅 滞 在 費	8.200.00	9.475.00	17.675.00
		108.750.00	193.533.00	302.283.00
	計	116.950.00	203.008.00	319.958.00
関西会議米國代表旅費	滞 在 費		48.975.00	48.975.00
中央委員旅費及滞在費		34.900.00	12.411.00	47.311.00
	執行委員会研究費	49.680.00		72.647.00
	東京執行委員活動費	8.869.00		8.869.00
雑 費		14.506.00	18.115.50	32.621.50
残額整理費	交 通 費	10.000.00	8.500.00	18.500.00
	通 信 費	1.000.00	1.500.00	2.500.00
	顧 問 会 費	5.000.00	5.000.00	10.000.00
	報 告 会 費	5.000.00	4.000.00	9.000.00
	そ の 他	1.000.00	1.000.00	2.000.00
	計	22.000.00	20.000.00	42.000.00
会議録作成費		50.000.00	50.000.00	100.000.00
一般会計繰入金	東 京 支 部			104.500.00
	大 阪 支 部			67.000.00
	神 戸 支 部			52.000.00
	京 都 支 部			49.000.00
	名 古 屋 支 部			43.433.60
	東 北 支 部			43.000.00
	計			358.933.60
中央委員会計繰入金				90.000.00
予備金(1951年度 日米学生会議)				200.000.00
会議録作製補助費				46.022.64
総 計				2.158.060.00

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